

ROSICRUCIAN DIGEST

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Rosicrucian Writers

ROSICRUCIAN DIGEST

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Introduction	1
<i>Julie Scott, SRC</i>	
The Rosicrucian Spiritual Tradition in a Modern World	3
<i>Claudio Mazzucco, FRC</i>	
The Law of Assumption	13
<i>H. Spencer Lewis, FRC</i>	
Our Mission in Life	17
<i>Ralph M. Lewis, FRC</i>	
The Influence of the News	21
<i>Christian Bernard, FRC</i>	
The Oracles of Delphi	24
<i>Julie Scott, SRC</i>	
Commitment to the Soul	29
<i>Lonnie C. Edwards, MD, FRC</i>	
Problem Solving	34
<i>Edward Lee, FRC</i>	
Dream Psychohistory	37
<i>Lee Irwin, FRC, PhD</i>	
Excerpts from <i>Shambhala, the Resplendent</i>	46
<i>Nicholas Roerich, FRC</i>	
Kindergarten of God	50
<i>Elbert Hubbard, FRC</i>	
Lead, Kindly Light	52
<i>Marie Corelli, SRC</i>	
Searching for the Cosmic Quintessence: How Alchemists Meditated in the Middle Ages and Renaissance	57
<i>Dennis William Hauck, FRC, PhD</i>	
“Which Are You?” and “Solitude”	75
<i>Ella Wheeler Wilcox, SRC</i>	



INTRODUCTION

Grand Master Julie Scott, SRC

The first piece of writing of the modern Rosicrucian Order is the *Fama Fraternitatis*, published in 1614, which tells the story of Brother C.R.C., who undertook an international initiatic journey gathering knowledge from many sources, and founded the Order when he returned home to Germany.

Towards the end of the *Fama*, the anonymous authors wrote:

So according to the will and meaning of Fra. C.R.C. we his Brethren request again all the learned in Europe who shall read (send forth in five languages) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their arts, and behold the present time with all diligence, and to declare their mind either *Communicato consilio* [Common conclusion], or *singulatim* [independent] by print.

While declaring themselves open to differences of opinion, the founders of the Rosicrucian Order also gave the written word the utmost importance. In the 400 years since, little has changed. Rosicrucians meet and talk and meditate, and always come back to reading the gathered wisdom of the ages.

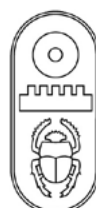
In this issue of the *Rosicrucian Digest*, we celebrate modern Rosicrucian writers, carrying on the long tradition the *Fama* authors made so important.

The first article, “The Rosicrucian Spiritual Tradition in a Modern World,” was written by Emperor Claudio Mazzucco. Calling on what he has learned in his decades of membership in the Order, the Emperor looks back through the history of the Order to present a study on the importance of education.

“The Law of Assumption,” the second article, by AMORC co-founder and Emperor H. Spencer Lewis, is an exploration of the Rosicrucian principles of Assumption. Rosicrucians have always believed in the power of certain visualization techniques, which the first Emperor of AMORC examines in detail here.

A person’s mission in life can be explained as a struggle between our obligations and our ideals. In the third article, “Our Mission in Life,” former Emperor Ralph M. Lewis provides a guideline for navigating the choice that can help lead us to our purpose.

In the fourth article, “The Influence of the News,” Frater Christian Bernard, the most recent former Emperor of the Order, gives some strategies for constructively analyzing current events. Being a mystic amidst so much sensational pessimism in the daily news cycle is challenging, but the former Emperor helps provide a healthier perspective on it.



In the fifth article, “The Oracles of Delphi,” I present the priestesses of Ancient Greece who served in the Temple of Apollo at Delphi. These prophetesses were able to see beyond the usual limits of time and space. No important decision was made in Greece without first consulting the Oracle.

For Rosicrucians, the soul is something to be nurtured, and to do so requires a greater understanding of its nature, which longtime Rosicrucian Lonnie C. Edwards, MD, addresses in the sixth article, “Commitment to the Soul.” People are truly dedicated to the soul’s purpose whenever operating within certain cosmic and universal laws explored by this popular Rosicrucian author.

Longtime Rosicrucian Class Master and RCUI Instructor Edward Lee wrote the book from which the seventh article, “Problem Solving,” is taken. Frater Lee discovered in the questions he fielded from members over the decades answers that were practical for more than just students of mysticism.

The eighth article, entitled “Dream Psychohistory,” by Frater Lee Irwin, PhD, a scholar of esotericism and transpersonal experience, goes beyond dream interpretation to explore how dreams evolve over time.

Nicholas Roerich was a world renowned early twentieth-century artist, author, and friend of the early Rosicrucian Order who had a particular interest in the spiritual lives of the people of the Himalayas. The ninth article is an excerpt from his book *Shambhala, the Resplendent*, which is an exploration of the mythical Buddhist kingdom that inspired the idea of Shangri-La.

The tenth article was written by Elbert Hubbard, a member of the first Supreme Council of AMORC who was aboard the ill-fated *Lusitania* at its sinking. In “Kindergarten of God,” Hubbard writes an open letter to the world expressing how he thinks we can all best get along.

The celebrated, late nineteenth-century British author Marie Corelli wrote our eleventh article, a short story called “Lead, Kindly Light.” Her many popular stories explored a variety of themes and this one is among her most mystical, telling the tale of a scientist struggling with his spirituality.

Alchemy has always been a topic of interest to Rosicrucians and noted Alchemist Frater Dennis William Hauck, PhD, wrote our twelfth article on this subject, in which he pays particular attention to the Azoth of the Philosophers Mandala.

We close this issue with a pair of poems from Ella Wheeler Wilcox, “Which Are You?” and “Solitude.” An early member of the Supreme Council of AMORC, she is perhaps best known for the line, “Laugh, and the world laughs with you; weep, and you weep alone.”

We hope this variety of Rosicrucian perspectives put into writing inspire you in your studies and, if you are so inclined, we encourage you to write and share some of the insights you have gained through your experience as a Rosicrucian.

THE ROSICRUCIAN SPIRITUAL TRADITION IN A MODERN WORLD

Imperator Claudio Mazzucco, FRC

Frater Claudio Mazzucco was installed as the Imperator of the Rosicrucian Order, AMORC during the AMORC World Convention in Rome, Italy, in August 2019. He also serves as the Grand Master of the Italian Grand Lodge, the President of the Supreme Grand Lodge of AMORC, and the Sovereign Grand Master of the Traditional Martinist Order. He was born in Italy, and grew up in Brazil, where he first joined the Order over 45 years ago.

Whatever conversation of a philosophical nature we engage in, it is a good practice, before starting the conversation, to reflect on the sense and meaning of the words that are about to be used. Taking the word “spirituality” for example, it is important to have a clear vision of its meaning within the context of Rosicrucian philosophy. To achieve this, we are going to use “art” as a means of gaining a clearer understanding, as the language of art touches many levels, awakening glimpses of truth in those who contemplate on it. I will begin with a few extracts from the writings of Ralph Waldo Emerson.

Emerson’s words awaken in us the idea that whatever we speak of is a vision, not in the sense of something requiring only the eyes to see, but a vision of an inner image which reveals itself to those who know how to research for it. Only those images that follow each thought and human expression make possible a first-hand description of the spiritual experience.

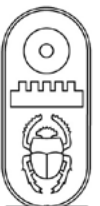
They must of necessity always be symbolic, evocative, and indirect, always suggesting Truth without ever pronouncing it. This is what Spirituality means to Rosicrucians.



Debussy was a member of a branch of the Rosicrucian tradition founded by Joséphin Péladan towards the end of the nineteenth century. I am not going to delve into this as I believe it is more useful to highlight certain aspects of Rosicrucian spirituality so you can conclude for yourself the meaning of Debussy’s affiliation to such an initiatic school.

A UNESCO Initiative

In 1996 UNESCO, a branch of the United Nations dedicated to education and the development of human abilities, published a paper on a study carried out by eminent scientists and educators of various nationalities. The study looked at how the development of an individual should be in the twenty-first century. Known as the Delors Report, this study highlighted four essential points which could be called four



fundamental pillars for the education of future generations:

Learning to do.

Learning to know.

Learning to live together.

Learning to be.

From a first analysis of these four points we can conclude that the first two are areas of focus for education, while the third and fourth are elements that each individual develops mainly within the family environment. In fact, this is how things used to be until the beginning of the twentieth century, when the transformation of contemporary society led the family to abdicate, for a variety of reasons, its fundamental role of preparation of the individual for life, through the affective and social relationships which are typical of a family nucleus. But the reasons for this change are best dealt with by sociologists and anthropologists. What is of importance to us are, however, the last two points: learning to live together and learning to be.

From a careful analysis, it is clear that these two points are essential for humans to be able to express their true potentials and to live harmoniously with others and their environment. The relevance of those two aspects becomes more evident

if we look at recent events in the world, particularly with regard to the environment and indeed the very survival of cultural diversity. It is therefore understandable why learning to live together and learning to be are such important pillars for human evolution. Without them, we are destined to be plagued indefinitely into the future by constant conflict with others, both internal and external conflict. And we will be incapable of adapting ourselves to the constantly changing conditions of life, not knowing how to maintain a healthy equilibrium with our environment and fellow human beings.

Seventeenth-century Transformation

Let us now jump back in time to the early years of the seventeenth century, in particular in the Rhineland-Palatinate region of central Germany. The seventeenth century as a whole was a dramatic time in European history: it began with the burning of Giordano Bruno, martyr of free thought and a symbol for all who sought their own Truth through personal Knowledge and experiences of the sacred.

Bruno's thoughts spread across Europe, particularly to Britain and Germany, influencing many prominent thinkers. Europe in the seventeenth



This statue of Giordano Bruno stands in the Campo de' Fiori in Rome, the site of his execution.

century underwent several periods of great transformation of thought and consciousness, influenced by Copernican theories: from the profound transformation of scientific thought in the works of Galileo Galilei, Francis Bacon, Isaac Newton, and several others, to the discoveries that radically modified the theologically led notion held until then of humankind's pre-eminence at the center of the Universe.

With navigation and the discovery of the New World barely 120 years before 1600, the rapid dissemination of philosophical and scientific thought was now possible, thanks to the initial development of the printing press in Gutenberg in the fifteenth century, followed by advances in mass-printing techniques. Such were the essential factors leading up to the rapid transformation that took place during the seventeenth century.

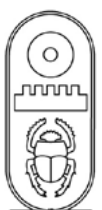
But with major changes came major crises as well. Northern Europe was under the influence of the Protestant Reformation which introduced the need for followers outside the clergy to become aware of the Sacred Scriptures of the Old and New Testaments without the intermediation of a priesthood. Indeed, Martin Luther had claimed that every Christian should be his or her own priest. And so it happened that over a mere few decades, literacy in northern Europe and Britain had become superior to that of southern Europe. In this context, the Palatinate in Germany under Protestant influence enjoyed a particular form of freedom, for the pre-eminent ruler of the region, Elector Friedrich V of the Holy Roman Empire, was considered modern by many of the learned of the time. Unlike many other powerful leaders, he had an open mind and was receptive to new ideas.

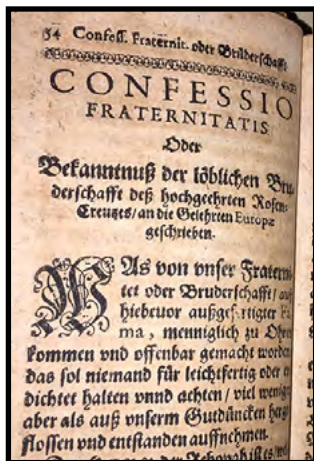
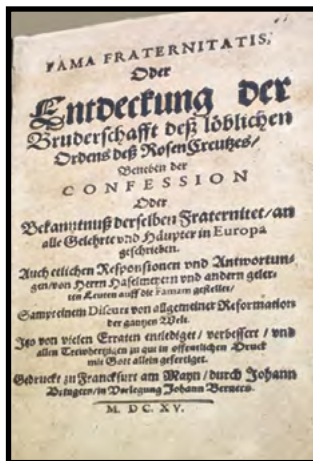


Sir Isaac Newton, by *Enoch Seeman* (1726).

Within a brief period then, the Palatinate became a center where many cultural and esoteric forms converged, such as the Kabbalistic, alchemical, and hermetic currents, as well as mathematicians and scholars of medicine, mechanics, and astronomy. He gathered together these areas of learning into a single center of development for education and knowledge in the broadest sense of the term.

It was during this period when the idea began to develop among the learned of Europe that the world was about to witness the realization of a Utopia on Earth. This was reinforced by the fact that Friedrich V would be marrying Elizabeth Stuart, daughter of King James I of England, who, with his military might, could have guaranteed the security of the reign of Friedrich. But this did not happen. Regarding the marriage between Friedrich and Elizabeth, the Shakespearean company took to the stage in Germany with various productions in honor of the royal couple. Shakespeare and his company, as will be discussed later, very likely played an important role in the genesis of Rosicrucianism.





The opening pages, from left to right, of the *Fama Fraternitatis*, *Confessio Fraternitatis*, and the *Chymical Wedding of Christian Rosenkreutz*.

The Rosicrucian Manifestos

Within this climate of intellectual, artistic, and spiritual rejuvenation, full of new hope, ideas, and projects, the first Rosicrucian Manifesto entitled the *Fama Fraternitatis* (*Fame of the Fraternity*) was published in 1614. It was followed in 1615 by the publication of the *Confessio Fraternitatis* (*Confession of the Fraternity*), and in 1616 by the *Chymical Wedding of Christian Rosenkreutz*. In 1624 Paris awakened to a display of posters plastered on the walls of the main churches of the city, reading as follows:

We, the Members of the Principal College of the Rosy-Cross, have taken up residence, visible and invisible, in this city, by the grace of the Most High, towards Whom are turned the hearts of the Just.

We demonstrate and teach to speak, without books or signs, to speak the different languages of the countries in which we dwell, to save Humankind, our fellow-people, from error and from death.

If someone wishes to see us merely out of curiosity, he will never make contact with us. But if his desire

truly brings him to register with our Fraternity, we, who base our judgement on thoughts, will show him the truth of our promises. For this, we do not make known the place of our stay in this city, since the thoughts united to the real desire of the seeker will lead us to him and him to us.

Scholars attribute the first two manifestos to a circle of eminent thinkers at the University of Tübingen, known as the “Tübingen Circle,” while the *Chymical Wedding* is attributed to Johann Valentin Andreae. The *Fama* tells the story of the legendary founder of the Brotherhood of the Rosy-Cross, Christian Rosenkreutz (CRC). It explains how CRC reached a high level of spiritual and philosophical preparation through a long journey that took him as far as the Middle East and possibly southern Arabia, and then by way of North Africa, Spain, and France, a return to Germany where he created a monastic Order, the Brethren of the Rosy Cross, consisting of only a few individuals.

In essence, the *Fama* not only made people aware of the existence of the Order, it also hoped to bring together wise people to expand the boundaries of

knowledge for the benefit of humanity as a whole. The story is almost certainly an allegory and its message was meant to be understood symbolically, not literally. The very image of CRC is a symbolic one and should be understood in esoteric rather than exoteric terms.

The *Confessio* complements and completes the *Fama*. On the one hand it emphasizes the “regeneration of Humankind” and society, and on the other hand it highlights one central point, that the Rosicrucian brethren possess a ‘philosophical science’ that enables such regeneration to occur. The *Confessio* was aimed primarily at seekers who were keen to participate in the work of the Order and for the benefit of humanity.

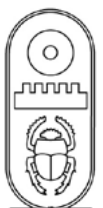
The *Chymical Wedding* is an allegorical description of an initiatic process with many alchemical references on the transformation of Humankind. It is about a marriage between a prince and a princess, and as a guest, CRC narrates the events that take place in the castle during the seven days of celebration. There is no need to delve too deeply into the three manifestos here, as it is a topic well catered for by academic research, most of it freely and easily available.

Rather, we will look at the fact that these manifestos gave rise to more than four hundred publications, some of which were highly critical of the Brotherhood, while others were commending and humbly requesting admission of their authors. Their impact on the world of culture and thought was very significant. One has only to think of Isaac Newton, the father of modern physics. When he died, he left in his library not just 30 books on chemistry and physics, but also 130 books on alchemy and hermetic philosophy, among them being the *Fama* and the *Confessio*.

René Descartes may have travelled to the Dutch Republic partly to escape persecution by the Inquisition in France and to enjoy the greater personal freedoms available in the republic. But another reason was to attempt to find the Rosicrucians. Spinoza too was associated with the movement, though with the advent of the ‘Thirty Years’ War (1618-1648), everything was swept away, leaving nothing but death and destruction from which Europe recovered only slowly and with much suffering. The Rosicrucian movement was, however, active in the Dutch Republic and Britain and, in 1693, some Rosicrucians, led by Grand Master Johannes Kelpius, sailed to the New World with the intention of building a Utopia as suggested in Francis Bacon’s 1627 book *The New Atlantis*.



Johannes Kelpius, by Christopher Witt (1705).





A 1730 map from Germany depicting Cockaigne, the imaginary land of luxury and ease, a kind of utopia.

Utopia

We are accustomed to thinking of a Utopia as being synonymous with a fantasy-land or unrealistic ideas about some idyllic state. The word “utopia” derives from the Greek word *outopos*, meaning “no place,” “nowhere,” or a “place that does not exist.” In *The Republic*, Plato indicates in a subtle way that “...Utopia is a form of Ideal Society. Perhaps it is impossible to achieve it on Earth, and yet a wise man must place all his hopes in it.”

An eminent Sufi thinker once said that for as long as humans seek Jerusalem as a place on a map, there will never be peace in the Holy Land. These words highlight the inherent nature of a Utopia, “a place that does not exist.” We have been taught that reality is made only of things that can be seen and touched. As the saying goes, we are modern people “with feet on the ground.” However, at the beginning of the twentieth century, science itself started dismantling this rigid and arid concept of reality, replacing it with a concept more elastic and pliable due to the presence of the human consciousness. And so it is that Rosicrucians have always maintained

that “thoughts are things.” Harmonious thoughts strengthen us and bring us well-being; discordant thoughts can lead to our death.

Thought and human consciousness are part of a dimension that is capable of acting upon what we interpret as “reality.” And if we think about this honestly a while, how many things from our present experience of reality are none other than the “pre-reality” thoughts that resided in the minds of enlightened individuals of the past? Utopia is for us therefore an “internal condition.” It is a dream, an aspiration written in the hearts of men, women, and children, being the meeting point of the many different phases of reality that exist. Rosicrucians established themselves in the state of Pennsylvania in the late seventeenth century, forming a community called Ephrata, named after the biblical town of Ephrata in the pre-Roman province of Judea. In Ephrata, the Rosicrucian community quickly developed printing facilities where important documents, some even about the European colonization of the Americas, were being printed.

Many soldiers wounded during the American Civil War 170 years later were cared for by members of this community; and those who were dying were comforted by readings of inspiring words from books and pamphlets printed by the first Rosicrucians in North America. As already stated, in Europe at the conclusion of the 'Thirty Years' War, the Rosicrucian movement gravitated to the relatively greater freedoms of Britain and the Dutch Republic. The Dutch Republic (which became the Kingdom of the Netherlands in 1815) was renowned for its great spirit of religious and philosophical tolerance, while Britain was renowned as the country of Francis Bacon and Shakespeare. It is believed that Bacon had served as Emperor of the Rosicrucian Order at some time during the reign of James I, and may have been its custodian during a quiet phase of its existence after the outbreak of hostilities in the 'Thirty Years' War.

Shakespeare's plays were made up of a few actors who, if not Rosicrucians themselves, were sympathetic to their ideas. And it has even been suggested that some of the Shakespearean plays were either authored by or influenced by Francis Bacon. Towards the end of the 'Thirty Years' War the "Invisible College"

was formed in England and subsequently became the Royal Society, which was founded on principles well-known to have originated in the *Fama Fraternitatis*, calling together all wise people for the expansion of knowledge. Isaac Newton was its president for several years and the Rosicrucian Elias Ashmole was another. It is today one of the most reputable and authoritative scientific societies in the world.

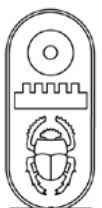
But the Rosicrucians, where did they end up? For a few years they remained in a state of secrecy, or *sub rosa*, remaining "below the rose." Nevertheless, the Order continued its activities in Europe until the end of the nineteenth century, when it resumed its activities together with the Martinist Order and various Masonic rituals disseminated mainly in France, Germany, and Italy.

The Salons Rose-Croix

In 1892 Parisians were invited to public events hosted by what was called the "Salon Rose-Croix." What did this and other salons consist of and what relationship do they have with current Rosicrucians? At the end of nineteenth century, the West was astonished in the face of new possibilities offered by



Proclamation of Peace after the Thirty Years' War, by Franz Dietrich.

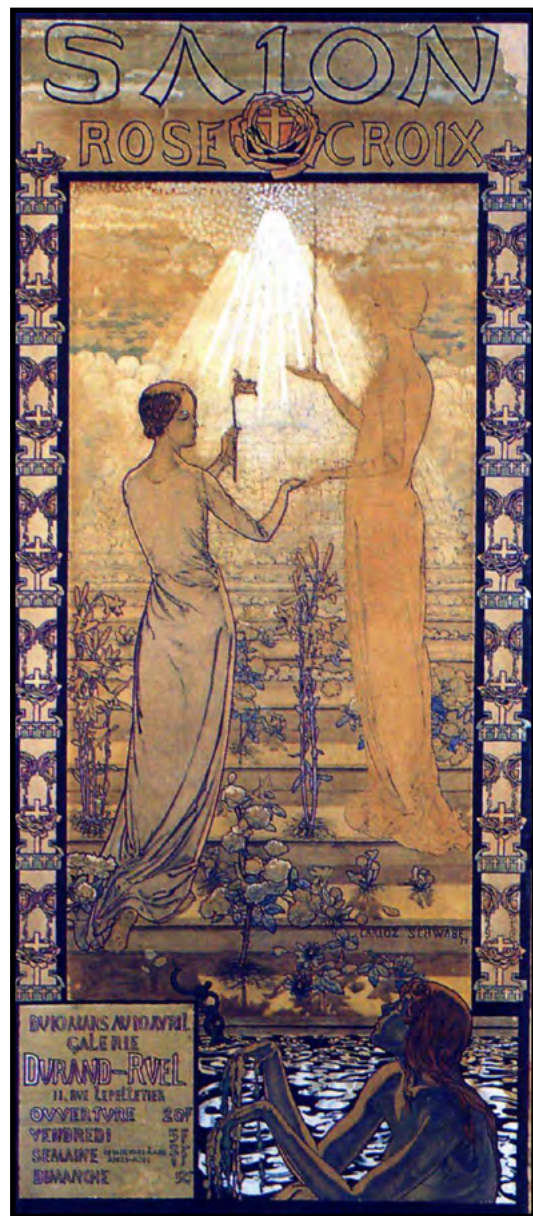


industrial science. Science triumphed and people felt that with the advent of the twentieth century, modernity would bring them happiness. Some enlightened minds however – philosophers, mystics, and artists – were concerned with the prospects offered by this progress. This concern was particularly felt through the Symbolists, a movement that gathered together artists of all disciplines.

Joséphin Péladan, organizer of the Salons and allied to the Rosicrucian movement, sided with the Symbolists and queried the problem in the following terms: “The speed of the material world accelerates the interior life. But a person, endowed with wings, does she not perhaps have the same heart and the same pain?” Péladan placed himself at the meeting point between the Symbolist and esoteric movements. As an artist he positioned himself in the Symbolist movement; as an esotericist he presented himself as an initiate of the Rosy-Cross.

His aim was to restore reverence of the Absolute in all its splendor, with Tradition as its base and Beauty an instrument. He saw the Latin civilization as being in a state of decadence. For him, only the enchantment of art could again save the West from an imminent disaster. He saw art as a tool capable of reversing the trend. The essential activity of the Order of the Rose+Cross of the Temple and of the Grail that he founded was therefore concerned with the organization of exhibitions and evenings dedicated to the fine-arts.

The poster made up in shades of blue, evokes the dream. It proposes a hierarchical trinity of humanity, symbolized by three women. The first woman is chained in muddy waters, looking at a stairway that rises towards the light, decorated with white lilies and roses. She represents



humanity longing for a better life, but is chained to the material world. The second woman has just liberated herself from her chains and mounts the first step of the stairway. This represents an initiate on her or his journey towards enlightenment. The third woman, translucent and radiant with light, receives in her hands a heart descending from the sky. This represents the mastery gained by anyone linked to the Divine. Péladan’s theory about art is derived from the Rosicrucian formula: “There is no other Truth but the Divine, there is no other Beauty but the Divine.”

Art is a search for the Divine through beauty. In his work “How to Become an Artist,” his theory on aesthetics was developed. For him, the mission of art represented the divine order. Art, together with religion, needs to magnify the divine element, enabling others to participate. Its beauty results from the balance between sight and vision. The perfect work is that which brings together all that is perfect, though it is not enough to satisfy the intellect alone.

Péladan assigns humankind the status of “artistic animal,” believing that there exists in humans an invisible attraction to beauty. This search for beauty is motivated by the nostalgic feelings of the lost harmony that a person instinctively seeks in all things. In his book *Idealistic and Mystic Art* he invites the artist to make a reflection. For him, the true artist is one who possesses the ability to listen, through contemplation, to the non-material qualities of objects that enable him to capture the celestial influx of “the Word” as the Divine Creator:



Joséphin Péladan.

Artist..., you know that art descends from heaven, just as life pours from the sun. That there is no masterpiece, that is not the reflection of an eternal idea.

You know, painter or poet that which is defined as abstract. There is a little part of the Divine even in a work of art.

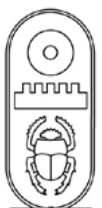
Learn that if you create a perfect form a soul will come to inhabit it. And what a soul, a spark from the Central Fire.

The Salon was inaugurated at a special ceremony with music specially composed by Erik Satie, a well-known Rosicrucian of his time. This was the environment in which Claude Debussy lived and I am sure you will draw your own conclusions from the association.

Fortunately, we live today in a time of freedom, made possible by men and women of the past who nurtured a utopian dream. I point to the writings of one of these great people, Jan Amos Comenius, patron of UNESCO and a supporter of the Rosicrucian movement in Europe, whose work reconnects us with the opening words of this article.

Modern education is still influenced by Comenius’s original guiding principles, and these certainly help people to “learn to do” and “learn to know.” Sadly, few are today interested in “learning to live together” and “learning to be.” Cultural and human poverty, often so widespread, clearly demonstrates this.

Furthermore, we live in an era of our human history where the transcendent has been almost entirely removed from our lives. Although this may reassure some scientists who base even their most private moments purely on things that can be seen and measured, on the other hand,





The entrance to the Rosicrucian Research Library in San Jose, California.

it distances them from their true nature, producing the sad results we are witnessing today: a totally unbalanced rapport with the environment; a relationship between individuals which, even when all goes well, is more of a truce than a state of peace; and an incapacity to conceive and dream of a better future.

We believe that “learning to live together” and “learning to be” are exactly the things that a traditional initiatic order should be doing. To provide modern people with the appropriate environment and tools they need in order to develop this ability, people are empowered to become better, more mature human beings, capable of evolving and of grasping more profoundly the true meaning of life, namely to prepare oneself to become the architect of one’s own destiny.

Rosicrucianism holds fast to the value of education, in an etymological sense of the word; and it supports the quest for Beauty as a privileged route for reintegration with the Divine. Rosicrucians maintain that this quest is essential, especially in an age such as the present, where the illusion of happiness obtained exclusively through scientific and

technological progress without limits is fast failing.

We, Rosicrucians of the twenty-first century, are more than ever convinced that education can truly save humanity from its own entrapments. In an etymological sense of the word, education, as mentioned earlier, ensures that people discover within themselves true knowledge, recognizing in their fellow humans, as they recognize in themselves and the universe, Divine nature in action, expressing all the potentiality of the soul that manifests in all people.

We are children of the absolute and carry within us evidence of this inheritance. “We have rejected that which the beast within us wanted, and we want to find the Person wherever he may have been lost.” With these words, the French politician and writer André Malraux was emphasizing that the moment has arrived when new answers are needed, and these can only come from a renewed vision of reality. Rosicrucians believe that an initiatic order in particular, as with art in general, has the purpose of helping people to reach this new vision. Perhaps this is Utopia...? Certainly it is in her that we place all our hopes. Can we do otherwise?

THE LAW OF ASSUMPTION

H. Spencer Lewis, FRC

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

Co-founder of the Rosicrucian Order, AMORC, H. Spencer Lewis wrote more than two dozen books and booklets, as well as many articles for magazines, which he also published. Additionally, he authored the first monographs based on ancient manuscripts he had been allowed to view during his initiation into the Rosicrucian Tradition in France, and through later inspirations. Lewis was Imperator of the Order from 1915 to 1939, and founded Rosicrucian Park in San Jose, California.

The more Rosicrucian principles are analyzed and tested and used in a practical and serious manner, the more enthusiastic members become, and the more proficient they become in obtaining results...

You can use the principles of Assumption to make your life happier, more contented, and really more prosperous in the actual necessities of life and the pleasures of life.... The proper way in which to make your life happier, and more abundantly supplied with all of the good things, is to use the principles of Assumption in just the right way. Let me explain what I mean.

Undoubtedly each one of you know of some person who represents your ideals of happiness, contentment, and health. Many times, you may wish that you were like that person and could have the sweetness and goodness in life that such a person has. Ignorant people will envy those who have health and happiness, whereas a mystic will not envy but rejoice in the fact that certain other people have contentment and health and the other blessings of life, and will try to emulate them and to be like them.

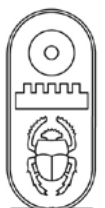
Now, here is where the principles of Assumption enter into our consideration. We should not attempt to substitute ourselves for the people who are happy and contented, but we should create in our minds an ideal person who is enjoying the ideal things of life as we understand them.



First, we should create in our minds the picture of a person who is healthy and who always has a smile in her eyes and on her lips, a kind and encouraging word for everyone, and who has a comfortable home nicely located in a peaceful and respectable location with a happy, contented group of loved ones, and with a moderate but dependable

income. Such an ideal person can have many qualities and conditions that we can invent or imagine. We can give to such a person a beautiful singing voice by which she entertains others and entertains herself, or a fine ability in oratory. We can give her many other special attributes that we consider necessary to our ideal of a happy person.

Now, the next thing to do after creating such an ideal in your mind is to use the principles of Assumption to assume that





you are gradually becoming that ideal person, and for hours of each day go about your affairs with the mental assumption that you actually are the ideal person you have pictured. In other words, after you have built up a character, a personality who is happy and contented in life, and who has what you believe to be the ideal things in life, then you should supplant your present self and your present conditions by assuming the ideal ones.

In order to be consistent and have the principles work properly, you will have to carry out your part of the Assumption. If you are assuming yourself to be the ideal, happy, contented person, you must act that way during every hour that you feel you are assuming that ideal character. You must feel that you are healthy. You must feel that you are happy and contented. It must radiate from you with conviction as if it were absolutely true. Such an ideal person could not be grouchy, complaining, fearful, worried, or envious. That would be a black mark upon the ideal picture that you have made. Therefore, your first step in carrying out your part of the Assumption is to take on the characteristics and attitude and to carry out the actions of the ideal person whom you have invented.

It is just as though you were writing a story for a novel or a film or a play. It is as though you put into your story an ideally happy, contented, prosperous person who was spreading sunshine and peace, encouragement and inspiration everywhere she went. Now if you were called upon to act the part of that character in a play on the stage, you would not only have to use the words that such a person would use but you would have to feel that character in every part of your consciousness, and every little thought and look and movement on your part would have to be consistent with the characteristics of that person.

In carrying out this Assumption of such an ideal character day after day for some weeks, you will soon find that you are creating around you an environment and attracting to your surroundings the same prosperous, happy, contented conditions that you visualize. You will find that you are actually creating the very things that you have wanted.

So, during the coming week, I would suggest that every day for a few hours you throw yourself into this ideal character and let your whole thinking and acting be changed by this characterization of your ideally happy person. You will find it will

have a great psychological and cosmic effect upon your thinking, and this will affect your health and it will attract to you many pleasant things that will make your days and hours happier and more contented.

You should begin the work this week by assuming the characteristics of this ideal person for a few hours each day, especially during those hours when you are alone and can carry out the part without attracting attention. Working with these new principles of Assumption, you may find it will open a new vista and a new field of possibility.

You must remember that of all the creatures created by the Divine, human beings are the only ones that possess the creative power in a mental and psychic form. This creative power is part of the divine consciousness in us, and it is this element of divine consciousness that distinguishes humans from all other creatures or all other living things in any of the other living being kingdoms. Whatever a person thinks and concentrates upon and at the same time directs their creative consciousness toward becomes a manifest thing somewhere in the world. Every time someone intelligently, deliberately, and knowingly sits down and meditates, concentrates, and mentally creates something, they are sending forth the thought form of their creation and this thought form will become a materialized actuality somewhere, sometime.

We discover from our use of this power that it cannot be used inversely or wrongly. A creative power is something entirely different from a destructive power. The creative power of our consciousness

cannot be inverted or perverted to send forth destructive thoughts, destructive forms, or destructive vibrations. Everything that emanates from the consciousness of a person and becomes a thought form that will carry on and on until it is made manifest must be constructive and creative – not destructive. This is why you cannot injure another person mentally or through any formula or mental process.

The Cosmic principles that cooperate in keeping a person in tune with the creative power of the universe are so harmonized that any destructive thought or attempt at destructive application of power simply neutralizes itself. ...

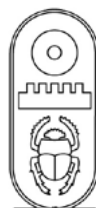
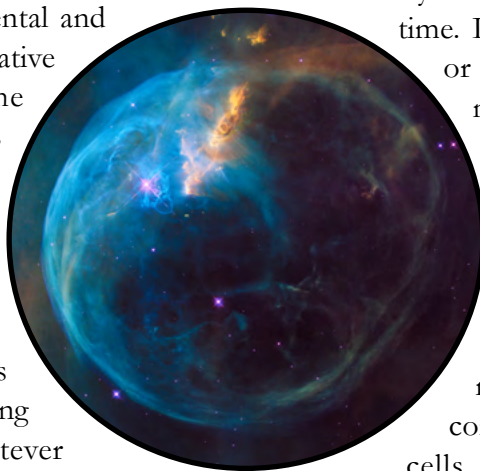
This creative, divine power within you is under your immediate control all the

time. It can be used to create or recreate new cells and new conditions in your body, or to recreate and create new things outside of your body. From the truly esoteric and metaphysical point of view, there is no difference between concentrating upon some cells in the body to join

together in healing a wound or in curing a disease, and concentrating upon constructive waves to leave the mind and go forth into space and construct something.

When you use the Law of Assumption in connection with your creative power and consciousness, it may seem like you are performing a natural miracle. In fact, it is not a miracle at all but a natural procedure. You are putting yourself in the place of someone else and then using the creative power to carry out the idea that is in your consciousness.

Therefore, throughout your work with the Law of Assumption, remember



that when you choose an ideal person or idealized type of life or condition, you must remember that while you are concentrating upon this ideal condition and visualizing the things that it should have or should be you are creating something that some day will make itself manifest to you.

Use these principles this coming week to recreate ideal conditions around you. Select the life of some person who you believe is ideal and be that person for a while, thinking as he thinks, creating as he creates, and at the same time holding fast to your ideals. This will enable you to enter psychically many of the ideals or fixed conditions that you wish to have made manifest in your life. If some are slow in becoming actually materialized in your life, you will know that it is because the Cosmic is not quite ready for you to have the things you are seeking, but that in good time and in unexpected ways the thought forms you are sending forth will come back and bring with them the happiness and contentment that you have been trying to secure.

While you are concentrating or visualizing yourself as being another person, you must get rid of the idea in your mind that there are two persons involved in the formula, yourself and the other

person. You must not have a thought in your mind such as that you and the other person have exchanged places and that now you are in the other person's place and he is in your place. Such a thought continues the idea of two persons and the duality of existence of the two.

During the assumption, the one uppermost thought in your mind must be that there is only one person and you are that one person. The other person is therefore temporarily out of existence, out of your mind, as though you have never heard of her or never knew of him. This singleness of identity is the great secret point in the process. There must be but one person of whom you are conscious, and that person in this new combination that has been founded by the assumption....

Now keep these points in your mind during the coming week and go on with your experimenting with the laws of Assumption for we are going to carry this formula through and examine it and analyze its usefulness and application in many ways and you will soon find that you have in your hands a marvelous key for producing many marvelous effects.



OUR MISSION IN LIFE

Ralph M. Lewis, FRC
Imperator of the Rosicrucian Order, AMORC, 1939 - 1987

The son of H. Spencer Lewis, Ralph M. Lewis was a prolific author, photographer, humanitarian, and Imperator of the Rosicrucian Order, AMORC from 1939 to 1987. In addition to his many books, pamphlets, and other writings, he was instrumental in helping grow AMORC to the international organization it is today, and commissioned the building of the current Rosicrucian Egyptian Museum in 1966.

Here are two principal proclivities in life which move a person to action – aside from the commanding physical desires and appetites upon the satisfaction of which existence itself depends. The first is obligation; the second is idealism. The obligations are those which our personal moral concepts and adopted standards of ethics cause us to feel must be met, and that without doing so, there would be no peace of mind. Such obligations, as to their nature and the form they assume, are as varied as men's interests

and activities. What one feels a solemn obligation in life, another might not. Such obligations might consist of the care of parents, a college education for each child of the immediate family, the rectifying of wrongs done to a relative, and the repayment of a sum of money to prevent a stigma. The ideals, on the other hand, may be those which the individual aspires to as the end in life – the very reason why he wants to live and from which he gains a positive pleasure or joy. These ideals may be referred to as ambitions.

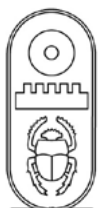


Of course, fulfilling an obligation provides a sense of satisfaction as well, but it is of a negative nature. We all have a sense of relief when we have performed a lengthy and trying task or fulfilled a duty, but it is not

the same exaltation we experience when realizing an ideal. The fulfillment of an obligation is like the removing of a disturbing condition or an irritant. It just returns us to our status quo. But the realizing of an ideal is an additional stimulus. We have not just removed something; we have gained something. Consequently, it can be seen that people by their moral sense are often

compelled to choose, as their mission in life, something which is not exactly the thing they would like to do, but what they want to do under the circumstances.

The question really before us is: Which is the right mission, the ideal or the obligation – presuming that we have both? The answer to this would probably be, the intermediate way – striving reasonably to meet a reasonable obligation and alike to seek to attain the ideal. We are fully aware that a division of efforts under many circumstances is not advisable. But if the individual has both ideals and commanding



obligations, she must take an intermediate course or not truly be fulfilling her mission in life. It must be realized that obligations which we assume, and even create for ourselves, are not really as vital as we sometimes believe them to be. We do not mean by this that because some do not consider them important, they are not, but rather that some are actually not inherently so.

Our emotions as we all have occasion to know, greatly influence the value that we attach to many things, as well as does that innate sensitivity that constitutes our talents. One inclined toward art has a greater natural appreciation of the harmony of color, line, proportion, and perspective than one who is not. His reason, consequently, causes him to measure the worth of things by their beauty and artistic value. He will contribute an importance to things which others may disregard. We need not, at this time, enter into a discussion as to whether beauty is immanent in the object, or in a person's mind. The fact that something is beautiful to someone is the important factor. These emotions we have may cause one to imagine or to bring about in his mind excessive obligations. Thus one might have the passion to vindicate a parent from what he believes constitutes a slur against the parent's reputation. He dwells upon it, builds it up to such an all-consuming desire that nothing else matters but to right what he conceives as a wrong. He pushes into the background those interests which would ordinarily constitute his ideals and ambitions. Actually, this passion has made his obligations, as he conceives them, his mission in life; but from an impassionate view, his concept of his mission is distorted.



There are, however, certain arbitrary yardsticks of measurement which we can use to determine what should be our mission in life. These standards are an admixture of cosmic obligations and personal satisfactions and enjoyments. Every sacred tome which contains inspired writings of mystics and sages and their cosmic revelations – whether these tomes are the basis of religious precepts or philosophical discourses – usually contains an admonition of a person's duty to humankind. People must recognize the brotherhood of humankind. A person must realize that she has a divine heritage – the right as a person to give the highest expression in material form of the divine within her. She must never violate the trust, as people frequently do. She must create about her in matter, as Plato said, forms that express the idea of beauty which she inwardly senses. She must create on Earth and portray them in her conduct those things which will reflect the spiritual realm. She must work with her fellows and also maintain her individuality.

Looking at civilization as a whole, though it is somewhat battered, humankind has done fairly well. It consequently behooves each person in some way to contribute something – small or large – to human society and well being, and not work for himself alone. One who sweeps the streets and sweeps them well, with an understanding of the importance of his task in relationship to humanity, and not to get it done so that it will merely pass inspection, is doing as much in a humble way as the bacteriologist working in a laboratory seeking to find a way to stem the spread of a disease.

One who seeks a job or position to get by is obviously abrogating this cosmic law. She conceives her mission in life as attaining just that which will further her end and without any consideration of the rest of humankind. One should always attempt to find employment in those occupations, trades, or professions that bring one pleasure, that one likes to do.

This is not only because it makes work more enjoyable and removes it from the class of grueling tasks, but because it commands the best in a person, and he gives without unconscious restraint all of his ability and talent. However, if one insists on doing those things that he likes to do, even though he is unqualified or untrained in them, keeping one who is qualified from doing them, he is not pursuing his true mission in life because, again, he is selfish. He thinks only of his own gratification. He has not taken into consideration the results of his work as to whether or not they are a contribution to society. One has found his true mission in life when he is able to give wholeheartedly of himself, when his heart rings with joy with each hour's labor.

Do not confuse eminence and distinction with your mission in life. If you have a longing to work at some menial task that you know you can do well, and which is constructive, DO IT, whether your name will be on the lips of your fellows or not! There are many in prominent places today who are not, and they know they are not, fulfilling their true place in life. Ego has caused them to push into the background their finer and higher sentiments. When the world is in a turmoil and severe

economic upheaval prevails, one of course cannot always immediately step onto the path that leads to her mission in life. She cannot always find the job or the work that represents it. She must bide her time.

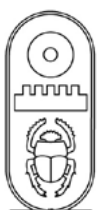
We said at the beginning that a person is moved by obligations and ideals in life, aside from his instincts and desires. These instincts and desires are impelling and often

must be served first. One must eat, drink, and shelter himself and family before fulfilling a mission in life.

Success in a personal mission in life is greatly dependent upon our relationship to others. Intolerance works against personal attainment. Do we really know at times that we are intolerant in our views?

How can individuals avoid an attitude of personal intolerance? In fact, why do so many oppose the different views and actions of others – even when their content is not harmful? The cause lies in the human ego and the instinctive urge of self to assert itself. We are disposed to give ourselves over entirely to our instincts and desires whenever the opportunity affords itself. We are a composite, not just of our thoughts, but also of our emotional responses and desires.

It becomes difficult for many persons to so detach desire from self as to impersonally analyze its worth in relation to the welfare of others. Consequently, we ordinarily defend a personal interest, belief, or desire exactly as we would our physical person. We seek to advance such beliefs and favor such intellectual desires as vigorously as we seek out ways and means of gaining our sustenance.



In this instinctive aggression, this promoting of our desires of self, we trespass upon the rights and dignity of other human beings.

We conflict with their hopes, aspirations, and beliefs – and they have an equal and inalienable right to express them. We cannot construe our personal welfare to mean that all counter thoughts and desires necessarily jeopardize our being and must, therefore, be opposed. Such a concept would destroy society. It would set against her neighbor each individual who thought or acted differently from another. We find this behavior among many of the lower animals which are not gregarious. However, it is not worthy of people and defeats those elements of humanity's nature which require unified effort and group living.

This intolerance can be rectified by an attitude of forbearance. Forbearance consists of some restraint of our animal instincts. It is nothing more than a form of personal discipline and sacrifice to restrain ourselves in some regard, to be willing to forego some of the enjoyment of our physical senses and personal powers in order to allow others to do the same.

If we examine every instance of intolerance, we shall find that the individual

did not necessarily want to injure someone or deprive him of his rights, even though his actions amounted to that. It was really because he was concerned only with his own interests and satisfying his own desires that he violated the sanctity of the self of someone else.

We are not truly exercising all of our potentialities if we allow desire and instinct to solely motivate us in our relations with others. To attain the highest human relations necessitates a rational understanding of the common human welfare. We can and must discipline ourselves. We cannot live alone. We must sacrifice something of our own satisfaction for the collective good in which we want to participate.

Strange as it may seem, freedom sometimes becomes an obstacle to tolerance. Thoughtlessly insisting on a personal freedom or what we interpret it to be interferes with the liberalism of tolerance. Freedom is the exercise of will; it is conforming to what we want to do or have the desire to do. If, however, we exercise our personal wills to their fullest extent as a display of freedom, we cannot be tolerant! We must impose forbearance on will and the instinctive desire for freedom if we are to know tolerance and the peace which follows from it.



THE INFLUENCE OF THE NEWS

*Christian Bernard, FRC
Imperator of the Rosicrucian Order, AMORC, 1990 - 2019*

Christian Bernard served as the Imperator of the Rosicrucian Order, AMORC from 1990 to 2019. He has devoted his life to working tirelessly for the Order for over five decades. He has written several books, including So Mote It Be!, Rosicrucian Reflections, and Rosicrucian Questions and Answers, in addition to numerous articles and many programs and discourses presented at Rosicrucian conventions.

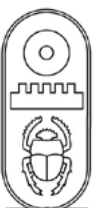
We live in a world where channels of information are becoming more and more numerous, more and more rapid, and more and more powerful. Thanks to these channels, the links between different areas, countries, and continents have improved dramatically and are, indeed, limitless. It is now possible to hear about an event that has just happened on the other side of the world, within just a few minutes of the event's occurrence. This is obviously indicative of great progress and shows that, thanks to technology, humankind is exercising a degree of mastery over time and space. However – as with everything that humanity has created through science – what ought to be useful, can unfortunately be detrimental. It all depends on the use to which it is put.



As we all know, human intelligence can be used to do bad as well as to do good. For example, there are currently scientists engaged in projects aimed at humanity's well-being, while others spend their time developing weapons to destroy and kill. Such is the twofold disposition

of humankind. According to which ideals people pursue and the way in which we apply our free will, we either work in the service of peace and harmony, or make ourselves the agent of war and strife. In other words, we are “angels” or “demons” in very many spheres – and to a certain extent, the news comes into this category.

Everyone should agree that the news has a big effect on mindsets and behaviors. Unfortunately, those who are delivering it – or making it – too often tend to set themselves at the level people expect. By so doing, they feed desires and needs that are not always constructive. Within the press, some newspapers and magazines specialize in portraying events where they know they are going to garner public opinion to their side, using particularly well-selected photographs or other media in order to shock, if need be. While the level of consciousness attained by humanity is higher than in the past, many people feel more attracted by the tragic elements of





current affairs than they do by happy and positive events.

What goes for the press is also the case for broadcasting in general, the Internet, and all other forms of media. For example, the current affairs on TV show the same tendency to bring to the fore news that appeals more to “voyeurism” than to the nobler part of the human being. In other words, it is inclined to cover events employing images generally portraying misery, violence, crime, and so on, in addition to all sorts of catastrophes. Experience unfortunately shows that this type of news has a large audience, which in turn explains why it is so exploited.

It is not one of my intentions, as part of these reflections, to analyze the psychological reasons that cause people to experience a certain attraction to dramatic situations and the misfortune of others. Instead, my goal is to draw attention to the danger represented by news, which overly emphasizes the tragic events of daily life. Whether we are conscious of it or not, being confronted on a daily basis with

current affairs that focus our attention on commentary or images of violence, hatred, strife – and generally on scenes portraying the unhappiness in the world – constitutes a real mental poisoning, with all its resulting negative consequences: depression, anxiety, pessimism, unhappiness, and so forth.

It is certainly normal to keep people informed about what is happening in the world, for we need information, and it points out what is nasty and reprehensible in human behavior.

It also enables people to think about matters that go beyond our concern with ourselves alone, and it develops our compassion. This being the case, the key role of the news should be the raising of consciousnesses. Accordingly, rather than focusing on society’s defects and the weaknesses of humankind, the news should encourage people to become better, and to resist that which is instrumental to war, racism, crime, fanaticism, and the passions that are degrading to the human race. When a catastrophe occurs somewhere,

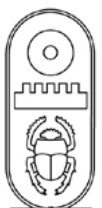
rather than seeking a “scoop at any price,” with shocking images and reports, the media’s purpose in their presentation of the news should be to increase compassion and assistance for those affected.

By giving priority to what is sensational, that is, to events that cause a sensation upon humankind’s most instinctual nature, the news is moving away from the laudable mission it could have. By bringing to the fore the most dramatic or sleazy current affairs in the way that it does, it produces a collective visualization that puts into motion energies of the same sort. When millions of people are concentrating at the same time on depressing or degrading news, they generate negative thought-forms that subtly create and maintain the misfortune or the pain. These thought-forms also explain why more and more people feel anxious, as they are undergoing the influence of the negative energies generated in this way.

When those in charge understand that it is better to highlight the positive events rather than the negative ones which are part of the daily news, they will give society the chance of raising itself up, enabling it

to create a better future for itself. This is not to say that we should hide from the dramatic events of life. Instead, it means that it is not necessary to say everything and show everything about human weakness and the misfortunes of humankind, especially when the information provides nothing that is of any use to those who hear about it.

Each person should strive to transmute the pessimism that currently predominates into an optimism based on a coherent-yet-confident analysis of events. Whenever, therefore, we have the chance to speak with others about the news, no matter whether that pertains to the local, national, or international outlets, we should always endeavor to highlight those aspects that show – beyond how it may appear – that the world is evolving towards ideals more and more humanistic in nature. At the same time, we should pause and send out positive thought-forms to all those who are suffering either physically or psychologically. Whether we are aware of it or not, the power of thought is great. Consequently, we must use it in a useful and constructive manner.



THE ORACLES OF DELPHI

Grand Master Julie Scott, SRC

Julie Scott serves as the Grand Master of the English Grand Lodge for the Americas. She is also the Secretary of the Board of Directors of the Supreme Grand Lodge of AMORC and the Director of the Rosicrucian Egyptian Museum. She has volunteered and worked in many areas of AMORC, which has published dozens of her articles, and for which she has given many presentations in person and online. She is particularly passionate about the Ancient Mysteries Schools, especially those of Egypt and Greece, and the Sacred Feminine.

Imagine a culture that celebrates women as fonts of wisdom.

Imagine a tradition that values more than just intellectual ways of knowing, such as synchronicities and dreams and intuition.

Imagine teachers who encourage their students to anticipate the path ahead, not to just look for an immediate solution.

Imagine a Sage who requires the Inquirer to participate in his or her inquiry, in order to evoke deeper learning.

Imagine Shamanesses who invite us to be all we can be.

These were the Oracles of Delphi.

For thousands of years the Oracles of Delphi were consulted before any major decision was made. Kings, generals, and philosophers all sought her advice.

The average person was only allowed to approach the Oracle once in their lifetime. The petitioner had to cleanse himself or herself in the nearby sacred spring before approaching her. Then they would ask their question.

When you visit the Temple of Apollo at Delphi today, you can see an underground chamber that goes beneath the adyton. This was where the Oracles entered. Ancient historians reported that there were fumes coming up

through a fissure in the ground in this area, and the Oracle would sit on a tripod above these fumes. She would hold a sprig of laurel and look into a bowl of water as she answered the petitioners' questions.

Recent research has shown that there are two major geological fault lines that cross like an X under the adyton in the temple of Apollo. There is evidence there of gases, such as ethylene, that could induce a borderline state.

The Oracle would prepare herself. She would fast and would only meet with petitioners on certain days. It's believed that this might have been when the gases were safe enough for her to be able to be seated above them.





Priestess of Delphi (1891)
by John Collier.

The women who served as Oracles were chosen for their natural abilities. They were called Oracles, and their prophecies were also called oracles. Sometimes the women were also called Pythias. Pythias were associated with the mythical python from this area. Serpents were associated with the Divine Feminine. Sometimes the Oracles were called Sibyls. In Greek, sibyl comes from theobule; theo, which is the deity, and bule, which means to sing. So, she's singing from the Divine.

The Oracles presented their oracles for thousands of years, possibly as early as 5000 BCE. The Oracle Tradition ended in the year 394 of our era, when the Roman Emperor Theodosius forbade any of the ancient traditions.

There was a special stone placed in the temple area at Delphi called the omphalos, which means navel or belly button. It was believed that Delphi was the center of the world and that it was connected, through its navel, to the mother goddess. What closer connection have any of us had to our mother than through our navel?

Now, let's look at how the Oracles were celebrated as fountains of wisdom.

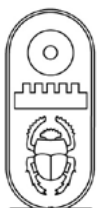
In ancient Greece, no major decision was made without first consulting the Oracle. On the path leading up to the Temple of Apollo there are stone treasuries. These are small buildings that were filled with riches given in thanks for the Oracles' advice.

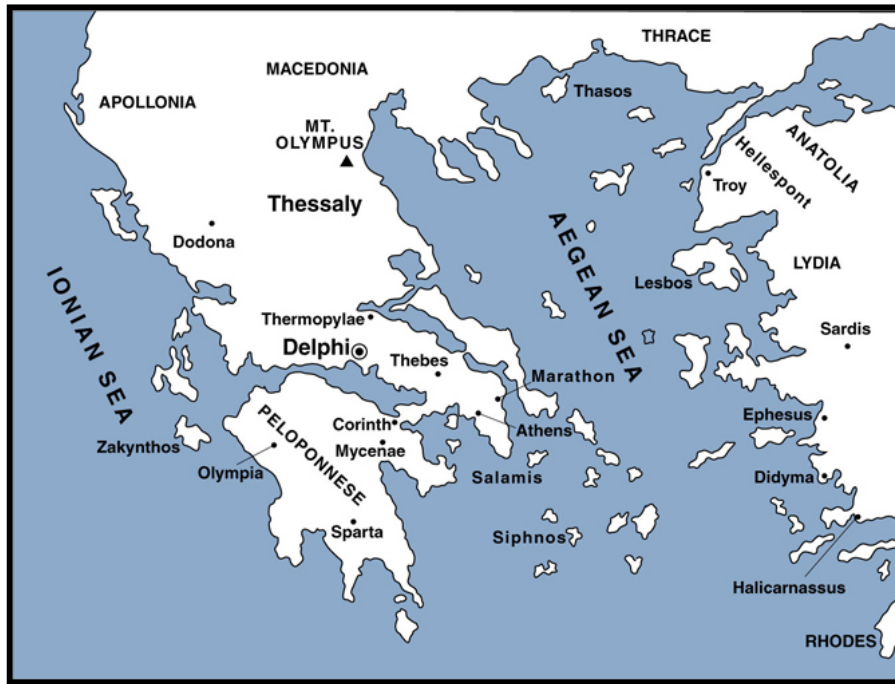
The Oracles were able to see beyond the usual limits of time and space, again, through synchronicities, intuition, and dreams. You may be familiar with one of the most famous oracles associated with Delphi, that of King Croesus and his request for war advice.

Croesus was the richest man in that part of the world and was very powerful. He was the King of Lydia and had everything he wanted. The Persians were not threatening Croesus, but he felt that they could in the future, so, he asked his representative to



*The omphalos or navel of the world at Delphi.
Photo from the Rosicrucian Archives.*





ask the Oracle if he should wage war on the Persians. The Oracle replied that if he did, he would destroy a mighty empire.

Croesus interpreted this to mean that he would destroy the mighty Persian Empire, but it didn't turn out that way. The Persians soundly defeated Croesus's army and captured him.

After his defeat and eventual release, Croesus sent his representative back to the Oracle to ask where her error had been. She pointed out that when he had previously asked if Croesus should wage war on the Persians, she had said – if you do, you will destroy a mighty empire. She said that this was true, but he never asked the second, and more important question, which would have been – which empire? It proved to be Croesus's.

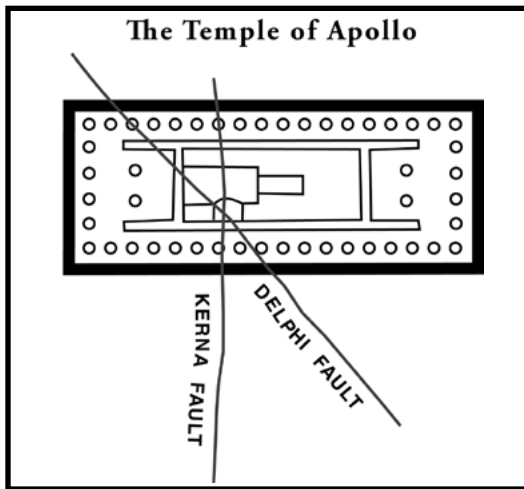
The Oracles expected inquirers to participate in their own learning. They often responded in riddles so that the person would have to participate in the response themselves, not just have it handed to them.

You may be familiar with the Oracle's connection with Socrates, as related to us by
Page 26

Plato. Before his famous trial that involved the Oracle, Socrates said that if we can understand something through learning, we should learn it, and if something is common knowledge, don't ask the Oracle. In the same way if there is something we can do in our own lives with the powers that are already available to us to improve our lot, we should do it. He said we should not count on the deities or some magical formula to do it for us.



Aegeus, the mythical king who founded Athens, consults the Oracle.



The Stoic Epictetus said that inquirers of the Oracle should consider whether they are motivated by fear and desire or by a detached wish for truth. When someone asked the Oracle a question, Epictetus wondered, were they expecting a certain answer and did they just want her to confirm it for them, or were they really looking for the truth? Epictetus said that we should treat the Oracle's response like we treat the perception that we get from our eyes. We don't tell our eyes: "I want you to see this." We look at and perceive what the eyes send to our brain. In the same way, Epictetus said, people should look at what the Oracle said to them very impersonally and, whatever it is that they are told, they should put it to good use, even if it's not the response that they wanted.

The Oracles also invited people to be all they could be to embrace their destiny. Before Pythagoras was born, his father (or in some versions of the story, his mother) visited the Oracle of Delphi. She knew that Pythagoras's mother was pregnant and said that she would give birth to a man who was supremely beautiful, wise, and beneficial to humankind. This is how Pythagoras got his name; he was named after the Pythia, the Oracle who predicted his birth.

Later, when he had established his famous school, Pythagoras taught in three degrees. The second degree included moral and political laws. He said that he learned what he taught about moral laws from the Oracle at Delphi.

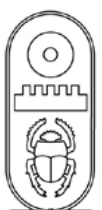
Socrates's advice regarding approaching the Oracle was previously mentioned. You may also be familiar with the story of Socrates and his famous trial that involved the Oracle.

Socrates was put on trial for corrupting the youth of Athens and introducing false deities. However, when Socrates chose to defend himself at his trial, he said that this wasn't really the reason he was on trial. He then shared why he believed he was on trial.

He said that his childhood friend went to the Oracle at Delphi and asked if there was any man wiser than Socrates. She said no. Socrates then said that he was sure that this couldn't be correct, so he started interviewing people whom he was sure were wiser than he was.

First, he interviewed a politician with a reputation for wisdom. He wanted to prove that the politician was wiser than him but after speaking with the politician he said that he was not wiser than Socrates because he thinks he knows something when he does not know it.

Then Socrates spoke with poets, dramatists, and musicians and found that they didn't really understand the sublime messages of their creations, so they weren't wiser than Socrates either. Finally, he spoke with craftspeople and found that, based on the strength of their technical proficiency, they claimed knowledge of all other subjects which they didn't really possess. As Socrates interviewed people to prove that he wasn't the wisest person, he created enmity from those whom he had



interviewed, which led to the false charges against him.

Finally, Socrates said that the Oracle might be right because he alone seemed to be prepared to admit his own ignorance rather than pretend to know something he did not know. More than 2,400 years later this is reflected in the “Rosicrucian Code of Life” – “If someone asks you for advice on a subject you do not know well, humbly admit your ignorance.”

Now let’s participate in a meditation related to the Oracles of Delphi. Please close your eyes and take three deep breaths.

Visualize the culture that you live in celebrating women as fonts of wisdom.

What does that look like?

Who are these women?

What are their roles in your society and your culture, and in your neighborhood?

What is your relationship with them?

Now, see your tradition valuing more than just intellectual ways of knowing, for example, seeing beyond the usual limits of time and space through intuition or dreams or synchronicities.

How can that manifest in your world?

How can it manifest in your life?

Now imagine teachers who encourage foresight to see not just an immediate solution, but to see the greater path ahead.

Consider some questions in your life that you hope to receive answers to.

How can you see beyond just the immediate situation?

Can you see how it fits with the full course of your lifetime?

For the most important activities that you participate in, how can you see that they fit with the full course of your country’s history or the future of our planet – beyond just the immediate solution?

Page 28



Michelangelo's Delphic Sibyl (1509).

How can your actions have a greater impact further down the path?

Now imagine a sage, either in your life or in your society, who expects inquirers to participate in their own learning. They don't just hand you the answer and, if it's something that you can do on your own, you do it. You don't expect someone to magically produce a result.

What is some action that you can take to be of service to others right now?

Imagine shamanesses who invite us to be all we can be, to step into our destiny.

What do you want to know about your destiny?

If you could speak with the Divine in order to live at your highest potential, what would you ask?

Open yourself to messages from the Oracles of Delphi, from your inner self, from your subconscious, from the Master Within to help you fulfill your destiny.

This can happen at any time, in any place.

So Mote It Be!

COMMITMENT TO THE SOUL

Lonnie C. Edwards, MD, FRC

Lonnie C. Edwards, MD, was a trained surgeon and former Chicago health commissioner who authored one of the most popular modern books and video series on Rosicrucianism: Spiritual Laws that Govern Humanity and the Universe. His interest in AMORC was sparked decades ago by a magazine advertisement showing a man reading a large book. He contributed to numerous AMORC publications, videos, and gatherings during his long association with the Order.

The true mystical spirit, as practiced by us, needs to be rededicated, strengthened, revived, and renewed. At no other time in human history have the souls of humanity had a greater need for expressing themselves through personality. Likewise, no better time has existed before now for humanity, individually and collectively, to honor and commit itself to the prompting and integrity of the indwelling soul.

The intelligent qualities of soul and soul personality must be given the freedom to express themselves through human activities without obstruction. Preparations must be made before the soul can express itself through this medium. We must desire that all obstacles interfering with the soul's expression of love and oneness of being be eliminated and replaced with light. The personality must be regenerated, enlightened, disciplined, purified, and dedicated to the service of humanity and to the glory of the Divine.

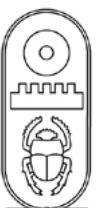
From a practical point of view, we must strive to become aware of all negative, destructive, or unkind thoughts, feelings, beliefs, or intentions which might serve to

block the flow of light coming from soul and soul personality. A sense of fulfillment, joy, and security develop by encouraging the soul to express its attributes through one's personality. Desire and ambition of a selfish nature diminish. There is no desire for power over any person, place, or condition. Instead, the soul begins to instill a sense of harmlessness. A commitment to express the higher self brings about much less criticism of others. Attacks upon our brothers and sisters, especially in instances

when they seem to have fallen from the path, made a mistake, or expressed an opinion that differs sharply from our own, all fade into insignificance. Expressing the attributes of the soul develops a desire to have Divine Love flow continuously through and from the heart during interpersonal relationships. As this love flows, it communicates the desire to be the sole

energy that exits from our mind and heart.

One of the purposes of universal soul, that special extension of the Divine that is within, is to evolve the soul personality. The soul personality is to move toward mastership and express the Divine's attributes with increasing perfection.





Before entering the earthly plane and while in the cosmic realm, the soul personality desires, understands, and accepts this reality. It neither thinks nor functions as the human mind, nor does it have the traditional fears, limited understanding, and reservations of the human personality.

The soul personality, guided by the Divine's will and wisdom, desires and decides exactly what experiences it needs in order to accomplish its divine mission: a divine unity with Divinity. In achieving this, it becomes, just as the Creator is, kind, loving, forgiving, and patient. The soul personality and the Divine are inseparable during this earthly human journey and are always available to guide and infuse you with unconditional love and understanding in all endeavors.

The soul encourages you to be proactive in all experiences; being reactive is destructive. Contact and unity with the soul bring understanding and answers your questions. The Divine has so designed us that within each of us there is a special classroom, an inner sanctum, designed for inner communion. Within this classroom, your master teacher expects and awaits you. Seek the presence of this Master Within. No one can enter this classroom except you. The Master is always there.

When the soul personality leaves the cosmic realm with the lessons to be

learned, it makes the commitment to carry out its mission here on the earthly plane while retaining the wisdom acquired during previous incarnations. With the first breath of life, the soul personality enters the body and finds that it is imprisoned in this physical entity with underdeveloped senses and a minimal awareness. A newborn infant is not equipped to communicate or connect with the physical world in a very intelligible fashion. However, this physical world, with its experiences and human contacts, is absolutely essential to the work that the soul agreed to for the purpose of evolving and expressing divineline qualities.

The soul personality, responding to Divinity's laws and directions, continues the process of creating the important physical instruments through which it will work and develop. These include the five physical senses; the endocrine and psychic centers; and the central, sympathetic, and spinal nervous systems. All of these are active and gradually grow and further develop. Among the physical body's most notable component is the brain, along with its attributes of intellect, desires, and emotions. A wonderful and efficient physical instrument results: a perfect temple in which the soul will dwell.

The soul personality devotes so much attention, energy, and effort in developing

the physical body and its faculties that the soul personality forgets its true identity and its mission or purpose. It begins to identify with the body as “self.” Under the light of the Divine, it begins to understand its true nature and self. It comes to understand that the physical body with all its wonderful attributes does not constitute the real self. The journey back home begins, the journey to express its divinelike qualities.

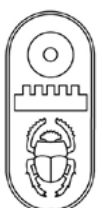
Let us briefly consider the mind. Mind is a part of universal mind. We might conclude that one of the functions of mind is to transmit the will and desires of the soul to the brain. The mind is truly the great “sixth” sense, designed to serve as a special instrument for the soul. The student of mysticism needs to meditate on the concepts dealing with the reality of the physical body and its relationship to the soul, the soul’s mission and purpose. Understanding and being conscious of this permits us to commit our lives toward the Divine’s purpose.

The indwelling soul is life, light, and love, and operates according to the cosmic law of love. We seek to establish this identity and we desire to express the soul’s attributes through our human personality. We manifest light, love, and peace the more we strive to be tolerant, kind, loving, idealistic, and selfless. This attitude establishes a harmonious attunement and relationship with creative cosmic forces.

The soul will begin to increasingly reveal itself in our daily lives.

What can we do to create, build, and express these qualities in our lives now? We must begin the process regardless of difficult relationships, problems, and associations we may have now or that we may expect in the future. Through study, contemplation, prayer, and desire we can commit ourselves to developing and expressing a loving heart and mind while showing greater generosity. We must be determined to increase our willingness to forgive, to overlook weakness and errors. We must be willing to extend a hand to those who seem to fall. We need to grasp every opportunity to maintain an inclusive mind. We must practice being open and broad-minded, tolerant, and patient. We must learn to accept and love all life forms, including those that sacrifice themselves for our food, comfort, and emotional enjoyment. We must refuse to permit our consciousness to be tied solely to visible, earthly, negative, or bigoted thoughts of any kind, especially regarding creed, culture, or nationality.

Begin to realize that during the many incarnations through which you have lived, you have experienced various cultures, races, creeds, and beliefs on your path to evolution. Respect all of these, for they are a part of you or will be in the future. In this life you are given the opportunity to



live and practice whatever you learned in past lives and experiences. In accordance with cosmic law, if you fail to do this, your “lesson plan” must be revised. Experiences must be repeated until they are learned and practiced. Consult the soul within and let it guide and walk the path with you.

Provide yourself with quiet time to go into your inner sanctum. Attune with the Master Within. One way of doing this is to begin before you even sit down by becoming quiet and mentally stating, “I intend to commune with the Divine and my soul.” Or you may choose to say, “I intend to commune with my higher mind.” Then sit down comfortably, becoming still, while breathing slowly and deeply, relaxing and focusing upon the movement of your breath. State your intention as many times as necessary for sincerity of heart and mind to get started and take control. When this happens, you will feel a sacred bonding emotion and a relaxing feeling. As you repeat this daily ritual, you will gradually begin to sense a great spiritual peace in

heart and mind. Awareness of this appeal and subsequent success may be realized consciously or unconsciously. Even when you think you have felt nothing, you have still achieved an important degree of success.

The great law of love gradually becomes the law of your being and the intention of your life. Recognize love and beauty as the sole essences of all existence, the most dynamic and healing forces in the universe. Learn to see and sense these all around you on your path. Actively choose to have this love govern how you deal with people, places, and conditions. Engender a true soul commitment and experience true inner peace. Fear and resentment cannot exist where this law rules. You are truly dedicated to the soul’s purpose whenever operating within this cosmic and universal law. You may experience the same infusion of spirit which inspired Francis of Assisi to write the words on the following page while in contact with the Infinite.



Make me an instrument of Thy Peace.
 Where there is hate, let me bring love.
 Where there is offense, let me bring forgiveness.
 Where there is discord, let me bring union.
 Where there is error, let me bring truth.
 Where there is doubt, let me bring faith.
 Where there is despair, let me bring hope.
 Where there is darkness, let me bring light.
 Where there is sadness, let me bring joy.
 O Lord, I do not seek so much to be consoled as to console,
 To be understood as to understand,
 To be loved as to love.
 For it is in giving that we receive,
 It is in forgetting ourselves that we find ourselves,
 It is in forgiving that we are forgiven,
 It is in dying that we are reborn to eternal life.
 Forever realize that you are a source of the Divine's light and love.
 So Mote It Be!

- Francis of Assisi

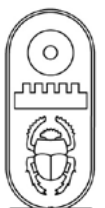
Let's Apply What We've Learned . . .

Exercise to Strengthen Commitment to the Soul

Sit comfortably in your chair with feet flat on the floor and hands in your lap. Slowly and gently take seven deep breaths. Pause for a count of four after each inhalation, then open your mouth and slowly exhale. Closing your eyes, contemplate the nature of the soul in light of the selection you have just read. Then open your eyes and read aloud the following five affirmations. After reading each affirmation, pause briefly in order to contemplate the essential meaning and seek to experience each of the affirmations as a true reality.

1. Yes, I am a living soul.
2. I am forever enfolded within the very soul of the Divine.
3. My body is a perfect instrument of my indwelling soul.
4. Yes, I dwell within this wonderful, magnificent body for which I am grateful.
5. I intend for soul to express its light and love through me to all with whom I come in contact and who are in my world.

After finishing your contemplation, offer thankfulness. You may say any prayer you wish and send thoughts of cosmic love and cosmic light to those in the world and to those with whom you are in contact. Afterwards take five deliberate breaths, and then write in your journal any impressions of meaning of the soul that you care to record. Go about your regular activities after finishing this exercise.



PROBLEM SOLVING

Edward Lee, FRC

*Edward Lee is a devoted Rosicrucian who worked for the Grand Lodge for more than 30 years. He is the author of the book Practical Mysticism, which he said he wrote because he discovered that many of the questions and answers he responded to “were not **exclusively** relevant to students of mysticism.... There is no doubt about the fact that inner self-development is a slow and gradual process, but ultimately worth all the effort it takes to achieve it.”*

There are any number of reasons why we experience problems in our lives: a lack of understanding of a given situation; insufficient control of our emotions; overemphasis on one minor condition; underemphasis concerning a more serious matter; and so on. The ways and means by which we deal with our problems often have far-reaching effects on our lives and the lives of those around us.

We might say that a problem is an unsettled matter demanding a solution, or at least a decision. It is normally an issue that requires concentrated thought or personal skill for its satisfactory solution. It usually entails doubt, uncertainty, and sometimes fear. There are various kinds of problems, such as social problems, problem neighborhoods, or problem children. The type of problem that we will focus on in this discussion is personal problems and their means of solution, using mysticism as a practical tool for accomplishment.

Problem solving has become a basic kind of thinking and has received much study by psychologists and other students

of human behavior, such as students of the Rosicrucian Order. Problem solving activity falls broadly into two categories: one emphasizes simple trial and error; the other requires some degree of what is sometimes referred to as insight. The

mystical connotations of this latter method shall be developed shortly.

In trial and error, the individual proceeds mainly by exploring and manipulating elements of the problem situation in an effort to sort out possibilities and to run across steps that might bring her closer to the goal in mind. Trial and

error activity is not necessarily overt, as in one attempting to fit together pieces of a jigsaw puzzle. It may be you, as the one attempting to solve your problem, simply reflecting on the dilemma and mentally testing possibilities. You may put forth a certain amount of intellectual exertion aimed at finding an answer to your question, or at least a means of achieving a desirable, practical goal. You want peace and harmony to reign within, with respect to the particular problem you have in mind.





You may decide to resort to the method utilized in some research institutes – namely, the use of diagrams to assist you in seeing the whole situation in a clearer light. Diagrams can be used as guides to explore the overall structure of a problem and to reveal possible courses of action that might otherwise be missed. In some cases, you may realize, upon studying your schematic, that your problem situation is too complicated to solve immediately. You may then find it necessary to approach your problem, in steps and degrees, rather than in a single move.

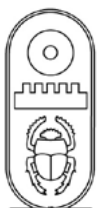
Before going any further, let us not forget the extreme importance of identifying your final objective. If your objective is vague, too general, or even overly idealistic, you may never arrive at a satisfactory conclusion. Therefore, your goal must be realistic, sufficiently clear, and precise enough to serve as your basis upon which to proceed. Unless your situation has been well explored by you, choices are not likely to be obvious once your work begins. Thus your first move is to develop as clear a formulation of your objective as possible. You may even find it necessary to consult with one or more persons whom you consider qualified in your area of

concern at this stage. But the question of your overall objective should never really be out of your mind.

It is interesting to note at this point that some elementary schools and high schools emphasize problem-solving techniques as a regular part of their curriculum. This provides children with the skills and attitudes to locate, define, and analyze problems as found in school or in community life. Extracurricular activities, such as student clubs and student government, serve to reinforce problem-solving skills. This becomes an additional frame of reference to the students for understanding to some extent what is expected of them in later life. This makes them more fully equipped as future world citizens.

Those who are creatively endowed often decide that the best solution to the problem they have in mind, if it is of sufficient intensity and general interest, is to write a play, novel, or essay that exposes and brings to light in a realistic manner some actual social ill. Such themes as racism, anti-Semitism, mysogyny, greed, or corruption have all been dealt with extremely effectively by several writers. Protest songs or plays often stimulate thought and discussion on the part of the audience. These provide encouragement, which relieves, to some extent, the pressure of the problem which plagued the creator of the art form.

Regarding the use of intuitive insight on personal problems, we must first stress that you should have a clear understanding of the various principles or factors that bear on the problem and solution sought. You then actively consider what is required by the problem – that is to say, you note how its elements seem to be interrelated and seek some rule or guideline that might lead directly to the goal. Mental discipline and a willing flexibility should characterize



your thinking as you guide yourself step by step according to your plan, and altering the plan itself, if need be, as you move toward a solution.

But there often comes a time when we are stumped for a solution. Even after the keenest and most penetrating consideration of a problem, we seem at a loss for an answer. At that point we should consider letting the problem go and handing it over to a Higher Judgment. In other words, we should release the entire issue to the subconscious mind for help and guidance. This is, admittedly, not an easy thing to do. People tend to want to hold on to problems and seek guidance from the reasoning mind only.

However, if we do successfully release our problem to our inner self, this greater guide within will at some time – be it hours, days, or weeks later – bring forcefully to our conscious mind an exalted judgment concerning our problem. The solution or method to proceed will seem completely right. We will entertain no doubts or hesitancy concerning the information given. In addition, there will be a kind of upliftment of our emotions or an excitement accompanying the message. The intuitive knowledge will either flash suddenly into the consciousness or slowly unfold in mind in progressive stages. This is the intelligence of the Cosmic Mind, which is resident within the inner subconscious arena. When this useful information enters our outer objective consciousness, it is commonly called a “hunch” or intuitive “feeling” – or to use current scientific terminology, which is just as accurate, “insight.”

It must be emphasized here that the inner self will not aid us in the form of intuitive insight for problem solving unless we have first applied ourselves in some way, objectively, to solving our own problem. In other words, preliminary

groundwork, as well as sincere effort and desire, must precede our handing over of the problem to the subconscious mind, for there to be the appropriate helpful insight. So, the more we know about our situation, the deeper we have penetrated and availed ourselves of problem-solving techniques as previously discussed, the more all-embracing we can expect our help to be from the Cosmic Mind, should we need it.

At any rate, the entire study of intuitive guidance is actually only one aspect of authentic mystical teachings. The overall nature of humanity – physical, mental, and spiritual – should be explored in great depth through years of study. The nature of the Cosmos, mental creating, development of psychic faculties, the strengthening of will, the elevation of character and personality, visualization, meditation, and many more categories, will aid in enriching the student’s life as these types of teachings are meant to be put into practical application in daily life.



DREAM PSYCHOHISTORY

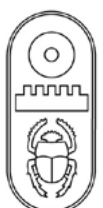
Lee Irwin, FRC, PhD

Frater Lee Irwin, PhD, is professor emeritus, Religious Studies Department, College of Charleston, where he taught world religions with an emphasis on Native American traditions, western esotericism, hermeticism, contemporary spirituality, mystical cosmology, and transpersonal religious experience as related to dreams and visions. He was the keynote speaker at the 2010 "Hidden in Plain Sight" conference at Rosicrucian Park. He is the author of over ten books and many articles on esotericism, the paranormal, and transpersonal experience.

Dreams can evolve and change over time, over multiple decades, for anyone who gives serious attention and study to their dreaming life. The psychohistory of dreaming, as in my own case, is dynamic, situational, and I believe, developmental through consistent self-analysis. What this implies is that dreams and dreaming are not static or simply recurrent or only mapped to a limited "immediate" surface causality. This is why I emphasize an existential-phenomenological approach and emphasize the importance of making the choice to give dreams the attention they deserve without prejudice based on collective bias. The existential aspect requires living in "good faith" with regards to dreaming, that is to live authentically though commitment and engaged choice to value and understand the process of dreaming and dreams, and not by "bad faith" (Flynn 2013) or by shallow conformity to social norms that marginalize dreams, reduce dreams to biological or material processes, or by advocating a professional, skeptical stance as a "detached observer" or scientific



rationalist. To understand dreams means to bring conscious attention to the dreaming process and to experience and value dreaming, subjectively and experientially, as an authentic expression of the human condition. It means genuinely valuing the dream and placing the dream into a meaningful context based on a disciplined practice of dream recording, with phenomenological characteristics, as well as content narrative, and to resist the interpretive impulse to imagine that a particular summary meaning can somehow account for all that the dream reveals. Taking the dream and dreaming seriously "as it appears" means allowing each dream to manifest its unique value and significance, over time, without immediately contextualizing that meaning in the service of a specific metatheory or present need. That does not mean we should not theorize but suggests instead that whatever we theorize should arise on the basis of careful, engaged dreaming by the theorist, over time, in order to get at the existential core of the dreaming process. The phenomenological approach is to take a "neutral but engaged





Dream Vision, Albrecht Dürer (1525). *The bottom half of the piece describes the artist's apocalyptic dream.*

stance” toward the dream and dreaming; “neutral but engaged” does not mean a detached attitude, but instead a directly committed attitude of interest and affirmation that values, at the outset, the dream and dreaming process in the context of world-embeddedness (Zahavi 2018; Moustakas 1990). By “existential core” I mean the ways in which dreams impact, change, modify, inspire, or terrorize an individual, impacting his or her lived-world.

The dreaming impact, often very subtle, reflects the emotional, intellectual, spiritual, and aesthetic attitudes that can shape the waking state, made notable through careful, conscious attention. This implies mental training, a disciplined practice of engaged observation that fosters an alert sensitivity to subtle effects, changes, and psychomental, emotive processes related to dreaming states and contents. To that end, I note that at the same time I started to record dreams (late 1960s) I also took up the practice, on my own, of meditation which I have continued on a regular basis for over 50 years. While my practice has gone through many stages, I would describe it generally as the cultivation of “quiet mind” – that

is of a tranquil, slow breathing, self-aware state capable of deep concentration and subtle attention to psychic influences, changes, or shifts leading to, at times, very deep states of meditative calm. In no case does this suggest any loss of awareness or attention, to either outer activities or inner changes; but in all cases, mind is generally less reactive while also highly observant.

Existentially speaking, dreaming is a historical process, a contextual, adaptive, responsive activity in which the dreaming agent is inevitably immersed in aging, social and cultural change, notable historic events, our world embeddedness, and all the contextual influences of family, work, play, and leisure. Life is not static, but in process, placing the conscious agent into a variety of diverse contexts all of which can and do impact the dreaming process. By “world-embeddedness” I mean that the individual dreamer’s dreaming mentality is shaped by and inseparable from its intimate connections with the actual lived world in which he or she is immersed. Dreams are not simply “inner” or “subjective” but much more intersubjective, forming responsive relationships and reactions with or to others in on-going life-events. Further, that process reflects an overall

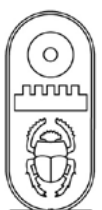
dynamic based on the developmental (or regressive) trajectory of a given life-pattern, what I term the personal psychohistory of our subjective, intersubjective, and transsubjective encounters. By “life-pattern” I am referring to the sustaining dynamics of identity development and transformation, not to any one fixed pattern but to a dynamic gestalt whose structural components are capable of change, realignment, and new patterns of thought, insight, or realization. In turn, this engages the problem of identity, the personhood of the individual as it forms, develops, or declines in the maturation process. There is no consistent theory of “self” that can be applied to the developmental process that also maps across the diverse terrains of interdisciplinary studies. There are a multitude of theories on the nature of self (Gallagher 2011) or personhood and few of these are linked to dreams or dreaming; most identity concepts focus on what I call the “conscious self” – that is, on everyday states and conditions of mind describable by the experiencing individual. But the “self” in a wholistic sense is much more complex and multifaceted and I take a multiperspectual view that self is a shifting identity process, centered on the conscious self but also consisting of other self-aspects (Nasser 2019: 76–77). Having published a book-length work on this topic (Irwin 2019), I will summarize very briefly my view.

For me, the “self” cannot be reduced to only conscious awareness but must also include other aspects of identity that includes the conscious self as that aspect of the right-now awareness in the immediate present; the rhetorical self (the narratives and stories I tell about who I am, usually in relation to others, my conscious social biography); the epistemic self (the undercurrent or “subconscious” or subliminal influences that shape mentality, including dreams, visions, and

paranormal aspects); the cosmological self as those aspects of identity shaped by belief or ideas concerning the multidimensional structures of shared cosmic life; the communal self in terms of how we connect with others (and how they see us), our group, family, work relations; and the transpersonal self whose experiential encounters map to spiritual and possibly religious views of existence that are transc cosmic, that is as a “ground of being” or unitary experience. All these aspects are formative in the construction of personhood, where my “self” is a dynamic process punctuated by interludes of activity, quiet, sleep, and interactions with others, shifting my lived identity based on context – father, husband, friend, ally, co-worker, antagonist, day-dreamer, or creative visionary and social activist. The self is the “who I am” in any given context, as in sleep and dreaming, or in social interaction or self-reflection, that shapes my mentality. Not as a fixed personality, but as an active agent in diverse situational circumstances; a continuity in identity capable of change, redirection, and new possible identity formations. The concept of “self” encompasses all of this



The Dream of Jacob, *Nicolas Dipre* (1500).



as well as a metaphysical perspective whose ontological depths bring the possibility of creative, transformative change into play regardless of the difficulty or oppressive nature of any given social or historical context (Irwin 2019).

For me, the self or person, is mutable, a constant capable of change, a series of recognizable musical notes (self-aspects) capable of new combinations, new melodies, new moods of expression, new flats and sharps, added or subtracted. The self is not simply a routine of psychophysical habits, though without doubt habit plays a role, but more a vital life-source fundamentally adaptive and responsive to circumstances. The psychohistory of the individual then is a dynamic historical record of diverse factors in which dreaming is a core expression of the circumstantial present, as well as a harbinger of what is to come and what has been, sometimes, long ago. That is, dreaming is both temporal and transtemporal; it reflects our current situation but recontextualizes that situation by displacing the dreaming self into other times, places, pasts, and futures, in order to highlight or emphasize a circumstance, a pattern, a potential or a problem

of the lived present, spontaneously illustrated by dreaming encounters. Such a psychohistory is not simply individual, but also intersubjective, reflecting our relationships with others; transphysical insofar as we encounter non-physical others (dreams of the dead, spirits, ghosts, angels, deities, and so on); and ontological insofar as dreams challenge us to change, adapt, and respond creatively to existential challenges, both personal and collective.

The developmental arc, insofar as it can be identified as a creative process of growth and maturation, has its ups and downs; development is not a simple, slow uphill progression but one filled with detours, dead ends, mistakes, difficult relations, sudden calamity, or surprise, happy events shifting to unexpected outcomes and sometime precipitous conclusions. The Dineh (Navajo) have a teaching about this, concerning the “pollen path,” or life-path of the individual (Campbell 2002). The path is drawn as a long, horizontal curvy uphill and downhill line often with a short line extending from each hilltop and from the bottom of each downhill curve. These short lines represent getting off the pollen path, taking a turn that leads to a dead end whereas return to the pollen path requires



A detail from The Dream of Joseph, George de La Tour (ca.1645).



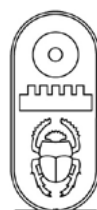
The Sleeping Gypsy, *Henri Rousseau* (1897).

ceremony, purification, and rededication to right principles. The path proceeds by cycles, by seasons of growth and times of lying fallow; only through sustained balance, rest and renewal, harmony and beauty can the individual reach long life, maturity, and happiness (Farella 1996, 153–187). We can expect the psychohistory of dreaming to reflect the changing and challenging circumstances we face; dreaming goes in cycles, reflecting dead ends and successes, not just in complement to our current lived-circumstances, but also in terms of our life issues, deeper struggles, aspirations, primary intentions, and unhealed wounds or the consequential outcomes of our good or bad choices. Such a psychohistory may not map to just one lifetime, but possibly to other lives, as sometimes revealed in past life dreams, regression sessions, or déjà vu encounters.

The assimilation of dream experience into waking life is another challenge where dreams may seem to matter more in some circumstances, particularly times of crisis, loss, or challenge and less important in times of stability or routine or complacent living. Or maybe, our awareness of dreams disappears in the simple buzz and frenzy of over-committed activities and obligations.

Also, the process of integration of dream experience, particularly of states, may have its own biopsychic rhythms by which transformations in consciousness reach new thresholds of perceptions. This reminds me of a Sufi teaching on spiritual growth, the seeker may expect to undergo periods of “expansion” (*bast*) or “contraction” (*qubd*) in the development of mystical awareness (Gulen 2011). As the seeker comes into greater ontological contact, greater immersion in transpersonal states, the consequences of that immersion depend upon the maturity and development of the individual. At times, there is an expansive sense of participation and at other times, a contraction into a distinctive sense of individuation with less awareness of the deeper ontological ground. For example, consider the following dream:

I am in a desert culture, Arabic-Islamic, somewhere in the Middle East. I am with a friend who wants me to meet a person he believes has unique skills or ability, someone who can demonstrate the power of the drum. We are outside, it is late afternoon, and we are in a small gully with hard-packed earth and a light covering of sand. A man is seated behind an old,



empty fifty-gallon oil drum that shows only the top third (the rest is buried in the ground). He is dressed in desert robes with a cloth wrapped around his head. He is in his fifties, swarthy, prominent facial features, somewhat heavysset – strong, compassionate, focused.

I sit on the ground to one side while my friend stands facing me beside the drum. The drummer begins to play a very intense, driving Arabic rhythm. He chants a Sufi prayer while he plays. My friend is deeply affected by the music and demonstrates *salat* (traditional prayer) to me. As he stands and bends his arms, palm outward at shoulder level, his eyes roll up into his head in an entranced manner. He then performs the bowing and kneeling part of the prayer in this entranced state. He then stands up again and repeats these movements several times. His movements are attuned to the drumming and chanting; he is entranced by the experience. I am detached but intensely interested in the music. The prayers seem excessive and more an expression of an unindividuated, traditional pattern – a heightened state that subordinates individual awareness to a collective religious action.

I sit closer to the drummer who looks at me in a positive and confirming manner. I am thinking that there is no need to be identified with the collective act, but only to

open oneself inwardly to the power of the chant. He begins to drum and chant again. Very powerful. I am going into a deeply altered state, a form of *bast* (expansion), opening to greater and greater awareness, seated in an unmoving, cross-legged posture, my hands clasped loosely in my lap. I am amazed at the complexity of the rhythm and the invocative power of the chant. The

drummer and I seem to be “expanding” together. My field of perception is merging into greater and greater awareness of an underlying Unity, a total field encompassing all aspects of reality. The drumming stops and I experience *qabd* (contraction) to a normal but very open state. Another Arab appears, dark and hawk-nosed, holding a brass wire object bent into a roughly rectangular form with various other wires. The drummer says to him: “We were going into the One.”

He says it with some surprise as it is unusual because I am a westerner (non-Muslim).

I lie on my back on the drum which has become a low table. The man with the wire passes it over my chest. As I was going into the One a deep sorrow and sadness welled up within me, from my heart, the Wound of the Divine. I am feeling that pain, it inhibits me in some way from going entirely into the One. The man with the wire is able to use it to draw out the pain and sorrow. I feel it being removed from my heart; it is a painful, healing process.



The Sleep of Reason Produces Monsters,
Francisco Goya, (ca. 1798).

He does this several times, not all the pain is removed but a very significant degree is taken away. I am profoundly grateful to the healer.

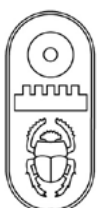
This dream captures in vivid imagery and a stark, high contrast setting, a transformative process that has several very different aspects. First, there is an induction into an altered state, represented through drumming. I have attended numerous drumming events, including Native American, Hindu, and Sufi drumming, and such drumming has a powerful, mind altering impact.

Research shows clearly that drumming is a key means for inducing altered states (and possible biological changes) as a central feature of many shamanic traditions associated with this very ancient practice (Kjellgren and Eriksson 2010; Flor-Henry, Shapiro, and Sombrun 2017). Secondly, obligatory prayer, as an altered state is observed but not as a participatory event, allowing for a critical perspective on altered states through traditional forms of prayer; third, there is an ontological content indicated by reference to “going into the One” symbolizing a unitary state as a goal of the transformative process.

Further, there is a qualitative change in state from a listening, participant observer to an immersive condition in which the sound and rhythm induces a more open, expansive awareness, a state of connection with others in the dream and with an alternate dimension associated with Unity and Oneness. When the drumming stops there is a sudden shift, a collapse into a more contracted state not closed to the One but less aware of its scope and magnitude. The healing of the heart represents a shift in existential attention – from an expansive sense of unity blocked by an equal or possibly more powerful feeling state. The Wound of the Divine is an existential mark, a metonym, not just a trace, but a vivid lived-sense of suffering on a collective basis, not just human but animal and other as well. The wire suggests “grounding” as in a ground wire, something that displaces an electrical discharge into the earth in order to not burn out or overload a circuit. The burden of sorrow is a directly felt sense of the pain of others, an empathic attunement to suffering, that inhibits a more expansive participation in a deeper shared unity. The message seems clear, expansion



Flower Clouds, *Odilon Redon* (1903).





Dickens' Dream, *Robert William Buss* (1875).

has its limits, and the incorporation of a more unitary perception requires healing of the internalized wound (the heart) of shared sorrow and pain – manifest though ignorance and the violent, harmful actions of others. Subsequently, the rhythms of expansion and contraction are a normalizing part of the dream cycles through which deeper healing can occur. The psychohistory of each individual will have its own contractive and expansive aspects and learning to negotiate both conditions and the transitive states between is part of the overall maturation process....

What is intended, by the dream or dreaming, is unique to the individual but is also shared in phenomenal structures of similar states and contents. Dreams are unique but not utterly unique, inevitably our intersubjective relatedness results in common themes, images, motifs, archetypes and symbolism, as well as nightmares and fears, that reveal dreaming as a recognizable phenomenal context shared across many cultures and historical periods. Psychohistory is not simply subjective but is also a socially shared context, marked by eras, ages, epochs, and

identifiable cultural periods and attitudes impacting sensitive dreamers across a wide horizon of differences. Mass events – war, terrorism, poverty, economic collapse, disease, death, racism, or a multitude of radical changes – are all carried in the dreaming context, shared among dreamers, and epitomized by shifts in dreaming for many participants (Hartmann and Brezler 2008). Psychohistory is complex, not reducible to individual experience and not separable from individual experience; the existential context of self-other-world characterizes the embodied circumstance in which dreams virtually create possibilities open to enactment or assimilation through attention to dreaming. Heuristic inquiry is not limited to the subjective content only but must also engage the discovery of meaning in its social, cultural, and spiritual influences as shared by a multitude of dreamers, some from quite other cultural or historical contexts (Irwin 2008).

The phenomenological task is to identify, in a lived sense, the connectedness of dreaming across cultural and historical boundaries in ways that are meaningful and valuable to the dreamer. The heuristic task is to interpret the intersubjective network

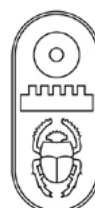


The Dream, Pablo Picasso (1932).

of relations without devaluing the explicit content of the dream as it impacts the lived world of the dreamer. The interpretive task is to enhance the dreaming content as a shared co-determination, not simply an expression of isolated subjective experience (Irwin 1994). Psychohistory is not passive, but interactive, reflexive of all my relations and intimately expressive of our individual and collective lived, world choices. Dreams prompt alterity and challenge the status quo; they undermine collective attitudes – dreaming opens multiple pathways and what we choose, enact, and embody is the memorable history of our psychic life (Irwin 2022).

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EXCERPTS FROM *SHAMBHALA, THE RESPLENDENT*

Nicholas Roerich, FRC

Born in 1874 in Saint Petersburg, Russia, Nicholas Roerich was a painter, author, humanitarian, philosopher, and well-known public figure. His writings have appeared in the Rosicrucian Digest since the 1930s, and at the request of former Emperor H. Spencer Lewis, Roerich served as AMORC's legate for the Himalayas. It was there that Roerich began a several-years-long expedition in 1924 in search of Shambhala, the mythical spiritual kingdom of certain Buddhist traditions and inspiration for the idea of Shangri-La, where all inhabitants are said to be enlightened. Roerich said that a path to Shambhala is a path of consciousness, and it can only be obtained through an open mind. In addition to his speeches, esoteric writings, and dispatches from Asia, he was nominated for a Nobel Peace Prize after more than 20 nations signed the Roerich Pact in 1935, pledging protection of cultural and scientific institutions over military goals.

“Lama, tell me of Shambhala!”

“But you Westerners know nothing about Shambhala – you wish to know nothing. Probably you ask only out of curiosity; and you pronounce this sacred word in vain.”

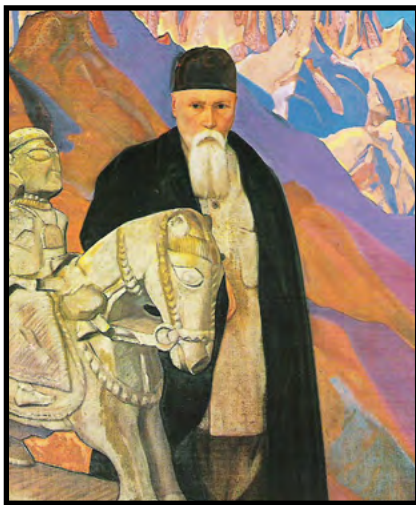
“Lama, I do not ask about Shambhala aimlessly. Everywhere, people know of this great symbol under different names. Our scientists seek each spark concerning this remarkable realm. Csoma de Koros knew of Shambhala, when he made his prolonged visit to the Buddhist monasteries. Grunwedel translated the book of the famous Tashi Lama, Pal-den ye-she, about ‘The Way to Shambhala.’ We sense how, under secret symbols, a great truth is concealed. Truly, the ardent scientist desires to know all about Kalachakra....”

The Lama studies us with his piercing glance. Then he says:

“Great Shambhala is far beyond the ocean. It is the mighty heavenly domain. It has nothing to do with our earth. How and why do you earthly people take interest in it? Only in some places, in the Far North, can you discern the resplendent rays of Shambhala.”

“Lama, we know the greatness of Shambhala. We know the reality of this indescribable realm. But we also know about the reality of the earthly Shambhala. We know

how some high lamas went to Shambhala, how along their way they saw the customary physical things. We know the stories of the Buryat lama, of how he was accompanied through a very narrow secret passage. We know how another visitor saw a caravan of



Portrait of Nicholas Roerich with Guga Chohan, by Svetoslav Roerich.



Path to Shambhala, by *Nicholas Roerich* (1933).

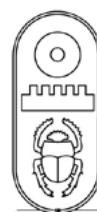
hill-people with salt from the lakes, on the very borders of Shambhala. Moreover, we ourselves have seen a white frontier post of one of the three outposts of Shambhala. So, do not speak to me about the heavenly Shambhala only, but also about the one on earth; because you know as well as I, that on earth Shambhala is connected with the heavenly one. And in this link, the two worlds are unified.”

The Lama becomes silent. With eyes half concealed by the lids, he examines our faces. And in the evening dusk, he commences his tale: “Verily, the time is coming when the Teaching of the Blessed One will once again come from the North to the South. The word of Truth, which started its great path from Bodhigaya, again shall return to the same sites. We must accept it simply, as it is: the fact that the true teaching shall leave Tibet, and shall again appear in the South. And in all countries, the covenants of Buddha shall be manifested. Really, great things are coming. You come from the West, yet you are bringing news of Shambhala. We must take it verily so. Probably the ray from the tower of Rigden-jyepo has reached all countries.

“Like a diamond glows the light on the Tower of Shambhala. He is there—Rigden-jyepo, indefatigable, ever vigilant in the cause of mankind. His eyes never close. And in his magic mirror he sees all events of earth. And the might of his thought penetrates into far-off lands. Distance does not exist for him; he can instantaneously bring assistance to worthy ones. His powerful light can destroy all darkness. His immeasurable riches are ready to aid all needy ones who offer to serve the cause of righteousness. He may even change the karma of human beings...”

“Lama, it seems to me that you speak of Maitreya; is it not so?”

“We must not pronounce this mystery! There is much which may not be revealed. There is much which may not be crystallized into sound. In sound we reveal our thought. In sound we project our thought into space and the greatest harm may follow. Because everything divulged before the destined date, results in untold harm. Even the greatest catastrophies may be provoked by such light-minded acts. If Rigden-jyepo and



the Blessed Maitreya are one and the same for you—let it be so. I have not so stated!

“Uncountable are the inhabitants of Shambhala. Numerous are the splendid new forces and achievements which are being prepared there for humanity...”

“Lama, not far from Ulan-Davan we saw a huge black vulture which flew low, close to our camp. He crossed the direction of something shining and beautiful, which was flying south over our camp, and which glistened in the rays of the sun.”

The eyes of the Lama sparkled. Eagerly he asked:

“Did you also feel the perfumes of the temple-incenses in the desert?”

“Lama, you are quite right – in the stony desert, several days from any habitation, many of us became simultaneously aware of an exquisite breath of perfume. This happened several times. We never smelt such lovely perfume. It reminded me of certain incense which a friend of mine once gave me in India – from where he obtained it, I do not know.”

“Ah – you are guarded by Shambhala. The huge black vulture is your enemy, who is eager to destroy your work, but the protecting force from Shambhala follows you in this Radiant form of Matter. This force is always near to you but you cannot always perceive it. Sometimes only, it is

manifested for strengthening and directing you. Did you notice the direction in which this sphere moved? You must follow the same direction. You mentioned to me the sacred call – Kalagiya! When someone hears this imperative call, he must know that the way to Shambhala is open to him. He must remember the year when he was called,

because from that time evermore, he is closely assisted by the Blessed Rigden-jyepo. Only you must know and realize the manner in which people are helped, because often people repel the help which is sent...”

“Shambhala knows all. But the secrets of Shambhala are well guarded...”

“Lama, how does it happen that Shambhala on earth is still undiscovered by travelers? On maps you may see so many routes of expeditions. It appears that all heights are already marked and all valleys and rivers explored.”

“Verily, there is much gold in the earth, and many diamonds

and rubies in the mountains, and everyone is so eager to possess them! And so many people try to find them! But as yet these people have not found all things – so, let someone try to reach Shambhala without a call! You have heard about the poisonous streams which encircle the uplands. Perhaps you have even seen people dying from these gases when they come near them. Perhaps you have seen how animals and people



In Madonna Oriflamma, by Nicholas Roerich, the subject is seen holding the painter's self-designed Banner of Peace.



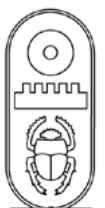
A small Tibetan reliquary box sent from Nicholas Roerich to H. Spencer Lewis.

begin to tremble when they approach certain localities. Many people try to reach Shambhala, uncalled. Some of them have disappeared forever. Only few of them reach the holy place, and only if their karma is ready.”

“Lama, you speak of a holy place on earth. Is there a rich vegetation there? The mountains seem barren and the hurricanes and all-devastating frosts seem unusually severe.”

“In the midst of high mountains there are unsuspected enclosed valleys. Many hot springs nourish the rich vegetation. Many rare plants and medicinal herbs are able to flourish on this unusual volcanic soil. Perhaps you have noticed hot geysers on the uplands. Perhaps you have heard that only two days away from Nagchu where there is not a tree or plant to be seen, there

is one valley with trees and grass and warm water. But who may know the labyrinths of these mountains? Upon stony surfaces it is impossible to distinguish human traces. One cannot understand the thoughts of people – and he who can, is silent! Perhaps you have met numerous travelers during your wanderings—strangers, simply attired, walking silently through the desert, in heat or cold, toward their unknown goals. Do not believe, because the garment is simple, that the stranger is insignificant! If his eyes are half closed, do not presume that his glance is not keen. It is impossible to discern from which direction power approaches. In vain are all warnings, in vain are all prophecies – but only by the one path of Shambhala can you attain achievement. By addressing yourself directly to the Blessed Rigden-kyepo you can succeed.”



KINDERGARTEN OF GOD

Elbert Hubbard, FRC

Elbert and Alice Hubbard were progressive philosophers and leaders of the influential Roycroft Arts and Crafts movement of East Aurora, New York that began in 1895. Elbert Hubbard was a prolific writer, publisher, and artist. He and H. Spencer Lewis were close personal friends. Elbert Hubbard served on the first Supreme Council of AMORC. In 1915, he wrote to H. Spencer Lewis promising further support upon his return from a lecture tour of Europe, however, he and Alice died aboard the torpedoed ship, the Lusitania.



Dear Playmate in the Kindergarten of God:

Please do not take life quite so seriously — you surely will never get out of it alive. And as for your buying and selling, your churches and banks, your newspapers and books, they are really at the last of no more importance than the child's paper houses, red and blue wafers and funny scissors things. Why you grown-ups! all your possessions are only just to keep you out of mischief, until Death, the good old nurse, comes and rocks you to sleep. Am I not right?

The child's paper doll lasts a day and a copy of a daily paper lasts only half a day or until the next edition appears; and as for a church edifice it only endures for two days, if made of wood, and three if of stone. In Egypt I saw men unearthing stone temples, and no one really knows what god these temples were dedicated to, much less why. The god they sought to serve is as dead as the folks who invented him.

Take my word for it, Dear Playmate, this life is only a big joke. But we are here, and so let 's have all the fun we can. And in order to get along best

we should cut our scissors things as well as we can, and model only pretty toys out of the mud that is given us. It 's all Kindergarten business though: the object is to teach us. I really believe we are learning things, and if we are ever called to a Higher Grade we shall be prepared to manage more difficult lessons than when we began here.

We are all children in the Kindergarten of God. Take my word for it, Playmate, and I know as much about God and his plans as any man who ever trod this green earth. I know as much as you, and you know as much as I, and we are both Sons of God and it doth not yet appear what we shall be.

Systems of Guesswork, facetiously called "Theology," do not introduce us to God...

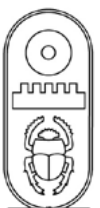
"Do unto others as you would be done by" — you understand that, do you not? But what does a man mean when he talks of Predestination, Vicarious Atonement, Redemption by Faith, and Hell and Damnation ?

Please take my word for it when I say these schemes of salvation are as idle vapors; for I am a Son of God. ...

I am a thought of God; I was loved into being, therefore my life in the beginning was holy. Of course I am slightly be-smirched by contact with fools, but in the main my life and deeds are right, for being a Child of God I could not stray very far afield, even if I wished; God, who is my mother, would call me back, for has He not protected me, sustained me and cared for me all these years? Take my word for it, we are in the Kindergarten of God, and all there is of life is to do our work (which is only play) as well as we can and be kind. That 's all there is of wisdom — do your work as well as you can and be kind.

I know as much about it as any man who ever lived, for I am a Child of God, and the best man who ever lived was nothing more. Do your work as well as you can and be kind — that 's the best way to get along here, and it is the best preparation for a Life to Come, if there is one. This is no new Truth, for there is no such thing as a new Truth. Truth is as old as Fate. There is no plural Truth — there is only the one Truth, and this is very old and very simple. All wise men have known it. No one knows any more about Absolute Truth than I do, and I know as much about it as anyone who ever lived, and I know nothing.

Do your work as well as you can and be kind.



LEAD, KINDLY LIGHT

Marie Corelli, SRC

Marie Corelli, born Mary Mackay in 1855, was a British writer and early feminist, who became one of England's bestselling and most popular authors after her first of 29 novels, A Romance of Two Worlds, was released in 1886. Her many books and poems now form a core part of the mystical tradition. She was actively involved with AMORC in its early years before her transition in 1921.

The Distinguished Scientist sat in his library alone. He was very dispirited and weary; the malady called "brain fog" had got hold of him. Nothing, not even a great discovery, which he had reason to think would be the crowning triumph of his life, seemed of any good purpose.

"If it would make humanity happier," he mused, "then I should be easier in mind. But will it?"

He pushed aside one or two of the day's newspapers wherein certain "sensations," so-called, had been started to give impetus to declining sales – wearisome discussions on social subjects, kept up at the invitation of the various editors by famous-minded persons whose chief delight was to see themselves in print. Their opinions were perfectly valueless to the world, but no matter—they got into print. That was the great and only necessary thing. One of these newspaper "symposiums" had concerned the so-called "conflict" between science and religion, and the Distinguished Scientist had read as much as he could stand of the would be learned twaddle which offered no elucidation of any difficulty and led nowhere.

"They will never understand!" he said, addressing himself to the blank silence of the room. "They will never have sufficient humility or unselfishness to learn that science is religion, and religion science. There can be no 'conflict' between two halves of Divine Unity."

He turned over the pages of a volume near at hand, entitled "The Science of Salvation," and read, as he had often read before, the following passage:

"We know as little about ourselves at present as we do of the opposite side of the moon, which is always turned away from the Earth. Thus, as it were, the face of one's own

self is always turned away. No fact in mentality is more apparent than that within each human personality there are two forces, powers, states, or conditions. One seeks to rise toward perfection; the other, in the opposite way, toward a lower grade or state. One leads to all that can be sensed as happiness here in bodies, brains, and personalities on Earth; and the other to an equal degree of unhappiness. One leads to mental pain, the other to mental happiness. And likewise physical. One must be saved from one's self. This is a literal

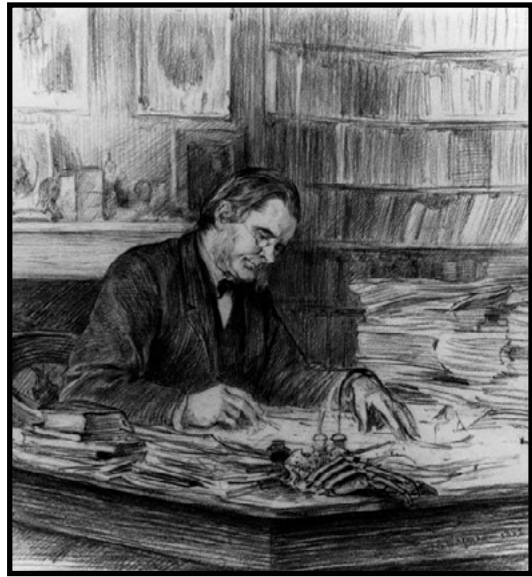


fact, as obscure and inexplicable as it may be. It is a fact as obdurate and rigid as is the fact that gravitation causes bodies to fall to the ground. The subject is one of the most profound in the entire career of humankind. Writers have declared that we are precisely as Nature made us – that we are living just as we are and as we ever have been – exactly according to our inherent natures. There is an opposite side to this tremendous question – the view that an incredible amount of work has been left on our minds and hands. The legacy of labor resting upon humankind is to conquer itself and the entire Earth. People are to annihilate war, alcohol, disease, poverty, crime, pain, insanity, idiocy, poisons, deadly serpents, deadly bacteria and insects, and harmful plants and animals. They must save themselves from sex-horrors, false relations, war, and the greed of gold – and that in a not far distant future – or they must retrograde.”

The Distinguished Scientist sighed and closed the book.

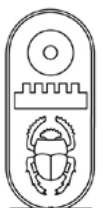
“True enough!” he said. “But truth is never accepted. If we present it to the people, we are scorned. But they will accept any lie!”

His sense of desolate “fog” increased. He thought of a trying experience he had gone through that afternoon when two American young men, representative “bounders” of New York State, had called upon him, ostensibly to pay their respects to a man of genius, but more obviously to assert themselves, and to make a parlous exhibition of ignorance and impertinence combined which would have goaded to fury any less composed individual than the Distinguished Scientist, who, after long experience, had arrived at the conclusion that “young” America generally was a condition of bacterial life in a state of fermentation and evolvment. Nevertheless, their categorical inquiries



and demands, not to say their comments on such information as he was able to give them, had decidedly bored and irritated him, and when he thought of them as specimens of modern humanity, he was not at all sure that he desired happiness for the race.

“Happiness should surely be for those who deserve it,” he thought. “There’s an old West Country maxim which says ‘If thee dussn’t work thee shassn’t eat,’ and that applies all through. Humankind, as I have just read, has a legacy of labor resting upon it – it is to annihilate war, alcohol, disease, poverty, crime, pain, insanity, and all the evils flesh has brought upon itself – and supposing all done that can be done, what then? Will real ‘happiness’ be ours? Shall we be satisfied? Will those who ‘feel immortal longings’ in them find fruition for their desires? I wonder! For example – if I give this new discovery of mine to the world, war will be – must be – annihilated. But will the greed and envy of humankind be likewise annihilated? Only if it can be saved from itself! No science – no ‘ray’ – no marvelous composition of elements can do that for humankind! Only the great uplifting of its whole mentality – the uplifting of love, humility, selflessness, and sacrifice. But your modern person



asks – What is the use of love, humility, selflessness, or sacrifice? The best and kindest of natures are those that are the first to be betrayed – the most loving and loyal hearts are the first to be broken!”

A verse from a free translation of Omar Khayyam came into his mind –

If I were the Divine, I would not
wait the years

To solve the mystery of human
tears,

And, unambiguous I would speak
my will

Nor hint it darkly to the dreaming
seers.

He rose from his chair and went to a corner of the library, where stood a tall cabinet heavily clamped with iron. Opening it, he took out a small box, apparently made of steel, or of platinum, and set it on the table. Then, attaching a thin electric switch to it, he sat down again and waited. In about two or three minutes the room was suffused with a brilliant glow of crimson which seemingly emanated from the box, though there was no indication of any outlet. Still, he watched and waited – the crimson effulgence wavered and swayed as though moved by

a wind, and presently formed itself into a long, straight ray of intense brilliancy stretching entirely across the room. The Distinguished Scientist took a long breath of satisfaction. “Perfect!” he said. “So far as anything can be perfect! Now if there is – if there should be anything in this atmosphere that is commonly invisible to human eyes, it should show up! It should certainly show up – even if it were the road to happiness!”

As he spoke, he reeled back, dazzled and amazed, something there was indeed in the atmosphere not commonly visible to human eyes – not even to scientific eyes aided by scientific appliances – another ray more brilliant than the first, but pure white and without a flicker, which slowly extended itself over the whole length of the red ray in the form of a Cross. Clear as a diamond, still as a pearl, it obliterated every other gleam of light save its own, and so remained. The scientist gazed and gazed – here was a thing beyond his comprehension; moreover, a sense of sudden awe stole over his senses and held him in thrall. Slowly, very slowly, he attempted to move toward that mysterious pure Whiteness, but was held back by a force not his own. He caught at the table edge to support himself and involuntarily



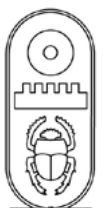


sank to his knees. The Great Light surrounded him in its pearly purity, and its form as a Cross was clear – the head and the summit painting upward and onward. For many minutes it remained then gradually began to fade, though not so much to fade as to vanish – and he was possessed by an eager desire to follow it wherever it went. He had completely forgotten his own “discovery” in the box left neglected on the table, or else he would have seen that whatever properties of light or radioactivity or power it possessed, which he had considered “perfect,” were, for the time at any rate, utterly extinguished. The wonderful White Ray was departing – he made haste to go in its track; it led him through the hall of his house to the door and out into the street, where crowds of people jostling one another on the pavements, murmuring noisily and pushing restlessly, swept to and fro under a driving shower of rain. And again he stood amazed, doubting the evidence of his own senses, for high above them all in its pure radiance stretched the White Ray in its Cross-like form, stretching out, as it were, shining arms of light to embrace the whole dark world. And the Scientist lingered on his doorstep watching the dark, drifting crowd. “So blind they are,”

he said to himself, “that they cannot see what is above them!”

This thought seemed to strike his brain with a sharp pang – was it not the solution of the “conflict” between Science and Religion? “So blind they are!” and if blind, who should lead them? And another hammer-stroke smote his mental consciousness – a stroke of memory, which like a finger typing out a message produced the words – “In the daytime also He led them with a cloud, and all the night through with a light of fire!”

A light of fire! There it was – most surely! – those wide, embracing beams of splendor extended over the restless multitude! But “so blind they could not see!” And was he, the Scientist, clearer of vision than they? He dared not assert it. His great “discovery” was, after all, only one of a million more waiting to be discovered, and as to whether it would add to human happiness, why that was not in his province to determine – that was the business of a Higher Force than any that could be probed or tested by science. So far in his knowledge he was as blind as the blind crowd moving under the stretched-out White Radiance which emanated from nothing that could be scientifically



explained, and which seemed to all those moving beneath it invisible! Then – all at once – clear above the murmuring city noises, came the voice of a street singer ringing sweetly on the rain-swept air – a voice full of the rich, strange pathos born of long suffering, and the words she sang smote the ears of the Scientist distinctly where he stood –

“Lead, kindly Light, amid the
encircling gloom,

Lead thou me on;

The night is dark and I am far
from home,

Lead thou me on;

Keep thou my feet – I do not ask
to see

The distant scene: one step enough
for me.”

The Scientist stepped softly within his own house and closed the door. Returning to his library he found it dark – whatever his “great discovery” was, there was no hint of it – no gleam of “radioactivity” anywhere, not even from the mysterious

box he had set so carefully on his table. He groped for the electric light and turned it on, then looked in a dazed way round the room – all was as he had left it.

Was his strange experience a dream? A warning? – or a lesson? “We go too far!” he said aloud. “We seek to know too much, and in the arrogance of our knowledge we lose the great Ideal! And so we miss the way to happiness both for ourselves and others. We must learn to be wise in time lest we destroy the whole fabric of our hopes and all the beauty of belief. Science is Religion – but we may not forget that Religion is Science! One step at a time! – for the night is dark!”

Involuntarily he closed his eyes.

“One step!” he repeated. “With faith and guidance – but not with pride! – not with arrogance! Lead, kindly light! One step enough for me!”



SEARCHING FOR THE COSMIC QUINTESSENCE: HOW ALCHEMISTS MEDITATED IN THE MIDDLE AGES AND RENAISSANCE

Dennis William Hauck, FRC, PhD

Dennis William Hauck, PhD is a recognized leader in the emerging field of consciousness studies and has contributed to a number of related fields, including the history of science, mathematical logic, psychology, and the scientific study of mystical experiences. He is a popular author and lecturer working to facilitate personal, cultural, and global transformations through the ancient principles of Alchemy. Frater Hauck curated the Rosicrucian Alchemy Exhibit on display in the Rosicrucian Egyptian Museum and has written more than a dozen books and many papers and articles, including several that have been published in the Rosicrucian Digest and the Rose+Croix Journal.

In the Hermetic view of the alchemists, the creation of the universe took place through meditation – the focusing of the light of the mind of the Divine. “All things have come from the One Thing,” says the Emerald Tablet, “through the meditation of One Mind.” The source of the One Mind was embedded in Nature itself, in all created things, including human beings.

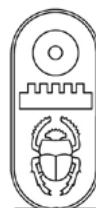
In their meditations, the alchemists were seeking to find the path of light and mind that unites the world of manifested forms with the divine ideals that are the source of everything. Alchemists believed they could connect with the divine mind through purification of their own consciousness and deeply focused meditation.



While they concealed their true methodology from medieval authorities, it was an open secret among alchemists of the time. Their ubiquitous motto *Ora et Labora* (“Pray and Work”) spelled out exactly how they intended to transform the metals, themselves, and eventually, the whole universe.

The Quintessence

While the divine source of the One Mind is present in all material things, it exists beyond the Four Elements at the borderline between physical reality and the spiritual realm. “The Quintessence is a thing,” wrote Isaac Newton, “that is spiritual, penetrating, transformative, and incorruptible, which emerges anew from the Four Elements when they are balanced and bound together.”¹





Ora et Labora, by Katlyn Breene, 2007. The alchemist's ubiquitous motto referred to the method of using prayer and meditation to supplement practical or laboratory work.

The alchemists saw this divine presence in all things as a Fifth Element and named it the Quintessence. The Quintessence of something carries its divine image or true identity and acts as a living force responsible for the emergence of its inner form.

The Cosmic Quintessence is the mind of the Divine active in the universe. It is the force behind the chaotic transformations and gradual evolution of the universe. In Hermetic philosophy, it is the logos or Word that gives form and identity to the universe. In simplest terms, it is the light of mind that directs the transformation of energy into matter.

The same principle of divine light manifesting the whole universe from the chaos of the First Matter works in each one of us. The idea that light is part of conscious creation is the source of the alchemists' fascination with what Paracelsus named the "True Imagination."

The True Imagination in Meditation

The True Imagination of the alchemists should not be confused with daydreaming or fantasy. Carl Jung referred to it by the Latin word *Imaginatio* to differentiate it from the common concept of imagination. True imagination actually envisions the subtle processes of nature and connects with the divine archetypes.

"The concept of *Imaginatio*," said Jung, "is the most important key to understanding the alchemical Opus. We have to conceive of these imaginal processes not as the immaterial phantoms that we take fantasy to be, but as something corporeal, real – a subtle body."²

"Therefore should you also know," said Paracelsus, "that this perfect Imagination coming from the Astral, issues from the Soul" and "leads life thus deciphered back to its spiritual reality, and it then takes the name of meditation."³

What Paracelsus meant was that the True Imagination re-envisioned the divine

source of anything and accesses it in meditation. This hidden reality is always present, but the eyes of ordinary men do not see it. Only the mind's eye of the purified consciousness and the force of the True Imagination can perceive the divine vision of which the alchemists spoke.

Carl Jung explained the role of the True Imagination in alchemical meditation with incredible insight: "The act of imagining was a real, physical activity that could be fitted into the cycle of material changes that brought these about and was brought about by them in turn. The alchemist related himself not only to the unconscious but directly to the very substance that he hoped to transform through the power of imagination. The act of imagining is therefore a concentrated extract of life forces, a quintessential hybrid of the physical and psychic. There was no mind/matter split in the heyday of alchemy, but there existed an intermediate realm between mind and matter – a psychic realm of subtle bodies – whose characteristics are to manifest themselves in a mental as well as a material form."²⁴

In summary, the True Imagination attempts to capture the essence of things "as the Divine dreams them." Therefore, when Hermetic writers speak of "seeing with the eyes of spirit," they are describing a process that penetrates into the mystery

of things beyond their outward appearance to the inner Quintessence or the "Thing Itself."

Contemplative Prayer

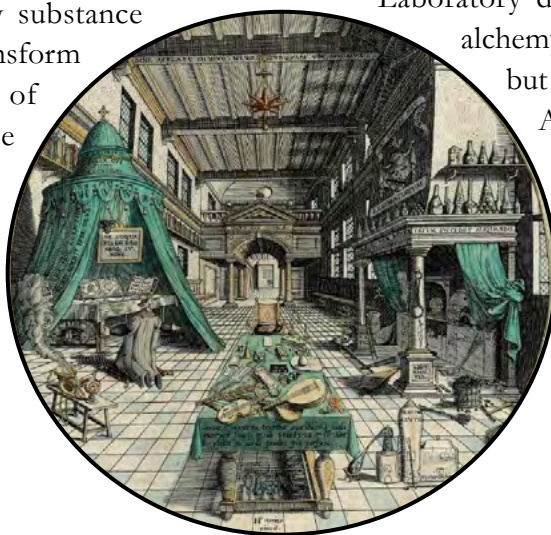
For alchemists of the Middle Ages and Renaissance, contemplative prayer was what they practiced in the Inner Laboratory. This kind of meditation is depicted as the "first stage" of the Great Work in Figure 2. What many think of as meditation today is based primarily on Eastern methods that were not available to Europeans of that time.

The primary tool for work in the Inner Laboratory during the heyday of alchemy was not meditation but contemplative prayer.

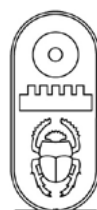
Albertus Magnus, Roger Bacon, George Ripley, Agrippa, Paracelsus, Raymond Lully, Nicholas Flamel, Isaac Newton, and most other European alchemists used contemplative prayer in their spiritual work.

From the very beginning, alchemical meditation was different from the

forms of meditation popular today. There was no special posture required. There was no mantra, magical word, or ritual practice that of itself established the desired state of consciousness. The work began immediately when the alchemist entered the Inner Laboratory by withdrawing from the world. There was no complicated preparation, because it was considered a completely natural thing to do.



"The First Stage of the Great Work" by Hans Vredeman de Vries (1527–1604) shows alchemist Heinrich Khunrath at work in his laboratory. From Amphitheatrum Sapientiae Aeternae (1595).



Once the attention was turned inward, it was up to the mental discipline of the alchemist to reach the higher states of mind. Most importantly, the initial stages of the alchemist's contemplation involved active inner work on the psychological and spiritual levels. A specific spiritual goal always existed in this kind of work, although it was usually personal union with the divine Mind.

Despite what many Hermetic writers have told us, the Christian roots of Western alchemy cannot be denied. The kind of prayer practiced in the Abrahamic religions (Judaism, Islam, and Christianity) became the spiritual practice of medieval alchemists. By the end of the thirteenth century, alchemy had already developed a structured set of fundamental principles. These included not only the theories of Hermes summarized in the Emerald Tablet, but also the Biblical idea that the human soul was divided after the fall of Adam.

Healing the soul was the shared goal of both alchemy and the religious tradition. There were certainly differences of opinion on how to accomplish it, but their philosophical roots were planted in the same soil. The supreme accomplishment in spiritual alchemy, the *Mysterium Coniunctionis* ("sacred marriage"), involved the re-uniting of the severed parts of the soul.

The sacred work of perfecting the soul is the Great Work of alchemy. The operations of alchemical transformation were considered universal principles, so if one could learn the secret of transmuting lead into gold, one could use the same basic techniques on the spiritual level.

Despite their conflicts, the medieval Church and the alchemists had the same

timeless goal—the redemption of the human soul.⁵

The Quietist Movement

The Quietist Movement had its roots in the teachings of Christian mystic Meister Eckhart (1260- 1328).⁶ He believed that by escaping the tyranny of the self through the purification of consciousness, one could attain union with the Divine. That seed of mysticism took root in the Church and eventually blossomed in Spain in the writings of a priest named Miguel de Molinos (1640- 1696).⁷ His ideas rapidly spread to France and Italy and eventually became one of the most popular spiritual movements in Europe.

The Quietists taught a method of contemplative prayer designed to get beyond human self- centeredness to enter into union with the Divine. The Quietists believed it is possible to have an inner experience of the divine within the human soul, and that soul can achieve divine perfection while still on earth. But only the grace of the Divine can transform the soul, which can only occur once the soul has been purified and uplifted through deeply intuitive contemplation and purifying meditation.

One of the most popular leaders of the Quietist Movement was a Spanish nun named Teresa of Avila (1515-1582).⁸ Teresa's basic message was that the ascent to heaven begins within us, and like most spiritual alchemists, she taught that the unrefined person must be transformed through hard inner work. "It is foolish to think we will enter heaven without entering into ourselves," she explained, but she also cautioned that the work required a preliminary purification of consciousness, "Untilled ground, however rich, will bring forth thistles and thorns; so also is the mind of a person."⁹

Practicing Quietist Meditation

As an example of the kind of meditation practiced by Western alchemists in the Middle Ages, the following are four steps of the structured contemplative prayer used by Quietists.

Step 1 – Quieting

Quieting is a simple method of focused relaxation and mental detachment that is common to many different traditions. But for practitioners of contemplative prayer in the Middle Ages and Renaissance, there was only one reason to practice it – preparing the soul for union with the Divine.

To begin the Quieting process, sit comfortably with your spine upright and close your eyes. Do not perform Quieting while lying down. The best time to practice is early morning, after a nap, on a day off, or other time of solitude without any interruptions.

This basic process of Quieting takes place on all levels of body, mind, and soul. Beginning on the level of your body, slowly withdraw your attention from physical sensations and sensory inputs. Start “softening” the body by relaxing the muscles and releasing tension.

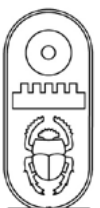
On the level of mind, Quieting requires stilling the constant chatter of thoughts and the swirling chaos of emotional energy. During this initial stage, the mental faculties are not yet completely purified, and one will tend to be distracted by lingering thoughts, emotions, memories, fantasies, planning, worrying, and other lingering impressions in the mind. Simply ignore it without deliberately trying to control it in any way. Try not to invest any energy pushing it away or attempting to bury it. Let it dissolve by not paying attention to it.

Other distractions that arise during this kind of activity are insights, breakthroughs, and self-reflected comments such as “Am I doing this right,” “I feel so peaceful,” etc. All these attachments – even the positive ones – will cause the mind to descend into worldly concerns.

The mind should be clear without any ideas or impressions. It may take some time to achieve this state, but it will manifest eventually if you maintain an attitude of dissolution and surrender and keep reducing everything to a state of simple awareness. When mental quieting has been attained, the attention should be rested on the warm light of mind behind the eyes in the forehead.

On the level of soul, the Quieting process is one of release from earthly concerns and desires. It is a way of soothing your inner being by letting go of nagging feelings of guilt, greed, pride, and intrusive desires of any kind. It is also necessary to overcome any feelings of deficiency, sinfulness, or inferiority and to realize the soul is infinite and not tied to this world or to the acts of any temporal ego that emerged from it. Successful quieting of the soul results in a feeling of loving innocence and transcendent peacefulness.

Once body, mind, and soul are quieted, the work of this first stage involves a mental Cultivation of Silence. The primary work here is on the individual will, which becomes lost or absorbed by the Divine presence in the sacred Stillness.



Remember, it is the Stillness itself that dissolves you. In spiritual chemistry, this etheric ingredient is known as the Alkahest or Universal Solvent.

Do not set a time limit or use an alarm to end the Prayer of Quiet. Do it as long as you can, and when you feel it is time, gently withdraw from the Inner Laboratory and end the session. Purity of intent is what makes this work. Once that is lost, it is time to stop.

Step 2 – Reversion

The second step on the Quietist path is Reversion, in which the content of contemplation is focused on turning yourself completely over to the will of the One Mind of the universe and seeking Divine guidance to replace personal will. In religious terms, this is personal surrender to the Divine, which ironically occurs most easily when persons are at the end of their rope – frustrated and disappointed in their efforts to better themselves. It can happen to anyone trying to do something extraordinary with life and being thwarted by peer group, family, job, society, dogma, or other cultural restrictions.

To really understand Reversion, you have to understand the ways in which you have rejected the Divine in your life. Some people throw themselves into daily chores, busywork, obligations, and careers and never acknowledge the spiritual level of their lives. They do not believe in mystical experiences, or they think that accepting such ideas will somehow interfere with their practical strivings. Others are consumed by soul- robbing jobs that demand all their time and energy, and they do not have the luxury of experimenting with spirituality. Still others are hardened into a strictly materialistic approach to the world through greed, painful experiences, and rejection or lack of love.

The practice during this stage is to reflect on how one's failures to open up to divine energies and acknowledge the ways in which the soul has been damaged because of it.

Step 3 – Recollection

The third step in Quietist contemplation is Recollection, which is a process of transcending duality and affirming the divine Source of all things. The work of Recollection begins with intense mental prayer in which one concentrates on the withdrawal of the soul from worldly temptations and enters devout contemplation on the power of spiritual passion. The two previous steps must be mastered before proceeding to the Recollection stage.

The primary tool of Recollection is deep contemplation, which must be practiced inside the heart and not intellectually. One then experiences a deep piety develop in one's heart that is beyond any that can be achieved through religious dogma or observances. This pureness in the heart becomes a private guide, and the soul is led by the divine Will only.

From the Hermetic viewpoint, this spirit is Thoth/Hermes, the inner guide that emerges from one's infinite soul and resides within the purified heart. In practice, one must agree to the necessity of divine assistance – something totally separate from

one's being—that will provide the confidence and deep faith to proceed to the final stage in this process, because one's everyday personality or ego does not want to go there.

It is very important at this stage to persevere in a state of deep contemplation and continue residing in the heart until your personal will dissolves. Suddenly, you feel “refreshed and renewed” by the unmistakable presence of Divine grace.

In terms of spiritual chemistry, the vessel of the soul must be hermetically sealed so nothing from the mundane world contaminates it. At that point, contemplation must cease immediately without discursive thinking of any kind, and the methods by which you achieved this state must be abandoned. Your soul must allow the divine to work within it and through it. It must open completely without hindrance and allow the influx of grace to continue as long as possible.

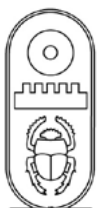
Step 4 – Infused Contemplation

The final step of the Quietist approach to meditation may take some time to achieve, but it is made possible through the gateway to divine grace opened in the previous step. One now enters a state of passive contemplation accompanied by infusion with divine energy. It is experienced as an infinite entertainment or fascination in the presence of the divine.

In other words, one feels completely fulfilled and alive, and require nothing more. The search for truth ends and one exists in a state of gnostic bliss. It is a rare and wonderful state that human beings can – and have – achieved.

Each individual soul is also part of the greater Soul of the universe. Therefore one's soul is also the center and kingdom of the Divine. Because of this, a person can become one with the divine Mind by cohabitating the same sacred space. To stay in this holy place, continuous self-denial and mortification are required. Pride and self-love on all levels must be banished, so that all that remains is the simple and pure desire to remain in the presence of the Divine, which is the soul's true home.

One's role during Infused Contemplation is to become the perfect vessel for divine energy. Thinking this or trying to visualize it is not enough. One must continue in this final phase in a wholly passive state in which sensations of being in the body disappear. Memory and imagination will now be absorbed in the divine, and a feeling of ecstasy and rapture will permeate one's being.





The Azoth of the Philosophers, *Basil Valentine*, (1659). This restored and colored version copyright 1999 by *Dennis William Hauck*.

Azoth of the Philosophers Mandala

The “Azoth of the Philosophers” is a meditative emblem attributed to German alchemist Basil Valentine.¹⁰ The original drawing dates from the early 1400s, but it was kept hidden from the eyes of the Church and shared only among alchemists for the next 200 years. It was not until 1659 – at the height of the Renaissance – that the Azoth emblem finally appeared in a book published in Paris called *L’Azoth des Philosophes* (*The Azoth of the Philosophers*). The text of that book was based on an earlier work published in 1626 without the drawing. Also attributed to Valentine, it was titled *Azoth, ou le Moyen de faire l’Or caché des Philosophes* (*Azoth, or the Way to the Hidden Gold of the Philosophers*).

It is not surprising the original Azoth drawing was kept secret. The emblem

is actually an alchemical mandala used to transform consciousness by working through the operations of alchemy. The goal was to achieve divine perfection and union with the Divine. Such spiritual practices were not allowed outside the Church, and several alchemists – most notably Giordano Bruno¹¹ – were burnt at the stake even for suggesting that people could experience the Divine through private prayer and meditation in their own chambers.

The word “Azoth” is an alchemical term first used in the ancient writings of Zosimos, Mary the Jewess, and Jābir ibn Hayyān (Geber).¹² It refers to the universal agent of transformation, which is capable of reducing anything to its primordial state and then perfecting it. The term is derived from the Arabic word for mercury (*al-zābūq*).

The first two letters in the word relate to the letters at the beginning and end of the three languages used by scholars of the time: Latin (A-Z), Greek (alpha-omega), and Hebrew (aleph- tau). The connotation is that the Azoth contains and controls both the beginning and end of the Great Work – not just the chaotic First Matter at the beginning of the Work but also its perfected essence (the Philosopher's Stone) at the end.

The circle at the center of the drawing contains the face of a bearded alchemist at the beginning of the Work (the alpha point). Like looking into a mirror, this is where the alchemist focuses attention to begin the meditation. From this self-reflective point, the alchemist begins the inner work and continues around the mandala through the spiritual operations depicted in the seven numbered circles. At the end of meditation (the omega point), the alchemist returns to the central circle, but this time focuses on the face contained within the downward pointing triangle.

The downward-pointing triangle superimposed over the face of the alchemist is the cipher for the Water element, which is used here as a symbol of divine grace pouring down from Above.

Within the boundary of the triangle one can see the face of the Divine, and the drawing clearly implies that the face of the Divine and the face of the alchemist become one at the end of the Work.

Unfortunately, ideas like that were considered blasphemy punishable by death in the Middle Ages. It was not until the late Renaissance, when the concept of the divine nature of humankind began to circulate openly, that the Azoth drawing could finally be published.

Symbols of the Azoth

Working with the Azoth in meditation is very straightforward, but first one needs

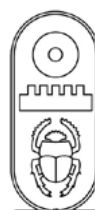
to understand the complicated layout and meaning of the symbols used. In the image on the previous page, the mandala shows the schematized body of the alchemist shown in perfect balance the Four Elements, as depicted by his outstretched arms and legs. His feet protrude from behind the central emblem, one foot on Earth and the other in Water. In his right hand is a torch of Fire and in his left hand a feather symbolizing Air.

The alchemist also stands balanced between the masculine and feminine powers in the background. He is the offspring of the sacred marriage between Sol, the archetypal Sun King seated on a lion on a hill to his right, and Luna, the archetypal Moon Queen seated on a great fish to his left. "Its father is the Sun," says the Emerald Tablet, "its mother the Moon."¹³

The jovial, extroverted Sun King holds a scepter and a shield indicating his authority and strength over the rational, visible world, but the fiery dragon of the rejected contents of his unconscious waits in a cave beneath him ready to attack should he grow too arrogant.

The melancholy, introverted Moon Queen holds the reins to a great fish, symbolizing her acceptance and connection to those same unconscious forces that threaten the King. Behind her is a chaff of wheat, which stands for her relationship to fertility and growth. The bow and arrow she cradles in her left arm symbolize the wounds of the heart and body she accepts as part of her existence, for feminine consciousness accepts the world as it is, with all its pain and suffering.

In simplest terms, the King and Queen represent the raw materials of our experience – thoughts and feelings – with which the alchemist works. The King symbolizes the power of thought and willpower, which are characteristics of



spirit. The Queen stands for the influence of feelings and emotions, which make up the chaotic energy of the soul. Their marriage produces a new intuitive state of consciousness that Egyptian alchemists referred to as “Intelligence of the Heart.”

Between the legs of the alchemist at the level of the root chakra is the Cubic Stone, which is labeled *Corpus* (meaning “body”). The five stars surrounding it indicate that the physical body has a hidden Fifth Element or Quintessence whose “inherent strength is perfected if it is turned into Earth” according to the Emerald Tablet. Where the head of the alchemist should be, there is a depiction of the winged solar disk, which symbolizes the ascended essence or personal Quintessence manifested through the operations of spiritual alchemy.

Touching the wings of the Quintessence are a salamander engulfed in flames on the left side of the drawing and a standing bird on the right. Below the salamander is the inscription *Anima* (Soul); below the bird is the inscription *Spiritus* (Spirit). The salamander, a symbol of soul, is attracted to the blazing heat of the Sun, while the white bird, a symbol of spirit, is attracted to the coolness of the Moon. This is a visualization of the fundamental duality of energies that drive the universe. It is similar in meaning to the Tai Chi symbol, which represents the interplay

of the feminine yin and masculine yang energies

Spiritus, Anima, and Corpus (Spirit, Soul, and Body) form a large inverted triangle that stands behind the central emblem of the alchemist. Together they symbolize the Three Essentials, the triad of hidden forces within any created thing – the celestial archetypes that the alchemists called Sulfur, Mercury, and Salt.

Climbing the Ladder of the Planets

One continues the preparatory work with the Azoth mandala by moving through each of the alchemical operations depicted. The star-shaped pattern that makes up the body of the alchemist represents the Quintessence within – what Paracelsus called the “star in man” – the secret alchemical process going on in all souls. It is the same process behind the evolution of the Anima Mundi or soul of the universe.

Saturn

The first ray in this inner star is the black ray labeled number one and pointing to the Corpus Stone. It represents the beginning of the Ladder of the Planets and is marked by the cipher that stands for both the metal lead and the planet Saturn. This is the archetypal situation at the beginning of the Great Work. The square symbol for Salt is also shown in the first ray, which indicates the Work begins in the unredeemed matter of an



imperfect incarnation. It could represent any substance that needs to be perfected.

Movement through the Azoth is clockwise, and between each step on this Planetary Ladder is a series of circles that show how to proceed to the next step or transform the current situation.

These are the operations of alchemy.

The first circle shows a black crow perching on top of a skull. Next to the first circle (between the first and second rays) is the Latin word *Visita*, which means to visit or start a journey. Black crows are symbols of the initial Black Phase (the *Nigredo*) of alchemy, during which the subject of transformation is purified by breaking it down into its essential ingredients.

The scene in the circle represents the first operation of Calcination, which works with the element Fire to burn away dross and reveal hidden essences. The word “Calcination,” and such related words as “calcify” and “calcium,” are from the Latin root *calx*, which means limestone or bone. To calcine something is to burn it until it turns chalky white, reduce it to ashes, or cremate it. The skull in the first circle is the classic symbol of Calcination.

This first operation involves the destruction of ego and our attachments to material possessions. It is usually a natural humbling process as one grows older. But for the spiritual alchemist, this is an immediate and deliberate surrender of one’s inherent hubris that proceeds by igniting the fire of intense introspection and self-evaluation and eliminating all that is false.

Jupiter

The second ray in the star of the Azoth points toward the King, and the operation here is directed toward masculine consciousness. This is the second rung on the Ladder of the Planets and is marked

with the symbol that stands for both the metal tin and the planet Jupiter.

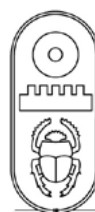
The second circle depicts the operation of Dissolution and shows the black crow watching itself dissolve before its own eyes to reveal its white or purer part. Reflecting back from the pool of Dissolution is the white image of the Soul Bird, which is exposed during this operation. This is still the Black Phase of alchemy, as the process of purification continues. In the outer ring next to the circle of Dissolution is the word *Interiora*, meaning the operation takes place in the innermost parts.

Dissolution represents a breaking down of the artificial structures of the psyche by total immersion in the unconscious, the rejected part of consciousness. Within the alchemist, the dissolving emotional energy known as the “Waters of Dissolution” can take the form of dreams, voices, visions, and strange feelings which reveal a less ordered and irrational world existing simultaneously with everyday life. During Dissolution, the conscious mind lets go of control to allow the surfacing of buried material and bound-up energy.

Mars

The third ray of the Azoth points toward the torch of Fire and is marked with the cipher signifying both the metal iron and the planet Mars. This ray is also marked with a smaller symbol denoting Sulfur. Iron and sulfur come together chemically in Vitriol or sulfuric acid, the aggressive and biting liquid fire of the alchemists.

The third circle shows the operation of Separation in which the black, earthbound Soul Bird splits into two white birds that retrieve the saved remains of the first two operations. This is the first coming together of soul and spirit, and the newly acquired elevation of consciousness allows discernment of what is worthy of being



saved. Above this circle is written *Terrae*, which means “of the earth” and refers to the spiritual essences being separated out from the polluted dregs of one’s everyday personality.

The Sun

The fourth ray of the Azoth points to the area at the top of the drawing where the right wing of the Quintessence touches the salamander wallowing in flames. The ray is marked with the single symbol for both gold and the Sun.

The fourth circle depicts the twin birds of soul and spirit leaving the earth together, lifting a five- spiked crown (the Fifth Element or Quintessence recovered from the preceding operations). At this point in the Work, only the purest and most genuine parts of the substance to be transformed remain in the vessel. The goal of the Conjunction is to recombine these saved elements into a whole new physical incarnation. “Its nurse is the Earth” is what the Emerald Tablet says of this stage.¹⁴ Above this circle is inscribed the word *Rectificando*, meaning “by rectification” or setting things right, and the wings of the Quintessence spread over this operation as if to bless it.

The alchemists often referred to the Conjunction as the “Marriage of the Sun and Moon,” which symbolized the two opposing ways of knowing or experiencing the world. After this Marriage in the Mind, the initiate experiences the birth of intuitive insight, which produces a sense of reality superior to either thought or feeling alone. As can be seen in the Azoth drawing, Conjunction is really a turning point from working with the first three operations Below (in matter) and working with the last three operations Above (in spirit).

Venus

The fifth ray of the Azoth points to the area where the left wing of the

Quintessence touches the standing bird of Spirit. The ray is marked with the single symbol for both copper and Venus.

The fifth circle is under the inscription *Invenies*, which means “you will discover.” This is the operation of Fermentation in which the unexpected mystic substance forms, the ambrosia of the gods, which represents the first lasting solidification of the conjoining of soul and spirit. The circle shows the Soul and Spirit birds nesting in a tree, brooding over their Egg, waiting for the mystical birth to occur.

Fermentation is the introduction of new life into the Child of Conjunction to completely change its characteristics, to completely raise it to a whole new level of being. The Emerald Tablet tells us to leave the earthly realm by the fire of imagination, “gently and with great Ingenuity,” into a state that sets one’s soul afire with higher passion.¹⁵

Like natural fermentation, spiritual Fermentation is a two-stepped process that begins with Putrefaction, which in which the matter is allowed first to rot and decompose and then to ferment or come alive again in spirit. In his *Chemisches Lustgaertlein* (1625), alchemist Daniel Stolcius describes the importance of this uncomfortable phase: “Destruction brings about the Death of the material. But the spirit renews, like before, the Life. Provided that the seed is putrefied in the right soil – otherwise all labor, work, and art will be in vain.”

This process appears most clearly in the making of wine. First, the grapes are “sacrificed” or crushed to release their essences in the juice. Then, Putrefaction begins as the juice is allowed to decompose and rot. Next, a white layer of digesting bacteria arises that begins the process of Fermentation. This phase is also sometimes marked by a waxy substance the alchemists called the Ferment and an oily film known

as the Peacock's Tail. Finally, the new life force "conquers" the original identity of the grape juice and supplants it with a new and higher presence or life.

This higher presence releases during the next operation (Distillation), which produces the true Spirit of Wine (its alcohol), which contains the purified essence of grapes.

This process is the death of the Child of Conjunction that will eventually result in its resurrection to a new level of being. Out of the blackness of the alchemist's despair (Putrefaction) comes a brilliant display of colors and meaningful visions (the Peacock's Tail.) Fermentation can be achieved through various activities that include intense prayer, desire for mystical union, breakdown of the personality, transpersonal therapy, psychedelic drugs, and deep meditation. Personal Fermentation is living inspiration from something totally beyond oneself.

Mercury

The Azoth's sixth ray points to the feather, symbol of Air and indicating the process of spiritualization. This ray is usually colored indigo, although it is shown as white or light gray. The ray is marked with the cipher for the metal Mercury (Quicksilver) and the planet Mercury, as well as an identical smaller symbol indicating the heavenly principle of Mercury.

Distillation is the sixth of the major operations in alchemy, and it is represented in the sixth circle by a unicorn lying on the ground in front of a rose bush. According to legend, the unicorn runs tirelessly from pursuers but lies meekly on the ground when approached by a virgin. The virgin is the purified matter at hand, which has returned to a state of innocence and potential. Above the circle is the word *Occultum*, meaning secret or hidden, since

the essences at the beginning of this stage are invisible.

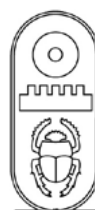
Distillation is a key process on all levels of alchemy. It involves releasing volatile essences from their prison in matter and condensing them in a purified form. Repeated Distillation produces an extremely concentrated solution the alchemists called the "Mother of the Stone." In a kind of Distillation known as sublimation, the vapors condense directly into solid powder at the top of the distilling apparatus and remain "fixed" there. The Emerald Tablet describes distillation as: "It rises from Earth to Heaven and descends again to Earth."¹⁶

On the personal level, distillation is the agitation and sublimation of psychic forces necessary to ensure that no impurities from the inflated ego or deeply submerged id are incorporated into the next and final stage. Personal Distillation consists of a variety of introspective techniques that raise the content of the psyche to the highest level possible, free from sentimentality and emotions, cut off even from one's personal identity. Distillation is the purification of the unborn Self – all that one truly is and can be. In society, the Distillation experience is expressed as science and objective experimentation.

The Moon

The seventh ray of the Azoth points to the realm of the Queen and contains the symbol that stands for both the metal silver and the Moon. It is at the feminine level of soul where masculine consciousness is transformed.

The seventh circle shows an androgynous youth emerging from an open grave, with the Latin word *Lapidem*, meaning "the Stone," on the outer ring next to it. This is the operation of Coagulation, in which the fermented Child of Conjunction fuses with the sublimated



spiritual presence released during Distillation. The resurrection of the soul is accomplished by bringing together only the purest essences of one's body and soul into the light of meditation. In other words, Coagulation incarnates and releases the *Ultima Materia* of the soul that the Emerald Tablet described as the "Glory of the Whole Universe." At this stage, the alchemists felt they were working with the "new" or resurrected Salt.

On the spiritual level, Coagulation is first sensed as a new confidence that is beyond all things, though some people experience it as a Second Body of golden coalesced light, a permanent vehicle of consciousness that embodies the highest aspirations and evolution of mind.

Coagulation incarnates and releases the *Ultima Materia* of the soul – what Paracelsus named the "Astral Body" – which the alchemists also referred to as

Philosopher's Stone. Using this magical Stone, the alchemists believed they could exist on all levels of reality.

There are deeper secrets contained in the Azoth drawing that are only revealed through deeper contemplation of the image. Although it shows only seven operations, there is another eighth step concealed in the mandala. This secret is suggested by the fact that while there are eight circles depicting corresponding operations, only seven rays are labeled.

There is also a problem with the order of the planets from the Ladder of Planets. The positions for Venus and the Sun have been switched around, and that has thrown off the correct order of planets on the alchemist's left side, thereby losing the logical pattern of the preceding steps. This is examined more closely in the following meditation.



The Azoth Meditation

Begin your meditation by entering a relaxed and open state of consciousness while staring directly at the face in the center of the mandala. Many alchemists have actually replaced the central image with a small round mirror to facilitate this introspective process. While staring at the center of the mandala, try to incorporate into your peripheral view all the alchemical images of King and Queen, Spirit and Soul that are present. Go slowly and intuitively and try to feel a sense of increased meaning and inspiration, as you begin your journey through the operations.

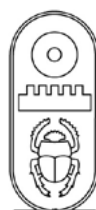
First look at each ray in order, beginning with the black ray of Calcination. Observe the symbols on the ray and its position on the “Star in Man.” Then move your attention clockwise to the circle explaining the operation to be performed here. Look at the scene depicted and try to get a feeling of actually being in the scene and witnessing what it depicts. Continue this way all around the mandala until you reach the final operation of Coagulation that shows the androgynous youth emerging from the grave. This is a clue for you to do the same in your meditation with the mandala.

Sit back now and stare at the whole drawing and try to break free of the salted person you have become. In other words, free yourself from the dead grave of the flat, square picture in which you have buried your consciousness in this meditation. Let your attention be free and see where it lands. In almost every case, you will be drawn to the black ray at position one, which points to the Cubic Stone. This is the Salt or unpurified matter at the beginning of the Work, as well as the new Salt or Stone at the end of the Work.

Further meditation on the meaning of this “eighth” ray leads you directly above this ray to the crowning sphere of Conjunction. This is the operation that works with Earth to manifest the new Salt in material reality. It is also the turning point between the Below and the Above. In other words, the operation associated with the hidden eighth step is Conjunction. It is the beginning and end of the Work. Some alchemists felt so strongly about this that they actually changed the entire process to show the final step of transformation depicted by gold and the Sun in ray number four instead of ray number seven. In any drawings based on Basil Valentine’s version that appeared in his *Azoth des Philosophes* (1659), the Sun and its metal are shown in this Ray of Conjunction instead of in the final Ray of Coagulation.

This is an overwhelming confirmation of the importance of the ancient alchemical principle known as the Law of the Octaves. Just as the seven first notes in the musical scale lead to an eighth note that is a repetition of the first at a higher level of vibration, so do the seven operations of alchemy lead to a return to the realm of matter at a higher frequency of consciousness.

Stated differently, the goal of alchemy is not to remain in the realm of spirit, as it is in all the Abrahamic religions. Like Buddhist and Taoist doctrine, the goal is to become purified in the realm of spirit and then return to the earth as seeds of spirit. The Great Work of alchemy is nothing less than the “consecration of the Whole Universe” as the Emerald Tablet states. It is the coagulation of spirit in matter, the full awakening of the Cosmic Quintessence – the hidden spark of light and consciousness that carries humankind’s true identity but is trapped in matter. That can only be accomplished by a second Conjunction, a Sacred Marriage between Soul and Spirit that takes place on the cross of matter in the real world.



In most alchemical meditations – including both of the meditative techniques we have examined in this paper – the first step is the sacrifice of the substance at hand, which is the former self or ego of the meditator. This work is accomplished by working with everyday thoughts and base emotions in what alchemists called the operations of Calcination and Dissolution, which are applications of the Fire and Water elements respectively.

The second step proceeds with diminished sensory input and withdrawal from worldly preoccupations until the meditator achieves a basic awareness of the androgynous Self beyond duality. This is accomplished by working with higher intellect and refined emotions (love and compassion) in the operations of Separation and Conjunction. These two operations apply the Air and Earth elements respectively in a horizontal union of the opposites within. This marriage, which completes the Lesser Work, unites the alchemist's personal soul and spirit to give birth to higher state of consciousness known as the Child of the Philosophers or the personal Quintessence.

The third step is the Greater Work, which takes place in the rarefied realm of purified consciousness and seeks a vertical union between Above and Below. The work involves subtle energetic transmutations performed by the unified consciousness of the alchemist. As noted previously, the entire process is most aptly described by the Emerald Tablet:

Separate the Earth from Fire, gently and with great ingenuity. It rises from Earth to Heaven and descends again to Earth, thereby combining within itself the powers of both the Above and the Below. Thus you will obtain the Glory of the Whole Universe. All Obscurity will be clear to you. This is the greatest force of

all powers because it overcomes every Subtle thing and penetrates every Solid thing.¹⁷

At this level of the work, we are beyond the elements and working with the primordial powers of creation – the *Tria Prima* of philosophic Mercury, Sulfur, and Salt. The work here projects the purified light of mind (the 'True Imagination') and the highest Objective Consciousness during the operations of Fermentation and Distillation, which are applications of Mercury and Sulfur respectively.

The final Coagulation is a union of personal Quintessence with Cosmic Quintessence and only takes place by the grace of the Divine. The new Salt, if it coagulates, is seen as a second body at a higher frequency or octave, a golden incarnation at the center of our Rosy Cross, where horizontal and vertical reality merge and all is One.

Ora et Labora was not just another saying of the alchemists. It was their secret formula for uniting the inner and outer worlds to open a new dimension of reality that remains hidden from our modern culture and science. For the alchemists, this was not just a spiritual dimension but a unique marriage of mind and matter that that was the source of physical as well as spiritual transformations.

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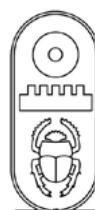
Endnotes

- ¹ Philip Ashley Fanning, *Isaac Newton and the Transmutation of Alchemy: An Alternate View of the Scientific Revolution* (Berkeley: North Atlantic Books, 2009), 160.
- ² Nathan Schwartz-Salant and Murray Stein, *The Body in Analysis* (Asheville: Chiron Publications, 1986), 32
- ³ Paracelsus (Philippus Aureolus Theophrastus Bombastus von Hohenheim), *Liber de Imaginibus*. (Bonn, 1531), Cap. XII.
- ⁴ Carl Gustav Jung, *Psychology and Alchemy, Collected Works of C.G. Jung, Volume 12*. (Princeton, NJ: Princeton University Press), para. 394-395
- ⁵ The history of mysticism in the Catholic Church can be traced to the monotheism of the

Neoplatonists and Gnostics around 100 C.E. Inspired by Plato's idealist metaphysics, members of these groups sought direct union of the soul with the Divine. Early Church leaders such as Saint Augustine supported the mystical path, but the official dogma would eventually proclaim that spiritual perfection was not possible in this life and that meditations seeking union with the Divine outside the Church were blasphemy.

- ⁶ Meister Eckhart believed that by escaping the tyranny of the self through the purification of consciousness, one could attain union with the Divine. But his idea of the Divine was closer to the Neoplatonic concept of the One Mind than to the anthropomorphic deity of the Church, and in 1329, Pope John XXII issued a bull in which Eckhart was declared a heretic.
- ⁷ Miguel de Molinos (1628–1697) is considered the founder of the Quietist Movement. In 1675, he published a book called *The Spiritual Guide* in which he advocated meditation as a tool of spiritual perfection. The book touched a chord among people searching for practical methods of enlightenment, and in the first six years after publication, the book went through twenty editions. Throughout Europe, societies were formed to practice the book's teachings. Even the Church endorsed Molinos' little spiritual handbook. It took the Church fathers several years to realize that what he was saying in his popular book was against Catholic doctrine. Molinos crossed the line when he asserted that persons could practice meditation in the privacy of their own homes "in the presence of the Divine." The Inquisition put him on trial for heresy in 1687. The Church wanted to make a public spectacle of his trial and offered an indulgence of fifteen years off punishment in hell for all those who attended. Molinos was sentenced to life in prison, where he died nine years later. After the trial, a papal bull was issued condemning and banning his *Spiritual Guide* and all of his other writings, whether published or unpublished.

- ⁸ Teresa Sánchez de Cepeda Ahumada was born in Avila, Spain, in 1515, but became known simply as "Teresa of Avila." At the age of twenty, she became a nun and entered the Carmelite order.



Teresa was a witty, intelligent, and beautiful woman. Her spiritual practice focused on the Prayer of Quiet, a level of contemplation in which the soul experiences extraordinary peace and rest. Continued practice of the Prayer of Quiet was said to result in an intimate awareness of the Divine's presence. Two years after arriving at the convent, Teresa contracted consumption, a devastating condition in which the infected person seemed to waste away, slowly being "consumed" by the illness. Now known as disseminated tuberculosis, the virulent disease left her near death for the next three years. She used the time to practice contemplative prayer and study books on the Quietist Movement. She explained that, during her illness, she rose from the lowest recesses of the soul to achieve union with the divine presence of the Divine, and His healing grace conquered the disease. Teresa went on to become one of the Quietist Movement's most influential leaders.

⁹ Teresa of Avila, *The Interior Castle, or the Mansions* (London: Forgotten Books, 2007), 25,26.

¹⁰ Many now believe that the author of these texts and drawings was not someone named Basil Valentine. The real author lived in the early 1400s and probably kept his work anonymous to avoid persecution by the Church.

According to historian John Maxson Stillman, no instance of the name "Basil Valentine" can be found in public or Church records before 1600, and even alleged portraits of Valentine have been dated to the seventeenth century.

Research by scholars in the eighteenth century suggests that a German alchemist named Johann Thölde (1565-1624) had discovered five anonymous manuscripts hidden in an old salt mine and published them under the pseudonym "Basil Valentine." After that, other authors began attributing their own work to the legendary Valentine.

¹¹ Giordano Bruno was burned at the stake on February 17, 1600. Born in Italy in 1548, he became a respected scholar who wrote many influential books on philosophy, mathematics, and natural science. He practiced alchemy and embraced the Hermetic teachings as the one

true philosophy of the world. "Those wise men knew the Divine to be in all things," he said of the Hermetic philosophers, "and divinity to be latent in Nature, working and bestowing light differently in different subjects and succeeding through diverse physical forms in making them participants in the divine life and mind." Bruno gave public lectures throughout Europe on Hermeticism and the principles of the Emerald Tablet. He believed the infinite One Mind was the source of everything and was thus present in everything. Therefore—and this is what frightened the Church more than any other of his heresies—he believed the Mind of the Divine and the human mind could become one in private prayer and meditation outside the authority of the Church.

Bruno became a fierce advocate of freedom of thought and had no patience for those who would control the minds of others. "The fools of the world," he exclaimed, "have been those who established religions, ceremonies, laws, faith, and artificial rules of life. The greatest asses of the world are those who, lacking all understanding, rot in perpetual pedantry."

¹² Theodor Abt-Baechi, *Corpus Alchemicum Arabicum II.2 The Book of Pictures-Mushaf as-sunwar by Zosimos of Panopolis* (Berlin: Daimon Verlag, 2012); Raphael Patai, *The Jewish Alchemists: A History and Source Book* (Princeton: Princeton University Press, 2012); Syed Normanul Haq, *Names, Natures and Things: The Alchemists Jabir ibn Hayyan and his Kitab al-Ahjar* (Dordrecht, Germany: Kluwer Academic Publishers, 1994).

¹³ Dennis William Hauck, *The Emerald Tablet: Alchemy for Personal Transformation* (New York: Penguin Arcana, 1999), 45.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

"WHICH ARE YOU?" AND "SOLITUDE"

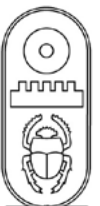
Ella Wheeler Wilcox, SRC

Ella Wheeler Wilcox, born in Wisconsin in 1850, was the author of several novels and books of poetry who served as a member of the Supreme Council of AMORC in its early days. Until her transition in 1919, Wilcox was instrumental in helping to establish the young Order in America. She is perhaps best known for authoring the line, "Laugh, and the world laughs with you; weep, and you weep alone."



Which Are You?

There are two kinds of people on earth to-day;
Just two kinds of people, no more, I say.
Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.
Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.
Wherever you go, you will find the earth's masses,
Are always divided in just these two classes.
And oddly enough, you will find too, I ween,
There's only one lifter to twenty who lean.
In which class are you? Are you easing the load,
Of overtaxed lifters, who toil down the road?
Or are you a leaner, who lets others share
Your portion of labor, and worry and care?



SOLITUDE

LAUGH, AND THE WORLD LAUGHS WITH YOU; WEEP, AND YOU WEEP ALONE; FOR THE SAD OLD EARTH MUST BORROW ITS MIRTH, BUT HAS TROUBLE ENOUGH OF ITS OWN. **SING, AND THE HILLS WILL ANSWER; SIGH, IT IS LOST ON THE AIR;** THE ECHOES BOUND TO A JOYFUL SOUND, BUT SHRINK FROM VOICING CARE. **REJOICE, AND MEN WILL SEEK YOU; GRIEVE, AND THEY TURN AND GO;** THEY WANT FULL MEASURE OF ALL YOUR PLEASURE, BUT THEY DO NOT NEED YOUR WOE. **BE GLAD, AND YOUR FRIENDS ARE MANY; BE SAD, AND YOU LOSE THEM ALL,—** THERE ARE NONE TO DECLINE YOUR NECTARED WINE, BUT ALONE YOU MUST DRINK LIFE'S GALL. **FEAST, AND YOUR HALLS ARE CROWDED; FAST, AND THE WORLD GOES BY.** SUCCEED AND GIVE, AND IT HELPS YOU LIVE, BUT NO MAN CAN HELP YOU DIE. **THERE IS ROOM IN THE HALLS OF PLEASURE FOR A LARGE AND LORDLY TRAIN, BUT ONE BY ONE WE MUST ALL FILE ON THROUGH THE NARROW AISLES OF PAIN.**