

BROSICRUCIAN BEACON



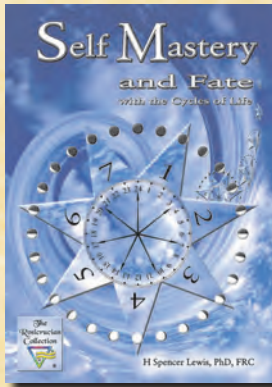
September 2009

1883

1939

HARVEY SPENCER LEVIS





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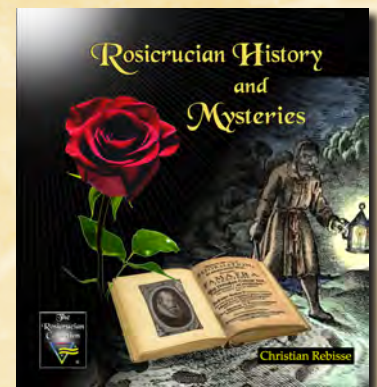
During the 20th century, the world experienced numerous brutal conflicts surpassing in scale and horror anything experienced before. During those times of upheaval, Rosicrucian Grand Master Raymund Andrea wrote about an alternative world-view which challenged complacency and urged mystics to call upon that inner core of human goodness and strength that guides humanity to ever greater heights of spiritual discovery. In his determined commitment to the way of truth, sincerity, self-knowledge, and above all service, his words illuminate the way forward on the path to personal spiritual unfoldment. This book is a compilation of many of his letters and articles, most of which have been out of print since the 1920s and 30s.

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Commemorative Issue in Memory of
HARVEY SPENCER LEWIS

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COVER SPREAD

“Harvey Spencer Lewis”





PREFACE

to this Special Commemorative Issue

by the Emperor, Christian Bernard, FRC

Lewis was. In order not to distort the meaning of his message, nothing has been altered apart from minor editing, and as a consequence, while reading these articles, it is important to bear in mind the times in which the texts were prepared, namely during the first half of the 20th century, between 1916 and 1939.

It was a time before Europe lived in peace, a time when racism and nationalism predominated and before the profusion of books on psychology, psychoanalysis, well-being and self improvement of all kinds, and before the hippy movement..., in brief, before the so called "New Age." While preparing the articles which went into a recent new book compilation of some of his works, I became even more aware what an extraordinary being he was. He was endowed with so many qualities and was a great spirit of his time, indeed of all times.

The articles in this issue of the Rosicrucian Beacon are a mere reflection of his works, a small part of his thoughts and writings, and I urge you to delve deeper into his writings by obtaining a copy of his latest book as soon as it becomes available. Harvey Spencer Lewis loved to share with those he called his "fratres and sorores," and spoke to women as well as men, at a time when women had not yet had their rights and status recognised. According to him and the *Rosicrucian Order*, all men and women, all races, all peoples and all social groups are equal. Yet again he was a forerunner, and then imitated.

The honour we accord him in this year of 2009, marks the centenary of his encounter with the Rosy Cross and his initiation in Toulouse. He has left his mark in the esoteric sphere, and on Rosicrucianism in particular. From the bottom of my heart, I hope that in centuries to come, beyond the future of AMORC, of its structure and its membership, Harvey Spencer Lewis will be widely recognised again for his great contribution to spirituality in the world. May the soul and spirit of this great initiate, philosopher, humanitarian and Emperor of the Rosy Cross, be assured of my gratitude and that of all his fratres and sorores.



IT IS WITH GREAT EMOTION and a sense of pride that I compose these lines as a brief preface to this special commemorative issue of the Rosicrucian Beacon dedicated to that exceptional man, Harvey Spencer Lewis. He was an out of the ordinary personality, a great figure among Rosicrucians, an innovator and resolutely modern. Harvey Spencer Lewis had his sights turned towards the future and towards what he liked to call "the cosmic."

The source of his message was drawn from the past and the ancient traditions, but his present was creative, painstaking, dynamic, persevering and a bearer of hope. Since then his ideas, words and writings, and his methods have been taken up by many groups, individuals and authors, some even appropriating his ideas without scruple. His entire existence and work was dedicated to the Rosicrucian ideal through the *Ancient and Mystical Order Rosae Crucis*. His life of service and the intensive work he carried out brought his incarnation to an end in the prime of his life, but the legacy he bequeathed to us remained in the hearts and minds of those who knew him and succeeded him, and come down to those of us who today follow the path he created.

It was a hundred years ago, as a pilgrim, that he crossed the Atlantic to keep the appointment of his life. He was reunited with his destiny and entered into the annals of the great and mysterious history of the Rosy Cross. In reading these articles you will realise what a cultured and wise visionary Harvey Spencer





The Dungeon



The Court of the Grand Temple





INTRODUCTION

by Grand Master, Sven Johansson, FRC



HERE IS SOMETHING QUITE extraordinary about this man, Dr Harvey Spencer Lewis, something that both puzzles and intrigues. On the one hand he was a mystic and humanitarian of high principles, discoursing and writing on subjects of great spiritual depth..., and on the other hand, he was a practical, ordinary, warm hearted human being who spoke plainly from the heart and related well with everyone. He knew how to sweep and polish the floors when necessary, how to entertain when necessary, how to make expert drawings and diagrams when necessary, and he never hesitated to do whatever was needed when no-one else was there to do it.

It has been said that Dr Lewis was either a great mystic, a man of depth, understanding, compassion and spirituality, or one of the shrewdest business

marketing men in history. A bit of both I'm sure many would agree. But of the two, I believe he was the former by far. And of the latter..., something his many detractors never ceased harping about..., he may well have been that too, though it was not a blot on his personality, but a badge of honour that he had the ability to serve the Rosicrucian Order so well as far as its material, mundane needs were concerned.

When quite new in the Order, I read Dr Lewis' books with great eagerness. Every article or chapter he wrote, I read and pondered over many times, for there was something special about his homely style and depth of thought that moved me deeply. He was for me a great Light, someone far up in the stratosphere who through his words alone had led many thousands of ordinary people to discover something of inestimable value and sanctity.

I saw in him another side as well..., a side



that his detractors used mercilessly in their attacks on his integrity. For Dr Lewis was gifted with an astute and sharp mind, as well as a keen business sense. The material side of his nature was no doubt partly, though certainly not entirely, the reason that the Rosicrucian Order became such a successful organisation under his leadership. His sharpness and business acumen were however entirely devoted to the organising and presenting of ancient Rosicrucian principles in a modern context, one that ordinary folk could comprehend and happily adopt as their own convictions.

His writings were a mixture of the sublime and the practical, and in many of his articles you will find him writing one moment about things that moves one to tears because of their depth and beauty, and the next moment he will be relating that beauty to something completely mundane, yet part and parcel of our daily experience as people of the world. If I were to be asked what the one overriding feature of his writing style was, I would say that he had the ability to blend the sublime with the mundane and to make them seem the same..., but two sides of the same coin. Dr Lewis' greatness undoubtedly lay in his ability to bring the heavens to earth, to infuse ordinary people, not just the highly educated, with feelings of wonder at the beauty of the small spiritual realities in their lives, enthusing them with the certainty that they could accomplish what he had accomplished spiritually..., indeed what the greatest of all spiritual beings on earth had ever accomplished..., if they would but have the patience, fortitude and willingness to do whatever is humanly, morally and spiritually necessary and possible to reach those heights of spiritual realisation..., whether they be reached in this life or in 10 lives or in 20 lives yet to come.

Harvey Spencer Lewis taught me above all the virtue of realising and living happily with the *certainty* that it will take me many lifetimes of hard

inner work and devoted service to my highest spiritual ideals before I reach that ultimate of all human destinations..., the mastery of life in all its forms, and full, final and permanent Illumination. The feeling that we have embarked on a path, a safe path, that thousands have trodden before and used to reach their highest concepts of holiness on earth, this is a feeling of victory and security beyond value. It has anchored me in a way nothing else could have done, and for this I have Dr Lewis to thank. In his simple though often blunt style, he successfully pointed thousands upon thousands of men, women and children in the direction of a deliberate, well thought out, tried and tested system of spiritual evolvment that brought them happiness, an overwhelming sense divine purpose, and inner peace beyond comprehension.

Today, tens of thousands of Rosicrucians the world over are still embarked on the same path of inner development and spiritual self realisation that Dr Lewis received from the Rosicrucian Order in France 100 years ago, formalised into a modern form of instruction and released to all and sundry who sincerely sought a way forward in their spiritual development. Dr Lewis was of course rewarded for his efforts by a gratitude and devotion to the transcendent principles of the organisation he founded: the Rosicrucian Order AMORC.

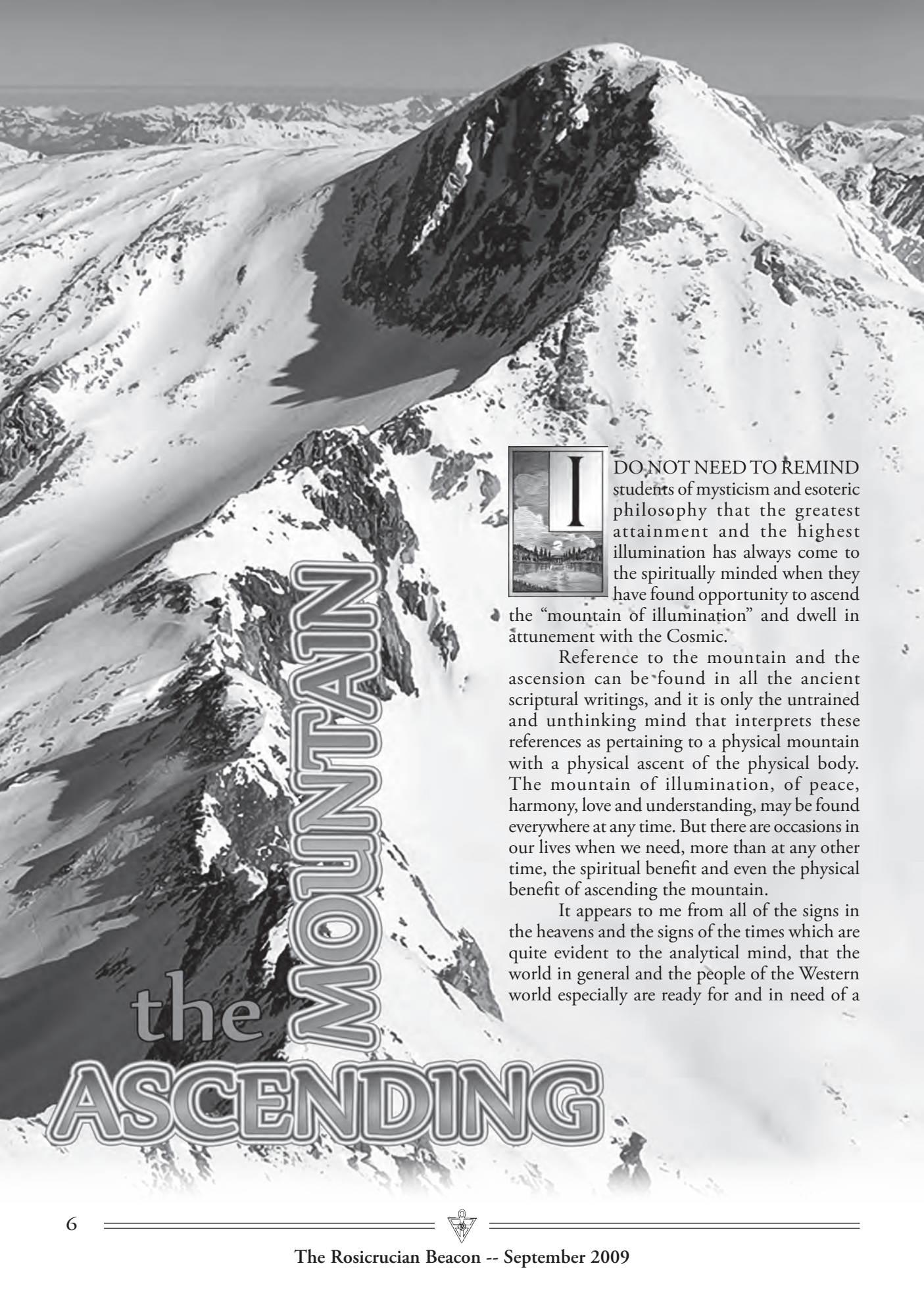
It is my wish that you will read his words with an open mind, seeing through his sometimes "old fashioned" word usage to the true meaning of his messages, and come to realise that there is something in this Order of Light that exceeds your greatest expectations and yearnings for spiritual realisation. And if you are a member of the Rosicrucian Order, I wish you to realise fully and without doubt, that you have indeed made the right decision and embarked upon the definitive journey of your life..., one that will in due course, in this life or another, lead you to your goal of eventual Mastery and complete Illumination.



All of my acts from one day to the other are based upon the same conviction that should anything interrupt what I am now doing and bring my present life to a close, either suddenly or otherwise, I am prepared and ready for the Great Change.

— Harvey Spencer Lewis





the MOUNTAIN ASCENDING



I DO NOT NEED TO REMIND students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the “mountain of illumination” and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination, of peace, harmony, love and understanding, may be found everywhere at any time. But there are occasions in our lives when we need, more than at any other time, the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens and the signs of the times which are quite evident to the analytical mind, that the world in general and the people of the Western world especially are ready for and in need of a



journey to the mountaintop. Here in North America and in most parts of Europe, paths are being revealed that lead to mountaintops which afford us every urge and inspiration to rise to great heights in meditation, analysis, study and preparation.

The world is fortunate in having at the present time certain great leaders who are undoubtedly working under cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts coming to them. In their attempts to interpret and work out what seem to them to be proper things to do, they may be permitting their personal egos to have too much sway. They may be attempting to glorify the material, physical self because of its success in accomplishing great things. But the truth is that these leaders, these channels and guides through which great changes are being made, are cosmic workers. They are carrying out to the best of their abilities the impulses of the Universal Mind and the urges of the Cosmic Consciousness.

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

Most thinking people of the civilised world have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our neighbouring communities, and our homes, cities and towns into our great world instead of realising that first and foremost we are citizens of the universe and secondly, we are children of a universal family under the fatherhood of God.

Immediate Need

We must ascend the mountain and lift ourselves into the greater light of broader understanding and, at the same time, free ourselves from the immediate contacts hampering our comprehension of what is actually taking place.

We need a greater faith, or a greater amount

of faith, and we need new hope and understanding. We need especially to realise that with God, all things are possible. Our comprehension of the miracles of Divinity is limited and coloured by the facts and figures of statisticians, economists, political experts and false prophets. We are told that it will take a definite number of years for certain economic changes to be made and that not until certain other problems are slowly worked out, can we expect any of the great changes we have hoped for.

We are impressed falsely with the ideas that man-made institutions, systems and schemes are the only things which will bring about the great changes required, and that these will take time, effort and slow procedure. But now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of cosmic inspiration.

We must discover through illumination, meditation and cosmic attunement that both evolution and revolution can be brought about in human affairs without suffering and destruction, if

We must ascend the mountain and lift ourselves into the greater light of broader understanding.

only people will lift themselves up to attunement with the cosmic plans and cooperate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about, the cosmic forces must drag the heavy load of ignorance, superstition and doubt. In trying to lift humanity to a greater height, the Cosmic finds that people have chained themselves fast to great weights that are false, unreliable, untrue and indeed unnecessary. Until people free themselves from these shackles and shake themselves loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Therefore, let us free ourselves occasionally and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing so, we will be preparing ourselves for the mighty changes taking place, we will be helping to bring them about. Love, faith, hope and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.





WHAT ARE SELFISH INTERESTS?



THE QUESTION OFTEN ARISES in the mind of the student on the Path or the seeker for spiritual unfoldment as to how far we may go in urging or promoting our own personal evolution and development without transgression of what seems to be the unwritten law of selfish interest.

One must of course give careful consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest we will have what might be termed a condition of selflessness. Is such a condition at all possible, and would it be of any value to any of us?

Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits, have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought, desire and act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in areas external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we would look upon the world and its problems as though they were not only separate from us but actually nonexistent. We would have to take an assumed attitude of suspended existence and

consider ourselves as either inferior or superior to the very conditions we are trying to improve, and un-associated in any way with the human problems which face humanity and which we hope to eliminate.

If we look upon the foreign missionaries as examples of devotion to the interests of others, then we would have to say, according to those who hold to the above idea, that missionaries should assume that all of the problems facing those they are trying to help, are problems which do not and cannot affect them. All of the problems they believed were their own are no longer in existence because as entities they do exist.

Such a viewpoint on the part of missionaries would undoubtedly affect the efficiency of the work they are trying to do, and would handicap them in their ability to sympathetically attune themselves with the needs of those they are trying to help. Cannot the same be true regarding the mystic in his or her general studies and activities?

Sympathetic Attunement

Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to sympathetically attune themselves with the mass of civilisation and to place themselves in the very centre of all the problems which face humanity. They must take the spiritual and philosophical attitude that, except by the grace of God, they



themselves would be in the same position as those they are trying to help.

The mystics are always brought closer to humanity by following the precepts of the philosopher who looked upon a worn and neglected person of humanity, ostracised by all and beaten by the conditions around him, and said to himself, "*Except by the grace of God that is*" Such an idea is the safest guide for the lives of a mystics in any of their activities, and it eliminates any tendency on the part of one to feel superior to others.

It is not necessary to lower ones self to a humiliating position in order to assist humanity. Humanity as a whole is not in a humiliating position, nor is entirely poverty, want and privation. Those who have the world's richest bounties and are considered wealthy and fortunately placed, also have their problems and their need for light, guidance and help. Therefore, in order to help them mystics must be able to attune themselves with them and see life from their perspective as well as from the viewpoint of the most humble and lowly in the world.

Personal Progress

But, after all, the salvation of humanity is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a unique human being, not wholly independent of all other human beings but most certainly distinguished from the collective body.

Our own position here on earth, incarnate in a physical body, is a demonstration, or shall we say, a salutary indication of the cosmic plan evolving



Our own position here on Earth is a demonstration of the cosmic plan evolving human beings through personal experience and trials.

us through personal experience and trials. As the fire burning in the crucible of the individual soul purifies the outer physical self, the spiritual flame and cosmic guidance is fanned into a dominating power in our being. To ignore our own incarnation here and ignore our own personal development and

To ignore our own incarnation here and personal progress merely for the sake of helping others is to ignore the cosmic scheme intended for each of us.

progress merely for the sake of helping others is to ignore the cosmic scheme intended for each individual including ourselves. We have no more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being. The moment we set aside our own development, progress and interests, and give thought only to others, we are attempting to arbitrarily alter the cosmic scheme.

We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

Self-Improvement

The truly ideal standard is that in which each person makes every effort to promote his or her own best interests and to bring personal evolution to the highest degree in every sense. We must seek first of all, to further our spiritual development to the broadest possible comprehension of universal principles that we are capable of. Then we should proceed to lift up our own physical and worldly situation to a degree that is compatible with our spiritual one. If we have risen to great heights in a spiritual sense, we should also seek to raise ourselves in a worldly way as well. At the same time, however, he should have in mind the needs of all other fellow beings and seek not only to give each of them the same opportunity to rise to great heights but should also contribute in every way possible to the progress of all others.

Looking at it from the purely economic and social point of view, the great problem that faces the world today is not that there are insufficient numbers



of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers devoting their lives, thoughts and powers to helping others; and there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest standards.

We have in a general sense enough humanitarian and good-will organisations, including schools, colleges, charity organisations, individual workers and other methods for the general help of individuals. The great lack, however, is to be found in the inability of the individual to help him or herself or perhaps in the lack of a desire to do so.

Dangers of Self Interest

One need only travel through various nations such as certain sections of Egypt, Palestine, Persia [Iran] and India, as well as in the slum districts of any nation, to see that the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift themselves up. The indifference to personal interest, the indifference to personal possibilities, and the indifference to the effect of this upon the mass of humanity is the great problem.

In each of these sad places where a section of the mass of humanity has slide downhill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself to the highest worldly and spiritual standing, a great number have been influenced by his example. A younger generation has tried to exemplify what he has done, and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its serious effects.

The Ideal Example

Wherever we see individuals promoting their best interests, they are lifting themselves above the situations in which they were born, and doing this without becoming parasites upon humanity, and without injuring others, we see excellent examples of good influence. When such people are not wholly indifferent to the rights of others and are not miserly in their personal ambitions, they cannot escape the blessing that they will inevitably bring to those around them. When they are inclined to promote their interests and at the same time share some of them

with others, we have ideal examples of humanitarian action.

It behoves every individual to make the utmost of his or her life. We need not be wholly selfish nor should we be wholly selfless in our viewpoint of our desires and ambitions. But we must in fairness to the cosmic plan and in fairness to the general scheme of things, make the best of each opportunity to promote ourselves and to rise to the highest worldly as well as spiritual powers.

Any one of us may be a chosen channel for the distribution of wealth after having acquired it, and until we each acquire it through personal ambition, we cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that our own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others. The life of every successful business person is a standard of possibility for the youth of every land.

The attainment of happiness, contentment and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives

We need not be wholly selfish nor should we be wholly selfless in our viewpoint of our desires and ambitions.

without it flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it. By spending, we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandisement at the cost of happiness, peace and the advancement of others, we shall be checked in our career sooner or later, and find that we have created karmic debts instead of cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all humanity, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.



Family Connections



Grandparents



First wife Mollie



Parents



*Son Earle and
daughter Madeleine*



Second wife Martha



Son Ralph





AS HUMAN BEINGS WE SHOULD not develop, either consciously or unconsciously, that strange attitude and mental idea that we are superior to all other beings on the face of the earth. There is nothing that will interfere with the progress in life of the average individual so much as having a degree of superiority, unless perhaps it is the development of an inferiority complex.

But there is no reason either why we should not understand, frankly and honestly, the real facts. The human being is the highest form and highest development of the creative forces in the world. The human form was gradually evolved and created to be "the living image of God." This does not mean the image of a personal God, and it does not mean having the form, figure and body of a God. It means having the *spiritual image*, the *spiritual qualities* and the *spiritual properties* of the God Consciousness in our own physical organisms and in our minds and souls.

We possess by birth and by divine right, and are gifted with more highly evolved abilities and powers than any other of God's creatures on earth. The fact that we can talk, think, analyse and do things with our fingers and hands and with our bodies that other animal creatures cannot do easily, demonstrates our highest development. There are also many other

qualities we possess that are lying dormant which are not fully awakened and are not often used, so that the average individual is never more than forty-five percent efficient as compared with what he or she could be if the will was there.

Many people have been surprised by the strange abilities, powers and antics of my little pet dog. We casually remark sometimes that the things he does and the way in which he does them would indicate that he is "almost human." And yet that is not a fair statement because that dog, with all of his wonderful abilities, or the best trained dog and the most developed dog or cat or horse or other animal that ever lived, could not begin to approach a human being in the special faculties and abilities which human beings possess.

Of course, it is true that all animals and all living creatures have some degree of an unevolved soul. Human beings are not the only living things that have souls, but they are the only living creatures that have individual souls that are associated with the utmost of divine wisdom and intelligence.

Animal Sensitivity

My little dog has learned to do things which a child might do, with the same understanding and the same joy of doing them, and with the same good motives



and purposes. And he has some faculties that the average human being has not even tried to develop. For example, he senses very quickly and efficiently when anyone in the home is worried or deeply concerned about something, or is perplexed or tired. Very quickly he shows his sympathy and reveals that he senses a strange condition.

If anyone in my home was to be stricken with some illness and lying in bed with death very close at hand, I know that this the little dog would quickly sense the approach of transition and begin to cry and wail. He would sense a gradual reduction in the aura of the sick person and know instinctively and intuitively that a cosmic and physical condition was manifesting. Very few human beings have developed that degree of sensitivity. And of course the dog can sense many other things too which we might sense also if we took the time or the trouble to develop the faculties with which we were born. But with all of his intellect, and with all of his cooperation in being trained and developed by me, he is still far from possessing the sort of divine intelligence and understanding that a human being possesses.

Latent Wisdom

Every human being possesses an inner library of knowledge and wisdom and each one of us is born with certain abilities and powers that are like sparks waiting to be fanned into flames. But we make our way through life without developing these abilities or awakening these qualities, and without consulting this great storehouse of wisdom, until one day we find a necessity for doing so.

Then we join some movement or come under some instructor and begin an intense period of serious study and practice. We try to do in eight or 10 years what we should have been doing for 20 or 25 years previously. We try to crowd into a few years of life all of the development and study that should have been gradual and helpful in our progress.

God Consciousness

It is this divine quality, this God Consciousness in us that distinguishes human beings from all other creatures of the animal kingdom. It is what God intended in the beginning when, after He had created all the other things in the universe and all

the living creatures, He decided that man should be created in His own divine image. We were the last, the highest product of the creative consciousness of God, and throughout all the ages, human beings have continued to be the special concern of God in His processes of evolution.

No matter what else God may do, and what else He may create in the universe, whatever is good and helpful and powerful, He has reserved for us and continues to confer upon us His most beneficent and bountiful blessings. That is why humanity has evolved and brought about what we call civilisation. We may attribute to ourselves, to our thinking, and to our mental capacity, many of the great improvements in life, but at the back of our own ability lies the divine inspiration which God has placed there and continues to place there.

We have today attained only a small degree of what we will become through the passage of eons of time. But right now, our highly evolved human race represents the most learned, most powerful, and most developed qualities of the God Consciousness. Yet it requires humanity's cooperation, understanding and willingness to complete what God has started.

Inner Exploration

As long as we continue to ignore our divine side and the divine wisdom and highly specialised faculties and abilities we have, as long as we refuse to use them or exercise them, we will remain in all of our mental and worldly affairs nothing more than creatures of the animal kingdom.



It is this divine quality, this God Consciousness in us that distinguishes human beings from all other creatures of the animal kingdom.



Travels in Egypt and Europe



REACHING THE ROOF



NOT LONG AGO A CONTRACTOR started to build a suburban home. I was interested to observe the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls which he planned and constructed so carefully.

Shortly thereafter when I met the contractor at a luncheon and asked him how his new house was progressing, I was astonished to hear him say that he was just completing the roof. “*Why,*” I said, “*you have reached the roof very quickly.*” Replied the contractor: “*Yes, you know, when some people build, they plan a roof that is very close to the ground and does not take much time or much effort to build up from the foundations to the roof.*”

I could not help pondering over his rather philosophical statement because it contained a whole book full of thought. Undoubtedly, one of the reasons why so many persons in the world today have not achieved a higher or greater place in life is that they have too easily reached the roof. In all of their plans,

in all of their considerations, desires and ambitions, they visualised a roof that was very close to the foundations, and after their structure was completed and the roof was in place, their building was lowly, humble, insignificant and probably insufficient to represent their true possibilities in life.

Self Imposed Limitations

Truly one can dream too vaguely, too ambitiously or too magnificently, and place the roof of one’s contemplated structure far beyond feasible heights. But it is very seldom that the ones who do this fail to reach an impressive height in their desire to reach the roof. They may fail to fulfil their plans, but in their attempts to do so, they often rise far beyond those who are conservative and too careful.

Of the two classes of individuals, the one who is extremely conservative or pessimistic, doubtful, sceptical, reserved and hesitating is the loser in life’s great game. Starting out with self-imposed limitations, it is seldom that such a person reaches beyond those limitations. Persons who are overambitious and who



seem to hitch their wagons and think the sky is the limit and that nothing is beyond their capabilities, are more apt to achieve success and at least accomplish something magnificent than those who are self-restrained.

Determination

I have heard economists and some of the most eminent financiers in America say that the only way that young married couples or young persons individually ever accumulate vast material holdings or become possessed of real material wealth, is by getting into debt and by assuming large contracts and obligations, and then being forced to meet them. They say that more homes have been acquired by young couples who have plunged themselves into the obligation of paying for a beautiful home than by those who attempted to save for it and buy such a home only when sufficient funds were at hand.

However true this may be, I do know that the man or woman who mentally conceives and plans a great structure or career in life and determines to make good in these plans is the one who generally succeeds in doing so. The greater the ambition, the greater is the enthusiasm, and with it the desire to make good. The higher and loftier the goal, the more determination is exerted to reach it. Commonplace obstacles that deter and disparage the individual who is attempting to reach only a mediocre place mean nothing to one who has a great plan or an enormous idea to work out.

Which Are You?

Resorting again to the illustration of the building of a home, we can see that the man who plans to build



only a four-room bungalow, 12 to 14 feet in height, and build it quickly with a limited amount of money and time, will become greatly discouraged in his efforts to complete such a building if the day he starts to lay the foundation the rain pours upon the ground and continues to do so for a number of days until the ground is wet and soggy. And if, after the rain is over, a few days of snow and freezing temperature come, and after this period of cold and cloudy weather, he will surely abandon his plans of going to work to start his home. If, furthermore, he meets with a few disappointments in securing the right materials or the right amount of capital, he will probably be so discouraged that he will completely and permanently abandon the whole enterprise.

Such a person in planning a small and limited structure expects to complete it within a very short time and have it over with. Any obstacles that delay the matter for weeks or months are equivalent to obstacles which prevent him from achieving his end altogether. With the man who is planning a structure that is to take years to complete and which he knows will have to be carried on through all kinds of weather and through diverse conditions and circumstances, the obstacles that delay him a few weeks or months at a time seem inconsequential in comparison to the time that he knows must be spent to eventually realise his desires. He, therefore unaffected by them to any serious degree.

Growth of AMORC

I remember well the plans for our own organisation when it became apparent that I would have to work out most of the details for the development of the Rosicrucian activities in America for the new cycle under my direction. I might have given much thought to the possible delays, the inevitable disappointments and the personal problems that would confront me. Considering these, I might easily have arranged to construct an organisation that would have had a good foundation but a roof not too high above that foundation. But instead of doing this, I allowed my mentally created structure

There are two kinds of individual: the one who is conservative and pessimistic and the other who is ambitious and believes that nothing is beyond their capabilities.



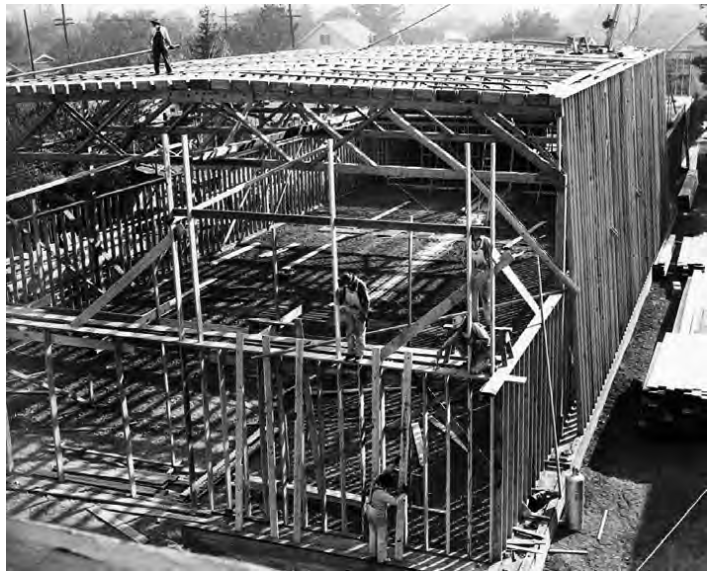
to tower into the skies to enormous heights and I raised the roof of the structure so high that from where I stood in the picture I could not see where it was or what it looked like. In fact, I never felt sure that there was a roof upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was the making of the foundations and walls so strong that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.

The plans seemed to be beyond reason, and many were the serious warnings given to me that I was undertaking too great a work, too great a structure to be accomplished in a lifetime, or by any moderate sized group of individuals. Every possible or potential obstacle was carefully pointed out to me. As months and years passed, most of these obstacles made their appearance in due form and due time. Every predicted interference and hundreds unsuspected by even the wisest of builders suddenly presented themselves. But as the work was an enormous one, the task a magnificent one, and the structure so bewildering in all of its dimensions, the obstacles, difficulties, problems and delays were taken merely as a matter of course and really spared us all in our efforts.

What the structure is today is a result of those great plans. Whether these plans will all be realised in my lifetime or not is immaterial. The very greatness of the work has carried us on in its ponderous and overwhelming vastness. We are also hopelessly entangled in the scheme of things and we have no more fear of the ultimate being attained than we have of our long and carefully laid foundations crumbling away. True, we have not reached the roof and it is not our ambition to reach the roof rapidly. The roof is still so far beyond us that we can only think of the work we have to do on each rising level of each new section of height accomplished in our work.

Steadfastness of Faith and the Glory of “The Lord”

How different is all of this to the conservative, limited plan of those who hesitate and fear to build and fear to plan magnificently! It is only through the broadness of vision, through the unlimited heights of our



Building the future of AMORC and continuing the work of H Spencer Lewis from the 1930s: the new Temple under construction in 1948.

ambitions and the very greatness of our ideals that we really lift ourselves up and beyond the commonplace.

The Rosicrucian Order in America is planned to be in its present cycle just what it has been in each of its previous ones, in this and other lands, namely, an unusual, distinctive, magnificent structure of unlimited and unrestricted heights of attainment.

It must not only battle its way in attempting to rise above the pull and influence of earthly matters as it reaches up into the heights of glory, but it must push its way through the clouds that gather in the heights above the earth and often darken and obscure the heavens beyond.

It means work and sacrifice and steadfastness of faith, as well as a determination to bear the burden of the cross until the heights are reached, and then raise that cross upon the very pinnacle. To those thousands of members and readers who have expressed their joy and pride of being associated with the work of this kind, let me urge that in their own lives they plan with the greater vision in mind and with the illimitable heights as the true domain of their creating, and in this way find the joy of reaching out and beyond the average and the commonplace into the unique and the exceptional.

Do not be in such a hurry to reach the roof of the structure or you will plan it too close to the earth.



Development



of Psychic Sight



PSYCHIC SIGHT IS NOT AN unusual or extraordinary functioning of some mysterious centre of the psychic consciousness, but a normal one when it is at its best. In other words, the inability to see psychically is an abnormal condition of the human ego.

Many may dispute this, and it may be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long improperly called clairvoyance, and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch. However, while clairvoyance implies a clearer vision and penetrating sight of the past and future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural and rational faculty of our psychic consciousness. Practically every man, woman and child has experienced true psychic seeing in those periods of psychic consciousness known as dreams. Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you realised that while objectively asleep with all objective channels of impression closed against hearing, seeing, feeling, tasting and smelling, you have nevertheless

seen vividly, heard clearly, felt keenly, and otherwise so experienced impressions that they have left indelible records on your memory?

What “eyes” saw those beautiful or horrible scenes in your dream? What “ears” heard the sweet music or brought fear to your mind by conveying the impression of a weird cry? To say that these impressions were mere figments of the mind, brain or dream consciousness is to simply dismiss the big problem by insincerely substituting an even bigger one. The material scientist argues: *“In your dreams you do not actually see, but simply imagine that you are seeing. You have impressions which you interpret when awake as seeing, hearing, feeling, etc.”* The scientist places emphasis on the word “see” whereas the emphasis should be placed on the word “actually.” If the argument was that in a dream or psychic state we do not actually see, in other words, we do not see actualities, the statement would be in agreement with the mystic’s viewpoint, especially that of the Rosicrucian!

“But,” says the Rosicrucian, *“we do not see actualities when we receive impressions through our eyes either. Seeing, as far as our consciousness of sight is concerned, is not a mere physical process of optics.”* And the Rosicrucian will not confine support of this contention to the trite illustration of optical



illusion wherein people are often deceived into believing that they are, or are not, seeing actualities. They are aware of the fact that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. The physical eye at its very best does not see one fifth of the real number of shades or grades of colour that are possible of being “seen” by the psychic eye; it is not able to see through the densities nor to the distances possible with the “inner” eye. Even many lower types of animals see more, see clearer, and at greater distance than we can!

Psychic Consciousness

The human consciousness, through which we know anything, is what we conveniently call “psychic,” because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the human body, as in the natural activity of the cells themselves, there is a form of consciousness related to, but not a real part of, the higher consciousness that we call the psychic, or soul part of ourselves.

The purpose of the sublime, psychic consciousness is to make us sentient, knowing beings. Without it, we may live and pass through every stage of development, growth and reproduction, as do the trees and flowers, but with little or no knowledge of our existence! Hence, seeing, hearing or feeling, as categorical forms of impression and understanding, are essentially functions of the psychic consciousness.

To believe that the organ of physical sight, the eye, is the real faculty of seeing is to place undue emphasis upon an incidental phase in one form of impressions. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects to the lens of the eye or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into psychic impulses upon the psychic consciousness.

Psychic Seeing

That the psychic consciousness can “see” independently of the physical eye is proved not only by the demonstrations of visions during dreams, but also by those rarer occurrences when in a wakened state we have momentary “sights” of persons, places and things not within range of the optical field of the eye.

The development of this natural, normal ability to see psychically becomes reasonably and

understandingly simple when we realise that its absence in our individual cases is due to neglect, negation and consequent underdevelopment of it as a faculty. If one closeted oneself in a soundproof chamber for a period beginning with early childhood and lasting until adulthood, one would find the faculty of hearing becoming underdeveloped and limited. The non-use of any faculty or function of the body or the inner self lessens its usefulness and competency. And the reverse of this is true, just as it is logical.

What then, should be the means for developing the psychic sense of seeing? First of all, eliminating from our minds and from our conduct in life the false conviction and established habit of reliance for vision solely upon our physical eyes. This alone, when once accomplished, will remove a great obstacle to true psychic sight.

The second step is to strengthen and encourage the psychic faculty itself. With a new understanding of sight, and with a major obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted and insulted faculty! Therefore, proceed with daily or hourly practices of the following experiments or tests:

1. Close the eyelids for two or three minutes at a time and remain relaxed: wait for sight impressions to appear.
2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colours or light to appear.
3. Sit in a comfortable, relaxed position, with your eyes turned away from all bright lights; close your eyes and press lightly upon the eyeballs with the tip of the right forefinger on each eye in turn, until colours appear on the dark field before the eyes.¹
4. Sit in a softly lit place and pick out a bright point of light (such as a reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no longer see its proper colour but notice its colour changing.
5. Lie down in a relaxed condition, close your eyes as for sleep, but select a distant city or locality or room as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same “vision” will eventually bring clearer and more distinct pictures to your consciousness.



6. Select a person at a distant place, at an hour you know will find him or her up and about. Remain in concentration with the eyes closed until you “see” the person and can note what he or she is doing. Eventually you will be able to reach persons with your psychic “sight” and know what they are doing at almost any hour of the day.

Remember that the better your physical health is the better will be your ability to see by any means. Drink a lot of water during the days of this development, and keep the body well and strong. And if you are wearing glasses, leave them off when doing any of these tests.

You will find your physical eyesight improving as your psychic sight develops.

The results do not depend on faith, but the mind must be open to conviction or at least free from the false conviction that all “seeing” is through the eyes. Practice alone will bring a gradual development, and the testimony of hundreds verifies the excellence of this system and the claims made for it.

Endnote

1. If you have any medical condition relating to the eyes that would preclude the applying of pressure to them, do not attempt this exercise.



Personal bookplate of H Spencer Lewis, conceived and drawn by him.



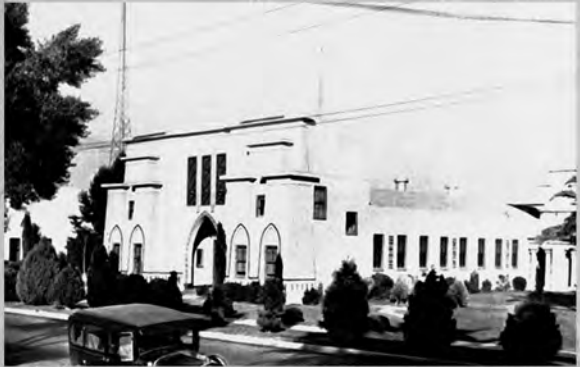
"Reaching the Roof.."



AMORC officers Cecil A Poole and Ralph M Lewis confer near the official entrance to Rosicrucian Park, under construction, mid-1930s.



Rosicrucian Park 1934.



Francis Bacon auditorium, 1930s.

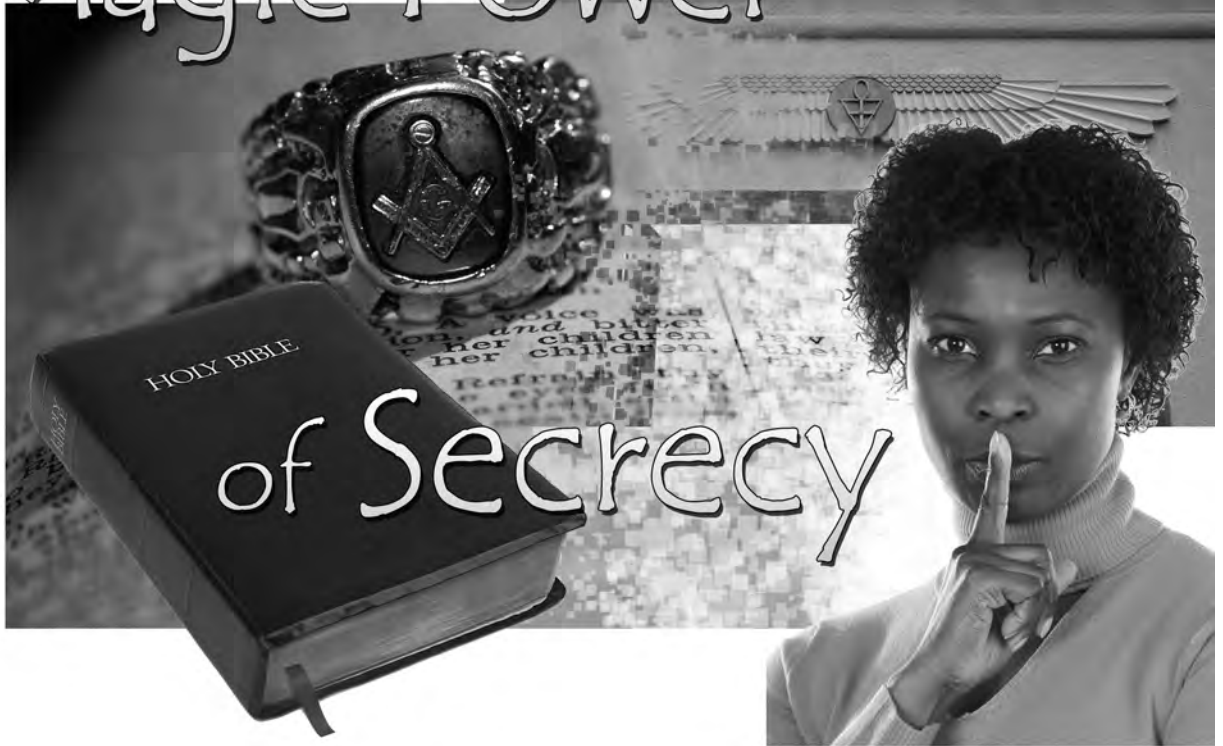


"I allowed my mentally-created structure to tower into the skies to enormous heights..." H Spencer Lewis in his article "Reaching the Roof" reflected here in the raising of Rosicrucian Park's Obelisk, 1937.

Administration buildings in Naglee Avenue, 1930s.



Magic Power



of Secrecy



THROUGHOUT THE WORLD we find thousands, even hundreds of thousands seeking for Truth and the laws underlying and governing life in general, who are wandering about from sect to sect, cult to cult, but never finding in full that which they seek. These people will not enter into, or become affiliated with, any private organisation wherein they might find the truths, simply because they refuse to connect themselves with anything that is kept private or hidden from the multitude. Although this is not a lecture on secret societies, it is necessary to consider such societies in order that we may better comprehend what is to follow.

Those who refuse to affiliate with anything that is of a hidden nature do so because they feel that knowledge, if it is worthwhile, should be given freely to the world. They ask, "*If the knowledge taught is good and can uplift humanity, why then is it kept hidden from all except those who are initiated?*" In my answer lies the positive proof that such a question is asked only by those who are not willing to make some conscious effort for that which they would receive.

Throughout all ages, great truths have been veiled, but not clothed, to hide them from the mind; for truth, like diamonds in a mass of nursing soil,

must be extracted from the facts which form its womb and life. Facts alone do not make a truth; they but give truth strength, and from countless facts a truth may arise. Truth is not for all to see, sense or understand, until with heart and soul attuned, the inner person is set free. Surely we cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil or apprehend God's mind save through our own efforts to first learn the simple steps.

Secret of the Bible

Take the Bible..., acclaimed to be the greatest mystical book ever written, setting forth the great truths of the universe, a book among books, open and free for all to read, holding out to all the world its divine laws and principles..., not accessible to only a chosen few, but accessible to all who care to read..., and yet how many read and understand it? The Bible is a most secret text, but at the same time the most open book ever written. True, its great truths are veiled, but not veiled so thickly that the veil cannot be pierced! Why then do so few understand it?

The answer is simple: The majority of people will not take the time, thought and conscious effort necessary to pierce the veil and disclose the great truths. "*There is a Key,*" they cry, "*a Key that we must*



first have before we can understand.” Even so, there are many books readily obtainable which incorporate the keys. But where are the multitudes who have thereby obtained the keys? Lecture after lecture is written on the Bible, delivered and then published. But how many seekers attend or read such lectures?

Freemasonry and Rosicrucians

Take that secret organisation known as Freemasonry, for example. It is claimed that Masonry contains many laws and principles which are kept secret and revealed only to its initiates. Not being a member of this august fraternity, I do not know just what it contains or what it reveals, but it is evident that it must hold and reveal something worthwhile, else it would not be the influential organisation we know it to be.

However, if Masonry held every law and principle, if it revealed ways and means whereby its members could use such knowledge so as to perform so-called miracles, and so on, it would be of no avail to scatter its knowledge to the world. In such case, the multitudes would listen, expecting something very wonderful, and not being prepared to receive the great truths in their simplicity, they would turn aside.

Again, take the Rosicrucian Order, known to possess and freely teach so many of the secret laws

and principles which, once known and put into practice, enable us to live as our Creator intended. What if this great organisation should scatter its teachings broadcast, giving them openly and freely to the entire world? Few indeed would listen fewer would understand, and fewer yet would put them into practice and reap their benefits.

Yet the Rosicrucian teachings are not hidden; they are accessible to all who ask with a sincere heart. Why then do not the majority who seek truth take advantage of these teachings? In answer it is because they must give of their time and energy in order to absorb and understand such teachings, and that is precisely what they will not do!

The Voice Within

All of us, in our search for Truth, have become so entangled in the maze of outer complexities that we will not allow ourselves to listen to and understand the inner simplicities. We are seeking everywhere, hoping to find answers to the mysteries of life and the universe without listening to the silent voice within.

Our inner self conquers all when permitted to conquer. It asks for nothing but offers all and seeks but God for Power. It waits for us to break the chains and open the door through which it may pass from



within to master and conquer. It reaches out into cosmic space and uses the finer forces. It creates life in every cell. It senses when and where the evil is and finds its strength in Love.

How then, shall this inner self be freed, unchained? What God has given must be holy. How then can it have become fettered, imprisoned and kept unmanifested? What greater problem faces us than this most personal one?

Preparedness the Key

Let us take another example of secrecy before going into the heart of our subject..., the teachings and works of Jesus. Knowing well the power of the inner self, Jesus asked but faith from his followers, for he knew that they could not understand the laws and principles underlying his works. He did know however, that through faith they would be enabled to carry on. Had Jesus openly revealed the laws and principles, those who were unprepared and unworthy would of course have attempted to do the same things and failing, would have laughed and mocked their master.

This would have been very detrimental, and the same thing would have happened as in the case of the boy and the magician: The lad had been watching the magician perform a very mystifying trick and asked to be shown how it was done. When however, the lad tried to perform the trick, he couldn't do it. After making several attempts without success, he turned to the magician and exclaimed: "*I knew it couldn't be done!*"

Jesus then, would have been in the same position as the magician was in the eyes of the boy. Had he explained the simple laws and principles, everybody would have tried to do the same as Jesus did. Because of their utter unpreparedness, failure would have been the result.

From records and experience we learn that the great truths can be held only so long as they are respected as being sacred. If those who know them are to do the most good, they must work in secrecy and without revealing what they know of the laws to those who are unprepared to receive such knowledge. "*Cast not your pearls before swine*" would be better understood if it were worded: "*Cast not your great truths before unprepared thought.*" This holds true no matter how you may view it, and you will come to know that the great truths are understood only by those who are worthy through being properly

prepared to receive them, even as they are always misunderstood by those who are not so prepared.

Secret of Secrets

In His infinite wisdom, God alone possesses all of the truth and laws of this great power called secrecy. For God is ever the most secret of secrets, never to be beheld by mortal creatures and only to be revealed through the inner and immortal self. Were God to reveal Himself to the eyes of the profane or outer self, He would soon be looked upon as an impossibility because of His very simplicity.

The power of secrecy..., the great mystical and so-called magical power of secrecy, is ever-present within us all. It is a power which once known and

The magical power of secrecy, is ever-present within us all. It is a power which once known and practised will change the entire life of a person.

responsibly practised will change our entire lives, the conditions surrounding us, including our spiritual as well as material advancement. It is the power through which all great figures, past and present, have risen, all big things have been accomplished, and all outer and inner advancement has been made.

The foremost thing in the minds of all is to become successful. It matters not what your idea of success may be..., you have a certain goal to reach and once you have reached that goal you will say, "*I have succeeded.*" It may be that your idea of success is to accumulate vast sums of money in order to carry out some great scheme for the betterment of all concerned. It may be that you desire to attain success as an artist, an engineer, a musician, or a sculptor. Or you may desire to devote your life to the service of humanity but are prevented through certain circumstances. Whatever your goal may be, you must attain that goal before you can become a success.

Hard Work Not Enough

How then, are you to reach your goal? Through hard work? People are working hard every day of their lives working conscientiously and doing their level best, yet few of them are successful or have reached their goals. By saving your pennies perhaps? The savings banks carry thousands of accounts of people who are thrifty, yet few of them are any nearer success today than they were twenty years ago.



By studying hard and absorbing all the knowledge you can? What becomes of the thousands of college graduates who have at their fingertips vast and valuable knowledge? Look around you and you will find some of them holding positions which pay just enough to afford a living; some are unable to secure a position even, and some are dismal failures.

By planning and scheming? Talk to the failures, and in nearly every case you will find them to have plans and schemes which, although they may be workable enough and have been used to bring success to some, have brought them nothing. No, success is not to be won through any of these methods alone. True, it requires a certain amount of work, knowledge, thrift, planning and scheming to ultimately win success, but with that alone you will utterly fail to reach your goal. All these things are useless unless you have the power behind them.

God, the Secret

The whole of the universe is based upon the one great law underlying this power of secrecy. Throughout all the world there is not one person who can tell us what God is, for God is a secret to all things. Not one person can tell us how the smallest blade of grass is created, for that too is a secret. Were all the secret laws of the universe to be revealed, people would in their egotism attempt to do better work than God; and so it would come to pass that the world would be in a bad state. Therefore, God and the laws of God must of necessity be kept secret.

True, there are millions of so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is. They know, and we know, that grass is made up of molecules having certain chemical constituents, and



There are millions of so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is.

that these molecules are composed of atoms, the atoms composed of electrons, and so on; but the how and why of electrons combining to form atoms, the atoms to form molecules, and the molecules to form the blade of grass, giving it its colour and form, is a secret and ever shall remain so to the outer egotistical man.

The inner self however, the only real part of us, can and does know the secret of creation, for we utilise this secret at every opportunity. Did I not state that the inner self reaches out into cosmic space and uses the finer forces, and that it creates life in every cell? In order to possess the power and ability to create things, it must also possess the secret of that power. Therefore, the inner self can accomplish its desire if that desire is in keeping with the law and order of the universe itself.

The Secret of the Inner Self

The outer human mind is nothing in itself, because it is the God mind or inner mind that creates and makes manifest all things. We, in our outward manifestation are nothing but mere machines or mediums for the purpose of carrying out the directions of our inner selves. But because the outer self has the right to choose and do as it pleases to a certain extent, through a will of its own, it mistakes this for power. We assume that we too can create, and so we set ourselves apart from all else. It is in such manner that the outer self separates us from our inner self and comes to know failure. We refuse to commune with and listen to the inner voice, thereby preventing our inner self to create and complete what is desired by the outer self.

It is through mental activity that we come to know that we live. Through this same activity we conceive ideas, make plans, and decide how and when these ideas and plans are to be made manifest. All our ideas, plans and actions are conceived, created and directed by the inner self and sent forth to be made manifest through the medium of physical operations. You may therefore come to conceive of an idea, make your plans accordingly, and then carry them out to their ultimate conclusion, which is either success or failure..., but success only if you allow the inner self to work without interference from the outer self.

The best way to arrive at your goal of success is along the line of least resistance. Your inner self has given you the idea of what success means to you, and the goal has been set. You want to become successful and therefore, you must do only those things which will make you successful. You ask, "*What are those things?*" and here we find ourselves bordering on and



delving into the very heart of the power of secrecy.

The instructions come to your objective mind through the promptings or impulses sent forth by the inner mind. You must listen to, heed and follow these promptings to the last detail if you wish to succeed. You must not allow your outer objective mind to interfere and do things that oppose your inner promptings; nor set aside such promptings until a later time; for the inner self knows best what to do and just when the proper time is at hand to do it.

Mental Energy

You must also do one other thing, a simple thing in one way, but very difficult in another. That thing which you must do is to remain silent! Be private about your plans and the things you intend doing, for only in this way may you hope to possess the necessary mental energy which will carry you to your goal. Tell no one. Commune only with yourself, for in the very telling of your plans to someone, you are using the mental energy you will need to carry them out. Secrecy means conservation of mental energy, the energy which is necessary for success.

To illustrate how secrecy conserves and stores up mental energy, let us take the ordinary dynamo..., that machine which is used to generate electricity. The dynamo will generate electrical energy only so long as it has another power behind it to drive it. When that other power is taken away, the dynamo is lifeless. As long as the dynamo is driven, we may secure the energy, and that energy may be utilised in many different ways. However, if we do not use it, the energy goes to waste; and if we do use it, we must use it as and when it comes from the dynamo.

Once it is used, it cannot be replaced, except with new energy which is just sufficient to furnish power for the present needs. If we do not require the energy at once and find that we cannot always have the power behind the dynamo to generate the energy, we must store some of it to be used when needed. We do this through the medium of a storage battery, and whenever we need energy, we have it at a moment's notice.

The outer human mind can be compared to a dynamo; and the inner mind compared with the power behind the dynamo. As long as we waste the dynamic energy of our minds, we will never have enough on tap to carry us through ambitious ideas and plans. We use that energy by telling others about our plans when it is not necessary. The storage battery may be likened to our Will, wherein we produce



Secrecy means power, because if you do not tell others what you are doing they will never know if your plans are changed, discarded or fail to materialise through your own decisions.

conscious effort and in doing so retain the greater part of the energy produced by the power of the inner self. Thus, through conscious effort we decide to remain secretive about our plans, our work and doings, and we store up an enormous amount of energy.

Secrecy Demands Silence

Secrecy means power, because if you do not tell others what you are doing, they will never know if your plans have changed, discarded or failed to materialise through your own decisions. Because of this you will come to be looked upon as a person who does not know failure, and the world loves success. Many come to success for advice because it is trusted, and big opportunities are afforded where confidence comes foremost.

Secrecy, combined with a normal amount of work, intelligence, thrift and ideas, means success in any endeavour, providing you accept the promptings of your inner self..., the self that will never lead you along the wrong path. Secrecy demands silence, for in silence come the greatest gifts from God. In silence you may commune with your inner self and receive instructions. Silence means attunement with the finer forces of the Cosmic and gives strength, courage and conviction. Secrecy demands cooperation on the part of the outer objective self with the inner self.

Remember the secret of secrecy. Carry it in your heart and put it into practice beginning now. It comes to you freely so use it just as freely. But in return, you must give as freely of yourself to yourself, to your God, to your friends and to humanity in general. Use this secret to attain success. Such is the law of God, who is ever the secret power and glory, now and forevermore.



Disseminating Knowledge



The inventor at his desk...



Equipment belonging to the radio station created by H S Lewis.



Rosicrucian Planetarium

The Rosicrucian Planetarium



Front view of the entrance to the Francis Bacon auditorium.



Front and side view of the Egyptian and Oriental Museum with its Moorish architecture.



ROSIKRUCIAN EGYPTIAN, ORIENTAL MUSEUM



GOD and the COSMIC

Depiction of the *Cathedral of the Soul* by H Spencer Lewis



ROSICRUCIANS SPEAK OF GOD as "God of our Hearts." This is because the Rosicrucian knows that each one of us will undoubtedly have a slightly different and therefore more satisfactory interpretation of God. The only way in which we can sense and understand God is through the inner comprehension of our psychic and emotional selves. The God of *my* heart is undoubtedly different from the God of *your* heart and from the God of the heart of each individual.

The God that re-creates Himself and makes Himself revealed to me in my inner self is the only God that I can know. He is the God of my heart as well as the God of the universe. If you or I attempt to adopt the God of someone else's understanding, it will be more difficult for us to understand the God that lives and throbs and moves and has His being in our own consciousness. Therefore, I am not going to attempt to interpret God except to say that He is the Supreme Creator, the God of all gods, the Great Architect, the Divine Father of all creatures, the Creator of the uncreated and the Founder of the universe; omnipotent, omnipresent and the sole, ever-living God.

The Cosmic, on the other hand, is a *divine consciousness or a supreme consciousness composed of laws, rules and regulations*. It is not a ruler but the written or established decrees of the Ruler of the universe. It is not the Creator but the process whereby

the Creator's laws and principles are carried out. It is not God but the *consciousness of God* extended throughout the universe as a mind power operating and carrying out the wishes of God.

Cosmic Laws

In the beginning, when God created all that exists, He established certain rules, laws and principles, which are the working processes and methods for the systematic and impersonal operation of this universe. These principles, rules and processes constitute the Cosmic, and while they are related to God they are not God but rather a separate factor or a separate power so far as identity is concerned.

To make this plainer let us presume that some great mind of high power and education entered an undeveloped and un-established country of the world still in a primitive and virgin state. Let us say that this great mind established himself as king or lord over this land and proceeded to create a real civilisation in it and to cause things to grow and to live and to carry on with system and order. And let us suppose that from the very moment of this lord's possession of this country he laid down certain laws and principles that would be eternally immutable and fixed, and to which every living thing and every creature would be subject without any evasion whatsoever.

Let us say furthermore that he wrote all of these immutable laws and all of these statutes and



commandments, processes, regulations and principles in a great book which he called the "Cosmic." He might have called it the "Book of Laws," the "Book of Constitution" or the "Divine Plan of the Universal Consciousness." And let us suppose that he gave this great book the creative power, vitality, essence, energy, intelligence and mind of his own being so that it could carry out the laws written in its pages, enforce them, put them into operation and see that they were maintained automatically, systematically and universally.

Or suppose that this great lord had appointed a supreme executive council to represent him, composed of 100 intelligent minds with the power to enforce rules and laws and to carry out his fundamental decrees and principles. Suppose too, that he called this council the "Cosmic," and what he left to this Cosmic the responsibility for upholding everything that he had originally established as an immutable law. You would hardly call the "Cosmic" God, and you would hardly think of the "Cosmic" as being God or an actual part of God. Yet the relationship between this "Cosmic" and God would be intimate indeed.

Suppose on the other hand that the lord had reserved to himself the right and privilege to intercede or to intervene and to show mercy when he deemed it necessary. And suppose he had not granted to the Cosmic, or universal mind of his great book of laws, any privilege of intervention or any privilege of changing or modifying a single law. Here we would have two ruling, governing powers functioning in this country. One would be the lord himself, supreme above all, the other would be his established laws and processes working without modification or partiality and automatically carrying out God's original and fundamental ideals. There could be no rivalry between these two great powers, for the Creator of all things could instantly disfranchise the Cosmic of all its authority and power.

As this new country or this entire universe advanced, and people began to do things, they would either live in accordance with the rules of the Cosmic or disobey them. If they disobeyed them, the Cosmic would automatically inflict its rebuke or impress its advice in the form of some suffering or some means of calling attention to the errors made. This would

be done independently of the personal attention or consideration of God. On the other hand, if people cared to pray or attune themselves with God and seek intervention, seek forgiveness or relief, they would have the privilege of doing so. He might have the rulings of the Cosmic *temporarily set aside* in such cases through His superior wisdom and mercy of God. In all of the things that we experience from the beginning of life to its close, we are in touch with either the mandates, rules, directions or inclinations of the Cosmic.

Divine Grace

Undoubtedly, God intervenes in the life of a great many, directs their courses and steps in and lifts

Undoubtedly, God intervenes in the life of many and directs their courses and in a moment lifts a ruling or decision of the Cosmic Mind.

a ruling of the Cosmic, or a decision made by the Cosmic mind when He deems necessary. He allows the individual by Divine Grace to experience something that the Cosmic would not have granted to him. This has been assured to us by God, and prayer and communion with Him are the channels through which we can make our appeals and seek such divine intervention. But in all ordinary affairs, the established immutable laws of the Cosmic prevail and affect our lives.

As we do good, we build up good for ourselves in the Cosmic records. The Cosmic is then ready at the proper time to reward us and to bestow its blessings upon us as an automatic form of compensation for what we have done. If we do evil it is recorded in the Cosmic records and some time, in some manner, the Cosmic rules demand automatic compensation or adjustment. Therefore, we see that when an unusual blessing comes into our lives, it must reach us either through God or the Cosmic. It has come through God in the form of divine intervention as an answer to our prayers, or it has come through the Cosmic as an automatic compensation for what we have earned.

This is why we speak of God and the Cosmic in connection with the affairs of the lives of men and women, and all living creatures.



AUM
OM
AMEN



OF ALL THE MYSTIC WORDS found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the East and the West, the words *Aum*, *Om* and *Amen* are most frequently used and most generally recognized. But the average Western student of mysticism knows little indeed about either the origin or the nature of these words.

In the Rosicrucian rituals and teachings several of these words are used. They are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the West, the Rosicrucians use these words the most precisely in their mystical studies and principles. But from the questions that occasionally come to us from our members and even from non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and I feel that it may be helpful to touch upon this subject in greater detail.

Universal Sounds

Very few Christians in the Western world who use the word Amen (pronounced aah-men), seem to realise that they are using a very ancient mystical word, and that their use of it is more or less incorrect and

most certainly misunderstood. And, strange to say, very few Christians know that Jesus was called "the Amen" as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a proper understanding of their use or nature, and how such words may be continued in use through mere habit as a mere formality.

Incidentally, it should be said that in Christian ritual and ceremony there are many mystical, Eastern, and even Egyptian elements that were adopted by the early Christians. Some have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use of them, and a fully understood application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words Aum, Om and Amen are *identical* except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words, it should not only be emphasised but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical ceremonies in parts of the East are pronounced in the tone and pitch of the musical note A above middle C. The word Amen should be pronounced as though it were spelled "Amn," or really



“Am,” and as one syllable rather than two. If it were spelled “Ahmn” we would be able to pronounce it more correctly for the “a” should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written and many hundreds of secret manuscripts prepared dealing with these three words, or with the root of them. For the root sound is more easily recognised by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that “*in the beginning was the Word; and the Word was with God, and the Word was God.*” And there are other references not only in the Christian Bible but in the sacred writings of other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to Aum or Om.

Innate Sounds

It is also curious to note that almost the first sound that every babe makes in its attempt to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter “m.” In all of the sacred chants of the East two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the sounds of “au” or “ah,” and the “m” sound. In Rosicrucian teachings the meaning of the “m” sound is made very plain and is significantly revealed. The sound of “ah” or the broad sound “a” is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is therefore used in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of “ah” to the note of the keyboard mentioned above.

One might ask here why some other sounds such as “oh,” often used in the English language to express surprise or confusion, or other letters of the alphabet such as “r” or “e” or “i” are not used for mystical purposes, or made to represent the word that was “in the beginning.” May I say in answer to this natural question that the combination of “ah” and “m” represents in its perfect and correct pronunciation a rate of vibration that is filled with creative divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that humankind

discovered these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that people did not arbitrarily select the sounds of “ah” and “m” but found that of all the sounds they could utter, these were associated definitely and positively with divine and creative power that produced certain effects within their beings and within and around their auras. In many different countries, widely separated and out of contact with each other, those of ancient times independently adopted these similar sounds in their rituals and chanting, and for the same purpose. This most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

Spiritual Sounds

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some African-Americans who are emphasising some of their old-time songs known as “spirituals.” Without the least analytical effort, I noticed the constant repetition of the “ah” and “m” sound in their songs, and the very noticeable prolonged humming sound of the “m,” often drawn out to great length by a few of the voices while the others emphasise the “ah” sound.

It is generally recognised in the West that these spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly



It is also curious to note that almost the first sound that every babe makes in its attempt to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter “m.”



mystical. Many people think this is something inherent to African Americans, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Eastern ritualism that is so widespread among nations and peoples. In these sounds of Aum, Om and Amen we have vibrations of the highest quality of cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as *Rama, Padme, Omar* and similar words.

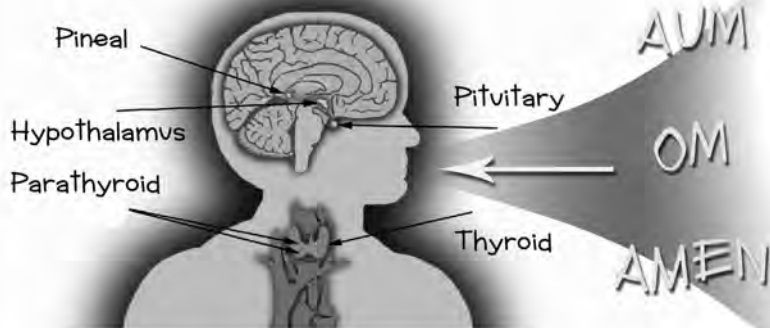
Pronunciation

In attempting to pronounce these you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them. This relaxed condition enables the entire body to benefit from the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

From Sanskrit we can learn much about these sounds. It should be kept in mind that Sanskrit was probably the first language in which mystical words were associated with ideas in a definite manner, and regulated in their application. In Sanskrit the combination of “a” and “u” is equivalent to a diphthong pronounced as the “o” is pronounced in other languages. This “o” has the same sound as “ah” or “auh.”

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centres and plexuses of the human body.

It is for this reason that the mystic in private and relaxed meditation often begins a period of Cosmic Attunement by the repetition of this mystical word, either as “aum” or “om,” repeating it slowly 10 or 12 times, and always trying to hold the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitch pipe at some music store, one which will give the “a” sound a tuning fork will also do so. If there is a musical instrument in the house



it will be a valuable help to practise this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Aum Analysed

Analysing the word *Aum* as the more correct of these three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The “a” sound is associated with the basic powers of the psychic nature, the physical body and physical world. For this reason we find that the “a” is often associated in mystical ritualism with

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands.

the following expressions or ideas: Brahma, Father, Harmony and Omnipresence.

The “u” sound comes from the centre of the psychic body and is closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the “u” is pronounced alone and separately as in the English language where we pronounce it like the word “you”. When associated with the letter “a” as “ah,” the “u” should be very soft and sound like “oo” as in the English word “mood.” This gives you the double sound of “ahoo” with the accent on the “ah,” and the “ah” sound drawn out slightly and ending with the sound of “oo.” The letter “u” in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, son and omnipotence.



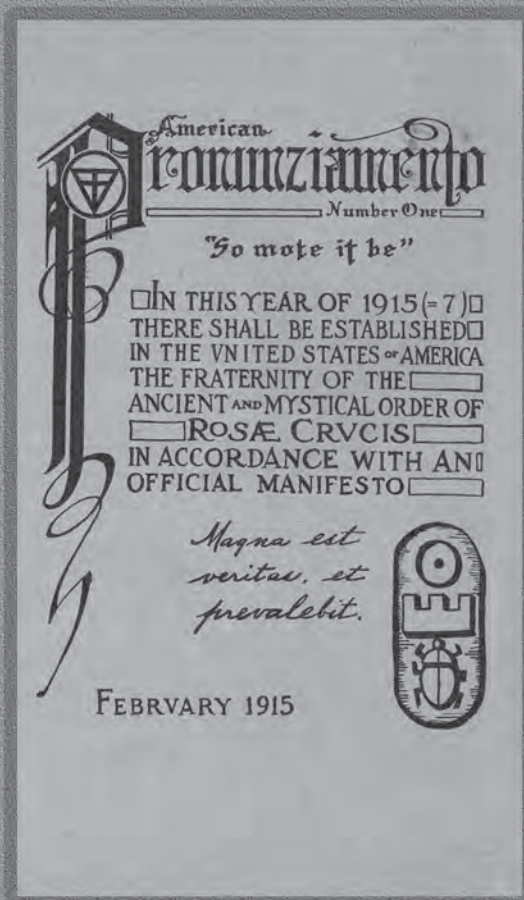
When we add the sound of “m” we are drawing upon the vibrations from the tip of the tongue, and bringing the other two to outer expression. By prolonging the “m” into a long humming sound at the end of a word, we are adding the significance of “m” which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Shiva, the dream state, passivity and omniscience.

Analysing all of these facts we see at once that the word is, after all, another universal name for God, or the Almighty. This is why in early Christian literature Jesus was referred to as “The Amen.” Instantly we realise that the use of the word “Amen” in Christian churches at the end of prayers or glorious expressions, does not mean the same as “so mote it be.”

Divine Sounds

These three mystical words..., *Aum*, *Om* and *Amen*..., should always be used reverentially as though one were handling or touching one of the most sacred symbols of Divinity. They are not magical words of course, as for example some other words used in Eastern mystical literature which are meant to bring a sense of protection and guardianship in times of emergency. Nor are they curative or therapeutic words to be used in times of pain or suffering. They are purely *divine words* that are meant to bring about Cosmic Attunement and atonement with God in the highest spiritual sense. Only for a holy purpose, and never for any other purpose, should they ever be used.

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The Foundation Charter of AMORC, 1st April, 1915



SELECTION OF PAINTINGS BY H SPENCER LEWIS



Egyptian Mystery School



The Alchemist

*Transmission of
knowledge*



Carving in wood...

*Studying the Holy
Scriptures*



Old sage at work



Mummification scene



Entrance to the temple at Karnak



How

to

Pray



P RAYER IS AN ELEMENT OF religious practice greatly in dispute..., either adhered to faithfully or denied outright. Those who use prayer as an argument against the existence of an intelligent God, or of any God, claim that prayers would be logically reasonable and efficient if God existed. They are careful to point out that 75% of the prayers are unanswered or seemingly denied.

I am a firm believer in prayer, and you can be too if you will give prayer the proper opportunity to demonstrate its efficacy. There are many things we wrongly accuse of being inefficient, and refuse to accept after only a few attempts to use or demonstrate them. The truth is that it is our own inefficiency and our own ignorance that are responsible. Under the circumstances, I wonder that so many prayers are answered.

The understanding of what prayers really are, and how to use them, is so lacking in the average individual that it is really surprising that one out of a thousand brings any results at all. In churches, certain formulated prayers are used, spoken by those who seem more interested in flowery eloquence than in actual prayer. Jesus taught his disciples how to pray, and the correct version of his instructions and the

samples he gave to the world are different from the prayers uttered by those who have strayed from the fundamental mysticism of prayer.

Prayer is based upon the assumption that God is omnipotent, present everywhere, and willing to grant our petitions. That is all the assumption or foundation we need for prayer; but I think you will agree that the average person has in mind a few more. Most have in mind not only that God is omnipotent, omnipresent and merciful, but also that with all His attunement with the beings He created, God is still ignorant of their wants and needs, and completely unacquainted with what they require in life!

Here is the great mistake. To go into prayer with the belief that God does not know what you need or what is best for you and that you must tell Him and explain what it is you want, is to make a serious mistake.

Assuming too Much

Looking at it from a purely reasonable and sensible point of view, does it not seem peculiar for a person to kneel and petition God not to take the life of one just injured in an accident? To pray to God at such a time and almost command Him not to allow life to



leave the body of that person or not to allow certain conditions to manifest is to assume that we, with our finite understanding, know better than God whether certain things should happen or not.

If the person has been injured and is about to die and God does not prevent it, why should we assume that God will change His mind about the transition and allow the person to live just because we have petitioned to save the person's life? Think of two persons on opposite sides, each praying to God for strength to be the victor in a

Prayer should be an expression of a desire for a blessing.

war between them. If God is to decide the outcome of the conflict, is it not better to assume that His judgment of conditions and principles involved will be sufficient to pick the proper one to be answered satisfactorily ..., or both cannot be victors.

The mystic knows that any prayer or petition based upon the assumption that God or the Cosmic does not know what is best, and must be advised or receive recommendations or suggestions, is wasted and futile. In fact, it is a reflection upon the Divine Intelligence and reaches no higher than the level of our personal ambitions. Certainly, such a prayer cannot be uttered in sincerity and cannot find cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

To the mystic therefore, prayer is a meeting of minds. It is not an occasion for personal petitioning but for spiritual communion. It is a time when the soul and the deepest inner part of each of us sacredly, sincerely and quietly speak to God, expressing the wishes of our hearts and minds. Any thought that our human conception of our needs must be outlined in detail, or that advice or recommendations must be given, would be so inconsistent with the true, prayerful attitude that it would militate against proper prayer, and prevent any realisation of what we wish.

Desire for Blessings

Therefore, prayer should be an expression of a desire for a blessing. Have I any right to come before God, as I do in prayer, and demand, or even plead, that long life be given because I desire it and have come to the conclusion that I should have it? Is that not concluding that God may not have thought about giving me long life or may have decided otherwise, and I wish to change His mind and decree? Is it not a preclusion of the very effect I wish to create in the consciousness of God?

Have I any right to come before the Creator of all and say that I want this or that in a manner which indicates that I have decided upon such things, or ask that the Divine Mind accept my understanding in place of its own? I am sure that if we thought of approaching the king of a country or the president of a nation, whose blessings have been bestowed upon us in the past and under whose bounty we have enjoyed much, we should approach prayer very differently.

If we had enjoyed many blessings at the hand of a king and were permitted

to come before him for a few moment's communion, we should probably find ourselves uttering, first of all, words of thankfulness for what we had..., adding that if it pleased the king, we would be happy to continue to enjoy the same blessings or possibly more. Not one of us would think of petitioning for specific blessings without first having expressed a profound thankfulness for what we had already enjoyed, and without stating that, although we still desired to have a continuance of royal gifts, we had no right to ask for more.

How many of us pray in this attitude? How many of us cleanse our hands of debt by thanking God for each individual blessing throughout the day? It is said, as a rule of law, that you cannot go into court and ask for justice unless evidence of having done justice to others indicates that you are deserving of it for yourself. How do you approach God in your prayers?

Pray for Forgiveness

It is true that the sinner and the one whose hands and soul are darkened with evil may approach God like the one who is sinless and perfect. But such a sinner



must first seek in the mercy of God, the forgiveness which cannot be granted in any human court. His first prayer must be one of repentance and regret, with a plea for divine grace, so that he may stand before God purified and worthy of further blessings.

We are all sinners to some degree, and to make sure that we come before God worthy of blessings, our first petition should be for forgiveness and grace, accompanied with a sincere expression of appreciation for the blessings already enjoyed. If we approach God in this manner, it is more than likely that we will be so impressed with the magnificence of our lot in life and the sublimity of the divine benedictions already enjoyed that we shall forget the less consequential things for which we intended to ask. It is also likely that if we review our lives for the past 24 hours and judge ourselves rightly, we shall come to realise that we are undeserving of further blessing..., having already received far more than we can hope to compensate for or even deserve.

Our sinfulness may principally consist of omissions. The gift and blessing of life, with consciousness and the full activity of all our faculties, carries with it an obligation of service in the name of God to the benefit of humanity. If we have enjoyed blessings without having returned some service or devoted some of our powers and faculties to the benefit of others, we are sinful, even though we may have committed no overt act nor violated any cosmic command.

Pray with Humility

We must be sure that we have earned and obeyed before we can rightfully expect our prayers to be even considered. There must be no hypocrisy in heart or mind, no self-deception or aggrandisement. There need be no humiliation, for the greatness and goodness of God within places us beyond humiliation



if we rightly contemplate our relationship with God. But there should be humility of spirit, simplicity of mind, honesty of heart.

Our prayers should be expressions of desires for continued blessings with the thought, "*Thy will, not mine, uppermost in our minds.* The simple expression of "*May it please the Father that health return to my body,*" is a more contrite, honest and worthy petition than one that demands or suggests that God change the law now in operation, set aside certain specific conditions, and establish others simply because this is our desire and our conclusion.

The vainglorious one who has concluded that he or she above others should be victorious, should not pray for victory but that God should grant victory to the one most deserving and worthy. Not only should the will of God be the determining factor, but also all others should be granted what they deserve and truly need, whether they have prayed or neglected to do so. Prayer should never be selfish and personal to the degree that it excludes others, especially those more in sorrow and need than the petitioner.

Think of Others

I like to think of prayer as the rare privilege of a personal interview with the King of Kings, the Lord of Hosts. And I like to think that I have been given the opportunity of asking one blessing or making one plea at this interview. It must be the thing that I myself would grant to the world and all in it if I were the King.

When I meditate upon what plea I shall make, I am often impressed with the fact that there is nothing that I want nearly so much as the things wanted by multitudes of others. If only one plea can be made and one blessing granted, I must be honest enough to ask that others be granted that which they pray for, rather than myself.

While each occasion may be a privileged interview whereby we come into personal communion with the Ruler of the Universe, we may have such communion many times a day. This is the greatest blessing and gift outside of life itself; yet few appreciate it in times of peace, health and happiness. They take advantage of it only in times of sorrow, tribulation and pain.

Learn how to pray and make prayer a real communion and an outpouring of your mind in pureness and humbleness. It is one of the most perfect instances of cosmic contact. To the mystic, it is a transcendental moment of his earthly existence.





Is Peace Hopeless?



ON 4TH DECEMBER 1915, HENRY Ford sailed from New York on a specially chartered boat with a number of delegates and a great hope to plead with European powers for peace. It was the world's most modern and most fanciful peace expedition, but it failed in its mission.

We are prone to think that the cause of war, certainly most of its horrifying possibilities, is the result of civilisation. We feel that with the development of nationalism, national interests, modern economic systems, the advance of machinery and science, warfare has become a child of civilisation, and that as life becomes more complex, war will become more certain.

The truth is that even when Jesus the Christ came to the world as a messenger of peace, warfare was rife and the world was filled with destruction. If we trace history backward from the time of the Christian Saviour, we find that people have battled in ignorance from the dawn of creation, not only against the elements of nature and the good impulses within their own hearts, but also against their brothers and sisters. Little consideration was given to human ties that should have bound people together.

That Jesus failed to bring about universal peace proof enough that the animalistic tendencies

of human nature were inclined more strongly toward war than towards peace. We should not be surprised therefore, that Henry Ford, in spite of his ideals and high hopes, met with failure in his search for peace in Europe.

Christian Ideals

At Christmas-time throughout the Christian world the birth of Jesus the Christ, the great peacemaker and saviour of humanity, is an occasion for serious meditation and reflection. Shall we assume that if no divine messenger of Christian philosophy had come personally to teach, the beautiful points of the Christian creed would never have been revealed to us? Shall we assume that the world would have continued evolving its religious and philosophical thought along so-called pagan or heathen lines? Would the Ten Commandments of Moses have eventually served the world as a sufficient foundation for evolving civilisation? Is it true that the birth, life and ministry of Jesus marked a turning point in the evolution of civilisation?

It may be that people have adopted the ideals taught by Jesus only in a limited way, and it may be that the followers of the Christian way represent only a small portion of the population of the world. Yet



is not Christianity as a religious, moral and ethical code closely associated with the highest advancement of civilisation in most countries of the world?

True, Christian nations still indulge in war and still violate the fundamentals of love. But can we successfully and logically separate the advancement and achievement in civilisation among progressive nations from the understanding and acceptance of Christian philosophy?

In the East, it is doubtful if the Christian religion could have become a dominating influence because of the nature and tendencies of the people. Their own religions, gradually evolving to higher and broader standards, have probably served them better. But in the Western world, the fundamental principles of Christianity have unquestionably furthered individual and national evolution. On the other hand, the thoughts and doctrines laid down

by the patriarchs and unfolded by the Jewish faith have aided another portion of the world to attain the heights in culture and spirituality.

All of these things should be given thought during the Christmas and holiday season, for in the opportunity afforded for the expression of mutual good will, we should be thankful that the Cosmic has made possible inspiring revelations to the human heart and mind through the messengers who served in the past.

As we learn of our divine heritage and come to understand fully what is meant by the Fatherhood of God and the Brotherhood of Man, humanity will develop further in agreement and harmony, and the inevitable result will be world peace. Until we do understand alike and act alike in harmony, there is no hope for that world peace for which we pray.

The early monograph system from 1918 was named CROMAAT - the cover was drawn by H Spencer Lewis.



Welfare Dept' Correspondence



Indexing and Recording Each Member's Progress

The administrative offices of AMORC around 1929.



Conventions and Lectures



WATERIALISM

and the Mystical Life

Intellectualism



Religion



Science and Education



THERE EXISTS A BELIEF THAT scientific knowledge is an obstacle to mystical knowledge and spirituality. Even today, experts of some of our contemporary religious sects regard universities and colleges as seats of iniquity. They argue that having faith in God is enough, for He will provide for human needs. They are of the view that science invades the sanctity of the divine sphere and these higher education faculties are therefore sinful. This view arises from the conflict between rationalism, the extension of knowledge and the dogmatism of the church. Initially, many centuries ago, a view such as this was exclusively that of the Roman Catholic Church. Now many non-liberal Protestant sects have adopted it too.

According to these sects, education is iconoclastic, attacking religious beliefs. Undoubtedly, education, strengthened by factual evidence, has torn apart superstitious images and concepts that these sects regard as "the word of God." A representative example of these many cases is the arbitrary date set by theologians to the creation of the world. Geology and related disciplines, can only elaborate theories as to the exact time that the earth began to exist. However, experts can prove that the earth came into

existence billions of years before the date fixed by the theologians.

Although scientists have substituted biblical fantasies with facts, they do not really affect the heart of religion and its immanent purpose. Yet non liberal devotees consider it sacrilegious when someone has the audacity to alter even one detail in the Bible. The purpose of true science is neither to disprove what religion teaches, nor to oppose it. Science seeks truth through experience, observation and reason. On the other hand, religion puts its trust in implied realities, and this is what is called faith.

Unfortunately however, some scientists are narrow-minded too. They do not recognise religion as an important factor in society, and delight in exposing the errors of religious beliefs. They exploit these errors in such a manner and with such evident satisfaction that they make it seem as though science is the sworn enemy of religion.

A Divine Order

True scientists know the value of religion. They know that the emotional and psychic elements of the human being cannot be fully satisfied by reason. For thousands of years, people have experienced



feelings and conditions before developing the faculty of reasoning at a higher level. Scientists who realise this strive to integrate their findings within the fundamental beliefs of religion. They try to explain that even if the Earth is the consequence of a production of matter from a star passing too near the sun, this does not contradict the existence of a divine order behind such a phenomenon. It indicates that the mechanisms of the Earth and its development do not diminish the importance of the first religious premise which puts God as the primary cause.

On the other hand, progressive religion, fully aware of the tremendous influence of science over the public mind because of its “miracles,” seeks to link science and religion. The attitude of progressive religion is that even the biological sciences are only demonstrations of the laws of God; they are neither exceptions, nor negations. And this is not the first time that religion has faced the need to change its dogmatic views in order to remain compatible with materialism.

Intellectualism

The revival of Aristotelianism in the medieval period forced Thomas Aquinas to categorise all knowledge in an hierarchical order. He included science in this order as explaining the physical aspects of life, but he abandoned to the church the kingdom of God. The realm of revelation, he said, transcends mortal reasoning.

With respect, religion then, could accept the existence of chemistry, physics, geology, astronomy and other physical sciences. Indeed, what religion assumed was that God is the Supreme Being which transcends all physical laws, as well as any phenomena that human beings can discover and develop. The more humanity extended its temporal knowledge, the more revered God became. Physical knowledge resembled the blocks of a pyramid. No matter how many blocks there were, or how massive and high the pyramid became, the apex always remained the same... God.

Today, the true mystic does not quarrel with intellectualism. We must broaden our minds and assert our faculties. Mind is like a blade that remains blunt if it is not sharpened by reflection. Mysticism urges thinkers in their explorations of reality, not to go so far as to lose sight of the individual “me.” If they do, this knowledge can make them bitter. They can become so cynical that life itself can seem futile. Some of the greatest scientists have also been mystics,

or have had strong religious feelings. I refer to famous scientists such as Kepler, Burroughs, Morse, Harvey and Faraday.

Because we cannot measure the capacity or the weight of an emotion, we should not attempt to apply quantitative methods and physical, scientific processes to the psychic nature of the human being. When this is attempted, intellectualism is applied in a manner that is false. Such practices produce flawed intellectual human machines, demons with cold-thinking spirits that are insensitive and that could even destroy their own species. When the only spark burning in an individual is intellectual, we have a human robot with limited usefulness.

False Idealism

Some people argue that to manage business today, one must resort to practices and acts that are often incompatible with personal idealism and the moral sense. Naturally it is necessary that we are not biased in our idealism. For example, we should not consider it a bad thing to achieve material success, to accumulate wealth, to be in charge, to find pleasure in the challenges of business. In itself, there is nothing wrong in any of these things.

Idealism is false if it is not compatible with the requirements of daily life. Being led by the cosmic principle of disinterestedness does not mean that we should cease striving to achieve earnings for material ends. However, it prohibits trespassing on the natural rights of others, or to use our earnings to harm others or to prevent them from seeking the happiness to which they are cosmically entitled.



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Living in the Clouds



IS OFTEN SAID BY THOSE who cannot comprehend competently the true aim and purpose of mystical and spiritual study that such persons are “*living in the clouds.*” Of course this is generally meant as a derogatory comment, or at least an intimation of fanatical tendencies, and has always implied an abnormal attitude impractical for our modern times.

In truth, the seeker of spiritual values and that form of arcane knowledge which reveals the higher principles of life, is not one given to much abstract thinking and impractical living. All of us may at times dwell in the clouds in our spiritual thoughts temporarily, and we may often lift our consciousness to higher realms or planes far beyond the material things of life. But as individuals we must realise keenly the fact that we are here on earth for a very definite purpose, for our consciousness was projected from a divine spiritual source in order to be enclosed in a physical form here in the material world. There is therefore a very definite mission in life for every one of us, and this mission can be fulfilled only by meeting its conditions and carrying out our worldly duties and obligations.

Mystics do not base their explorations into the spiritual world on the false premise of a negation

of worldly conditions and material interests. They are ever seekers for mastership, and that includes conquering worldly problems, as well as gaining masterful comprehension of spiritual truths. They realise therefore, that spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to higher planes lying before them. And this attainment must be brought about through a conquering or mastering of the natural obstacles or limitations surrounding them.

Mystic’s View of Life

Only idle dreamers, unfamiliar with fundamental truths, believe they can lift themselves arbitrarily and wilfully out of and beyond the environment in which the Cosmic placed them. As mystics, we do not look upon the incidents of our birth as incidents of chance, but rather of law, order and system. Importantly, we do not consider our earthly experiences as secondary either, but rather as of primary importance. We also do not deceive ourselves by believing that the ultimate end of life is the annihilation of worldly experiences or worldly efforts. Since some Divine Law or principle has ordained our incarnation here on earth, and as there is some very definite purpose to be carried out by us in this incarnation, we should ever seek to find



the why and wherefore of our earthly existence..., and the specific work which has been allotted to each of us or planned for us as the medium of our personal evolution.

As mystics, we believe we have evolved from the early, primitive, fundamental activities of earthly existence and are destined to evolve to higher, more perfect conditions of spiritual unfoldment. Mystics recognise in the trials and tribulations of their earthly lives, a contest between good and evil, light and darkness, and challenges to their fortitude. They are convinced that the law of survival of the fittest is not solely a mechanism of earthly evolution, but a principle behind the evolution of the inner self and personality as well. As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges so it may become a more perfect stone, so modern mystics believe that the grosser elements of our worldly natures and the rougher edges of our personalities must be eliminated, so the pure gold of our consciousness may rise to sublime heights. These things are ever kept in mind as the goal of human existence.

But we do not allow our vision to dwell exclusively upon an ethereal and intangible portal. Nor do we allow all of our thoughts and actions to be influenced by fanatical dreams or hopes of a Nirvana in which we live suspended above and beyond all worldly duties and obligations. Indeed we are as keenly interested in the laws and principles of the atomic and molecular construction of matter as we are in the spiritual integrity of the divine source of life. We are just as practical in our application of nature's worldly laws as we are in our application of spiritual principles. Our dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. We keep our feet solidly upon the earth, and upon the rock of this material existence, while permitting our consciousness at times to soar into the greater heights of a life beyond.

Nor do we anticipate and hope for any indefinite period in the future when all productiveness at our hands and all creation of our material consciousness will be brought to an end, and our usefulness in the great scheme of things here on earth will be terminated by some ethereal, spiritual existence of no value to God or humanity. We anticipate rather that each of our earthly attainments will lead us into a spiritual school of more profound unfoldment wherein we will be prepared for another

opportunity to make greater victories in this world, and to accomplish even more extensive campaigns of unfoldment and contribution to human development. And this we believe, will be repeated from time to time until all people in the world have reached a degree of perfection where material existence becomes no longer necessary.

But while we hope for that inevitable result for all people, we rejoice in the opportunity of living among other human beings, of being friends

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with others of our species, and of working out the great cycles of evolution that God has decreed. Our ambition is to serve and to labour in the vineyard rather than to rest in the eventide and find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of a mystic and seeker of illumination, wisdom and spiritual light. Such should be the ideal of every Rosicrucian, for such is the teaching and purpose of our beloved Order. And such has been the spirit which animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment and inner joy to its leaders and followers of all times.



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Transition



*Not to be opened until
after my transition*
H. Spencer Lewis



*Harvey Spencer Lewis 1883 - 1939
Imperator of AMORC 1915 - 1939*

Being a Mystic and Being Sane



A Last Word...



ANALYSING THE NATURE AND practices of a large number of so-called mystical, metaphysical, occult and “spiritual” movements in America, I asked myself: *“Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical laws, principles and facts of life must be accompanied by impossible and often inane assertions, implications and expectations?”*

Is it not possible to be a student of mysticism and still be sane? What is there about these arcane subjects that should warrant an individual having irrational thoughts and being gullible in the acceptance of principles? Every one of these new and surprising movements has made unique claims, seized upon unique ideas, offered impossible rewards, and tried to show that new truths, new facts and new marvels have been discovered and are available only through the new organisation and the new leader.

The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials and tribulations; the power to be superhuman and above

normal; the “guaranteed” formula for lifting oneself quickly and thoroughly out of the average, ordinary routine of life to a high, successful and prosperous position; to dwell with the great “unseen Masters” in intimate association; and hundreds of other preposterous but alluring promises.

In Harmony with Cosmic Law

It is a fact that through the study of nature’s laws and the spiritual laws relating to our being and our association with cosmic principles and powers, we can so improve ourselves in our thinking and understanding, in the development of poise, character, latent powers and abilities, that we can lift ourselves gradually to a higher place in life.

It is true that as we study and analyse, becoming intellectually and spiritually familiar with the fundamental laws of the universe, and try to adjust ourselves sanely with these laws, and live in harmony with divine and cosmic principles, we develop, awaken and quicken those essential and God-given traits of character and mental prowess that enable each of us to change the course of our lives and see beyond the everyday horizon. We are enabled to follow a path of development, intellectually, ethically, morally and spiritually, that will make our lives more



peaceful, contented and prosperous than that of the person who lives a life of narrow-mindedness, bigotry, hypocritical thinking and dormant comprehension.

But the greatest prosperity in life is not what is associated with money or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate enjoyment of the necessities of life, a happy and contented mind, a lack of fear regarding the probabilities of life formation..., these are the things that represent the true prosperity of life. A person who has most of these would not abandon, trade, exchange or sell them for all the money, gold and material assets of this earth. The person may be a humble worker, even an unskilled labourer or underpaid hireling, living in a small home, in a small village, unacquainted with the scintillating, glamorous artificialities of this life.

Inspiration from Study

We know from our experiences, records and contacts with thousands of members of the Rosicrucian Order that men and women of culture, refinement and intellect can find time and good motive for the study of mystical philosophy and spiritual revelation; and we know that thousands find inspiration, happiness, contentment, peace and general prosperity in the study of such subjects as are covered in our graded courses of lessons.

We know that their study is like a hobby. It occupies a portion of their spare time and becomes a tempting and inspiring pastime as well as a profitable, intellectual and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organisation as ours. We know, too, that they take the Rosicrucian teachings, its humanitarian activities, research, scientific explorations and analytical investigations, its promotion of good living and right thinking very seriously, and that with thousands of our members, the high ideals and principles of our organisation are equivalent to a religious philosophy.

A Sane Organisation

Also, we know that our members are not interested in fanatical claims and promises of becoming superhuman beings or superior creatures equal

to God. We know that thousands of them would instantly resign from the organisation if we ever attempted to claim for ourselves as directors of the organisation, the ridiculous and absurd characteristics, abilities, powers and divine experiences that leaders of other movements and organisations claim for themselves. We thank God that the average member in our organisation is so sane, so rational, so intelligent and so contented as not to be tempted even to read or listen to the wild and fantastic stories told or written under the authority of many of these other organisations.

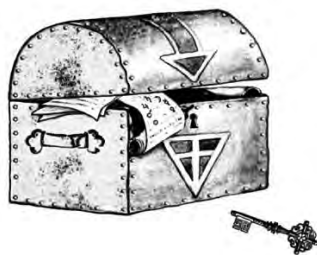
The Rosicrucian Order, has grown in size and prosperity through support of its members, and in spiritual power because of sane methods.

We know that our Order has grown in size more rapidly than any other of the so-called mystical, philosophical and metaphysical organisations. But we know that while it has grown in size and prosperity, in every sense through the sane and rational support of its members, it has grown in spiritual power as well, because of sane methods as well.

Supreme officers and department heads would all rather resign and abandon their connection with AMORC than allow members to believe they have any specially divine Master, unique, divine powers and abilities, or are the reincarnation of any Great Master, or are in daily or hourly companionship with an invisible Master or group of them to such an extent as to be under their control and direction.

We want our members to look upon us as sane and rational individuals, holding our positions, not by any divine right, but by the right of diligent service, sane thinking, careful management, dignified conduct and unstinting service to the Order's members. As officers or members, we do not want in our organisation any people who are beginning to think they are developing unique traits of spirituality, special forms of divine power or unique cosmic positions.

We want always to be sane and rational human beings, dealing with other sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in the same honest and sincere manner as have past officers and directors of Rosicrucian activities in all parts of the world.





HEREAS LIFE IS NOT ALWAYS A PERFUMED rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously, and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and true *values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences of their own actions*.

The *Rosicrucian Order* assists people to find within themselves their own, personal "*higher wisdom*," something which exists as a potential in all human beings. Developing this inner understanding can lead to what sages and avatars of all ages have referred to simply as "*Illumination*," a pure state of joy, perfection and achievement beyond our fondest hopes.

Gaining this knowledge and experience is not merely an academic exercise, it is a *series of practical steps* needed in order to gain first proficiency and eventually mastery over our daily thoughts and actions. Instruction in the steps necessary to reach these goals is what the *Rosicrucian Order* has to offer. Its approach to inner development has brought happiness, peace and success into the affairs of thousands of people in the past and you too can benefit from it if you wish.

To find out more about the *Rosicrucian Order* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Find out..., it could be the valuable turning point in your life.

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*There are three eternal truths:
God abides...
Man abides...
and the relationship between God
and man abides.
Here is the mystery of our being,
the mystery of our coming
and going.*

Dr H Spencer Lewis, FRC

