

Isaac

THE UNVEILING OF THE TEACHINGS OF THE ROSI-CRUCIAN ORDER: AN EXPOSE`

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Reuben R. Isaac PHD, FRC

White Horse

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Reuben Isaac reveals the secrets of the largest repository of occult, mystical and arcane knowledge in the United States. For the first time, man's psychic and spiritual nature and his relationship to the Creator are laid open for the general public to examine. The information disclosed in Isaac's expose` will aid thousands in bettering their spiritual, psychological and physical selves as well as the lives of their loved ones.

The Rosicrucian Order is an excellent school for those who are just beginning their occult and metaphysical studies, but the information provided in this book--information kept secret for centuries--is applicable for anyone seeking the answers to life's basic questions and problems.

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An Exposé`**

Reuben R. Isaac, Ph.D., F.R.C.



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Dedication

*Dedicated to the memory of my late wife
Ligia Sainz,
whose love, affection and patience
made this book possible.*

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Introduction

A Synoptic History of the Rosicrucians

For centuries, organizations and institutions have monopolized knowledge and the power that accompanies it. Knowledge has been confined within an elite and privileged group that has exercised its power to the detriment of the rest of humanity. This has been evident in both the secular and the theological fields; however, the later, more than any other group, has kept man ignorant of his own nature and his relationship to his creator. It was for this reason that certain men and women gathered to study and investigate nature's laws and principles. Thus, were born the arcane, mystical or mystery schools dedicated to such studies and experimentation.

At that time, they were forced by persecution to remain unknown and secretive or suffer death at the hands of the authorities. Some of these schools have survived to this day; however, they remain secret and refuse to share their accumulated wisdom with the rest of mankind. They fail to realize that we no longer live in the Dark Ages and that one needs to share that which can benefit millions.

This is the reason for the publication of this book. It is the intention of the author to dispel the mystique and misconceptions surrounding the Rosicrucian Order, A.M.O.R.C., and at the same time, to make available, for the first time in history, the knowledge and power which has been the exclusive possession of a privileged few.

The laws and principles contained in this book repre-

sent the teachings that would take a person eighteen years to complete if he were a member of the Rosicrucian Order. These teachings are divided into twelve principal degrees which cover every facet of man's nature and abilities of a psychic nature.

I have been a member and an officer of the Rosicrucian Brotherhood for many years and have decided to unveil the secret Rosicrucian teachings because I strongly believe that knowledge which can help people to better their lives, both materially and spiritually, should not take eighteen years to acquire.

Many who already possess this knowledge and power will criticize this book severely under the pretense that those who desire to obtain these teachings should join the Rosicrucian Order and prove their worthiness to receive what they can obtain here and now, without waiting a lifetime of deprivations. This in no way implies that a person should not join the Rosicrucian Order. On the contrary, it is an excellent school of learning which is staffed with professional scientists from all fields of the natural sciences, but an individual should have the right to examine the fundamental laws and principles, then decide whether or not to become a member.

After reading this book, you may decide to become a dedicated investigator of nature or to simply study those laws and principles contained in this book that will bring you those things you wish most in life. The decision is yours, but it will be one based on facts, not fancy.

A Synoptic History of the Rosicrucian Order

Who and what are the Rosicrucians? The Rosicrucian Order, A.M.O.R.C., is a nonprofit, nonsectarian institution devoted to the investigation and study of the laws and principles of the Creator as manifested in Nature and Man.

As to its origin, Dr. Harvey Spencer Lewis was the first Imperator and founder of the Order in the United States. He claims great antiquity for the Order, as far back as the reign of

Thutmoses III, Pharaoh of Egypt. However, there has never been found any documented evidence to substantiate this or that the Order, as an organization, existed prior to the early 17th century.

In the beginning of the seventeenth century, there appeared a pamphlet entitled *Fama Fraternitatis* followed by another publication titled the *Confessio Fraternitatis*. Both aroused a furious search among the intellectuals of the day for the mysterious brotherhood of the Rosy Cross. There then began a wide circulation of various books and manuscripts purporting to be the true Rosicrucian secret society. Consequently, the exploitation of those seeking to become members of the Order became widespread. Amongst this chaos, there appeared two men who were later to become the two principal apologists of the society, Dr. Robert Fludd and Count Michael Maier, both reputed to have been members of the Order.

Dr. Robert Fludd (1574-1637) was a noted physician and mystic writer of Rosicrucianism. In 1616, he published a book entitled *Tractatur Apologeticur* in which he defends the Order against the slander of its opponents. He also published another book in 1629 titled *Summan Bennum*.

Count Michael Maier (1578) was also a physician and celebrated alchemist who, in 1617, published *Symbola Aureae Mensal Duodecin Nationum*, a compilation of Rosicrucian Manifestoes. Another major work of importance was his *Silentium Post Clamorer*, a defense of the Order of the Rose and the Cross. In 1619, Dr. Maier published his monumental *Verlum Inventum*, in which he claims to be the possessor of the profound knowledge of the Brotherhood. His writings are too cryptic to tell us that whether or not he was a member of the Mysterious Rosicrucians.

One of the most mystifying and profound writers and mystics was Thomas Vaughan (1621-1665) who wrote under the pen name Eugenius Philalethe. In 1652, he edited the first English editions of the *Fama* and *Confessio Fraternitatis*, adding an original introduction. The year before, he published a masterful work on alchemy, *Lumen de Lumine*. Thomas

Vaughan was an alchemist well versed in the Chinese Art of Tantric yoga. Vaughan and his wife, Esoterica, were deeply involved in the practice of this system of yoga. He is reputed to have accomplished the Magnum Opus at the age of twenty-two. The Rosicrucians' protagonists claim that Thomas Vaughan was a member of the Rosy Cross, but there is no evidence to prove this allegation.

Mystics like Fludd, Maier and Vaughan would certainly not be interested in lodge meetings, dues and other such trivial matters. They were profound scholars versed deeply in metaphysical philosophy and lore. It must be understood that true Rosicrucians were not a secret mystical school initiating members for a certain amount of money or charging dues. They were a small group of highly dedicated mystics united in a common cause, the progress of humanity.

John Heyden (1629-16??) is presumed to have been closely associated with the brotherhood. In 1662, he published a book called *The Holy Guide* in which he describes, with remarkable detail, the Temples and shrines of the Order of the Rose and the Cross. He is also the first mystic writer to have identified Lord Bacon with the Order, creating the Bacon-shakespearean controversy.

The eighteenth century saw chicanery and deception for the self-styled Rosicrucian bodies that were rampant throughout Europe. These groups departed from the original precepts and teachings of the Society.

The nineteenth century brought about the rise of Masonic-Auxiliary groups both in Europe and America. We might say that the nineteenth century is one of occult revival, for the greatest of the occultists appeared and left a lasting impression upon their contemporaries and upon posterity.

We see such illustrious figures as Eliphas Levi, Papus, Sar Paladen, Stanislav de Guaita, Macgregor Mather, Wynn Westcott and Mme. Blavatsky. Even the notorious Aleister Crowley, known as the Beast, created and left a number of occult organizations which exist to this day.

One of the most influential was Macgregor Mather. He,

along with others, founded the Hermetic Order of the Golden Dawn, one of the largest and most prestigious occult organizations of the late nineteenth century. Many of the members of the Golden Dawn left to create their own occult schools.

Although Eliphas Levi was not a founder of any occult school, he, nevertheless, left a strong impression upon his disciples, who used what they had learned from the Master Magician to become leaders of their own groups. The records of the *Societas Rosicruciana in Anglia* show that Eliphas Levi was initiated into their group in 1873; two years later he died.

In 1891, Sar Joseph Peladan, who was a member of a mysterious Supreme Council, founded the *Ordre de la Rose - Croix*. He was one of three Imperators of the Rosicrucians of Europe.

The most important and illustrious of these Imperators in Europe was Sar Hyronymous of Holland who was held in high esteem by the different bodies of Rosicrucian and other Initiatica societies.

The third Imperator remains a mystery. No one seems to have known him nor did he make himself known to any group.

Dr. Harvey Spencer Lewis (1883-1939) was a great American Mystic who, since his youth, contributed many articles on subjects of the occult and psychic phenomena. He was also a member of the Psychological Research Society. Dr. Lewis investigated and researched evidence of the Rosicrucian Brotherhood until finally, in 1909, he met a gentleman who told him that he was expected in France immediately. He received a set of instructions and left on the next ship for Europe.

Upon his arrival in Paris, he made arrangements to take the next train to the Province of Toulous where he was to meet with members of the *Rosie-Croix*. The following day he was instructed to go to an old abandoned tower, the remains of the ancient city of Toulous, where the last of a long line of Counts of Toulous had lived and died. It was in this old tower that Dr. Lewis met Sar Peladan, Imperator of the *Rosie-Croix* who initiated him into the secret rites of the Brotherhood.

After the initiation, he received a number of manuscripts written in codes he was to decipher in order to make the ancient teachings understandable to the American public.

When Dr. Lewis returned to the United States, he met with several distinguished men and women to prepare to open a branch of the Rosie-Croix in New York City. It took five years to complete the preparation. On February 8, 1915, Dr. Lewis and sixty-one men and women constituted the first official Order of the Rose and the Cross.

Early in 1928, Dr. Lewis, now Imperator of the Order in America, received an invitation from several Rosicrucian bodies in Europe to meet in Egypt where they planned to conduct several initiation ceremonies in the Temple of Luxor on the Nile. It was the first time in modern history that an organization participated in such an ancient initiatory rite.

In this same year, Dr. Lewis organized what was to become the largest Egyptian and Babylonian Museum in the Western United States. It is the Rosicrucian's cultural contribution to the community and it has gained reputation with scholars throughout the world.

Dr. Lewis was initiated into the Martinist Order by Augustin Chaboseau in 1934 while attending the Congress of the Federation of Initiatic Schools in Belgium. He was then given the authority to create the Regional Supreme Council and Master, with the understanding that they were to remain under the Jurisdiction of the Supreme Council in Paris. Augustin Chaboseau served as Grand Master of the Supreme Council of the Martinist Order until his death on January 2, 1946. He was the last surviving member of the original Council of 1890.

In 1934, Dr. Lewis also received an invitation from Sar Hieronymus, Imperator of Europe, to attend an International Conclave of the leading Rosicrucian and Mystical schools of Europe. Only the highest officers, Imperators, Hierophants, Grand Masters and members of the Supreme Councils would attend. This great Congress of dignitaries had been anticipated for many years. The first meeting, in 1914, was purely

preliminary in nature, merely continuing the preliminary efforts of 1908 and before. In 1931, various National conventions were held in Europe to help crystallize the plan for the 1934 Conclave. Members of the International Rosicrucian Councils from different parts of the world sent special letters endorsing the proposed recommendations to be voted upon, or offered suggestions for adoption. Altogether, fifteen nations were represented by the Rosicrucian delegates.

The European Emperor, in keeping with European traditions, was known as Sar Hieronymus. He was a tall, majestic man of about sixty years with a long white beard, a sort of a Patriarchal figure. He was one of Europe's most learned linguists and scholars and an author of many books on oriental literature as well as President of the Rose-Croix University of Belgium. He presided over the opening sessions of this great conclave. At his side, sat Sar Elgim Chancellor of the proposed federation of Mystical schools, better known to the world as Fr. Witteman, author of a book on Rosicrucian history entitled *A New and Authentic History of the Rosicrucian*. Fr. Witteman, in private life, was an advocate in the Court of Appeals in Brussels and a member of the Belgium Senate.

The principal objective of the Congress was to unite all the mystical schools of Europe into one single federation with the Rosicrucian Order, A.M.O.R.C. as its head. This was prompted by fear of the rise of the Axis in Italy, Germany and Japan. The delegates and officers of these secret societies knew that they were in mortal danger and that these governments would seize and destroy all literature, books, manuscripts and teachings of the ancient wisdom. It was the purpose of the Federation to safeguard this material for posterity. They decided to entrust them to Dr. Lewis. He was to bring to America the largest package of secret books, handmade manuscripts and documents containing the rituals and principal teachings of the other allied organizations along with their charter, manifestoes of authority and a box containing all the official regalia, robes, jewels, and emblems of the different orders.

Of the many results of this Congress, the most outstand-

ing to any historian and student of the occult were the following: 1.) The unanimous decision of the representatives of all the different Rosicrucian bodies of Europe and other mystical orders that the Order, A.M.O.R.C., under Dr. Lewis, was to be the only authorized Brotherhood to perpetuate and promote the Rosicrucian rituals, teachings and ideals throughout the world. All of these schools or secret societies were to merge into the A.M.O.R.C. and be under the direct supervision of the Emperor of the Order in America. 2.) That, because of the excellent work he did in promoting the teachings and rituals, Dr. Lewis was unanimously declared Emperor of all Rosicrucians. 3.) That the terms Rosicrucian Order, *Ordre Rose-Croix*, Rosicrucian Fraternity and Brotherhood used by A.M.O.R.C. were the exclusive and honored property of the original and genuine Rosicrucian Order, of which the Rosicrucian Order, A.M.O.R.C., located at San Jose, California was to be the only recognized and authorized custodian. 4.) That Dr. Lewis and the Supreme Council of A.M.O.R.C. were the exclusive directors and controllers of the authority, rites, rituals and teachings of the mystical schools represented at the Congress. This included the Rose-Croix University of Belgium, The Rose-Croix Kabbalistique of France, The Martinist Order, The Brahmanist Order, The Egyptian Rites of Memphis, The *Ordre Pythagorien*, *Ordre Martinist et Synarchique*, Traditional *Ordre de la Rose-Croix Universells*, *Societe d'Etudes Martiniste*, Order of the Unknown Samaritan and the Order of the Militia *Crucifera Evangelica*. 5.) That the A.M.O.R.C. of North America, as part of the only genuine Rosicrucian Fraternity of the world, shall maintain and govern itself an independent jurisdiction under an autocratic law with the Emperor, Dr. Lewis, as Supreme Magus ad vitans.

In short, the different Rosicrucian groups in Europe, because of the expected war and political turmoil, surrendered all legal authority and power over their secret schools and entrusted them to the new Emperor of America, Dr. Lewis. Dr. Lewis was to become the most powerful leader and major authority on Rosicrucianism the modern world was to know.

Dr. Lewis died in 1939, leaving the autocratic rule of this worldwide brotherhood in the hands of his son, Ralph M. Lewis, who became the second Imperator of the Rosicrucian Order. The Order, under Ralph M. Lewis, began to expand rapidly, especially after World War II. He initiated a series of changes and relied heavily on the media to extend the Order into postwar Europe and South America. The result was stupendous. Rosicrucian lodges sprang up throughout Holland, England, Germany, Italy, Greece, France, Mexico, Brazil, Argentina, Venezuela, Cuba, etc.

While this expansion and growth of the membership was looked upon by the Supreme Council as an enormous success, many people who had been affiliated with the Order for many years saw it as commercialization of the teachings. They broke away from the Order because they were dissatisfied with the manner in which Ralph Lewis was running the organization.

More degrees were created within the study system. Where there were originally four Temple degrees, now there were twelve, extending the length of study from a few years to eighteen years. Mr. Lewis contended that these changes were necessary in a modern industrial society and that the teachings should reach a greater portion of the population. No one argued that point, it was the manner in which the expansion was taking place.

In the 1960's, dissension manifested in France between two groups. One being the International Martinist Order, originally under Dr. Gerard Encausse, better known under his pen name, Papus, and later headed by his son, Philippe Encausse, an eminent Parisian Psychiatrist. The other group or school was the Traditional Martinist Order with Mr. Lewis as its Supreme Grand Master. The traditional Martinist Order has branches in France and two temples in the United States. Problems arose because the original charter was held by Mr. Philippe Encausse, who received it from his father, Papus, making him the sole authority over the Martinist teachings in Europe and in the United States. Mr. Lewis began to make changes in the

original manuscript and teachings, creating a chasm between both groups.

In order for the reader to grasp the reason for this dissension, we must review the history and origins of Martinism. Louis Claude de Saint-Martin was born at Amboise in the Province of Touraine, France on January 18, 1743. He was the son of an old aristocratic family and, as was quite usual in those days, expected to study law. He was sent to the college of Pontlevoi and on to the school of Jurisprudence in Orleans. Upon the completion of his legal studies, he received his Bonnet as King's Advocate at the High Court of Tours. However, he was dissatisfied and decided to join the Army. In 1766, he received his commission as a lieutenant in the regiment of foix garrisoned at Bordeaux. He found the atmosphere ideal for his continued studies in philosophy and religion.

In 1767, he met Martinez Pasquales, an initiate and Master of Occult science. We know very little of Pasquales as he left almost nothing written about his early life and work. They developed an intense friendship almost immediately and in the year 1768, Saint-Martin was initiated into the Order of the Elect Cohen or Elect Priesthood.

The Order of the Elect Cohen was a school of magical practices wherein the operator, standing within a circle drawn in the middle of the Temple, invoked an Angelic Being to assist them in their work. This magical work consisted of elaborate rituals and incantations based upon an obscure manuscript called *On the Reintegration of Beings*, now lost. This manuscript is said to have been lost in a fire that took place where important documents were stored.

Suddenly in 1772, Martinez Pasquales was called to Haiti, never to return. The entire work of the master rested on the shoulders of his two principal disciples, Saint-Martin and Jean B. Willermoz.

From the start, there was an obvious difference between the two over the most appropriate method of disseminating the teachings. Willermoz and his friend Abbe Tournie proved themselves ardent theurgists and sought to perpetuate the

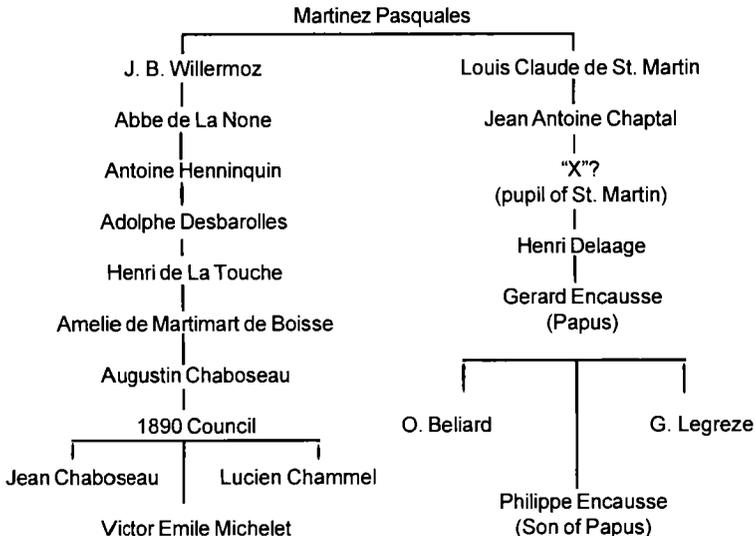
teachings as a rite or Degree of French Freemasonry. They named their branch the “Rite of Strict Observance.”

Saint-Martin disagreed totally with magical practice and sought to privately instruct those persons who desired a philosophic and meditative approach to life’s mysteries. He decided to dedicate himself to deep periods of meditation and to writing extensively. In 1774, he published his first and most important book, *Of Errors and Truth* and in 1778, he wrote and published his *Natural Table of the Correspondence Between God, Man and the Universe*, an extension of the first book.

Saint-Martin began to travel throughout the continent and England. We see that, with the departure of Pasquales, the organization split into two main divisions, the Theurgic School and the Mystic School.

Saint-Martin died on October 13, 1803 and his work came to an end. However, both Willermoz and Saint-Martin had initiated many into the mysteries of the occult. These initiates or disciples had the authority to continue the work of the Order. I give below, for the first time, the initiatic link from Pasquales to the present century.

Initiatic Table of Disciples:



In 1883, Dr. Papus received his initiation into Martinism at the hands of one Henri Delaage who was a pupil of the celebrated occultist and writer, Eliphas Levi. A new phase of initiatic activity began with Dr. Papus in 1890.

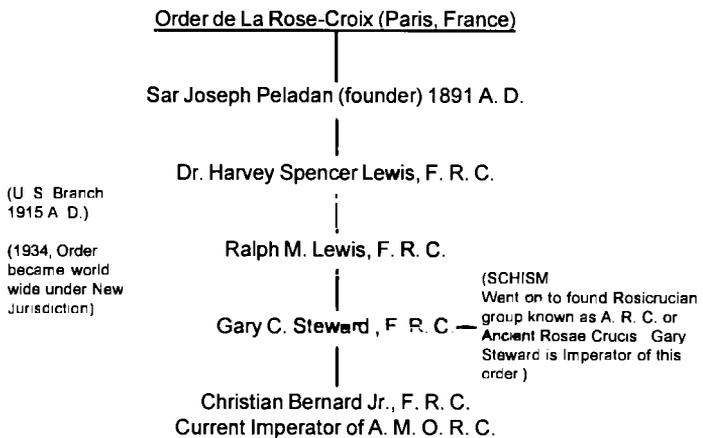
In that same year, Dr. Papus appointed a special Delegate by the name of Jolliot Castelot, a high officer of the Rose-Croix of France and a noted alchemist, to supervise the work of Martinism in Belgium, Holland, Norway and Sweden. The year 1890 was one of intense initiatic activity for Europe's leading occultist, for Dr. Papus also created the Supreme Council of the Martinist Order in France.

Dr. Papus was a prolific writer of the occult science and traveled extensively in Europe. He also made a mysterious trip to Russia of which not much is known except that shortly before the Russian Revolution, Martinism was very active in Moscow. Dr. Papus died in 1916, leaving his son, Dr. Philippe Encausse, as President of the Martinist Order.

Below is another diagram showing the initiatic chain of power and authority.

Present Council Diagram:

Progression of the Order from Europe to American



The Martinist Order in the United States has a Supreme Temple in San Jose, California and a regular Temple in the City of New York, of which I was a member and officer. A complete explanation of the rites, rituals and teachings of Martinism is given in Chapter VI of this book.

In the later half of the 1970's, the health of the Emperor began to fail and there ensued between a group of officers, the classic struggle for absolute power. This was reflected in a series of communiques between the Supreme Council of America and the Supreme legat of Europe and Grand Master of France, Mr. Raymond Bernard.

During the course of writing this book, there occurred two major events which have caused a schism among the Rosicrucians. First, Ralph M. Lewis, F. R. C., Emperor of the Order, died on February 12, 1987, leaving Gary L. Steward the legitimate successor of the A. M. O. R. C. as per Lewis's wishes.

The second event was the restructuring of the original Constitution of the Order by a significant number of the members of the Supreme Council. They had already hand chosen a new leader--Christian Bernard Jr., son of the Supreme Legate of Europe and Grand Master of France, Mr. Raymond Bernard, F. R. C.

This internal change brought about the schism of April 13, 1990 which, subsequently, split the Rosicrucian body into two major schools of thought. The restructuring, both constitutional and organizational, of the A. M. O. R. C. bar made this group of Rosicrucians into a non-fraternal public benefit society under California law.

The ancient traditions, as brought by Dr. Harvey Spencer Lewis, F. R. C. from Europe, have continued under Gary L. Steward, Imperator of the Ancient Rosae Crucis headquartered in Dallas, Texas. Mr. Steward is also the Knight Commander of the Order Militia Crucifera Evangelica (O.M.C.E.). He reactivated it in 1990 to embrace a larger group of men and women who desired to render greater service to the principles of Universal Brotherhood. Mr. Steward brought this ancient order into great activity under the explicit order of Ralph M.

Lewis sometime before his death.

The Rosicrucian Order, A. M. O. R. C. as we know it will not exist by the beginning of the next century.

Chapter 1

The Outer Portal of the Temple

The Rosicrucian Order has developed a unique system of study for its members. It consists of weekly lessons termed monographs. The number of these monographs varies with the particular degree one is studying.

The Rosicrucian studies are divided into three major sections. The first one is called the Neophyte Degree and it consists of three preliminary degrees which constitute the outer portal of the Brotherhood. The second section is termed Temple Degree and consists of nine degrees which prepare the student for the inner circle called the Illumination Section which, in turn, is composed of the Tenth, Eleventh and Twelfth Degrees of the Order. Each degree has a title and password that is particular to that section of the Order's teaching.

We will begin our journey through the Brotherhood with the first Neophyte Degree. In this degree, we begin the study of man, his constitution, his environment and his relationship with the universal forces around him and in himself. It is the study of the Self.

We will begin by stating that when man enters the physical world at birth, he begins his life as a dual being with dual consciousness. He is a physical being united with a soul. He has, in fact, two bodies, the material body and, within it, the psychic body. What is most interesting is that each of these bodies has a mind of its own and, for this reason, man comes into the world with a dual consciousness. This fact has been recognized by the modern science of psychology. In fact, the science of psychoanalysis is based on the discovery by Dr. Freud of the duality of consciousness in man. Many schools of phi-

losophy have given various names to these two aspects of consciousness. What are these forms of consciousness? One is the psychic or unconscious mind, which is an integral part of the Cosmic Mind. The other is the objective, mundane or conscious aspect of mind. It is the level associated with the cerebral activities of the brain.

The psychic consciousness of man enters the body at birth and is impregnated with the Divine Essence of God. Therefore, this unconscious aspect of the mind is wise in Divine Wisdom; this knowledge pertains to all fundamental laws of the Universe which reside in God's consciousness.

This inner consciousness is also perfect in its wisdom regarding the proper operation of all parts of the body to maintain life and to guide and direct us in many of our emotions, such as love and affection. The conscious or objective aspect of mind is primarily concerned with such mundane activities as reading, writing, art, music and the activities of daily life. The brain is strictly limited in what it can see and learn. Through our objective faculties, such as our eyes, we can see only a short distance, even with the best of telescopes. With our ears, we hear only a short distance. Therefore, we are easily deceived by our limited objective faculties. However, our inner consciousness cannot be deceived. At times, we may learn to interpret our outer impressions correctly, but the inner mind itself is never deceived. This fact dawns upon us later in our life and leaves us astonished. We come to realize that for the best and most productive years of our lives, we have been shutting out a larger world of impressions, a more dependable world in which we could see at limitless distances and smell, taste and hear without limit as to space and time. Some of us will begin to study those laws and principles designed to reawaken this inner consciousness or Self. It is the most marvelous work that a person can do for his or her own restoration of our Divine Heritage.

The Language of Symbols

It is necessary for the beginning student of metaphysics to realize fully that the use of symbols, formulae and illustrations in this field, especially in the Rosicrucian teachings, is not an arbitrary matter designed to make our studies mysterious or to perplex the beginner. All symbols which the Rosicrucians use today are used in all their lodges and temples throughout the world. They have a definite meaning and, in some cases, they apply to the mechanism of things in a way which no other symbols, lines or diagrams possibly could. Throughout the teachings, we use the original symbols, and you will find renewed interest in them. They will become a language to you, one rich in meaning and full of secret laws and principles.

Let us take the circle. Whenever it is referred to in association with a lesson in alchemy, ontology, biology, etc., it means a completed thing. It means the beginning which has no end, unity, the Cosmic, etc.

When we wish to explore the idea that a thing is a perfect manifestation we express it with a triangle of three equal sides. Thus, we come to the sacred triangle. It has been used by mystics throughout the ages to depict the perfect manifestation of any given thing or condition on the earth plane. This symbol is introduced to the Rosicrucian student early in his studies. He learns that the equilateral triangle, with its three points, symbolizes a creation. It is demonstrated to him that this symbol represents a fundamental law of nature. Because the law of the triangle is of such fundamental importance, it is discussed in the first lecture the student receives upon becoming a member. It is for this reason that we shall examine the law of the triangle in order for the reader to grasp the importance of this great law of nature.

Let us briefly analyze some of the fundamental laws of the Universe. The sun, the visible manifestation of an invisible center, is the source of all energy in our respective system. From the sun, there radiates into surrounding space primary

energy of nature, nous. This energy is of dual polarity, positive and negative. This energy has the nature of a wave and it produces a vibratory condition wherever it strikes. For our purpose, let us define energy as the following: "Energy is any positive or active cause which has the ability to produce a manifestation."

Some people are confused by the meaning of the word manifestation. By manifestation, we mean any event which is able to make itself known to us. Thus, by manifestation, we mean by perceptible effect. Such effects may be perceptible on the material plane through our objective faculties or may be perceptible on the immaterial plane through our psychic faculties. The perception of events upon the immaterial plane differs from the process of perception of material events. Now, let us return to a consideration of the law of the triangle in greater detail.

Two Aspects of the Law of the Triangle

The symbol of the triangle, as stated earlier, is the objective representation of the perfect creation. It is used either with its apex upward to represent a material creation, or with its base upward to represent an immaterial manifestation. The symbol of the triangle, as represented in the Rosicrucian teachings, is used in two distinctively different forms. We shall call these two aspects the operational form and the hierarchal form. Both applications of the symbol of the triangle apply equally well to a material manifestation and an immaterial manifestation. It should also be known, subsequently, that the two forms of the law are related and spring from the same source.

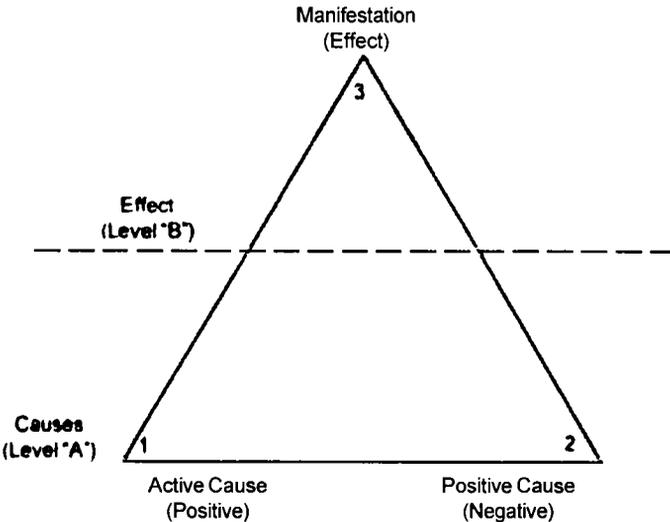
The second manner in which the law of the triangle is used is as a representation of levels of development. It postulates that all levels of development are in stages of three. It shows that there are three distinct points or elements necessary in a perfect or complete manifestation. This we shall call the hierarchal form of the law of the triangle. Thus, there are

two forms, the operational form, the law of cause and effect; and the hierarchal form, the law of degrees of development. We shall examine each aspect in detail.

It was stated previously that the word energy denoted any agent or active, positive cause which has the ability to produce a manifestation. The active or positive cause must always act upon a suitable recipient which we may call a passive or negative cause. In the Rosicrucian teachings, positive cause is symbolized by the number one, negative cause is symbolized by the number two, and the manifestation is symbolized by the number three. Hence, the law of energy is $1 + 2 = 3$, which is the law is illustrated below in Diagram #1.

Diagram # 1

Operational Form of the Law of the Triangle



This diagram represents the operational form of the triangle. It demonstrates how forces in nature must operate in order to produce a manifestation. We note that all causes in nature are dual, positive and negative. Every cause, in order to produce a manifestation, must commence with two elements.

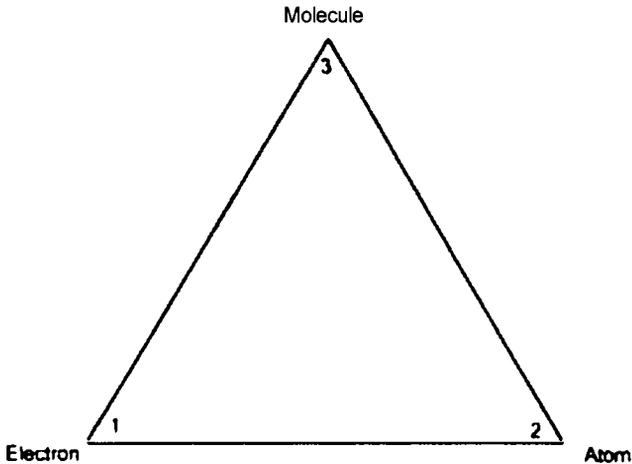
These two elements must be of different polarity. One must be active, the other passive. One must be strong and forward; the other must be a recipient. However, the two causes must be related to one another. The recipient must bear a definite affinity or attunement to the cause. For example, an electric force will give rise to a manifestation only when it is permitted to act upon an electrified body. It will have no effect on a magnetic object or on a nonelectric object. Also, a chemical force will produce an effect only if it is permitted to act on a chemical substance. A psychic force will produce a manifestation only if it is permitted to act on a recipient who is in a state of psychic attunement.

It is the violation of this principle of attunement between active and passive causes which gives rise to the failure of many experiments. If a manifestation is desired, it is imperative to ascertain whether or not the two cause one another. Another important fact that the Law of the Triangle illustrates is the fact that all manifestations occur on a level different from that of the causes, though not necessarily a higher level. Causes operating in a state of rest will produce a manifestation on a higher level, a state of motion. Causes acting in the immaterial plane will produce a manifestation upon the material plane. This is indicated in Level "A" and Level "B." We, therefore, see that the operational law of the triangle is the law of cause and effect.

The second form of the law is based upon the fact that all perfect manifestations in the Universe manifest in three levels of development. For any perfect condition to exist, there must exist three elements. From the Rosicrucian scientific level, we derive the fact that there exist three fundamental units within matter: electrons, atoms and molecules. Electrons of dual polarity combine to form atoms. Atoms of dual polarity combine to form molecules. Thus electrons, atoms, and molecules form three levels of development or evolution. The lowest is the electron; the highest is the molecule. These three elements form a hierarchal progression, a complete manifestation symbolized by the triangle in diagram #2.

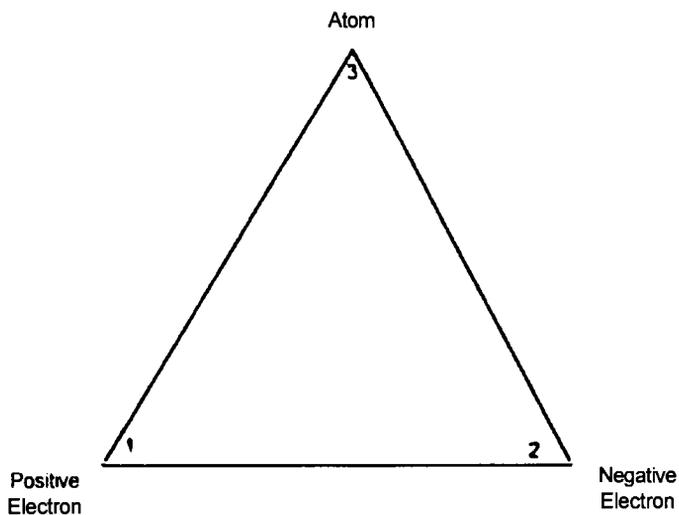
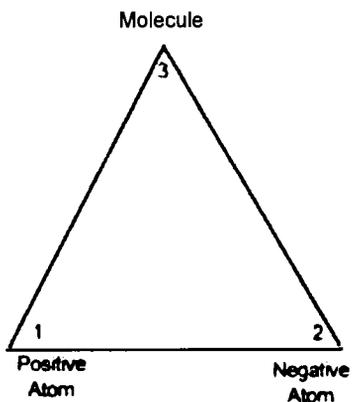
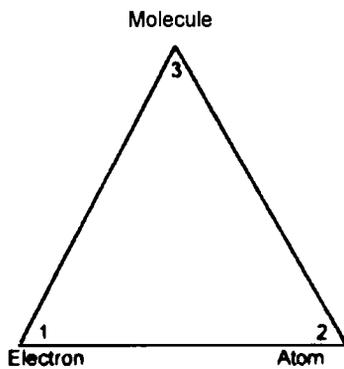
Diagram # 2

Hierarchal Form of the Law of the Triangle



When the triangle is used in this hierarchal form, it is used with emphasis slightly different from that of its use in the operational form. The use of the triangle in representing three levels of development, whose unity comprise a perfect manifestation, is quite frequent. Let us cite one from the many illustrations of the trinity of elements: Man, the Universe and God.

It has been inferred that there exists a definite relationship between the operational and hierarchal forms. It is easily seen that the operational form is implicitly contained within the hierarchal form. Using the previous illustrations of electrons, atoms and molecules, we note that electrons of opposite polarity combine to form atoms. This is illustrated in Diagram #3. Furthermore, positive and negative atoms combine to form molecules as demonstrated with Diagram #4.

Diagram # 3*Diagram # 4**Diagram # 5*

These two triangles are the operational forms. When their result is combined we obtain the hierarchal form as in Diagram #5. These two forms of manifestation constantly surround us. There are the material manifestations, which many of us see and feel exclusively, and there are the immaterial manifestations, which abound on all sides. Many have but fleeting experiences with the immaterial. These immaterial manifestations are spoken of as psychic or cosmic. Therefore, it is necessary to be able to utilize the laws which the triangle represents.

Universal Energy

Foremost, we declare that there is a great force pervading all space which seems to vitalize all animate things and exist in all inanimate things. To help you to understand this force, we will examine the Cohesion-Adhesion-Attraction-Repulsion-Magnetism phenomena.

What is the difference between adhesion and cohesion? Science is trying to explain the difference between the two methods under which one force operates at different times. The mere fact that there is some force in matter which, at times, attracts matter to other parts of a matter and, at other times, repulses it, does not mean or indicate that these are two distinct forces at work. A common example of cohesion is the merging of drops of rain in a puddle. The particles of water merge and are bound together by a common property. Adhesion is the sticking together of two substances by a medium, such as glue, which is not a part of the nature of either substance.

One of the great fundamental laws of the Rosicrucian teachings is that the energy found in all matter, which makes matter active or gives it existence, is a force the Rosicrucians call spirit. When we say spirit, we do not mean anything of a sacredly Divine nature, except that all energy has its source in the laws of God and is fundamentally Divine. By spirit, we

mean that force which gives expression to matter. It gives substance to the human body, for example, so that the body may be animated and become the vehicle of the soul.

Let us in bear in mind that the Rosicrucians make a definite distinction between soul and spirit. This distinction is quite different from the ordinarily accepted meaning of the term. According to Rosicrucian beliefs, man and animals have soul. (The study of a man's soul will be covered in greater detail in another chapter.) It is the Rosicrucian's contention that while rocks, metals, elements and other material things do not have a soul; they are, however, filled with spirit energy. Spirit energy is the negative polarity of the cosmic forces which manifests as the body and provides the vehicle wherein the positive polarity or soul can express itself. Though distinct in character, one manifests in the other. It was this spirit energy throughout matter that the ancient alchemists and mystics used to produce seemingly strange conditions which modern science is seeking to explain.

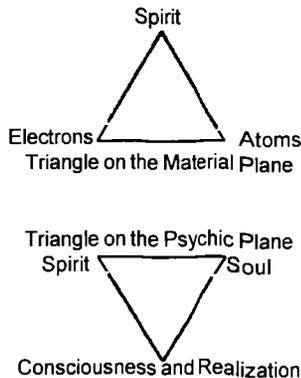
The important fact is that the Rosicrucians know the source of this force called spirit, where it comes from and what it is. This will be discussed in a later chapter. What I wish for you to remember is that there is an unalterable law of nature decreed by the Infinite Mind itself, and that is this: Matter is never destroyed, spirit energy is never lost or used up and no manifestation of energy is ever completely exhausted. If all of the gross matter on earth today was weighed in some manner and weighed again in one million years, we would still find it to weigh the same. Spirit energy is always present in some form and in some degree of activity or manifestation. It is this activity of spirit energy in the form of adhesion and cohesion or attraction and repulsion that causes matter to be formed or small particles of matter to be held together and made pliable, so that they can be formed into things by man. I have told you that the force which manifests itself in all matter in such a way that orthodox science calls it adhesion at times and cohesion at other times, and attraction or repulsion at other times, is spirit.

Now, I want to dwell upon another subject intimately

related to all of this, vibrations. We say that spirit, as a great force pervading all space, is a vibratory force, an energy which travels through space and away from its source in the form of vibrations. This vibratory energy goes through space much like waves traveling on the surface of a smooth lake. Let us consider the vibrations of spirit as waves floating through the air or the ether, as it was called in classical physics. The vibrations of the spirit are like the waves on the surface of water, traveling in all directions and at different rates. We count these spirit vibrations by the number of impulses per second. We know that some vibrations travel at the rate of five hundred impulses per second and some at the rate of many thousands of impulses per second. This is where the science of numbers comes into play, for the existence of all matter and its expression depends on the number of vibrations per second that go into and out of the matter. The number of vibrations, then, is what makes matter manifest in its form. This means that the difference between one type of matter and another is the difference in the number of vibrations per second.

It is spirit energy and its vibrations in matter which cause matter to have different manifestations or forms. The spirit vibrations in all matter cause matter to exist. If it were not for the vibrations in matter, we could not distinguish between one form of matter and another. Matter exists only because of spirit. There is no matter without spirit. Let us revert momentarily to analyze Diagram #6 very carefully.

Diagram # 6



You will see that, in regard to things that manifest to us physically while we are living on this earth plane, we have a wonderful symbol that guides us in our understanding. The triangle with the point upwards makes us realize that from the one central source of energy and spirit, vibrations descend toward the earth bringing about the manifestation of electrons and atoms, from the vibration of which is formed all matter. This spirit energy, coming from one point, descends in a dual form, negative and positive electrons and negative and positive atoms. Therefore, all matter is formed by the duality of the essence of spirit.

The triangle with the point downward represents the plane of the spiritual world where spirit and soul descend to a pivotal point and unite to produce the manifestation in us which we know as consciousness and realization.

These symbols will help you understand many problems throughout your life and, by having them drawn where you can easily turn to them, will help you understand new principles and laws from time to time. It is logical to say that if a thing exists only because something else exists, then that thing owes its existence to the other thing. If matter could not exist except for vibrations, then all matter owes its existence to vibrations. Therefore, the study of vibrations is very important and involves the fundamental laws of the Universe and man's existence.

Music and Its Affects

Think of music! Is there anything which has greater influence on the physical nervous system, giving peace and contentment or raising us to action with renewed energy? Music is nothing more than vibrations. Musical vibrations do not appear to be material in nature. You do not see them as being a form of matter; yet, they are made of the same energy as the vibrations which are in all matter.

Now, let us see what happens when music stirs the soul

or body. First, the mind is aroused into a realization, an awareness of music. If the music is martial, quick, active, strong and intended to arouse us to action, such as the music played for soldiers, then the nerves of the body feel the vibrations of the music and each nerve center in the body begins to vibrate faster and faster until the whole system is aroused. As the music increases and our nervous system becomes attuned to it, we find that the vibrations of the music, especially of some notes, affect us so strongly that we actually and physically feel the effects of the music.

How is this possible? Have you ever thought of that? What is it that passes through the air, strikes our very hearts and makes our blood and nerves tingle with response? We cannot see anything coming from the musical instruments and passing through the air to us. Yet, even with our eyes closed, we can hear and feel the instruments giving forth sounds which affect us. A great law must be involved. The law of vibrations is the only law which explains how all of this is possible. The vibrations of music travel through the air and come to us, making impressions upon our nervous system and causing similar vibrations to travel through it.

The Art of Concentration

The art of concentration is not easy or simple. Businessmen and teachers have found that only one person in every ten has the ability to concentrate. Of those who have the ability to concentrate physically and mentally, only a few can develop the art of concentration so that it becomes a worthwhile act.

Concentration is the art of the mystic. Through it, he performs nearly all of his seeming miracles and through the world's greatest power, becomes your co-worker. That is the reason thousands of books and pamphlets have been written on the subject of concentration and why so many teachers have lectured on it. It is a great help in all affairs of life, including

maintaining one's health, attaining success and creating happiness. Therefore, let me lay down those rules which should be followed every time you find the need to concentrate, no matter for what reason.

1. Purpose: Ask yourself why you wish to concentrate. You must have a definite purpose and goal in mind. It must be a single purpose, one reason for concentrating. You must focus your mental powers as the light coming through a magnifying glass is focused into one point on a single object. Attempting to combine several desires or purposes in one act of concentration is one most serious mistakes that people make. They believe that as long as they are about to devote a half-hour to silent meditation, it is feasible to combine several purposes and same time. This very combination of thought prevents concentration, for there must be only one thought in the mind during concentration.

2. Motive: Consider your motive in concentrating. Are you seeking something for self alone? If so, you will fail. The great Cosmic has no powers or fortunes for those who seek in selfish spirit. Therefore, your motive must include some benefit for others as well as for yourself. If your desire is entirely selfish, do not attempt concentration. It is probably well to define selfish desire. The desire to create a thing or condition which will be of benefit to you alone, which no one else may have the use of, is a purely selfish desire.

It is not wrong or improper to desire something for personal gain as long as you intend to use that gift for the benefit of someone else. For example, to desire a new home, an automobile or some other material asset is not improper if you allow others to share its pleasures with you. To desire that which not only brings success to you, but will bring success to members of your family, comfort your friends or benefit someone other than yourself, even if it is indirectly, is a desire that is not purely selfish.

3. Deservedness: After considering the above points consider whether the things wish to gain through concentration are deserved. Remember that "man proposes and God

disposes.” Do not try to change God’s infinite laws or put your reasoning and plans before those of God. By plans of God, we mean the laws and order of that system which is the Cosmic. We may not know why God withholds some of His bounties. Very often, we find later in life that the things we once thought we must have in order to be happy are not seriously missed at all. Every child believes that he really needs those things which his parents deny him. He cannot understand the parent’s purpose in withholding them. This is also true in our adult lives. We often long for those things which do not belong to us in God’s greater plan.

4. Attunement: When you begin concentrating and, after considering the above three points, you believe you are right in concentrating on what you wish, then method is to be considered. If you were to follow the formula in some books on concentration, you would be so busy concentrating on the rules of the formula that there would be no concentration on anything else. I would tell the beginner that the best method is the least method. There is a law of the subconscious mind which says that the more we think of what we are trying to do in the Cosmic world, the more we interfere with the laws that make the results possible. If, in our objective, the thinking mind is busy with the details of concentrating, then the thinking mind has a lesser chance of getting in touch with the Cosmic Mind. This touch with the Cosmic Mind is called attunement.

Nerves Classified

Nerves are long cords of tissue distributed throughout the physical body in a manner similar to the circulatory system. By means of these nerves, the remotest parts of the body are supplied with a special form of energy. It is not necessary for us to burden ourselves with the medical terms for various nerves. That information does not help us in relieving distress. We are interested in the location of the nerves and terminals known as

plexuses. For the benefit of simplicity, we will divide the nerves into four easily remembered classifications.

1. The nerves of motion.
2. The nerves of sensation.
3. The nerves of special senses.
4. The nerves of sympathy.

The nerves of motion convey energy on command to any desired plexus which will stimulate the muscle to act in a particular manner. Through these nerves are sent such messages as raising one's foot from the ground. This class of nerves operates the muscles of the body that we can control, the voluntary muscles.

The nerves of sensation convey to the mind to what degree the desired command to the nerve of motion has been obeyed. For example, nerves of motion send a message to the arm to raise a cup of milk to the mouth and messages to the mouth and throat that this milk is to be swallowed. The mind will not be conscious that the act has been performed until the senses of touch, sight and taste report their individual perceptions to the mind. In other words, the impressions which were told the brain that the act had been performed also traveled over the same set of nerves of motion. Therefore, that physical cord serves a dual purpose. It carries motion energy from the brain to the organ and carries sensation energy from the organ to the brain. The sense of touch certifies the fact that the command has been obeyed.

The physical senses operate over a special set of nerves. They record impressions made upon them by acts performed. For example, with the cup of milk, the physical senses tell us the shape of the cup, the material of the cup, how close to cup is to us, the temperature of the cup's contents, the taste of the contents and so forth. The mind records every detail of what takes place with the cup. The body is given these objective faculties for protection from outside and inside. They are our guides in the material world. Without the senses, the physical body would be open to all sorts of danger.

The sympathetic nerves radiate to all organs of the body

under the control of a special feature known as involuntary action. They regulate the heart, lungs, stomach, intestines, liver and all other organs that work independently of our volition. All of these organs are dependent upon one another. It is necessary that they work in perfect harmony with one another. In other words, they must have a consciousness which is interwoven. Otherwise, we would find that when the stomach is attempting to perform its duty, the heart could prevent proper functioning.

Illness often results when the organs controlled by the sympathetic nerves are unable to function properly. Cause for many ailments can be found in the nervous system. Therefore, if we desire permanent relief, we must remove the cause as soon as possible. The effects of the cause will gradually disappear as the body resumes normal functioning.

The sympathetic system originates in ganglia located about one inch from the vertebrae of the spine on the right and left sides. These ganglia extend the entire length of the spine and, from them, proceed nerve cords which have terminals or plexuses at the various organs. We find one of the plexuses located on the aortic artery, the tube directly connected with the heart and through which all blood passes on its journey to various parts of the body.

Direction of Forces

Now, I want to speak to you about the force scientists refer to as “electrical nervous energy” and the phase of its expression known as Mental Suggestion. Mental Suggestion means that, through the power of will, a certain desire is directed upon a given point. In other words, we take advantage of the fact that when the objective consciousness or the critical part of the mind is at rest or distracted, the subconscious or deep parts of the mind are very susceptible to suggestion. If suggestions to improve the health of the patient are deeply impressed on the subconscious mind, the subconscious will

readily accept the suggestions and bring to bear its enormous influence over all functions and sensations of the body.

All of you must be familiar with the influence exerted by the mind on disease. This influence lies solely in the direction of energy, just as a piece of glass will concentrate on the sun's rays and transfer them to a given point at will. This direction may be conscious or unconscious and caused by different sensations. The unconscious direction given by the mind is, in the majority of cases, caused by fear and leads to many serious complaints. It is quite common for those who read cleverly written advertisements to convince themselves that they are suffering from the symptoms described. The deception may be so thorough that the unfortunate victim is actually afflicted by a malady which, otherwise, would probably never have touched him or her.

In light of this, I want you to understand that the same force which produces disease can produce healing by simply changing direction. Now that the real agency is understood, direction by suggestion, it is not necessary to call it forth through the medium of material things which are in no way essential. Changes brought on through means of suggestion often equal those brought on by medical treatment. In some cases, the changes brought on by suggestion are superior to those brought on by medication.

When a person has a cold, he or she is put to bed and perspiration is induced through medication. This perspiration can also be induced through mental suggestion. When one is constipated, the bowels can be made to act through laxatives. Mental suggestion can relieve constipation naturally by reestablishing normal functional activity in the glands which secrete intestinal juices. In cases of insomnia, sleep can be induced with narcotics. A headache usually follows, but with mental suggestion, natural sleep is assured. Mental suggestion can be used to heal and remove the causes of insomnia, constipation, obesity, dipsomania, neurasthenic obsessions, early melancholia, certain forms of asthma, bad habits, St. Vitus's dance, anemia, paralysis, rheumatic and goiter pains, seasick-

ness, stammering, over work of the brain, stage fright and so forth.

Suggestion can steady a palpitating heart equally as well as belladonna or it can take the place of digitalis in heart disease. Suggestion can diminish the number of beats and relax the heart muscles or it can stimulate the heart and increase the number of beats. The same energy can be used for lowering the temperature of the body or for regulating the blood supply to any part.

There is not one remedy for fear and worry in the pharmacopoeia, but mental suggestion provides us with the power to eliminate it. Through mental suggestion, the subject is better able to control his organism in his own interest. The force exerted comes not so much from the operator as from the subject. It is through the subject's inner self that change arises. The operator simply remains dormant.

I have previously touched upon the great force which, although emanating from the same source, is distinctly separate from the force you have studied -- spirit energy. It animates all organisms into so called individual entities and builds up the personality and mind of the human being. This force, which is diffused throughout the body, can be directed by the mind to any place within the body or without, through the medium of the sympathetic nervous system. It is this knowledge that the ancient Egyptians had when they healed by making passes and through the laying on of hands in the Temple of Isis, Osiris and Serapis. It is this knowledge, possessed by Christ and the early Christians, that the church lost when it fell into corruption.

Mental suggestion, suggestive therapeutics, has also been referred to as hypnotism, a subject considered taboo to the average individual. It is associated with the grotesque stage character Svengali or any person with unnatural ability. As a matter of fact, hypnotism is nothing other than a phase of mental suggestion without permitting the same either through fear or emotions.

The subconscious mind is alert from the moment of

birth to the moment of so-called death. It is the subconscious which often awakens a person when there is a burglar in the house or when the house is on fire. It is the same medium which gives some people the ability to awaken at a desired hour.

Civilized conditions have a tendency to reduce the protective force in the individual because artificial conditions dull or do not actively call into place the subconscious protective faculties. The subconscious is ever on the alert to safeguard the individual and there is an immediate rejection of any suggestion that is contrary to the person's well being. Although the objective mind has a controlling influence over the subconscious, direct suggestion and suggestive thoughts and reasoning cannot be accepted by the subconscious if they are contrary to its recognized principle. The conscious thought that one has swallowed something harmful may, through its effect on the subconscious, produce nausea or vomiting.

To remove fear, to instill hope, to secure the beneficial effects produced in the body by unexpected happiness and to calm the turmoil of an overwrought mind, are the highest and noblest aims of the Rosicrucians. If, by his personality and through mental suggestion, a Rosicrucian can achieve such results, criticism will leave him calm and confident.

Creative Visualization

Aside from all of the specific and philosophical phases of mentally creating, there is a practical side which will interest all thinking men and women. There are numerous schools of thought which promulgate the theory of demonstrating the things you need in life by mere visualization or, as you have often heard or read, "by holding the thought." Such an unqualified statement is meaningless and leads to disappointment. To materialize what you need requires considerably more than a mere mental picture of it.

Suppose that you desire a business of your own, per-

haps one in which you have no prior experience or knowledge. The following is what is necessary psychologically and according to the Rosicrucian principle of mental creating to attain that end:

1. Think of the business desired. Think about the essentials of the business.
2. Do not think of it in terms of income, profit and power, but in terms of the departments and methods that go into composing it. Try to visualize the distinctive classifications that go into making it a complete enterprise.
3. Next, determine what, in your opinion, is the first and foremost requirement of the business. How will it function? Why is it necessary? Dwell thoroughly on these points.
4. By this time, because you are concentrating on this phase of the mental picture, you will be unconsciously attracted to all things in your daily life which are similar to the first step in your contemplated business. You will see means of taking that first step which you could never have come to know by merely holding the thought of the business as a completed thing in your mind.
5. Once you have established the first step, repeat the process with the next requirement of the business. In this way, you materialize your mental picture element by element. You draw yourself the very thing you need to attain success. This is not done by some magical process, but by using your creative powers. You proceed as you would to move a heavy object. You move mentally from point to point until you have brought about the condition you desire. All things are composed of many elements, even a business venture; therefore, materialize it element by element. Do not expect a sudden mysterious materialization of the entire mental picture.

Chapter 2

In Pronai of the Temple of Wisdom

This is a study of the First Temple Degree. With this chapter, we begin an in-depth analysis of the secret Rosicrucian teachings as outlined in the Temple Degree monographs received by the member on a weekly basis.

First, it must be remembered that the recordings of impressions received by man were first expressed in simple symbols. Because the laws and principles of the manifestation of the Universe are always the same, these particular symbols hold true for all time. Knowing that symbols embody a plan, law or principle of nature, the student of the occult would do well to study those symbols brought to his attention.

Symbols are made of straight lines, angles and curves. These four simple symbols, when enlarged into countless combinations, take us into the complex realm of geometry.

First, we have, as the fundamental symbol, the triangle on two planes. The two triangles, one with its point upward and the other with its point downward, were explained in the previous chapter.

Secondly, we have the square and the circle. The square is an essentially esoteric symbol. It represents the number four, which is harmony and proportion. Just as the triangle symbolizes perfection, the square symbolizes stability.

The cubic stone is the square elevated into three dimensions. In the science of symbology, it symbolizes basic stability and equality.

The circle is represented by the number nine. It is the symbol of the Universe representative of the continuity of life.

Nature of Matter

The nature of matter has been studied since the Greek philosophers and it continues to exercise the minds of modern thinkers. The Rosicrucian teachings have shed some light on this profound topic.

Matter is not limited to the organic. It also manifests itself in the inorganic. What differentiates the inorganic matter from the organic matter and how does this matter manifest? Without a great deal of research, we can plainly see that the inorganic matter is lifeless. Organic matter grows, assimilates and reproduces itself, inorganic matter cannot.

Matter cannot make matter and life cannot make life, for matter exists and life exists. Life uses matter to create the proper vehicle for itself, but it never uses crystals in body building if it can be avoided.

Organic matter, which is constructed and used by the life force, follows a definite law based on the point and curve that constitute the center and circumference of a circle. Thus, matter manifests according to the law of the circle.

Orthodox science explains inorganic matter quite clearly, but much about organic matter is inexplicable. The Rosicrucian teachings cover those laws and principles which bring order to what has been a confused and unknown subject.

Now, we might do well to briefly define Microcosm and Macrocosm. The two words come from the Greek words Mikros, meaning small and Makros, meaning large. Kosmos refers to the world or universe. Thus, we have Microcosm, meaning little world or universe and Macrocosm, meaning large world or universe. The vital movements of the Microcosm correspond exactly to those of the Macrocosm forming the Hermetic axiom. A full realization of the relationship between the Microcosm and the Macrocosm will come as we move through the Rosicrucian teachings.

At this time, we will begin with an elementary study of the Rosicrucian Ontology. The dictionary explains ontology as the science of true being. The greatest minds of today agree

that a new ontology is needed. This ontology should make the science of life thoroughly understandable, so that every man and woman can work out life's problems alone.

It has been said that law is the basis of all manifestations and that this great law works through harmony and numbers represented by certain symbols.

The Rosicrucian Ontology begins with the study of man, the Microcosm. Man is the highest manifestation of God. The culmination of all the laws of God and nature is found in man.

There are two important axioms of the Rosicrucian Ontology. Consciousness is associated with the ability to control and direct energy. Consciousness, life force and the mind are related. They enter and leave the body together.

The Rosicrucian Ontology is partly based on the beginning chapters of the book of *Genesis*. *Genesis* states, "And God breathed into the nostrils of man the breath of life and man became a living soul." In this phrase of the Law, we find the key to the Rosicrucian Ontology -- Man became a living soul.

Examining this law as the principle of existence and the manifestation of man, we find that man is dual in composition. He is matter and the "breath of life." The ontology takes the phrase "breath of life" as literal, for it states most positively that life enters the body by means of the breath. In a general sense, this is in perfect agreement with most schools of science; however, the Rosicrucian school disagrees as to the why and how of this matter.

We are now confronted with a serious problem which can be explained by the Rosicrucian Ontology. One might ask any physician and scientist if it is true that life comes and goes with the coming and going of the breath. Most will answer yes, but with certain qualifications. The qualifications are necessary because the questions and answers alone do not consider other problems connected with the explanation. For instance, according to the Rosicrucian teachings, there is no death. Matter never ceases to be, to exert or to manifest; therefore, if

life ceases when the last breath is taken by the lungs, then matter must die and discontinue living. The whole question becomes, "What is meant by life?"

The ontology is easily applied to all manifestations of existence because it tells us the nature of life, the nature of the life force, its source and its operation. By life, we mean the vitalizing force that operates the functions and organs and causes the assimilation, growth and reproduction of the material body of man or the lower animals. The Rosicrucian Ontology distinctly says that the soul of man came with the entrance of the breath of life into his body when he became a living being.

We find two forces of energy in man. One takes matter and holds it together, giving it material expression. The other enters the human body at birth, animating it with a new energy, a new and different power, making it operate. It leaves the body at so-called death. After death, after the greater life has left the body, the force called cohesion remains to maintain material of man's body.

Spirit and Soul

One hears of spirit, soul and mind quite frequently in reference to religious matters. Even in scientific articles, one finds references to spirit and soul, usually alluding to the same thing. In many dictionaries, the two words are given as synonymous. This is not so according the Rosicrucian philosophy. This brings us to the fundamental laws and principles of the composition of matter.

Earlier, you were given two aspects of the triangle, one on the finite plane and one on the infinite plane. It was said that the triangle represents "perfect manifestation" and that, unless there are three conditions represented on the Law of the Triangle, the idea one is trying to crystallize on the objective plane will remain unmanifested. In fact, Dr. John Dalton, a chemist, worked out the law of atoms and their definite proportions according to the Law of the Triangle.

For many years, scientists believed that the smallest particle of matter was the atom. Then, as time progressed and new and countless experiments were completed, they found that there must be a smaller particle of which atoms are composed.

This led to the discovery of the electron which, in the past, has meant little to the scientist in comparison to what it means to the Rosicrucian. Science has explained that electrons are the elements which compose the atom or that atoms are composed of electrons. Yet, the electrons are not matter. Recently, scientists have devoted much of their time to researching the constitution of the electron. The Rosicrucian teachings state that the smallest particle entering into the composition of matter is the electron. This does not mean that the electron is matter in any sense. It is only part of the chemistry of matter.

In the composition of matter, we find that there are three elements or factors necessary. Below is a graphic representation of the Law of the Triangle applied to the concept of the atom.

The most natural question at this point would be: What are electrons? If they are not matter, if they are really nothing in a material sense, what are they and how can they form matter?

The Rosicrucian teachings state that electrons are particles of spirit. They are charged with an energy that keeps them rotating just as the earth turns on its axis. Because of the speed at which they rotate and the energy within them, these electrons do two things. First, they vibrate or tremble with currents of energy. These vibrations are carried through space with tremendous speed in a curved line or arc. Thus, in the dark, we can see the strange movements of these particles and observe matter in its formation. Matter formed in this way by electrons is so small that we could never see the enlarged unit of electrons, even with the largest and strongest of microscopes.

Now this force, which is centered in every electron and keeps it vibrating and moving, is spirit. This brings us to the

Rosicrucian axiom, spirit.

Spirit is the vibrating energy which underlies the manifestation of all matter. Very few of the millions of electrons in a small space are composed of exactly the same amount or quantity of spirit, although they all have the same quality. The difference in spirit causes each electron to vibrate at a different speed. There are electrons that vibrate an even number of times per second and those that vibrate an uneven number of times per second.

Some electrons attract and others repel. Those vibrating at an even rate are attracted by those vibrating at an uneven rate. Those vibrating at an uneven rate are repelled by others vibrating at an uneven rate.

Now, we begin to understand that motion, the force that produces and is the very essence of matter itself, is the energy of vibration of spirit. Because motion necessitates change, matter is constantly changing or in the process of becoming something else. Elementary substances and compounds are forever disassembling and assembling into new forms of manifestations. This is like an endless dance, weaving new forms in the dizzy whirl of life and death, construction and reconstruction. The more definite the form, the greater its stability. The more stable the manifestation, the more perfect the definition.

All manifestations must be according to some fundamental scheme, plane or definite arrangement according to law. Vibrations necessitate change. What is the great underlying principle which permits us to recognize and compare these manifested changes? What is it that allows for the differences in and comparisons of vibrations? Naturally, positive and negative, light and darkness, good and evil are the comparative adjectives which permit such analysis.

What allows for the finer and more complicated systems of comparison? Scale. Because the laws of vibrations were first perceived, tabulated and understood in the field of music, the term scale has become firmly associated with music. This is an example of how a term has erroneously been limited

to one scheme of manifestation when it should be universal in its application. Finer perception or comparisons could not exist without the concept of the scale. Therefore, the scale is that state or states of vibration which permit comparisons in either an ascending or descending series.

The Law of Harmony

The Law of Harmony is the underlying law that exists between manifestation or definite vibrations according to scale. It is applicable to all that pertains to the relativity of vibrations, all that is manifested. Harmony is the concordance of vibrations. This law expresses itself in order and proportion. We find, however, that harmony cannot change, progress in time or space or evolve without some other definite scheme based on law. It cannot use the scale without some fundamental law equal in importance to its own law which governs the whole.

This brings us to the subject of rhythm, one of the fundamental principles of harmonic vibrations. Without rhythm, all manifestation would remain chaotic.

Rhythm is related to the element of time. Motion, when measured and proportioned by time, manifests rhythm. Motion, affected by time alone, would give merely degrees of speed. When time is divided according to some law of proportion and applied to motion, we have rhythmical motion which is the basis of rhythm.

There are two fundamental aspects of rhythm. One manifests two pulses or beats and the other manifests three. One is even and the other is odd. One is positive; the other is negative. The rhythm of the two beats, consisting of a combination of odd and even, negative and positive, weak and strong, is monotonous. However, the rhythm of the three beats, with the added negative beat, is the perfect rhythm of manifestation.

Because it is true that the preponderance of the negative element is necessary for a perfect manifestation in the fi-

nite plane, it is equally true that there must be a preponderance of the positive element in a manifestation occurring in the infinite plane. Because odd and even vibrations are negative and positive in the finite plane, the reverse is true in the infinite plane. Odd and even are to be positive and negative. On the infinite plane, the perfect rhythm of three has the preponderance of positive, two positive beats to one negative beat. The alternately positive and negative polarities of the vibrations forming the keyboard of the cosmic scale have been proven by the Rosicrucian Order, A.M.O.R.C.

It has also been proven that the polarities correspond to frequencies of vibrations which are, by even and uneven numbers, multiples of nine per second. This unique numerical correlation shows that the basic frequency of "one per second" is not willfully chosen, but is inflexibly linked to fundamental laws of nature.

At this point, we must consider the period, the shortest interval of time in which any phenomenon goes through the necessary changes to complete expression of itself. After this period, the phenomenon immediately passes through a succeeding period. The starting point of the succeeding period is higher or more advanced than the starting point of the preceding period.

This process of continued advancement resembles a spiral. The perfect round cycle or period is represented by the circle and numerically expressed by the number nine, the square of three or the triangle of three rhythms of three beats each. We see that, both numerically and by the circle, we have a period going from one to nine. When it completes one cycle, it begins another with the number one. Instead of counting 1,2,3,4,5,6,7,8,9,10, etc., on to infinity, we count vibrations numerically expressed in periods of 1,2,3,4,5,6,7,8,9. The second period begins again with one and ends with nine, and so on with the third, fourth and all succeeding periods. Each series of nine is like steps in a flight of stairs. Each succeeding flight has just nine steps.

If we wish to know whether a vibration is even or odd,

positive or negative, we must find the number to which it advanced in its last period. Even numbers are positive; odd numbers are negative. To determine whether a given vibration is positive or negative, we must subtract the largest multiple of nine contained in the number. Suppose a vibration has a frequency of 372. Nine goes into 372 forty-one times, plus a fraction. Nine times forty-one is 369. The highest multiple of nine contained in 372 number is 369. When we subtract 369 from 372, the difference is three. Three is the point to which the vibration advanced in its last cycle. Three is an uneven number; therefore, the period is negative.

We see that the units are constantly changing their number of vibrations or polarity. Thus, polarity is the predominant quality of the vibratory rate or number of electrons, atoms or molecules. Positive polarity is due to the expanding quality of the vibratory rate. Negative polarity is due to the arrested or receptive quality of the vibratory rate.

Unlike polarities attract one another and like polarities repel one another. The grouping of the polarized particles is according to a certain geometrical order associated with the law of the triangle. The negative particles tend to circle around the positive, suggesting the formation of a cell.

We now have a fundamental understanding of the formation of matter and an appreciation of the constantly changing polarity in its formation. Matter is always becoming something else.

Because of this polarity that exists in everything, form or mass of matter is manifested. The unification of the positive and negative electrons is not stable and vibrates at an extremely high rate; the other vibrates at an extremely low rate. They must follow the plan of scale comparisons and agree according to the law of harmony. It is these ceaseless combinations of vibration, that are evident throughout nature and result in a decrease of these same vibrations according to the scale, that is the gradual transformation of matter into its visible substance. This transformation into visible matter is demonstrated in the changing of gases into liquids and liquids into

solids, corresponding with the loss of heat energy.

We know that the negative and positive electrons unite to form an atom and atoms unite to form molecules. It is the number of electrons in an atom which determines its nature. The vibrations of the electrons in an atom manifest its nature. A molecule is composed of at least two atoms, most molecules, however, have more.

It is now important to acquire an understanding of the term element. Webster's dictionary defines an element as, "a substance which cannot be decomposed." For example, an element of water would be a particle which cannot be divided or decomposed. An element of matter is the smallest particle of the ultimate form of matter. Ultimate form of matter refers to that form which first manifests its true nature in matter.

Electrons compose atoms, but while the vibrations of the electrons contribute to the nature of the atom, the electrons themselves do not manifest the nature of any form of matter. By examination of the electrons alone, we cannot determine which form of matter they will eventually manifest. We can only do so after they form atoms.

This brings us back to the scale. The Rosicrucian scale is divided into octaves of seven fundamental degrees. There are three primary and three secondary. The seventh, is the changing or the leading degree. It leads to another octave of expression. To be exact and represent the seven fundamental degrees of the scale completely, we must consider that science is now becoming confused with the discovery that there are many elements missing in certain octaves. An octave, with its seven fundamental degrees and its five missing elements, is actually an octave of twelve degrees. According to the Rosicrucian Order, this information makes it entirely possible that one-hundred forty-four elements exist.

Modern science refers to this scale of one-hundred forty-four elements as "The Periodic Table of Elements." Modern science says that elements are the formation of the nucleus of an atom.

Orbits around the nucleus of the atom in which the

electrons revolve are known as shells. If there is one electron in a shell, the element has one chemical valence, a combining power of one.

When an outer shell is complete the element becomes an inert gas such as helium, neon or argon. The possible number of electrons in each shell depends on the geometric consideration. It seems that the first shell contains just two electrons and the second contains eight; the third and fourth contain eighteen electrons and the fifth contains thirty-two. There are probably a total of seven shells. These seven shells are modern science's version of the seven octaves discovered and withheld by the Rosicrucians.

Vibrations

Most people have heard of the effects that vowel sounds have in connection with experiments in music, sound waves and other interesting occurrences. Whatever you may have heard on this subject should be set aside until you have finished reading this book. You will be better able to judge the facts.

We have been studying the nature of matter and the role of the element in the general composition of matter. We are now going to suspend our study of matter in its gross form and analyze it in its true origin and original scope.

It has been said that electrons are the earliest form of composition or concentrated energy in the process of the manifestation of matter. We also know that electrons are composed of the Universal energy know as spirit energy. For centuries the Rosicrucians considered spirit energy to be that invisible and virtually unknown cosmic essence that is the basis of all existence in the Universe. This universal essence is of a creative nature. It radiates throughout the Universe in the form of vibrations.

All energy, even the common electrical energy used in our daily lives, is in the form of vibrations. These vibrations

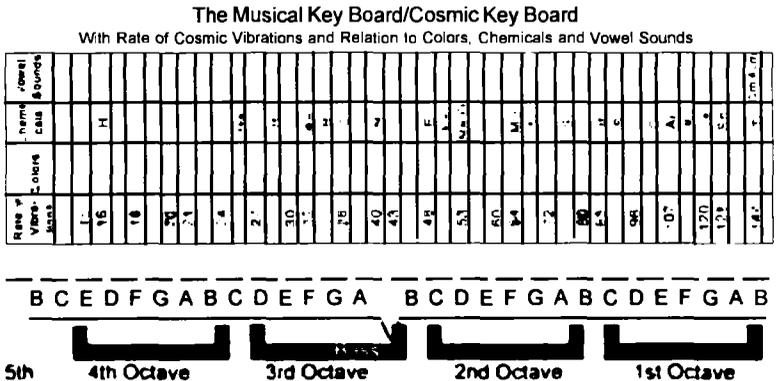
radiate in undulations of different rates each minute. The vibrations that we will study are very rare. Many vibrate at rates of thousands and millions per second. As this energy radiates throughout the universe at different rates, producing some effect on our world.

These vibrations can be divided into mathematical segments like the roots on a keyboard. These segments can be divided into octaves. Each key on this cosmic keyboard represents a distinct rate of vibration; therefore, each key produces some sensation or material thing in the Universe. Water, stone, metal, animals, plants, human beings and colors of the spectrum are all results of different rates of vibrations and their combinations.

When we consider that everything we feel, smell, see or taste is merely a group of vibrations, we realize that everything around us is nothing more than this essence or spirit energy vibrating at different rates and producing different effects.

The Rosicrucians have experimented and studied these vibrations more thoroughly than any other school of science. Below you will find this Cosmic Keyboard. This chart is the most complete chart of vibrations ever published in connection with the study of the occult and its relationship with modern science. It illustrates the many octaves and the rate of their vibrations in reference to all known phenomena in our lives.

Diagram # 6



other experiments enabled the officers and scientists of the Order to discover the effects of sound and color on both the spinal and sympathetic nervous systems as well as corresponding psychological reactions.

Second Temple Degree (Attributes of the Soul)

The Second Temple Degree covers the manifestations and attributes of the soul. Before we proceed, it is necessary to examine the "Second Degree Alphabet." This code of letters and names is the key to the other diagrams in this section and the laws and principles represented by them.

Diagram # 7

Second Degree Alphabet

- A. Matter in its material manifestation (objective plane)
- B. Spirit
- C. Soul
- D. Consciousness (objective)
- E. Nous
- F. Mind in the body of man
- G. Cosmic consciousness
- H. Vibrations Spirit
- I. ? the mystery
- J. Divine Mind
- K. Man's body in material expression
- L. Brain
- M. Organization in man's body
- N. Anatomy of man's body
- O. Function's in man's body
- P. Organ's in man's body
- Q. Nerve center in man's body
- R. Nervous and circulatory systems in man's body
- S. Tissues, bones and muscles in man's body
- U-1. Deductive reasoning
- U-2. Complete reasoning
- V. Cosmic conception
- W. Complete perfect memory - the store house of experience
- X. Five objective faculties
- Y. Voluntary actions of man
- Z. Recollections

Alphabet

According to modern science, simplicity indicates stability and strength, while complexity indicates a tendency toward instability and toward a breakdown into more simple and stable expressions of matter. Upon closer examination, the seemingly complex, when highly synthesized and perfected, becomes a simple, stable biological unit.

When the higher life form is achieved, the organism has a background. This background consists of a series of experiences, memory of the evolution to the current degree of stability.

If we observe the instinctive acts of the lower organisms, we see how the life form adapts to its environment. Such conditions as heat, cold, light, darkness and sound have an impact on lower life forms. Adaptations are learned from the memory banks discussed in the above paragraph. Therefore, instincts are older than conscious awareness or objective consciousness.

Pain and pleasure are necessary to the evolution of consciousness. Whenever active experience is associated with either pain or pleasure, attention is drawn to that action.

As an organism evolves, voluntary actions become involuntary, falling beyond the realm of consciousness. For example, an infant learns to balance itself in order to walk. Eventually, as the child gains experience, balancing becomes involuntary.

In light of this, we can divide life into two aspects, the conscious existence and the unconscious existence. Man is either conscious or unconscious of all of his actions. However, all actions are from the will, without which there would be no action, conscious or unconscious. Because man is dual in consciousness and action, man is also dual in mentality or mind control. The objective mind is conscious and controls the voluntary actions. The subconscious mind is unconscious and controls involuntary actions. One of the fundamental laws of nature is that: "The organization of man operates through vol-

untary actions and involuntary actions.” The mind works like a scale, vacillating constantly between consciousness and unconsciousness.

In recent years, with the acceptance of the field of psychology as a science, there has been confusion over the terminology of the mental and psychic processes. We have such terms as unconscious, subconscious, super-conscious and subjective, which the general public assumes synonymous. Like wise with objective mind and objective consciousness. What is generally referred to as the objective mind is the uniting of mental faculties, such as perception, reason and imagination, with consciousness. These faculties, however, are not completely within the boundaries of the objective mind.

Philosophically speaking, when we reason or recollect, we are not in an objective state. We are conscious of those impressions which have arisen, but not aware of the mental processes involved in reasoning or remembering. The ideas which we employ in reasoning may have come from some experience previously perceived; however, the conscious combining of these ideas is not an objective process.

Attributes of the mind, such as perception, reason and imagination, are subjective. They lie within the conscious mind, but are beyond the objective level of consciousness. The subjective aspect of the mind is concerned with those impressions engendered by the mental processes themselves.

The subconscious consists of those functions of the mind of which we have no objective or subjective conscious awareness. It is engaged with those impulses and sensations not intense enough to cross over the threshold of the objective or subjective consciousness.

The Scale of Consciousness

Let us consider the totality of consciousness as a graduated scale of vibratory energy or like octaves in the range of sound. Until we reach certain frequencies in the scale, there is no real-

ization that qualifies as either the subjective or objective. The subconscious is divided into levels of responsibility, each with its particular function. The diagram below will clarify these distinctions.

Diagram # 8

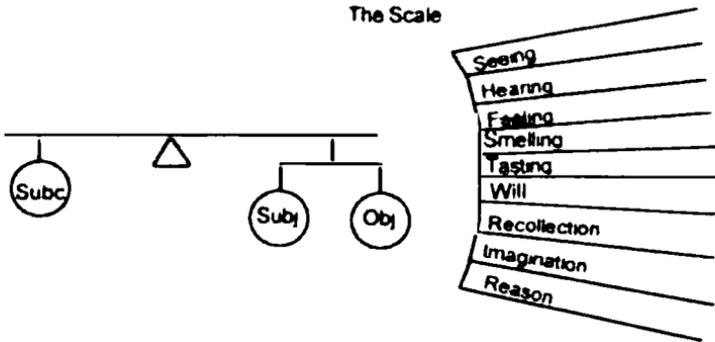
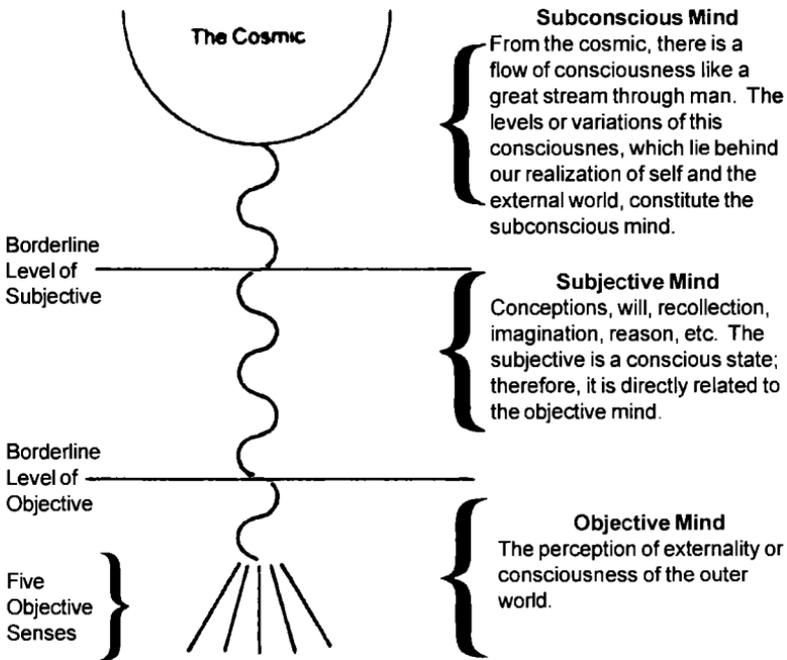


Diagram # 9



Students of the Rosicrucian mystical teachings are encouraged to penetrate deeper into the subconscious. This subconscious constitutes the very foundation of self, the Cosmic Mind.

Nerve Center

As stated previously, the subconscious mind is responsible for the involuntary actions of the body. It operates such organs as the heart, liver and kidneys without interruption, but when the subject remains in a subconscious state for a long period of time, through drug use, the drug may effect the organs and cause death. Certain nerve centers of the brain are damaged in such cases. A severe blow to the head may have the same result. Disease, especially mental disease resulting from continued intoxication, can also permanently destroy nerve centers.

Insanity is an interesting field of study for the serious student of mental phenomena. Any form of insanity is, to some degree, a subjective condition. When an individual is sane, any subjective state is temporary. When an individual is insane, the subjective state becomes permanent. The insane person, however, is not in a subconscious state. He or she may actually exercise thought and will, but not in a rational manner.

An individual who is obsessively insane becomes obsessed with just one thought, such as fear or the glorification of self.

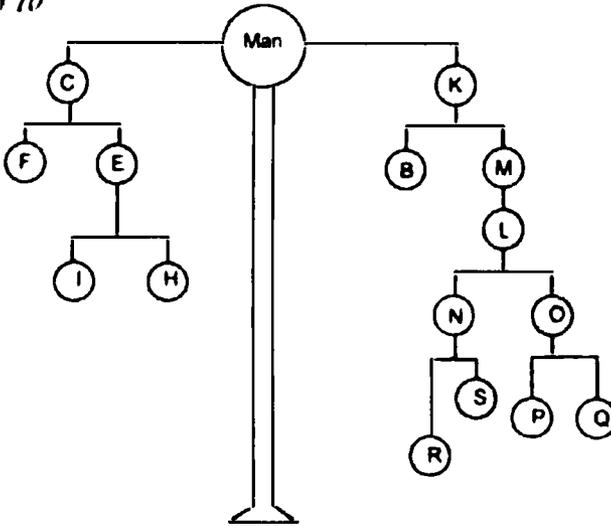
In the majority of cases, the insane person can be returned to an objective state of mind and made to act normally. This is not so when nerve centers have been destroyed.

Purpose of the Subconscious

The objective mind has the ability to reason through any method. Man develops judgment through his reasoning abili-

ties (see diagram below).

Diagram # 10



The subconscious mind, as the diagram demonstrates, reasons deductively, for the only function of the subconscious is to obey orders. It is responsible for involuntary action. This requires deductive reasoning only.

Because, the objective mind must deal with the conditions of the outer world, it must be careful and prudent. The objective mind must analyze every order, regardless of its origin. This is where our will power manifests itself. Will power is a result of reasoning.

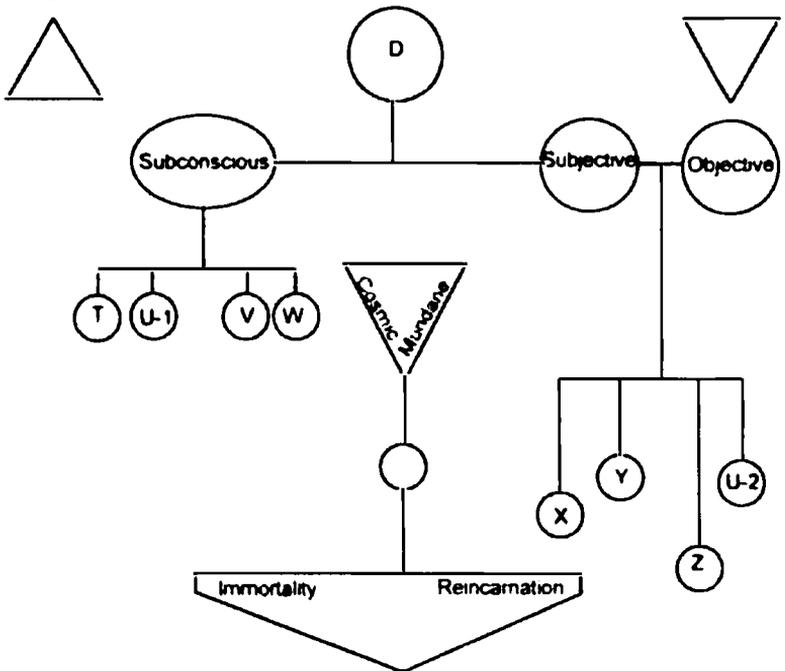
We have arrived at another fundamental law of nature and the mind: "Will power is the objective decision to do or have done, coming as a result of objective reasoning. It is the final judgment of the objective mind transmitted to the subconscious mind as a law." Will is an attribute of the subjective aspect of consciousness. When we say that will is an objective decision, we are including the subjective aspect in the word objective.

An old mystic master said that appetite is the solicitor of will and will is the controller of appetite. Our appetite and

desire for constant gratification intrigue the active will. According to reasoning performed by the objective mind, will either facilitates the act or inhibits the act completely. Desire, increasing in its intensity to determination, becomes a function of will and is carried into action. Desire's natural tendency is toward movement that produces pleasure and integration and away from that which produces pain and disintegration. Pain and disease are results of perversion of the principles of truth, preventing the activity of will power, paralyzing and obstructing the nervous systems. It denies conscious penetration of the intellect and emotions.

Through the force of will and by applying the necessary attention and concentration, we can return to perfect mental and physical health, eventually the highest power.

Diagram # 11



Much has been said about the law of suggestion, but few understand how it operates. Suggestion is a request or wish. It is an order law of one's objective mind transferred to the subconscious. Remember, the subconscious mind is responsible for all involuntary functioning of the organs. We may will the body to move, but until the subconscious mind sends the nerve force to the legs, we will not move. The subconscious mind must always be appealed to and instructed by the objective mind. The subconscious mind is always ready to obey the instructions of the objective mind. The two work together harmoniously in this respect.

Suggestion is a subtle, but nevertheless effective, form of will. It encourages the subconscious mind to do those things which are needed. Such requests should be constructive and in perfect accord with the laws of Nature. Let us remember that will consists of determined decisions made by the objective mind, that power is the resultant force of the determination of will, and that will power is exerted through the subconscious mind because it has all of the forces of the Universe upon which to draw. That will power founded in untruth is equally as effective as that founded in truth; however, it will eventually bring sorrow, pain or despair instead of happiness and well being.

Third Temple Degree

We have studied matter and understand that every minute particle of matter, like the whole of the universe, is in a state of constant motion and change. It is imbued with that quality we have termed spirit. The vibration of spirit causes the manifestation of every form of matter.

Motion is change; change is evolution and devolution. Evolution begins when the initial impulse of a new or higher order is manifested. It begins with the sensing of an ideal state above that in which the organism exists. In matter, evolution seeks more complex forms of life; while in the mind, evolution

seeks the ideal manifestation known as spirituality.

Devolution takes place when a form has reached its highest level of expression or complexity, when that which was inherent in its seed has borne fruit. Matter will begin to break up and the mind will begin to weaken. Thus, when you examine the Universe as a whole, you see that evolution is simply a return to those fundamental units which make the whole and their potential force for a new beginning.

The purpose of matter is evident in its tendency to evolve into those forms which will sustain the principles of life. Life forms evolve or aspire to those complex organisms, the vehicle of the soul, that sustain consciousness. This consciousness gives an organism knowledge of its own self existence and an understanding of the existence of the material world. This consciousness aspires to a higher order known as cosmic consciousness.

It is this blending or integration of these two with the life principle from which we begin to realize that matter is just one aspect of life. Life is continuous through matter and mind. Life exists, throughout the whole manifested Universe, with matter as one aspect and mind as the other. We come to understand this through the process known as reasoning. The mind and matter are two closely related aspects of life, receiving and transmitting matter that is its synthetic equivalent.

Plainly expressed, they are two organisms of life, body and mind, which are capable of acting upon and modifying vibrations, while these vibrations act upon both mind and body.

Function of Memory

Memory is one of life's greatest attributes. Without memory, life could not evolve into higher and more complex organisms such as man. Memory receives, conserves and reproduces impressions. No stimulus that acts upon the mind fails to leave some trace of itself. A modification of the action of the stimulus is reproduced in its entirety or in part under

conditions of the same or analogous stimulus. The more extensive the association, the more enduring the individual memory.

Consciousness - The Prime Factor

Consciousness is the totality of existence itself. While it is associated with the soul, it is the mental aspect of life which includes sensation, realization and reason, of which the motive powers are imagination aspiration and inspiration.

The process of thought itself is a more or less unexplained field; however, through the five objective senses, consciousness is established with the outer world.

Consciousness, not thought, is the primary factor in life. It has been said by the ancients that, "As a man thinketh in his heart, so is he." This refers to the consciousness of man with all its aspirations and inspirations.

Consciousness is the center of man's two worlds, the mundane and the cosmic, having a memory of a former moment and being prophetic of a moment to come. It is the memory that permits consciousness to project itself into the past and the imagination that allows consciousness to project itself into the future. Memory and imagination extend to the understanding of the eternity of the life principle itself.

Actuality and Reality

At this time, it is important to study the difference between actuality and reality. The dictionary gives similar meanings for both of these words; however, this is incorrect. An actuality is that which involves action, or exists in an act and can never be considered as inert. A reality is that which is realized or is real. Actuality is the law and order of vibration; reality is the law and order of consciousness. Reality is the phenomenon and actuality is the manifestation, the law and

truths, of the vibrations of the Spirit. Reality represents the degree of individual appreciation of the actualities or manifested vibrations.

Expressed simply, reality is the product of the individual's reception and assimilation of the vibration of the Spirit. Without this reality, nothing would exist to the individual doing the perceiving. The fundamental point here is that reality lies entirely within the individual's consciousness. The beginning of all of man's thought and investigations is his own interior consciousness, the self.

In our individual centers of consciousness, we look about and find ourselves surrounded by appearances of various forms and conditions that act on our emotional, physical and intellectual nature.

There is a universe outside of and a universe inside of each individual. One is a universe of recognizable forms, principles and conditions. The other is a universe of recognizable faculties, each relating to and corresponding with one another. It is the legitimate right of every inquiring mind to seek and to understand, to some degree, both of these universes. There are those things in this world that require collective association. Realization, however, is one of those which is independent.

Distinguishing between the worlds of actuality and reality is a most important problem. Confusing the two may lead to limited vision and a tendency toward bigotry and intolerance. A complete understanding of these differences may result in success in our lives. We must understand that the world that we perceive is not the world that actually is, and that our sense impressions and our interpretations of them are not infallible.

The classical question of both philosophy and psychology is, "If a tree falls in the forest, would there be the sound of a loud crash or noise, if there were no one present to hear it?" The answer, of course, is no. In order for there to be sound, there must be the eardrum of the human or animal body which can translate and interpret these vibrations as sound. This,

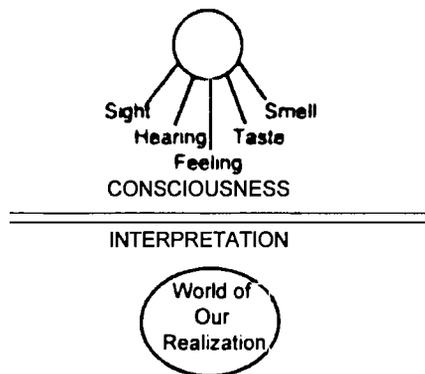
however, does not mean that the falling tree does not produce the same sound vibrations in the surrounding air when no one is present as it does when someone is present. Those vibrations created by the falling tree do not produce sound until they strike the eardrum and cause the realization of sound. Therefore, the vibrations of sound are not actualities except when realized.

The Rosicrucian teachings state that sound, light, odor, taste and touch are not actualities, but realities. They have their complete manifestation in the mind of man, not in the material world from which they originate. Thus, the five objective senses produce realities to the consciousness of man.

The purpose of this study of actuality and reality is to prepare the student for certain psychic experiences and the demonstration of the laws of nature. We have learned two important facts. You cannot depend upon the actuality of your realities, and you cannot depend upon the interpretation of your realities. Therefore, in order for man to know the truths of all things, he must learn through the cosmic consciousness within himself.

Diagram # 12

The Difference Between Actuality and Reality



The distinction between actuality and reality is important. The large circle represents the Universe itself as an entity. Of that great vibratory entity, only a small section is realized by us. This perceivable range is indicated by the heavily outlined part of the upper circle. What we perceive is received by our limited objective faculties. These are indicated by the five lines descending from the upper circle. Through our five objective senses, we receive those vibrations which register as sensations in our consciousness. After we become conscious of sensations, we begin to interpret them according to our experience and understanding, and these sensations become reality to us. The impressions we realize and use to form our perceptual world may be entirely different in their original and true nature. However, these realities, indicated by the smaller circle at the bottom, constitute our world of realization.

Chapter 3

The Fundamental Principles of Esoterism

In the Fourth Temple Degree, the student begins a close analytical study of the nature and source of the vital life force and of those forces which constitute life. In approaching such a vital and important subject as this, it is necessary to consider man's relationship to the universe.

This can be easily understood if we look through the biologist's microscope at the smallest unit of life, the cell. The cell seems to float in the liquid on the slide under the microscope. Upon closer examination, we see that the cell is almost transparent. It appears to be vibrating with a force of some kind. This vibration demonstrates an important law covered in the Rosicrucian teachings for centuries. Every living cell floating in this liquid, whatever its nature, is connected with every cell in that liquid by some force which pervades them all. All of these cells on the glass vibrate with this force. They drink, breathe and pulsate with the vibrating energy as a unit. They live not as separate units, but as one total unit.

Man's relationship to the Universe is likewise. Regardless of our preconceived ideas and beliefs, we have no distinct individuality. We are all united just as the cells are united in the human body. The Rosicrucian teachings state that the real man, the inner self, is a part of the universe.

Let us briefly review what we have already discussed. In the First Temple Degree, the student learns that man is a living soul; his body is not the real part of him. Matter is incidental to his existence and it is spirit energy, the force which animates all matter, that is real. Spirit energy is unchanging. Its nature is always the same, but the form of matter is constantly changing.

In this chapter, we will discover the source of spirit and the source of the energy that gives life to all that we know of as living.

This brings us back to the fundamental law of the Rosicrucian Ontology discussed in Chapter Two, "God breathed into man the breath of life and man became a living Soul." This statement is fact, an irrefutable law of God.

We all know that breathing is necessary for life. Even plants must breathe in order to live. We breathe air. This means that air is necessary for life. Air, according to scientists, contains oxygen. Oxygen is necessary for life.

According to the Rosicrucian teachings, oxygen in the air is not the all important factor in the maintenance of life. There is a force or energy in the air which produces and maintains life, but has nothing to do with oxygen. The sooner we wipe the idea that life depends on oxygen from our minds, the sooner we will be able to understand the laws of nature.

The first law of nature says that, "The vital life force enters the body at birth." This immediately raises one of the most controversial questions in science today. Is there a soul in a child before it is born? The Rosicrucian teachings prove that the soul and the vibrating life force are so related, so associated and so dependent upon each other that they come into the body together at birth and leave the body together at so-called death. This is one of the most startling and fundamental laws of the Rosicrucian Ontology, a law which most religions dispute. When analyzed carefully, this law is more consistent with nature's purposes than are most present religious beliefs.

It seems strange that medical scientists believe that when the life force leaves the body, so does the soul. They also believe that the soul enters the body at conception, but that a child attains independent vitality only with the first breath taken just after birth. This implies that the soul and the vibrating life force are separated. Such implications are absurd.

The Rosicrucians know that there is neither independent life nor soul in the unborn child. While still in the womb, the child is vitalized by the life blood of the mother. Independ-

dent life enters human beings and other similar life forms only through the functioning of the lungs. The lungs were designed by nature for the sole purpose of providing the body, through the blood system, with the vital force necessary to maintain life, so long as the body can sustain said force. If this were not so, there would be no purpose for the existence of the lungs. In an unborn child, the lungs do not function; therefore, it is logical to say that there is no independent life or vitality in the body of an unborn child.

Children still born or aborted before birth are considered by materialistic science as having lost their souls. This is not so. Before birth, only the body exists, the material mass through which the soul finds expression. The soul is not yet present. Therefore, abortion is not a crime against God and nature.

From the mystical point of view, each time we take a breath, we are practically regenerating our entire system. There is great mystery surrounding breathing, the influence of the breath upon life and its relationship to the vital life force in the human body. It has been said that the breath of life has nothing to do with oxygen and its elements. Breath is far more elemental than oxygen; therefore, let us proceed with the study of the vital life force.

In the last chapter, you were given a number of diagrams accompanied by a symbolic alphabet explaining those diagrams. You may have noticed the word “nous” in those diagrams. This word may be familiar to many of you because it appears quite frequently in the ancient philosophies. However, “nous” has many different meanings within the context of these ancient philosophies. It generally refers to Divine or Supreme Intelligence, but the meaning actually goes far deeper. Nous is the primary element which composes all matter and life.

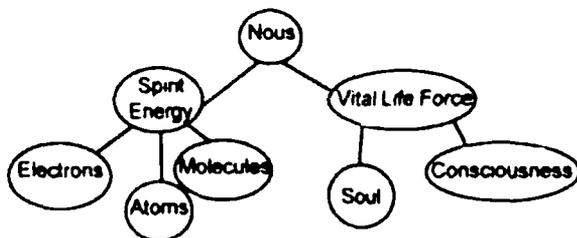
In Chapter 2, we studied vibrations, how they form electrons and how electrons combine to form all matter. We also learned that Spirit energy pervades all matter and causes it to vibrate.

Let us consider these two, spirit and nous, very carefully so that there is no misunderstanding or contradiction. Spirit energy is not the primary force in nature, it is part of a greater force or energy. Nous is the universal creative force. Spirit energy is one form of nous, while the vital life force is the other form of it.

In explanation thereof, let us analyze this very carefully. Matter manifests itself through the medium of vibrations. However, its composition is dependent upon three primary elements and they are electrons, atoms and molecules, which form the three states of matter known as solids, liquids and gases. These three primary elements are charged with a fundamental universal energy known as spirit. Spirit, through the combination of its three primary elements, manifests in four basic expressions which are fire, air, water and earth. These four expressions of matter are known to the Rosicrucians as the principals. There is also the vital life force which, when matter is impregnated with it, animates the mass, making it a living thing. Thus, we have two forces of a universal nature, vital life force and spirit. Although they manifest separately, they are not independent. They are two aspects of a single force in the universe from which both matter and life arise -- nous. Therefore, the order of their importance is nous followed its two aspects, the spirit and the vital life force.

Diagram #13

Universal Creative Force



Because nous is essential to the perfect and complete manifestation of matter, nous must be present as a fundamental unit in order to actuate. It is, therefore, obvious that all which exists and manifests is dual in nature and triunal in manifestation. Nous is divided in quality according the law in nature which states: "That which contains within itself the sum of propensities to manifest must be divided into two prime aspects, each of which, without the other, is incapable of manifestation."

The following are the primary laws:

1. Nous requires certain conditions of unequal proportion for its manifestation.
2. Nous manifests in all animate and inanimate matter.
3. Nous manifests in accordance with the law of the triangle.
4. Nous constantly maintains its quality of nature, and each division has its distinctive domain of essence named the positive and the negative.
5. The two essences, thus divided, constitute two realms, the negative or finite and the positive or infinite.
6. The source and supply of these essences is maintained at a constant quality and quantity; the quality being unchangeable, the quantity unalterable.

The secondary laws are as follows:

1. The manifestation of nous on the earthly plane is distinctly of the finite realm, as embodied in primary law #5.
2. In all earthly manifestations of nous, the two essences are united by the joining of the infinite or positive to the finite or negative, in contradiction to cosmic manifestations, which occur through the joining of the finite or negative to the infinite or positive essence.
3. In this manner, are the two realms made distinct and isolated. Those manifestations which occur in the one are the result of the infusion or influx of the other; the point, phase or condition of contact being the manifestation of the unified combination of two.
4. Manifestations occurring in the earthly, finite realm will be essentially negative, material and limited. Manifestations oc-

curing in the cosmic, infinite realm will be predominantly positive, immaterial and unlimited.

We have learned that nous is dual in nature. In fact, all forces within the universe are dual in nature. In the realm of magnetism, the negative and positive qualities blend in order to produce a manifestation. The same is also found in electrical manifestation. Those of you who are familiar with the phenomena of electrical and magnetic manifestation know that neither current is capable of manifesting without the presence of the other aspect or polarity. However, when the two polarities meet at a certain point, we have a manifestation of the power inherent in them.

Rosicrucian Axioms

We have established the axiom that "The properties of the elements are functions of their vibrations;" yet, we have paid little attention to both the nature and the properties of the elements of their vibrations. It is not the nature of vibrations with which we must be concerned, rather the nature of the power which emanates in the form of vibrations. It is immediately necessary to learn the medium utilized by this power.

Nous has already been explained as dual in its nature; that is, it manifests alternately negative and positive qualities, indicating clearly that these two aspects are polarities of the same force. The Rosicrucian experiments in magnetism plainly demonstrate that each center of force or polarity is of a positive nature. Therefore, we find in all manifestations of nature, the two polarities, positive and negative, limited and unlimited, definite and indefinite. The one being the very opposite of the other, each being antipodean. Thus, the positive aspect of nous, because of its very nature, is found everywhere, pervading all things. The undeniable fact that the positive aspect of nous is unlimited, except by its own opposing polarity, proves its indefinite, unlimited nature. However, the negative aspect is limited strictly to the concrete things of a material nature.

Nowhere can we find separated the negative quality of nous, independent or not associated with the form aspect of matter. We do find the positive quality of nous manifesting separately from the form aspect of matter in other phenomena of a psychic nature.

These two polarities or qualities were named MA and Ra by the ancients. MA is the negative aspect and Ra is the positive aspect. The ancients realized that the polarization of nous was in the form of a cell. These cells adhere to the principles of the sphere or the circle. In their center, we find the positive polarity, the source of the cell's power.

Nous Redefined

We must now return to a greater consideration of nous. In the Second Degree of the Rosicrucian Order, the student learns that it is Spirit energy which enters into the composition of matter and is responsible for the actual existence of the form aspect of matter. In the Fourth Degree, the student is told that nous is the one great force which makes things manifest and is the vital life force. The question will naturally arise, "What is the relationship of the spirit to the nous?" Upon closer examination, we find no contradiction for spirit as a force working in and through matter, deriving its power from nous. In other words, spirit is a manifestation of nous.

We now have a fundamental understanding of nous. Not only does the phenomena of electricity supply us with excellent examples of the principle of nous, but electricity itself may very well be another form of manifestation of that very energy. Magnetism, too, supplies us with excellent examples of the principle connected with the manifestation called polarity.

Next, we will consider the nature of electricity in order to determine its remote or immediate cause in all manifestations. The Rosicrucians have found that because all electrical phenomena manifest to us through the medium of undulation,

it must be a vibratory energy akin to or resulting from the vibratory energy that pervades the universe. It must be a manifestation of nous. The Rosicrucian scientists have also found that all of the energies in the universe are vibratory. Further investigation and experimentation have proven that all forms of energy in the universe are electrical in nature.

The principle contention of the Rosicrucian is that the positive aspect of Nous radiates from the sun and the negative aspect radiates from the earth itself.

Now that we have examined the fundamental qualities of both the positive and negative aspects of nous, we must consider the subject of polarity. To understand the term polarity as used by the Rosicrucians, it is first necessary to discard all previous studies as understood by electrical science. In said field, a polarized thing has both north and south poles, also known as negative and positive poles. Anything having positive and negative electrical quality is polarized; however, the polarity of such a thing is a matter to be determined. In fact, anything having an electrical or magnetic nature must have a polarity which is either negative or positive. It is the predominating quality of a polarized thing. Nothing that exists has an equal strength of negative and positive qualities; there is always one quality which is dominant.

Thus, we arrive at the following basic laws and principles.

1. The positive element is ever seeking the negative and avoiding everything around it that is also positive; the negative is always seeking the positive, and trying to hold back the influx or contact of anything negative. Positive is seeking its affinity, the positive, and repulsing the negative.
2. This attraction and repulsion is constant throughout all nature. It results in the continuous process of all elements, adding to themselves dissimilar elements and building up that which the repulsion manifests is in a process of disintegration, and enables creation to continue with the released elements.
3. The electrical energy, as a unit, can be transmitted from one thing to another through contact with the stressed or magnetic

condition referred to above.

We know that the poles of a magnet are of opposite qualities and it is this very condition which constitutes a magnetic condition. One pole is negative and the other positive. For this reason, one pole has an attraction to or for the other. The positive pole radiates a certain flow of electrical waves which go further, seeking a series of negative gaps or undulations into which the positive vibrations can find a proper place. The negative pole creates an electric or vibratory vacuum. This condition seeks the positive vibration which will attune with it and supply that which is missing. This action is what constitutes a magnetic condition or field.

The Cell

In our study of plant or animal life, we find that the earliest form of living matter is found in the form of cells. The Rosicrucian conception of the cell is very simple. There is no fundamental difference between a cell from a plant, an animal or any higher form of life. The laws which regulate the manifestation and life principle of all cells are the same. The Rosicrucian definition of a cell is as follows, "A cell is the earliest form of living matter; it is a small globule either solid and opaque or solid and transparent. It is slightly elliptical, having an outer wall or coating of matter vibrating with a negative quality and a nucleus in the center vibrating with a positive quality. While the nucleus usually conforms to the manifestation of a perfect circle or sphere, it may be bean-shaped and multilobed. Therefore, a cell is a unit of both negative and positive qualities vibrating to make a manifestation."

The nature of the cell is determined by the rate of vibrations particular to that form of life. Earlier, we learned that it is the number or rate of vibrations which causes a difference in the manifestation of the form aspect of matter. It is also true that the difference between the manifestations of the outer walls of cells is similar to the difference between manifestations of matter. In this respect, cells are, to a certain extent,

similar to electrons. The fundamental difference lies in the rate of vibrations.

All cells have a nucleus, center, that vibrates with a positive force. A cell, therefore is dual in nature. It is both negative and positive. The two aspects united in one unit to make manifest life.

But what is life? Most leading authorities in the life sciences agree on one fundamental fact. The life energy which is found in all cells is magnetic in nature and functioning. In the study of the cell, we find that the opposite polarities radiate toward each other and form a field of manifestation where both the negative and positive waves meet.

The Cell Centrosome

The centrosome lies at the side of the nucleus and serves as a dynamic center. This is especially so during cell division. The centrosome divides just prior to cell division. At other times, it divides during the immediate division of the cell. It appears as though there are two centrosome side by side within the cell. The cell then begins to divide, the activating centrosome begin separating and moving to opposite sides of the cell, becoming opposite poles of attraction. Each draws half of the cell to its pole; each cell half becoming a new cell.

The centrosome is composed of three distinct elements:

1. The dark center part, the centriole, composed of minute granules.
2. The space surrounding the centriole, called the attraction sphere, which consists of a perfectly clean fluid.
3. The radiation field, the fibrils, which surrounds each attraction sphere.

Chemically, the entire cell is composed of those mineral elements of the earth that the Rosicrucians refer to as the negative earthly elements. These elements enter the body in the food that we eat and the liquids that we drink. Chemically

we can understand how the carbon, hydrogen, oxygen and nitrogen found in the cells, after the process known as metabolism changes food into the elements, would supply the negative nature of the cell. This chemical combination is sympathetic to the electromagnetic nature of the cell.

Cells are created, nourished and maintained through the activity of the blood systems. The blood is dual in nature, and it brings to all parts of the body, the chemical substance derived from the food we intake and the magnetic qualities derived from the atmosphere breathed into our lungs. When the blood nourishes the living cell, it supplies these cells with the chemical negative substances and, at the same time, charges the center of the cell with the positive magnetic conditions necessary to its life and functioning.

That the centrosomes are magnetic points of polarity is beyond doubt. A microscopical examination of the centrosome reveals that it is a concentrated condition of the protoplasmic substance. It is highly saturated with magnetism, and is a point of magnetic polarity. As the cell continues to grow in strength and to add to its chemical substance by virtue of its nourishment, the centrosome also increases in its potential power. The centrosome reaches a stage where chemically and electrically it cannot contain its vibrating, stored-up energy any longer and must release some of its energy other than through its natural radiation. This is accomplished through the division of the centrosome and the division of the cell itself as discussed above.

The Rosicrucian Order has demonstrated the principles and laws which constitute the secrets of life itself. The greatness of the universe and of the Divine scheme would be understood if we realized that man is a segment of the whole and not an especially blessed and segregated part of the plan.

Fifth Temple Degree

In this degree, the student acquires an understanding of the ancient philosophies and their teachings. It is confined

mostly to the pre-Socratic, up to and including the brilliant mind of Plato. We will touch only briefly on this subject, for the reader can refer to any standard book on philosophy if he so wishes. Many of us have, at one time or another, studied the old philosophers and their writings. Some may have even made a strong impact on our reasoning.

Philosophy is the love of wisdom, resulting in the search for truth. The philosopher is a lover of wisdom. The basis of investigative philosophy is prior knowledge and deductive reasoning that is primarily subjective in its investigation. Science is posterior knowledge and inductive reasoning that is objective in its investigation. This distinction, however, applies only to the method of investigation and not to the subject of truth. To the Rosicrucian student, even such a differentiation is more apparent than real, for to him, all science is philosophy.

Beginning from a residuum of subjectivity, one is able to corroborate, in objective consciousness by scientific investigation, what one knows is both primary and ultimately synthetic knowledge. In this manner, when properly understood, both science and philosophy are essentially one. The philosopher Spencer defined philosophy as "the totality of all scientific knowledge." The Rosicrucian conviction is that, the universe being one, all separate departments of knowledge must unite in a comprehensive, universal system.

Many great philosophers lived in the Greek period. They founded the different schools of thought that dominated the Grecian city-states for centuries.

Thales was the founder of the Ionic school. His teachings marked the end of an age dominated by the mythological beliefs, proposed by Homer, in the multiplicity of gods. Thales taught that one Divine essence was diffused throughout the universe and that the universe was a living being. He said that water was the primary element because of the various phenomena of nature. Thales was led to this conviction through the observation that moisture was essential to all living things and to fact that water supplied the most obvious example of the transmutation of matter under its three states: solids, liquids

and gases.

Anaximander was a contemporary of Thales and was familiar with his work. He went further in his search for the original element. He referred to it as arche, meaning the beginning. He taught that there was a form of undetermined matter which was not yet formed into water, fire, earth and air. He believed that action, in or of this primary matter, caused its manifestation of the four principal elements as known to the ancients.

Anaximenes is considered to have regressed in the sense that he taught that the original substance was air. He said that air was infinite in extent, eternal in duration and able to pass through most things. Being, he contended, was the condensation of air; life was the result of air, for all living things breath. His selection of air as the essential substance was very near the truth. He did recognize that man's life is dependent upon his breathing, although it has been proven by the Rosicrucians that it is not air alone that is wholly necessary for the maintenance of life, but the elements which are conveyed to the human body by means of the air.

The great Heraclitus taught that all death was a birth into a new form; all birth was the death of a previous form. Death, he said, was a process of transition. He determined that fire as the primary element. His philosophy gave birth to alchemy and the mystic search for the transmutation of the elements.

Heraclitus postulated that all matter is in a constant state of change, that the only permanent thing is the law of change itself. This became the great philosophical topic of the period. The argument was that if there is a fundamental unit of all the different forms of matter, how could it be said that matter has undergone a series of changes? If matter changes and still maintains the same fundamentals, then has it really changed at all? Heraclitus was indeed a great thinker. He gave birth to many of our present day concepts.

The philosophy of Pythagoras is one of the most interesting in terms of its scope. Pythagoras was known as the

founder of the Italic School, a system in which the students undertook the study of music, mathematics and science as well as philosophy. The key difference between the Italic School and the Ionic School was that the Italic School claimed that the primary element could be found in numbers and proportions. Pythagoras taught that the numbers that made the universe an ordered whole were the secret of a virtuous and orderly life.

The founder of the Eleatic School was Parmenides. His philosophy was the antithesis of that proposed by Heraclitus. He taught that all that exists has existed and will continue to exist forever. He precipitated modern science's discovery of the indestructibility of matter.

Empedocles said that there were four primary elements combined under the influence of two opposing forces, love and hate.

Democritus, one of the greatest minds, taught the monistic view of the universe. Democritus, also known as the founder of the atomic theory, expanded on the idea that atoms produce all things by their various combinations.

Plato was the master mind. He was not only a great thinker, but an orator of first magnitude. He, more than any other thinker, was able to reach furthest into the future of philosophy. Plato is known as the supreme authority on the idealistic philosophy, ideas govern the world. Plato, in his theory of knowledge, united the Socratic definition with the Heraclitean becoming and the Eleatic being. The idea existed apart from and prior to knowledge. Plato was the undisputed spokesman, the law, for two thousand years.

We can see that philosophy seeks to determine the how and why of being itself and to explain all things. I trust that this brief exposition upon the subject of the ancient Greek philosophers and their teachings will arouse an interest in the original works of these great men who have given us the very foundation of our western civilization.

Sixth Temple Degree

The subject matter of the Sixth Degree of the Rosicrucian Order is highly significant. It deals with one of the most important necessities of life, maintaining health, avoiding diseases and the treatment and cure of the diseases of others. The Rosicrucians teach one of the most complete courses in therapeutics outside of the medical profession. The interested reader may have the opportunity to take a special course in Rosicrucian Healing at the Rose-Croix University in San Jose, California. This section will cover those secret methods and principles the Rosicrucians have known for almost six centuries.

The Origin of Disease

All diseases originate in the psychic body long before they manifest in the physical body and become a pathological condition. Any truly effective medical system of therapeutics must direct its treatment at the psychic body itself. The physical body will begin the process of healing once the abnormal condition affecting the psychic body has been removed.

Man's physical body is made up of the elements of the earth and is, therefore, a chemical body. All of the elements taken into the systems in the form of food compose the body's chemicals. The perfect body (perfect health) is one in which these chemicals are united in a harmony with the rest of the bodily functions. One cannot eliminate any of these chemical elements without affecting some part or function of the body.

Remember, two of the most universal laws manifested in the universe are motion and change. The result of change is disintegration or death. The death of the physical body is not properly understood by scientists. Death is not the ending of all. Death is another word for change from one form into another. This change is fundamental in all living matter. Because the body is composed of chemicals, it must break down

and finally pass into the smaller forms of matter. This is an irrefutable law of nature. We must realize that our bodies will eventually undergo this change. Our bodies will begin to break down mentally and physically until they are no longer able to maintain life. We must, however, understand that the real and important aspect of man is the spiritual aspect or inner man. As long as we wear this cloak over our spirit, we must keep it in perfect physical health. The soul of man cannot function properly in a diseased body. Man has the power and knowledge to select what goes into his body to nourish it, how he thinks and his way of life. Man must do this wisely in order to function in a materially and spiritually healthy body.

Body Temperature

The heating of the body is of primary importance. The subconscious mind keeps the blood and organs at their proper temperature so that they can function properly. It sees that the body temperature is not affected by temperatures outside of the body. The subconscious makes certain that body temperature is never too high. The only exception is in the case of disease. It is necessary to raise body temperature in order to destroy the invading virus. This internal heat control is a result of a number of processes such as metabolism and combustion.

Certain foods that we eat, especially sugar, cause fermentation in the intestines. From this, alcohol is combusted and becomes heat.

Regularity

Constipation is one of the most frequent and fundamental causes of nearly all forms of physical illnesses. If one allows waste matter to remain in the intestines, this waste matter begins to disintegrate rapidly, becoming putrid and poison-

ous. These poisonous gases and elements become stagnant and impacted in the intestines. Some of this matter is absorbed into the blood stream, weakening the quality of the blood supply and, consequently, the nerve energy supply.

There are several fundamental causes of constipation. Foremost is a diet deficient in either quantity or quality. Second is a lack of exercise. Third, is a functional disorder. In this case, the person should see a physician immediately to remove the cause.

The Positive and the Negative

The body, as discussed earlier, receives the necessary vitality and energy from the elements that we absorb through food. Every element taken into the body to nourish and sustain it is a negative element. In order to perfectly understand and apply the Rosicrucian secret healing methods, one must remember that man's entire body is a mass of negative matter. However, in order for man to be a living, breathing being, his body must contain the opposite polarity.

In order for the negative elements entering the body to be of proper strength and quality and free of any contaminating chemicals, they must pass through the liver. The liver acts as a laboratory, cleansing and purifying the food and liquid we absorb.

The Blood Cell

We may think of blood cells as fat little, dish-shaped globules that are filled with a red chemical of some kind. Blood cells are more than that. Blood cells traveling from the heart to the lungs are transparent, with a shell on the outside and negative mineral elements on the inside. Such blood cells have no life giving vitality in them. They need the opposite polarity to become living things. As stated previously, the air we breathe

is charged with positive electricity and possesses a magnetic quality that the Rosicrucians call the positive element of nous. When we breathe, we fill our lungs with nous, the positive element which the blood requires and absorbs. The cells become vibratory magnets of positive and negative vitality. Each cell then becomes an independent body of life and is carried into the heart.

It is important to remember that the real worker in the blood stream is the blood cell. The blood cell is red at times and it is blue when it is circulating throughout the body.

Causes of Anemia

Each blood cell absorbs as much positive charge as will harmonize with its negative vibrations. Blood cells impoverished in negative chemical composition because of poor diet, digestive disorder, the dysfunction of the glands controlling the digestion and the manufacturing of blood cells, or a weakening and lowering of the nerve energy supply will not receive the necessary positive charge. When these cells move into the lungs to receive their share of the positive element, they absorb only a very small charge, becoming only partially vitalized cells. This is the real and only cause of that condition known as anemia.

We know that, in order for the negative aspect of the blood cell to be normal, we must eat and drink properly. For the positive aspect of the cell to be healthy, we must learn to breathe properly. No matter how well we nourish our bodies, unless we breathe properly, the blood cells cannot be vitalized properly. A perfect blood cell is one that is harmonious in its composition of negative and positive qualities.

Blood cells are constantly breaking down. As the chemicals react to one another and disintegrate, they release poisonous gases. These gases remain in the bottom chambers of the lungs unless we breathe deeply and exhale the air in these chambers and supply them with fresh air. If we allow these

dangerous gases to remain in the lungs' chambers, they poison the blood cells that enter the lungs to be vitalized.

One whose blood cells are poor in vitality will automatically have poor health, especially when there is no outside force to promote our understanding of the causes of life, the nature and causes of disease, and the cures for disease.

The Cycle of Cells

Each cell throughout the body is a distinct living organism. Each has its own individual life span and performs a designated amount of work. Every cell grows and carries out a certain type of breathing process in the sense that it absorbs the necessary amount of nourishment needed from the blood streams and supplies itself with the energy found in the system.

The life span or cycle of each cell is seven weeks. At the end of the sixth week, the cell begins to lose its strength and break down. It then begins to draw new chemical elements around its nucleus until it grows into a full sized cell again. The broken down blood cells pass through a process of putrefaction and decay and, if the rest of the blood cells are healthy and the blood system is clean, the broken down material is carried away without causing any abnormal condition. If there is some type of functional disorder, the putrid and decaying matter will weaken the blood stream and disease will ensue.

The Psychic Aspect of Man

We have come to the most important aspect of the metaphysical study of man, the psychic body and its affects on the physical body. In their studies, as mentioned earlier, the Rosicrucians have found that man is dual in every sense of the word. There is first, the chemical, physical aspect of man and

the brain controlling the organs and other functions. Secondly, there is the psychic aspect of man composed of all of the psychic consciousness found in all of the cells of the body. This psychic aspect is like an invisible body occupying internal part of man. These two bodies, the physical and the psychic, interact with one another to create a harmony within man. Because it is the psychic body that directs and controls those constructive forces within the body, it is the duty of metaphysical healing to work with the psychic body to prevent and cure disease.

Nerve Energy

The earliest philosophers and mystics, both Orientals and Occidentals, speculated as to the nature and source of Nerve Energy. They have found that food and the digesting of it bring the necessary elements in order to maintain the bodies physical structure. In this process is found the manufacturing of cells later vitalized by the invisible cosmic energies in the air we breathe. These cells circulate throughout the body and distribute the chemicals for nourishment of the body and the vital energy needed to keep the cells alive. In order for all cells to work together harmoniously, there must be a central system controlling this nerve energy intelligently.

The Two Nervous Systems

The human body is endowed with two nervous systems, the spinal and the sympathetic. These systems constitute the energizing and controlling centers for the distribution of both the vital life force and nerve energy.

The Rosicrucians contend that the operation of the nervous system is as important to the maintenance of health as are foods, liquids and fresh air. The health of the body depends on the proper functioning of each of its organs. If there is interference with the normal functioning of the nerve energy in

the nervous system, there will be a corresponding interference with the rest of the organs in the body. This will result in disease, pain or death.

Let us examine these two nervous systems. The spinal nervous system controls limited activities and functions of the body. The sympathetic nervous system manages the psychological, psychic, emotional and the cosmic functions of the entire body.

The sympathetic nervous system distributes the curative and creative energy that eliminates diseases and sustains the body structure's rebuilding of itself during the greater part of its existence. This energy is identical with the energy of the Cosmic Rays discovered by scientists. It is electromagnetic in nature and its source is the sun. This energy travels nine minutes, in the form of waves, from the sun to our atmosphere where we breathe in this energy into our bodies.

One of the first great medical authorities to discover this in a scientifically conducted experiment was Dr. Wm. H. Howell, a professor of physiology at John Hopkins University in Baltimore. He published his findings in the *Textbook of Physiology*, B. Saunders Co. of Philadelphia. This book can be found in your public library.

The Rosicrucian scientists have discovered that the energy in these two systems flows like electrical currents. It is this electromagnetic energy that creates the aura seen around a healthy human body. Furthermore, they have learned that this electromagnetic energy is in harmony with the universal forces and energies of the same nature. Thus, the sympathetic nervous system supplies the necessary amount of nerve energy to the psychic aspect of the body, while the spinal nervous system supplies the electrical energy of a lower rate of vibration or frequency that is needed for locomotion and direction control to the physical body.

The Rosicrucian system of therapeutics takes primarily into consideration the psychic aspect of man and his origin. It seeks to cure disease by eliminating those conditions in the psychic body which have created an imbalance in the system.

Electrical Energies Differentiated

The electrical energy found in the human body is quite different from that found in familiar electrical devices. The manifested Universe is invested with an electrical energy drawn from the sun. These radiations are of different rays of frequency. The energy of the soul, however, vibrates at a very high frequency. Even with the most sensitive instruments, it is almost immeasurable and imperceptible. This highly delicate electromagnetic energy in the human body represents the cosmic energy that keeps and sustains all living creatures on this planet.

The Glands as Centers of Energy

Throughout the human body there are glands that play a significant role in the transmission and reception of energy. These glands utilize the real, secret and mysterious part of man's psychic body. The ancient mystics discovered twelve such glands in the human body, of which seven are the most important.

The solar plexus, called solar because they thought it to be the center of life in man, just like the sun is the center of our planetary system, is the first of these glands.

The next two important psychic centers to be discovered were the pituitary body and the pineal body. Both glands are located in the head. The ancients believed that one of these corresponded to the third eye or psychic eye of man. This belief was based on the fact that these two glands or centers have much to do with man's psychic impressions.

In recent years, scientists have been able to collaborate these findings and have discovered additional glands that help the body maintain health and vitality. Dr. Louis Berman of Columbia University discovered that this group of psychic centers represents the governing body of the psychic aspect of man called the ego or the soul. Dr. Berman postulates that this psychic center constitutes the subconscious mind of man. This

is a bold statement to be made by a medical authority. Dr. Berman's declaration is correct in regard to the fact that all of these psychic centers are so intertwined that what affects one will automatically affect the others. It is amazing that these centers are connected through the psychic nervous systems and represent the psychic body of man.

Rosicrucian Healing Technique

The Rosicrucian therapeutic system of healing the physical body deals principally with the sympathetic nervous system and the psychic body. We realize that the psychic body is perfect in itself because it is of cosmic origin, but its proper functioning may be disturbed at times. In such cases, disorders and diseases begin to manifest objectively. Each time a part of the body is diseased, the disease is only the outer manifestation of some inharmonious condition in its final stages taking place in the psychic body.

Man a Psychic Being

The inside of man is the psychic man, and this psychic man consists mainly of the sympathetic nervous system with its various parts, psychic centers and glands. Every part of the human body has its replica in the psychic man. All psychic parts of man are connected through the sympathetic nervous system.

The central part of the sympathetic system is called the trunk. The point where the branches extend from the trunk line and a number of the branches connect is called a ganglia. At the end of each branch of the sympathetic nervous system is a small network of nerves called a plexus. The plexus is the distribution end of each nerve.

The sympathetic nervous system works in harmony with the cerebrospinal system. This system has a dual func-

tion. It carries motor energy as well as those impressions sent from all parts of the body to the brain. The sending of energy and the receiving of impressions are the two significant functions of the cerebrospinal system.

The sympathetic nervous system runs through the body in the same manner as the cerebrospinal nervous system; however, the main trunk line connects indirectly with the brain, not directly. The trunk line does not run through the center of the spinal vertebrae. The sympathetic system does not transmit motor power to any part of the body, it only transmits the creative, vital and curative power to all parts of the body. Thus, while the cerebrospinal system carries the objective intelligence from the brain to the rest of the body, the sympathetic system carries the psychic consciousness of the subconscious mind to the rest of the body.

In order to keep the cosmic forces working properly in the body, the sympathetic system must be doubled with a negative trunk line and a positive trunk line. The sympathetic system has ganglia that help distribute and intensify the flow of energy into the branches along the system. We must remember that each ganglia in the sympathetic trunk is a center for the distribution of energy and creative power. Some of the centers may become affected, even paralyzed, by our emotions. Poisonous thoughts, anger, hatred and other inharmonious attitudes that disturb the sympathetic system have dangerous repercussions on the entire body. Few people realize how seriously the sympathetic system can be affected by one's emotional and psychological state.

The Rosicrucian method of healing teaches one how to invigorate the sympathetic system and the ganglia when they are in a poor state. It also teaches that the vibration of energy in the system can be increased to enable it to work faster and more efficiently to cure illnesses.

The Rosicrucians have found that it is possible for one person to give some of his vibratory energy to another person who is ill. This is the secret of the Rosicrucian healing system.

We are at a vital point in our study of the Rosicrucian

system of bringing, maintaining or restoring health and vitality to the body. The immediate problem for the Rosicrucian healer is to restore harmony in the body by immediately bringing positive or negative energy to the blood cells. There are two methods for quickly restoring the deficient energy to the body. One can strengthen the entire blood stream or send the positive or negative vibrations directly to the diseased part of the body through the sympathetic nervous system.

Blood and Air

Every time we take a deep breath and completely fill the lungs, an amazing process begins immediately. Within three seconds, the blood begins to energize and this positive charge is passed into the blood cells. The longer we hold the breath, the more the blood cells are energized. One method for increasing the vitality in the blood is to take deep breaths. The other method is to hold those deep breaths for one minute or longer. The Rosicrucian secret to vitality lies in holding the breath. It is this extra supply of vital energy that the Rosicrucians use to heal others.

The Rosicrucians have found that this energy is radiated from special places in the body in the form of invisible electric waves. The thumb, the index finger and the next finger on each hand constitute the principal radiating center of this source of energy. In these fingers are nerves connected with the sympathetic nervous system called radial nerves. The three fingers on the right hand radiate a positive charge of energy and the three fingers in the left hand radiate a negative charge of energy. This has been proven beyond doubt at the science laboratories of the Rose-Croix University in Rosicrucian Park, San Jose, California where numerous experiments were conducted to ascertain the nature and effect of these pulses radiating from the fingers.

One of the major findings of the Rosicrucian scientists was that the electrical impulses radiating from the fingers are synchronous with the heartbeat. These radiations can be de-

tected with delicate instruments. In order treat one who is ill, the healer must take three successive deep breaths and hold each one for one minute. After the third breath, the healer's blood and sympathetic nervous system have been charged with an overflow of vital cosmic energy that begins to radiate from the three fingers of each hand.

The Right Ganglion

The most efficient manner of transmitting this extra cosmic energy to the patient is through the right ganglion of the patient's sympathetic nervous system. From there, it will flow directly to the affected part of the body.

As stated earlier, whenever there is disease in the body, it is because of an overabundance of negative polarity. Therefore, the affected part seeks the positive vitalizing energy necessary to restore the balance. When balance is restored, the constructive energy of the body begins to flow in a natural manner, eliminating the abnormality.

Because it is imperative that the healer apply the energy at the proper ganglion, it is now necessary to examine how each ganglion functions and how it may be used by the healer.

Take, for instance, the first thoracic ganglion. A treatment of positive vibrations applied to this particular ganglion is excellent for general treatment of the blood systems, because it quickly revitalizes the blood cells and brings them up to proper polarity. The first thoracic ganglion connects with the vagus nerve, one of the most important in the body. The nodal plexus, gast cords and lungs should be treated with negative energy from the left hand in cases of fever, congestion or colds.

The second, third, fourth and fifth thoracic ganglia should be treated in the event of poisoning to the blood stream. Giving the fifth thoracic ganglion a positive treatment will vitalize the blood sufficiently to destroy the poison in the system.

The sixth, seventh, eighth and ninth thoracic ganglia

are connected to the kidneys and blood stream by one plexus. The tenth and eleventh thoracic ganglia are connected to the small splan nerve as well as to the solar plexus, heart, stomach and throat. By treating these thoracic ganglia with positive energy the nerves leading to the above mentioned organs will be stimulated and returned to normal activity.

The author hopes that applying the material contained in this chapter will help all readers to live healthier and happier lives. The Rosicrucians state that because the law of polarity is the great determinative factor in all manifestations, all cures that have ever been effected are the result of changed polarities in both the physical and psychic bodies.

Chapter 4

The Magnum Opus

The Seventh Degree of the Rosicrucian Order, A.M.O.R.C., is perhaps one of the most exciting and interesting in terms of psychic phenomena. It is during this course of study that the student begins to examine the practical aspect of the “Magnum Opus” or the “great work.” In this degree, one learns, through the use of certain vowel sounds and the correct application of the will, to project the psychic body out of the physical body to any given point on the surface of the earth.

In the previous degree, we confined our studies to the constitution of matter and its effects upon man. The degrees that follow are geared to the specific study of the psychic or those aspects of our existence known in the occult as the self.

We have all heard the expression “the God within.” In this degree, we will learn that “the God within” is the Master who dwelleth in the sacred heart and findeth powers and expression in the human mind.

Through most of our lives we have been trained not to rely on those impressions of an intuitive nature. We have been conditioned to trust only the objective impressions and have left undeveloped the psychic nature of our existence.

A truly balanced personality can not only function and live a productive life, it can function independent of the physical body if necessary. It can see without eyes, hear without ears, speak without using the physical tongue and feel without contact as we know it.

In referring to the Master within and his seeing, hearing, speaking and feeling, we are not speaking of physical attributes. The Master within is not a material being or the physical self studied in the Sixth Temple Degree. It is that inner consciousness, astral body, psychic body, soul consciousness or the God within.

In the Second Degree of the Rosicrucian teachings, the student studies the brain or mind. He becomes familiar with the objective faculties, their possibilities and their limitations. He also learned of the existence of a subconscious mind that functions on a different plane from the objective mind or brain. Then, in the Sixth Degree, the student analyzes the physical body, its organs, its nervous system, and the relationship between physical energy and life itself.

These lessons lead us to the study of the inner man or self. Rosicrucian scientists believe that it is important to know as much, if not more, about the psychic body as we do about the physical body. The psychic body has its own organization just as the physical body does. This organization can be examined in detail. The purpose of the Seventh Temple Degree is to do just that.

As mentioned earlier, man is dual of body and soul; the soul is closely related to the subconscious mind, the vital life force and other psychic attributes. As we learned in the Sixth Degree, there is a cord that connects the psychic body and the physical body so that they may work together. This cord may connect the objective and subconscious; it may be that condition between the two which we call a borderline state. When the psychic body is separated from the physical body, as in projection, there remains a connection that is severed only when complete transition, so-called death, occurs.

If we consider the spinal nervous system in man as the medium for the objective mind of the physical body to carry out the commands of the brain, we must consider the sympathetic nervous system as the medium for the subconscious mind to carry out the commands of the psychic body. In the material body, the spinal nervous system carries material energy to ev-

ery organ, every part of the tissue and flesh, and the blood stream. In the psychic body, the sympathetic nervous system carries psychic energy to every organ, every part of the tissue, flesh and the blood stream.

At every vertebra of the spine, the sympathetic nervous system is in contact with the spinal nervous system by means of short rami. These rami establish that important connection between the physical organism and the psychic organism. The rami maintain the relationship between the conscious and subconscious minds. This slender connection permits the psychic and occult manifestations we seek in the cosmic and occult planes.

Just as the spinal nervous system transmits a material energy to every organ, the sympathetic nervous system transmits psychic energy to every organ. This means that all organs, tissue, bones and the blood stream are infused with a psychic energy. Therefore, there may be psychic as well as material conditions in the various organs. These conditions include diseases, disorders and abnormalities. Consequently, man is completely normal only when he is both physically and psychically healthy, when there is that perfect condition known to the Rosicrucians as *harmonium*.

This information also explains the astrological influences on the human body that the ancient mystics claimed to have observed. People believed that many abnormalities were principally due to the influence of the planets until man began to study the material being and to ignore the inner man. From the purely materialistic viewpoint, it would be difficult to see exactly how the planets could affect the heart, lungs, kidneys, nervous system, etc. However, from the metaphysical point of view, we can understand how these subtle influences affect the outer man via the psychic body.

Of greater importance than this, is the idea that man's psychic body can function and manifest independently of the physical body and still maintain the relationship with the physical unaffected by distance.

Now, we will take the first step in releasing the psychic

body from the physical body by using some of the vowel sounds designed to loosen the bonds between them.

You remember the sound of Ma, the sound of Ra, and the trilled sound of R. Combining any of these sounds gives slightly different effects. First, let us combine two, the Ra and Tha. Take a deep breath and slowly intone Ra. Immediately intone the vowel Tha and follow it with the vowel Ra. Repeat this combination of vowel sounds nine times. Then, sit quietly and, using your will, project yourself out of your body. You may have to do this exercise several times before you achieve any concrete results. The key is to practice constantly until you succeed.

What happens in a projection? You will notice that your consciousness passes from the physical body into space, about one or two feet from the material body. After we become accustomed to this condition and have learned how to control our psychic or astral bodies, we can project our consciousness, to certain places and have full realization of the experiences of that particular place.

The Aura

In connection with the art of projection, we must consider the mysterious human aura. The aura is a result of the spirit radiation which emanates from the body. These radiations are from both the physical body and the soul. Electrical or physical science refer to this aura as a magnetic field because it covers a certain area around the body. The human body is charged with a magnetism, sometimes referred to as personal magnetism or other names by various schools of philosophy. We wish to develop this aura because the magnetic quality of it permits the psychic to travel far from the body. We can develop our aura through breathing, which provides us with nous, and proper eating habits, which provide us with negative energy. Just as we develop the mind or muscles through certain exercises, we can also develop the aura.

It cannot be over emphasized that it is the aura which enables us to project the psychic mind and control it. At death, the soul, which contains the psychic body, leaves the body. This is because, as the physical body deteriorates, the emanations of the magnetism of the spirit in the matter of the body no longer harmonize with the emanations of the psychic body. Remember, it is through the attraction of the vibrations of a positive and negative polarity that the two bodies maintain their relationship. When the two bodies are no longer attracted to one another they separate. The psychic body returns to the cosmic plane and the physical body returns to the "dust of the earth."

Aura Exercise

The purpose of the following exercise is to strengthen the positive polarity of the aura in order to be able to project the psychic body onto the psychic plane.

Each night, take a glass of cold, pure water. Sit alone in a dark room and hold the glass tightly in both hands. With your hands and the glass in your lap, concentrate your gaze into the glass of water until the magnetism of your hands causes the water to give forth a violet or blue halo around the glass and, finally, around your hands and aura. Do this exercise every night until your aura gradually increases in strength and quantity. Water was always considered by the ancient alchemists and philosophers to be a very important element. By holding the glass of water in your hands and concentrating on it, you will furnish your aura with powerful magnetic attraction. The negative nature of water attracts the positive nature of the aura; the positive nature of water attracts the negative nature of the aura. Thus, the aura slowly submits to the attractive powers of the water, increasing in strength and power.

Essentials of Projection

There is stress between the two polarities of the aura. One emanates from the physical body and the other from the psychic body. By exercising your will, you can determine which polarity will be dominant. If you allow yourself to be enslaved by material conditions and improper thoughts, or if you are physically unhealthy, the negative polarity will dominate and you will not be able to use your aura for projection. The negative polarity of the aura is bound to the body and cannot be used to project the psychic into space. Thus, it is important to strengthen your positive polarity through the water exercise.

Eighth Temple Degree

In this degree, we receive the title *Magister Templi* or Master of the Temple. The word temple refers to the human body, the true and only temple of God. In the Eighth Degree, students learn the higher laws and principles in order to complete the mastery of the art of projection. The students also study, in great detail, the consciousness of the inner self and its relationship to the cosmos as a whole.

What is consciousness of self? It is the awareness of the individual personality or ego. Consciousness of self depends on the distinction the self makes between the objective external world and the subconscious internal world.

Through the realization of a difference in consciousness, you become aware that you, the self within you, exists and that the objective, outside world exists. You become aware of dual consciousness, the objective and the subjective.

The fundamental question becomes, "What is it that knows the difference between what is self and what is not self?" This is usually followed by, "How do I know that I am?" These questions must be answered thoroughly and satisfactorily by every thinking, reasoning, mature individual.

In seeking answers, we must consider the soul. The

principal attribute of the soul is the mind; however, mind itself has many attributes. Just as our objective faculties are the medium through which we receive the impressions that make us aware of the material world, the soul is the channel through which man attunes himself with the Infinite Mind of God. We can only be certain that the soul exists through its functioning and manifestations, for they are definite. We can mark the *define the functions of the soul as easily as we can define those of the heart.* We must assume that life, soul and breath are related and that there is a definite relationship between breath and the psychic.

The Purpose of the Soul

The great mystery of immortality, the soul's purpose in being immortal, the soul's nature and its place in our daily lives require deep and careful study. It is important to remember, throughout that study, that perfection of the human soul is absorption into the Infinite.

What purpose does the soul serve as a Divine entity, an immortal element residing temporarily within the human body? Looking at man's existence from the materialistic view, the soul serves no purpose not already served by physical functions and attributes.

Several years ago, Messri, Loeb and Littlefield attempted to create a living organism through a process known as spontaneous generation. Their failure proved that a living organism could not be artificially created, aside from merely combining the necessary chemical and mineral elements. Messri, Loeb and Littlefield could not create the vital life force which animates. The experiment did, however, show that life is not purely a chemical action.

Even the theological explanation for the soul and its purpose in the human body does not count the soul as necessary to man's earthly existence and evolution. If the soul were placed in man's body to provide a degree of Divinity, to make

him an image of God, then it has had no effect on man's morals or development. It has failed to fulfill the unknown purposes devised by God. This theological theory has been shown to be illogical and not in keeping with nature's laws and principles. Therefore, there must be another reason for the existence of the soul.

Our analysis of the nature and purposes of the soul leads us to a comparison of qualities considered part of the soul. The Rosicrucian teachings are quite definite. They lead us to a better understanding of the subjects of individuality and personality.

These two terms are often used to refer to the same condition, much like reality and actuality. However, there is a definite distinction between them. Personality is that subtle quality of inner man which is revealed in those material elements of our human manifestation on earth, which we notice as characteristic traits and group under individuality. Personality cannot pertain solely or partly to one's physical countenance. One's personality may be revealed or even hidden in one's physical expression or surroundings.

Individuality, on the other hand, refers solely to those material qualities, attributes or expressions which constitute "characteristic traits." Individuality is the outer manifestation of personality plus education, habit, thought and creed. It is the cloak we weave to hide the naked body. The distinctiveness of individuality can be altered to suit an occasion and, sadly, to suit fashion.

The important question to be considered is, "What constitutes the personality of man?" It is the personality of man, the soul-personality as Rosicrucians call it, which is most concerned in all earthly existence through the reincarnation of man's soul. The reincarnation of the soul is for the purpose of evolving the soul-personality so that it may attain a certain goal. The lessons learned by the soul-personality in its process of evolution are of use to man only through the personality he expresses in each incarnation. Personality may, in part, be considered the mind of the soul, just as individuality may be

considered the mind of the material body.

Personality has, as its principal element, the soul's storehouse of memory. If we admit the possible the existence of a storehouse of memory, in which all facts and impressions consciously realized are stored away for future use, this record of impression constitutes, in each incarnation, the personality of the human being.

Considering the soul as a separate part of the dual man, the mind must consider the immaterial entity as being immortal, Divine and emanating from God. If the soul is related to the intellect, consciousness and vital life force, we then have reason to believe that it is of a Divine Essence. Its source must continue after the transition, death. If these principles are accepted as logical, then the Doctrine of Reincarnation is a fact.

Effects of Vowel Sounds

Sound may be produced by the mouth and throat; however, the vibrations produced are carried down into the chest which functions as a sound box. In other words, when you speak certain vowel sounds, you affect the psychic vibrations of your inner self. This is why the Rosicrucians use certain vowel sounds to produce certain effects in their psychic work.

Vowel Sounds and Development

The sympathetic nervous system and the spinal nervous system have their connections and final endings in the brain. The brain is also dual, physical and psychic in operation. There are centers in the brain designated for the functioning of the sympathetic nervous system. These areas do not develop as quickly as the objective areas of the brain because psychic abilities are not used regularly. In a developed psychic, these areas become so advanced that new and unsuspected abilities manifest.

Consciousness, our awareness of self and personality, is located in the frontal lobes of the brain. This is as indisputable as the fact that the brain has an area connected with the nerve centers of the eyes. This area is psychic and often under developed. In the average person, consciousness is only developed in the material form of realization instead of in the material and psychic forms.

There are vowel sounds which can help facilitate the development of this part of the brain. The most helpful is Tha. Tha represents the third letter of the Rosicrucian secret lost word, MATHREM. The meaning of Tha is endowed or attained power of the psychic consciousness.

Two Major Centers

The pineal gland, though subnormal in size and considered insignificant, is the link between the sympathetic nervous system and the spinal nervous system. It translates the impressions received by the psychic body into gross impressions for the brain to comprehend.

The Rosicrucian Seventh and Eighth Degrees are designed to awaken the pineal gland so that it can return to the development process abandoned during childhood. This process involves the third thoracic ganglion, the psychic ganglion, which supplies nerve and blood energy to the pineal gland in an indirect manner. The following exercise completes this process.

Place the fingers of the left hand against the left side of the head, just above the ear. Press lightly with the left thumb reaching down and pressing against the neck where the middle cervical ganglion is located. Then, with the right hand, do the same on the right side of the head. While pressing with both hands, intone the word "ehm" (should be pronounced like the English word "aim," drawing the "m" out longer). Repeat this three times. Take a deep breath and hold it. Slowly exhale, drop the hands and do not repeat the exercise for twelve hours.

Ninth Temple Degree

The Ninth Temple Degree signifies the triple triangle of power, for it contains the highest laws and principles of nature. This degree is also referred to as the Thrice Illuminated Degree and its title is Magus. It designates attainment mastership and control of one's life and the forces around and within the human body.

The student's greatest work is associated with the attainment of mastership. Throughout the preceding degrees, the student has been anticipating the realization of the Great Lost Word and, with it, the mastership of all of the laws that he has learned. Until this point, we have only attained a vague notion of the Lost Word. The real meaning of the word is hidden away in many laws and principles. The Lost Word, in its brief form, is MATHRA. In its complete form, it is MATHREM.

We have practiced the vowel sounds of Ma, Tha, Th and Ra already, but it is not the powerful vibratory effects of the word that is the important secret. The word is a symbol for a law.

We are aware that some such sound must have been the sound which went forth into space at the beginning of all things. All this we can comprehend in the abstract, but there must have been some mind present at the utterance of that first word. In that mind, there must have been some conception of what was to be created.

When we read the words "In the beginning was the Word," we can know that the very first manifestation was the word. Before there was any manifestation, a thought was carried forth from the mind into space by the vibrations of the word.

The Lost Word was that word which went forward into space and became lost in the manifested world. It is lost in the complexity that is, by its vibrations, becoming diffused throughout nature.

We may duplicate the word in sound, but we will never

again have the original word; therefore it is "lost." When the word was first uttered, it was done so with same confidence as it is now breathed for experimentation or other purposes.

We have said that there was a concept within the Divine Mind at the beginning of all things and we learned, in previous chapters, that in order to succeed, there must be a clear picture in your mind of what you would like to accomplish. For any external manifestation, there must be a clear mental conception like the one in the Divine Mind at the beginning. In short, man has the same mind within him as the Divine Mind. The mind is the mind of God. God is the Divine Mind within man, not in so-called Heaven. Thus, God is not an entity of some far off place; He is within each person.

The soul is Divine Mind with Divine Essence. The collective soul of mankind is the God of the Universe. When God created man in his spiritual image, His essence spread itself into all things created. Hence, each person has the power of God and is God personified. Man has the ability to create with his mind in the same manner used by God when the Lost Word was first spoken.

All this is given to you so that you may understand the single formula or secret rule. First, decide what it is that you want to do. For example, send a message or have some unusual thing happen that is of a positive nature and in keeping with nature's principles. Have the idea clearly in mind. It need not be visualized if it can be simply thought of. Concentrate no longer than five minutes. As soon as the idea is realized by you, without any other act, simply say to your inner self, "If it pleases the Cosmic Host, it is done." Say it as a command, but always in the past tense. That immediately passes the matter out of your objective mind and into the domain of the of the Divine.

The next important point in relation to the secret formula is the manner in which the subconscious mind carries out the wonder works assigned to it by the objective mind. First, let it be understood that the subconscious mind is not the slave of the objective mind. The objective mind may assign to the

subconscious certain things to be done, but the subconscious mind cannot be forced to do things as we wish until a trusting relationship has been established between two minds. For those who have established that trust within, it is not a matter of commanding, but a matter of being worthy of the universal forces around us.

Evolution Twofold

We have learned so much about evolution and we seem to comprehend much about it; yet, upon analysis it seems as if we do not understand evolution at all and that we may never do so. This is not true. Understanding evolution can be very simple.

Fundamentally, we understand that the soul has certain attributes which are present through every incarnation. The principal attribute of the soul is consciousness of itself. This manifests as the personality of each human being. We understand that this personality of the soul evolves in its cycle of births and rebirths, just as the individual body of man evolves from infant to adult strength and power. However, whereas the body begins anew with each rebirth, the soul progresses, beginning where it ended in the previous phase of evolution. The soul joins the body with all of the lessons and experiences of its past lives. It is held prisoner in that body by the objective mind. It cannot utilize those past experiences.

The Rosicrucian Order designed the Seventh and Eighth Temple Degrees to free the soul-personality from this bondage. They were intended to broaden the objective comprehension of man, to quicken his consciousness of his soul and to make him aware of his mission on Earth.

It is necessary for the consciousness of the soul-personality to evolve because soul comes from God. It is the mind and essence of God. It is always perfect. Man, it would seem, should possess a perfect consciousness of that Divine Essence of his being at all times.

This leads us to wonder why the Divinity in man must gradually evolve if the soul is God and God is ultimate perfection. We may ask why we cannot have perfect knowledge of God within us as soon as we are conscious, thinking beings. To answer these questions, we must understand more of God's nature.

In the process of evolution, after the universe was manifested, man reached the state of physical development where he became master of his own environment. It was only then that he could be said to be the spiritual image of God, according to the Biblical statement that God created man in his image. If we substitute the word soul for spiritual image, we can say that, in the beginning and up to the present state of man, all animal life was in the process of a twofold evolution, the physical evolution and the evolution of the soul.

It is not too much to say that the evolution of the soul-personality was just one step ahead of the physical evolution of the animal body. In fact, we find evidence of this in the process of man's advancement through civilization. As thinking, reasoning and understanding have progressed, the physical body has become more complex. Certain functions have been added. Others, no longer needed, have been eliminated. Through the evolution of man, from a primitive being to the present being, the consciousness of the soul was evolving. This resulted in the outer expression of the soul-like personality. This personality manifested as a more perfect idealism, founded on the eventual realization of the mind of God, the soul in man. When man, therefore, realized his own spiritual nature he attained the spiritual image of God.

What happened in the process of man's evolution, either physically, spiritually or both, to cause man to suddenly or slowly attain the spiritual image of God? When man first listened to the small voice from within, permitted the soul to speak and reveal itself, man discovered God. In his objective mind, he made no such discovery. In his brain he had no definite comprehension of a Divinity within him; nor did he even know that a voice from within was revealing the fact that there

was a God. As man pondered this revelation, he began to fear the unknown and unseen God. He gave God attributes, functions and conditions of mind and body that were in tune with the emotions he felt when the voice within whispered its realization of a Great Creator and Director. It was only in realizing the existence of God, that man created God in the world of his realities.

The essence of God was everywhere in the universe, everywhere, an unformed God as the Bible and other religious manuscripts say. When man first evolved the consciousness of his soul to the point of comprehension of the God essence, man added to the essence the concept of a Supreme Mind, an ideal of perfection and highest attainment. That was the creation of God in the world of realities.

From that moment on, God and man were attuned. The essence of God was vibrating in every cell of man's body. The life of God was the life of man's physical organism; the consciousness of God was the consciousness of man. Man became a living conscious soul, instead of a living body with an unconscious soul.

Although this step in man's evolution was important, it was only one step. Man still did not know God as he should, for he knew not the fullest extent of his inner self. Man did not yet comprehend the activities of God or the universe and man's relationship to it.

As centuries passed and man listened to the consciousness of God, he modified his worldly thinking and living. Each event brought a keener understanding of man's inability to cope with problems without the aid of the unseen mind within him. This reliance upon an unseen intelligence caused man to give God more wonderful attributes, evolving his concept of God while his soul-personality was also evolving.

Some men and women are more ready to listen to the voice within and give more time to the contemplation of God and the whisperings that come from the soul. They have found the light. In all periods, there existed these prophets, who discovered more about the God within and went forth to tell

others of their revelations. This is how man came to know that some part of God was within him, that the essence, love and spirit of God were in his body.

The prophet Jesuah, known to Christians as Jesus, was a son of God, like all of us, for he found the God within and realized fully the powers that can be realized by all men and women. He created a more perfect reality of this Divine Essence within us and taught us how to arrive at the same realization within ourselves.

As stated, through all of this, man's soul-personality was evolving. The highest thoughts man could achieve, he attributed to God, for they seemed too wonderful to be of man who was weak in the face of temptation. By adding to God's attributes, man is perfecting his soul-personality. This process will continue until man becomes fully aware of the consciousness of God. Then the duality of consciousness will be united with God. This is the third point of the Trinity of Lights.

The fact that we may eventually attain a realization of the God essence and become a spiritual image of God does not explain why this attainment must be an evolutionary process.

There are two ways in which man is made appreciative of an attribute or a privilege. The first is negative. It is the sudden loss of something taken for granted. The second is positive. It is the gradual gain of something that brings enjoyment.

The wisdom of the Cosmic has seen fit to apply the positive method to reinforce our appreciation of the Divine Essence, the soul within us. We are permitted to gradually evolve our consciousness of the soul. Our response to our consciousness of soul becomes our soul-personality.

It is probable that a sudden and complete realization of the soul would blind us, as traveling from darkness into brilliant illumination temporarily paralyzes our vision and confuses us. This shows cosmic wisdom in compelling an evolving of the consciousness of the soul.

Also, let us not forget that it is cosmic law that man attain God. Otherwise there would be no need for the mind of

God to function as soul, to extend itself into matter.

The Significance of AUM

The vowel AUM is the one we constantly hear of in relation to ancient rituals of today's occult revival. Most people are unaware of its significance and origin. They discard it as nonsense. In the Sanskrit language, the mother of the Indo-European word AUM was a most important sacred word. It was intoned reverently in all holy ceremonies. Its strange sound was used over and over to cause certain vibratory effects in the environment and in the psychic self.

The "A" was given the number one by the ancients. This means Shiva, the Father, the preserver, the creator, the number and principle from which all things are derived. Its sound is broad like "ah" or A in art. Its musical note is A natural.

The "U" was given the number of three, meaning the triune expressions of form, the body soul, the mind in one and the living Son. Its sound is difficult to present on paper and is only conveyed to the mind of another by an initiate or master of wisdom.

The "M" was given the number four. It means the Spirit (Brahma). Its peculiar sound is made by bringing the lips close together, retracting the breath and exhaling through the left nostril more strongly than through the right. The proper use of sound requires the ability to use the two nostrils independently of each other. Everyone breathes differently through his nostrils according to physical, psychic and mental conditions as well as the influence of the planets.

Adding the three letters together gives us AUM. The meaning of which is the Christian version of the Father, Son and Holy Ghost. Here, we find the true origin of the sacred trinity as adopted by the church fathers.

The Laws of Alchemy

Not so long ago, the claims of the medieval alchemist were ridiculed by orthodox science. Now, these claims are recognized as fact. Although the cyclotron, the instrument used by modern physicists to rearrange the structure of matter, is quite different from the instrument used by medieval alchemists, there is proof that the discoveries of the alchemists were not fantasies.

The medieval mystic philosophers had, through years of study and experimentation, acquired the fundamental laws of alchemy by which they could perform certain feats and occult manifestations. They are the following:

1. Gathering from the ethers invisible matter (electrons) to create light and different forms.
2. Using the electrons in one's immediate environment to make one's physical self invisible to others and to hide certain objects from others.

What you are about to learn on the subject of these alchemical laws has never been published. The general public and the Rosicrucian Brotherhood warn its members very strongly against uttering a single word about this knowledge. The result may be pains of the most severe kind. You the reader are gazing, for the first time, at the Rosicrucian's most guarded secrets.

The Sacred Vowels RA-MA

The first law, which we must understand fully, is that in the beginning, everything was made manifest by the great Logos or Word, for it is the Supreme Deity itself.

In one of the Egyptian temples, there is an inscription over the Holy Altar which is the sacred hymn of Sed Hetp to RA. It says, "All adoration to these RA sending thy rays into all things, reaching all lands, and filling all beings with power."

The Supreme Being is totally conscious of Itself. There

is nothing which exists which can exist alone, for all is one. Herein lies the key to all occult manifestations. This Supreme Being also has consciousness, comprehension, understanding and receptivity of thought. This is the mysterious element of the supreme being as we shall see. We have named this receptive consciousness MA. MA means the conception of power. It is the nurturing element of all that RA sends forth. Hence, without MA, the power of RA would be impotent and unmanifested.

In the secret Rosicrucian experiments, we use the sacred vowels RA-MA. It is important to learn how to use this very potent word. The word RA-MA is old, it was learned and understood by the earliest mystics. We find records of its use in the most ancient of sacred writings. In the beginning, all things were created through RA-MA. Into space was projected the power of RA-MA, and that invisible power and radiation will exist there for all time. We cannot feel this power, except as it is directed to a single point.

Objectively, we do not know that any power exists in space, except for air and wind. Alchemically, we refer to this air and space as filled with ether, but in the ether is the great creative power through which the supreme being created all things. We, too, shall create with our mind power, through the use of the vowels RA-MA, that which is void of form, invisible and intangible.

To our understanding, this cosmic being is both male and female. RA is the father element; MA is the mother element. Through their unity, the creation or the manifestation of things begins.

The power of RA-MA contains the possibility for all earthly matter and all living things. Hence, through this essence, we can direct the materialization of all living and non-living things. In the beginning, space was void of the manifestation of material things and, through RA-MA, things were formed in space and suspended there. In a like manner, we shall create things in space and find them suspended there, awaiting our control and direction.

The Process of Using RA-MA

How is it possible to bring into the space before us a manifestation that is not already present? Some vowel sounds are for awakening certain centers of mystical conception in our consciousness. Some are for enlivening certain dormant centers of the brain. Others are for activating certain vibrations surrounding our auras. RA-MA is used to make certain forces in our immediate presence visible to us. Remember, care and practice are necessary for using this word, for results are in direct proportion to the perfect pronunciation of the vowel sounds and the strength with which they are intoned.

Before intoning the word, you must prepare your body. Seat yourself comfortably and become absolutely passive while looking into distant space. The eyes must be absolutely passive, not searching, for the eyes transmit power into space when they are passive. Slowly take a deep breath, filling the lungs to capacity. Hold it. Slowly exhale. Say RA-MA once. Take another deep breath and intone the word as follows: RAHHHHHHHHHHHHH-MAHHHHHHHHHHHHH. The longer each syllable is drawn, out the better the results.

If you repeat this exercise twelve times, you should observe a faint cloud forming about twelve feet in front of you. Do not gaze directly at the cloud or you will cause it to dissipate. Remain passive or relaxed, as if you were half asleep. Gradually move your gaze above eye level, then drop it to the cloud in front of you. At the same time, use your will power to draw the surrounding essence into the cloud. Repeat this from the four corners of the room until you have gathered all of the electrons of the room into the center of the cloud. The size, brilliancy, density and color of the cloud will begin to expand. When the cloud has reached about three feet in diameter, use your will to make the cloud revolve until it is spinning at a rapid rate.

If the background of the room is very light tan or even blue, the cloud may appear dark. If the background of the room is dark, the cloud may appear blue-white or silver-white.

When you see the cloud, do not attempt to analyze its color or form. Remember, concentrating on it will cause it to disappear.

By the intonation of these syllables and through concentration, you are employing the laws of mental alchemy in order to form a cloud from the electrons contained in the space around you. As you proceed with your alchemical experiments, your mind will become a first cause by which you can direct the primary forces of RA and MA to revolve around the cloud at increasing rates of speed. You will also be able to vary the temperature of the cloud, feeling the heat or coolness of it when it touches your body. You will eventually be able to use the cloud to create more elaborate manifestations, just as worlds and star systems are created from the nebulae in deep space. You will also be able to manifest those things and conditions you wish in your life for your loved ones.

The Phenomenon of Invisibility

Since man has sought mastery of his existence, there have been certain mysterious phenomena that have alluded him. At first, the number of phenomena which he could realize, but could not understand or direct, were legion. Slowly, to his credit, man learned the cosmic principles and natural laws underlying these phenomena. Although there are still certain mysteries that escape man, he has become masterful.

These allusive phenomena include the creation of life from nonliving matter, proof of material existence beyond so-called death and the transformation of man into an invisible conscious being. According to legends, certain men and women were able to effect or create some of these phenomena at will.

The masses, because they could not perform such incredible feats, have regarded these claims as absurd. Occasionally, an uninitiated person was permitted to witness the phenomena of invisibility, but not given the benefit of an explanation the laws involved. Some witnesses claim to have

been cleverly deceived or hypnotized.

Certainly, it is not in violation of natural law for a person or object to become invisible. We know that there exist many things that are invisible to us under one condition and visible to us under another condition. What makes something invisible to us? Principally, the absence of those vibrations of light energy that our eyes can discern and can be reflected from an object to us is the cause invisibility. In a dark room, objects and people have not disappeared. There are no wave lengths of light for them to reflect. An infrared light, not detectable with ordinary vision, will make that person visible in the same dark room.

The visible spectrum represents a range of electromagnetic vibrations of wave lengths between four thousand and eight thousand angstrom units. This is only one octave of the sixty-two octaves of wave length that have been investigated by scientists. In light of this, it is illogical to restrict the term color to the short range capable of detection by the human eye. There are visible and invisible colors. Any substance which produces a selective absorption in any region of the range of electromagnetic vibrations is also color, although it may require the assistance of some delicate instrument for its detection.

This technical explanation demonstrates that visibility is relative. It depends on certain factors having a relation to the human eye and consciousness. A substance is visible or invisible to us, depending on whether or not we realize its existence.

According to science, an object or a man will be invisible if his body is made to permit all wave lengths of light to pass through it. When you create the cloud, the nucleus of spirit energy discussed earlier, you cause physical changes that contribute to the phenomena of invisibility. By placing ourselves in the proper surroundings, intoning the vowel sounds and using the alchemical principles, we are working with the cosmic laws. Invisibility, once the cloud has been created, is not difficult. The proper formation of the nucleus energy and the correct frame of mind are what require constant practice.

The Pituitary's Function

The Ninth Degree of the Rosicrucian Order is often called the degree of the veiled prophets. It has very definite objectives. Its first purpose is to acquaint the student with several important and seemingly unrelated points of knowledge and occult principle. Second, the Ninth Degree seeks to integrate these principles and laws whereby the student can apply his own powers and cosmic forces to accomplish positive results in his life.

Included in these objectives is the proper functioning of the pituitary gland. This gland has two lobes or parts, much like the brain. Both lobes are attached to the nervous system under the brain. One lobe is formed from and is an integral part of the brain matter. It has the same structure in a higher form. The other lobe is formed from and is a part of the oral cavity.

This information has been proven through study of the development of the human form while still in the womb. After birth, the pituitary gland seems to lose its connection with the oral cavity and appears to be connected only with the brain itself.

The small extension of the pituitary that unites the gland to the brain is only a pedicle through which some blood vessels and two very important nerves pass. One of these nerves, negative in polarity, connects with the brain and the spinal nervous system. The other, positive in polarity, connects with the sympathetic nervous system.

The lobe that is formed of the same cells and tissue structure as the oral cavity is affected by our breathing. It is receptive to the energy called nous. This lobe is joined with the blood pressure arrangement of the circulatory system and the heart; therefore, it affects the blood pressure, acting as a safety valve.

The two lobes of the pituitary gland can be compared to the two parts of an electrical transformation, where the energy in one part is transformed into energy of the other part by

induction. The part of the gland affected by breathing receives energy from nous and transfers it to the other lobes at a higher rate of frequency. In turn, this induced energy is supplied to the sympathetic nervous system. In a sense the pituitary gland is a transformer; it translates impressions from the sympathetic nervous system to the spinal nervous system. Put simply, the pituitary gland is the pivotal point where the psychic is connected to the object aspect of our existence.

We must return briefly to a consideration of the lost word MATHRA. As explained previously, the MA and the RA sounds are the two most important sounds in nature. One is feminine, the other masculine. The TH sound, located between MA and RA in MATHRA, means endowed or attained power. It directly effects the pituitary gland. The following exercise is designed to awaken this important gland in the human body.

Stand erect, close your eyes and turn your mental gaze inwardly as though picturing the inner self. Inhale deeply and hold it for a few seconds. Slowly exhale while making the sound of TH. Because you place the tongue against the upper teeth to create this sound, you close part of the oral cavity. The TH sound must be drawn out as long as possible. Do this exercise three times a day and you will notice a power within your psychic body after just a few days.

How Intuition Manifests

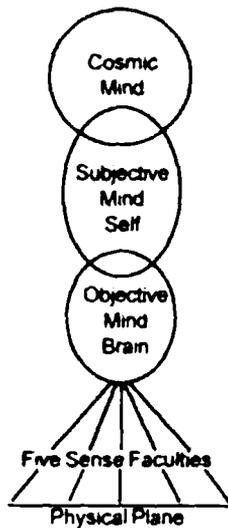
Not all of us receive impressions of intuition in the same manner. Many people claim that intuition speaks to them through an inward voice. Others claim to have what is typically referred to as a “hunch.” They do not hear any words they really cannot define the source of the “hunch.” Few people, those well developed psychically, see a very clear mental picture.

Earlier, we explained that mind of the inner self is the subconscious mind or the psychic mind. The mind, as we

learned previously, retains the storehouse of memory, reasons deductively without error and is in direct contact with the cosmic mind.

To develop intuition, allow the inner self to speak to you often and for long periods of time, until you become accustomed to its way of informing you. It may be that the inner self has found it easier to speak to you softly when you are at rest or in a passive, dreamy state. Maybe the inner self has found that it can only communicate with you at night, when you are in a deep sleep. You remember these communications only as symbolic dreams. Below is an illustration of how the intuitive impressions manifest into the objective mind.

Diagram # 14



The large circle represents the cosmic mind. It has been left incomplete, alluding to infinity of the cosmic itself. The next circle represents the self and its subjective mind. Note how the circle of the self overlaps the cosmic mind. This suggests continuous attunement with the cosmic mind. The smallest circle depicts the objective mind. Descending from it

are five lines representing the objective senses of man.

Intuition reaches under the influence of self and provides us with a greater perspective and a fuller understanding of our physical existence on this plane.

The Planes of Consciousness

There are three principal planes of consciousness: the objective and subjective, the subconscious and psychic, and the cosmic. The three planes are progressive; one comes from the others. The cosmic plane projects from the absolute self. The subconscious and psychic plane emanates from the cosmic because the cosmic must project onto a lesser plane. The objective and subjective plane comes from the psychic plane because the psychic must project some of itself onto a lesser plane. Man's duality of consciousness permits him to function in both the lower and the higher planes.

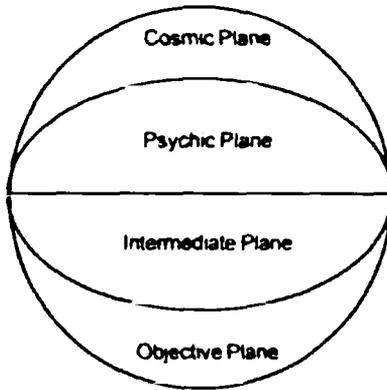
There are three fundamental laws in regard to these planes of consciousness. First, man can function wholly on the objective plane in his thinking by keeping the portal to psychic attunement closed. Second, man can function solely on the psychic plane by willing it or attuning himself with the psychic plane. Finally, man can only function completely on the cosmic plane through the process of transition or death from the physical body.

These three laws require some explanation. First, we will examine the third law because it is the most complicated. Man may attune himself, through much preparation and practice, to sense cosmic consciousness or permit it to enter his being, but he cannot function entirely on that plane until freed from material existence. While man is in his physical body, he is essentially functioning on the objective plane. Because man is a physical being, all things pertaining to him are of material expression. This does not necessarily mean that all things pertaining to man are matter. Matter is expressed through matter-consciousness. Matter could not manifest without matter con-

sciousness.

Likewise, the psychic expression of creation would not manifest to man's mind if he did not have psychic consciousness. The psychic plane is really a mediator between the planes. Man is able to reach the psychic plane where the cosmic consciousness projects downward. In its downward projection, the cosmic plane can sense the objective plane.

Diagram # 15



The Nature of Will Power

The question of will power and the possibility of free will has engaged the most brilliant minds for centuries. We have found many references in ancient manuscripts to the development of the directive power of the brain. Further study indicates that the ancients were aware of will power and knew that it was created in the subjective consciousness to be directed by the brain and used for objective purposes.

As presented earlier, there is a power in the body that we use for motive power, muscle power or nerve power. The body could not move itself if not for this power. This power is also used by the organs and in mental action; however, our brains

do not physically move when we think.

Mental activity such as reading, thinking, remembering, forcing the brain to break a habit, etc. uses a more delicate power than the gross one used for muscle movement.

Some electrical activity of the brain has been measured in laboratories through the use of an electrocephalograph. Electrodes are attached to wires and fastened to the scalp in order to measure the brain waves from the cortex. The waves are shown on a graph and classified according to their nature.

The source of this energy within the human body, whether for movement, organ function or thought, is the same. All power within the body comes from the food that we eat, the liquids that we drink and the air that we breathe as well as from the mind itself. The mind must direct the chemical action to generate the power. Divine Intelligence directs the making of this power.

After the power is generated and stored in the body, some of the stored power is transformed by the pituitary gland into a more delicate manifestation. It is still the same power, but its strength and quality are different. It has become psychic in nature.

This psychic power is used by the sympathetic nervous system while the gross power is used by the spinal nervous system. The psychic power is used for thinking, imagining, projecting, etc. It can be concentrated and focused on one point in space and time. The mind willfully directs the flow of this power.

Will is dual in nature. One aspect deals with reasoning and reaching a conclusion or decision. After we have decided to will an action, we unconsciously direct the action. This is immediately followed by mental directions to our muscles to exert the will power.

Will is a force that can be directed or made to flow in any given direction. This directing function is a process of the psychic area of the brain which seems to develop through practice or the continued use of will power.

Mastership and Will

In associating will power with mastership we may be belittling one of those terms. It is not possible to be masterful without the use of will power.

We need not be told that there is no more inherent power in will than there is in electricity. If electricity manifests itself in the form of power, it is because the electricity has been directed into channels which express that power. If our will ever manifests as a power, it is because it has been directed into a channel, the association of which creates a third manifestation in the nature of power.

This leads us to ask, "What is will?" We have found only one adequate answer. Will is emotional.

It has been said repeatedly that man is a creature of emotions. As far as our individual consciousness is concerned, the environment affects our emotions and our emotions rule us. In this sense, it is true that we are slaves to our emotions to the degree that we have developed mastership over our environment. Again, will power is a result of our emotions.

Will and Emotions

Why the big incentive for the exercise of will? Again there is but one answer. Emotion! Our emotions create desires; our desires move us to act. We believe that our thinking and reasoning are influenced by emotions. Hence, our emotions interfere with our logical reasoning and lead us to show a preference. We yield to this preference with such fervor that we seem to be exercising our will.

The will is a determination of the objective mind. If will is motivated by emotions and is not the product of reason as we would like to believe, then our will is not as free as we have become accustomed to believing.

Much has been written of our self determination to choose between A and B. We, like all other creatures, cannot

escape making these choices. We are compelled to have preferences. These preferences are choices, and these choices are an integral part of our nature. We cannot escape them. Therefore, will is not free. In our choices, we conform to the positive aspect of our nature and become healthier and more harmonious, or we conform to our negative aspect and experience suffering and self-destruction. Although we must choose, we actually choose what pleases our nature.

Chapter 5

The Rosicrucian Hierarchy and Its Role

This section of the Rosicrucian teachings is known as the Illumination Sects or the Rosicrucian Hierarchy. It is composed of the Tenth, Eleventh and Twelfth Temple Degrees. This is not to say that the student is finished or that he does not receive additional material beyond this point. On the contrary, he continues to study, and the Rosicrucian Order sends him a series of lectures classified as the Plane Degrees. These higher lessons continue until death or termination from the Brotherhood.

Let us begin by considering the important laws and principles pertaining to the art of Mastership. We use the word art because the ancient mystic masters considered it so.

It is the thought in mind when you exercise mastership that is important. Should you proceed with constructive, positive direction, or with the destructive, negative control? For example, the damming of a river flowing through a deep and narrow canyon is not an example of negative control. It is true that the water is no longer permitted its free passage, but it is now positively directed. The water is diverted to operate a huge hydroelectric generator in the structure at the base of the dam; it provides electrical power. This power is transmitted to wherever it can perform constructive work.

Negative control is the arresting of a force, whether of the mind or other power, for no progressive and constructive purpose. It is also the use of a power to defeat some other condition, from which no progressive advantage is attained.

Once again, these words bring to mind the first words of *Genesis*, "In the beginning..." At the start of time, the Cos-

mic Mind conceived the world and all that is therein. All that followed was first conceived of and came into existence with the conception. The conception was good and the motive that accompanied it was good; therefore, all that resulted from the conception is good and ever shall be. No matter how broadly we may look at the creation of the world or how closely we may analyze each phase of creation, we can find only one outstanding phase, the phase of positivism, meaning all positive in action. There is no negativity in any of the operative laws of the universe. The action of the creation is constantly moving forward. This is true only because, in the beginning, the concept and the motive behind creation were positive.

The premise on which you build your creative activities, like the premise on which you build your logical sequence in reasoning, will determine the structure you create. The end is determined by the beginning. The result is fixed by the cause. The achievement is established by the desire. This is true all through life. More so, it is true whenever you take any step in the practice of mastership.

Repression and suppression are negative because the motive is control. The results are always destructive and negative. You will find that most of our attempts at controlling any law, principle, action or thought, in their ultimate analysis, are attempts to repress or suppress.

Consider this in connection with international and government affairs. Has any systematic attempt to suppress the natural expression of men ever succeeded? Has any ruler ever been able to suppress the natural instincts or inherent rights of a people? Every attempt on the part of our courts to suppress the natural expression of the individual has resulted in failure. No attempt to suppress crime has prevented crime. Not one of the popularly discussed plans for suppressing the criminal tendencies of the youth of today is dependable. On the other hand, many attempts to direct the ability of the criminally inclined youth have created better citizens.

The few exceptions make it clear that there are weaknesses in some of the details of the method of directing, but

they do not deny the fact that directing, not controlling, is the proper method. Positive expression is more desirable than negative repression.

Force is only negative or bad in its misapplication. The destructive force is not a bad force. It is a constructive force directed to do destructive work. You can misdirect any force, any agency or action. For example, the most beneficial power on earth, the rays of the sun, can be misdirected and destroy life. There are no destructive forces in the sun or the sun's rays. Recently, the nuclear forces in the atom have become dangerous and deadly through misapplication. There is no destructive element in thought, but you can misdirect your thoughts so that their natural forces and power will react in us and destroy us.

We come to one of the most important laws of human relations. If you unconsciously misdirect a power so that it is destructive, the results are equally as destructive as they would be if you willfully misdirected the power. When you misdirect a power willfully or knowingly, however, you are responsible for the results. This is the law of cause and effect. In other words, we are forced to face the principle of responsibility. The law of responsibility makes a distinction between acts committed willfully, with knowledge of the law and acts committed unconsciously, with ignorance of the law.

Note the fine distinction made in the following words: "As humans we are free agents; as masters we are obligated to cooperate with nature's laws and be constructive in all of our thinking and doing." The more knowledge of the higher laws you acquire, the greater your responsibility and your obligations.

In exercising mastership, you must be positive and direct laws and forces rather than repress, suppress or control them. Every daily course of action or thought has two possible expressions, positive direction or negative control. You have free volition or will, in that you may choose one or the other of these expressions. Once you know, however, the distinction between constructive, positive direction and destructive, nega-

tive control, you are no longer free to make a choice. You are obligated to pursue constructive application of the laws and principles involved in your plans.

One has no true sense of obligation unless he is first conscious of a corresponding responsibility. No one, for example, can really be obligated to respect the laws of his country unless he realizes his responsibility to the state or society. Responsibility arises out of knowing the true values of things. One must learn why one thing is more important than another, how much more constructive it is compared to something else. That which we come to value, we respect. If it is within our power, we must try to preserve those values. We feel responsible for their continuation.

If ever you feel that it is best to arrest powers rather than direct them, it is an indication that you are ignorant of the true value of the effects of your thoughts and actions. Before proceeding, carefully analyze the consequences. Then, knowing the correct value, you will realize your responsibility and act positively. Apply this principle to your daily decisions throughout the rest of your life and you will be helping to redirect the constructive forces of our society.

The Law of Assumption

Do not associate or confuse this assumption with any religious or church ceremony called assumption. The process of assumption pertains not only to prophecies and their fulfillment, but also to many other important laws and principles.

First, assumption is the exchanging of places, persons and powers. It is the most mystical and occult of all processes in the science of metaphysics. It must be experienced and demonstrated before you will really believe that such a thing is possible. Suppose that you are alone and prepared for a period of meditation, and pretend that you wish to have someone say something or do something for you. Instead of sending a mental message by concentrating on the person who should receive

it, you will use the assumption process. Decide what you want this person to do or say. Become passive and assume that you have exchanged places with that person, assumed the other person's personality. When you feel the exchange has taken place, think, say softly or do mentally the thing that you want done. That person will be doing it, not you, but the other person. After a moment or two, return to your own personality.

Do not judge this process by the simplicity of its explanation. There is a great deal more to it than appears on the surface. The law of cause and effect is a definite part of the practice of assumption. When you assume the personality of another, making that person to act or think as you will, that person becomes causative. He brings about, as a result of his thought and actions, certain effects. These results may be immediate, or they may occur sometime later.

An effect always participates in the nature of its cause. Therefore, if the cause is constructive, the effects will be constructive. Conversely, if the cause is destructive, a violation of cosmic principles, the effects will adversely effect the person instituting the cause. If you assume the personality of another and attempt to have him or her commit an act that is not proper, you will only cause yourself to suffer. The law of assumption is a magnificent cosmic principle, but you are responsible for its use. It is your duty to use the law of assumption whenever it may be helpful. Be thoughtful before applying the law. Meditate upon the manner in which it can be used, and you will always say or do what is proper for the other personality you assume.

Improving the Pineal Gland

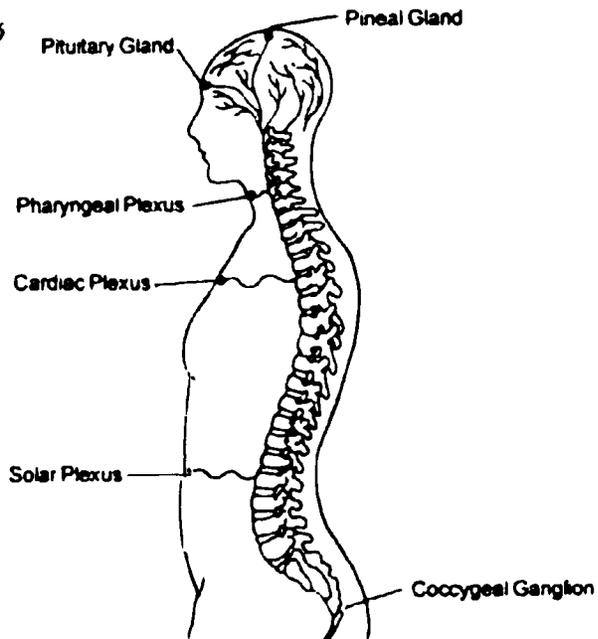
The ancient mystics of the Great White Lodge, very early in their study of man's body, discovered that the pineal gland is connected with two nerve centers, one in each ear. These two nerve centers, in addition to the nerve centers in the pineal gland, form a triangle with the pineal gland in the

center of the head as the apex and the two nerve centers in the ears as the base of the triangle.

They also found that there is some relationship between the pineal gland and the air pressure on the eardrum of each ear. This pressure enables us to balance ourselves when standing on a rope or riding a bicycle. Through this discovery, they developed the principle that anything affecting the eardrums will affect the pineal gland, and any special functioning of the pineal gland will affect the eardrums. This explained the buzzing or humming sound in the hears during certain psychic exercises. This buzzing or humming indicates new energy is being sent into the eardrum from the pineal gland.

Experiments by Paracelsus, professor of physiology and neurology in the University at Basle, Switzerland, revealed that it was possible to send additional nerve energy to the pineal gland by means of the ears, the eardrums and the nerve centers therein. He demonstrated that a human being could send more nerves to the gland, gradually quickening its function and enlarging it.

Diagram # 16



The Glandular or Psychic Centers and the Sympathetic Nervous System

The first step in the improvement of the pineal gland utilizes Paracelus' developments. Just before going to sleep, lie flat on you back. Make sure you are completely relaxed. Place your index fingers as far into the opening of each ear as possible without feeling any discomfort. Take a deep breath through the nose. Hold it as long as possible with your mouth closed. Exhale slowly through the nose. Your fingers should be in your ears through the entire exercise. After exhaling, keep you fingers in your ears and breath normally for approximately one minute. Take another deep breath through the nose, hold it as long as possible and slowly exhale. Repeat this exercise four times each night.

Breathing through the nose, in conjunction with the fingers in the ears, creates a circuit of positive vibrations from nous. This circuit affects one of the nerve centers in the nose, the nerve center in the thyroid and the nerve center in each index finger. Because the radiation from the two fingers is both negative and positive, waves of great energy travel through the nerve centers of the ears to the pineal gland. All of the energy that you have created through this breathing exercise becomes centered in the pineal gland.

If this exercise is practiced as directed, functioning of the nose will be clearer, head colds will be checked and the senses of smell and hearing will become more acute.

The best foods to eat while attempting to foster the development of the pineal gland are oranges, apples, grapefruits and pineapples. The acid in these foods supplies the pineal gland with certain necessary acids and energy. This is also true for celery, lettuce, water cress and dandelion.

The Fourth Dimension

The fourth dimension is related to the pineal gland and is a manifestation of the psychic vibrations that exist in the universe. The pineal gland senses these four dimensional vibrations. As a result, we have a realization of those realities of

the universe which your other senses cannot recognize. The pineal glands detection of these vibrations accounts for the psychic sense or extrasensory perception considered the fourth dimensional realm.

Fourth dimensional vibrations give what we shall call the oversoul or overtone nature to all things. The difference between a rose and a carnation is not so much in its chemical composition, but in the electronic nature of its vibrations. In other words, it is a fourth dimensional difference that is the oversoul or overtone of its rate of vibrations. The difference between men and women in the development of their soul-personality expresses itself through the oversoul nature manifested through the fourth dimensional vibrations.

It is this fourth dimensional overtone that we can sense in one another through our psychic senses. It is what animals sense when they show preference for one person over another or become attached to one individual, understanding his moods and habits.

The alchemists experimented with the process of changing the overtone or fourth dimensional quality in metals. By changing this overtone, the alchemists changed a piece of zinc into a piece of gold. This overtone would change a piece of carbon into a diamond, as did the famous Cagliostro in his alchemical laboratory. We see, therefore, that the fourth dimensional quality is a very important and interesting subject which warrants in-depth study.

Sexual Energy

Let us consider the esoteric principles of the creative power that resides in man's psychic and mental consciousness. I need not explain how the brain consciousness creates things that do not exist on the objective plane. Whenever a fiction writer imagines a new plot and a new arrangement of characters, he is creating mentally. Right now, you can stop reading this book and invent any kind of a story, picture, musical com-

position, etc. There is no limit to what you can mentally create, but when it comes to turning that mental creation into an objective creation, you must work with very high esoteric principles.

In both men and women, there is creative force. The creative force and energy may be the same in the physical world and in the physical body. Although the nervous system can carry creative energy throughout the body, the creative fluid may also carry this creative energy .

This creative force is generally centered in the sex organs and in the principle of reproduction. In both the male and female, this creative power is mental as well as physical. It flows through the nervous system, particularly the sympathetic system, and is transferred to those fluids used in the act of sexual intercourse.

It is interesting to note that you cannot use this creative power in different ways simultaneously. You cannot use it for mental creation and for sexual satisfaction at the same time. When a musician, artist or writer has his creative powers focused on his work, the sex organs become inactive. If more creative power is used for mental purposes, less is directed to the sex organs and glands. Both men and women are more weakened sexually during periods of strenuous mental work than at any other time. This is why so many artists, musicians and writers seem to be of an aesthetic nature. Seldom are they of strong sexual character. They may be sexually healthy, but they are not sexually magnetic.

The moment a mystic starts to use the esoteric and psychic laws of the universe to mentally create something he wants, he draws on the creative power in the body and, for the time being, takes that power away from the sex organs. It is notable that men in history who were sexually strong and who constantly indulged themselves, were not deep thinkers or mental creators. They did not distinguish themselves in the intellectual world. On the other hand, men and women who gave a great deal of time to intellectual work and mental creation were not very interested in sex. They did not have large

families (with the exception of Sabastian Bach, who had nineteen children and was a prolific composer) and did not seek the company of the opposite sex for mere physical companionship.

It has been said that spiritual leaders, because of their spiritual development, are weak in sexual force and have little or no sexual interest. This is not true. Spiritual development does not destroy the sexual nature of an individual. There is nothing to prevent a person from being spiritually minded and having a full degree of sexual energy and power.

It is possible for a highly intellectual and mentally creative person to spend all of his sexual energy on mentally creating, then lay aside the creative activity and become sexually normal. Many persons are almost sexually impotent, but highly magnetic and creative in a mental sense for weeks and months at a time; however, they are unable to create mentally, but are strong sexually at other times.

All of this does not mean that a highly creative individual is unfit for marriage or that highly sexual person is abnormal. Those who attempt to suppress all of their natural sex instincts become unbalanced in physically and psychologically. Suppression of sexual energy can eventually lead to irrational and unproductive thought processes.

According to the Rosicrucian philosophy, there is a constant desire within both sexes to have close companionship and to mix the potentialities of two auras. The Rosicrucian Order does not encourage asceticism or anything that interferes with a normal sex life.

Imagination

As you may have noticed while reading this book, the Rosicrucian teachings are directed toward a unification of all branches of knowledge. We try to relate metaphysics and mystical principles to the objective findings of modern science and the abstractions of philosophy. We try to avoid being dogmatic

or insist that knowledge of life and its requirements must be confined to one channel or source of information. The Rosicrucians are neither exclusively materialists or immaterialists.

Imagination, the spontaneous association of ideas, is the function of the mind that is essential to mental creativity. It allows ideas to group themselves together without your volition in order to form new concepts.

On first consideration, it may seem that this definition is not in accord with your actual experience. For many people imagination seems to be a voluntary process. They may intend, as does a novelist, to create an imaginary situation. However, if we analyze the process, we see that the imagination is spontaneous in its flow of ideas.

A writer will decide on a theme for his story, certainly a voluntary act, but as the writer considers the theme, other ideas are drawn to it as if it were a magnet. This takes place through the imagination. Each subsequent idea is spontaneously attracted to the others. This process of attraction appears to follow an order or an acceptable continuity. The individual has not called forth these ideas. He may not have even realized that they existed in his mind. He may wish to have such relevant ideas when he resorts to imagination, but he does not recollect them as one would a memory.

Reason does play a part in the acceptance or rejection of the ideas that come from the imagination. We want the imagination to conform to your purpose. As the spontaneous ideas flow into consciousness by association, any ideas that reason may judge as incompatible with the purpose are rejected. In the normal mind, reason can control the structure that the imagination builds, but it cannot be a substitute for imagination.

It is interesting to note that a logical mind is not always imaginative. Consider the functional difference between reason and imagination.

The reasoning process is one of evaluation, judgment and analysis. It takes the what you are experiencing through your senses, and considers it's value or relationship to the self.

Reason examines how what you are perceiving may best be utilized. It then accepts, rejects, combines with others or stores the perception for later use. Reason can, through recollection, call forth ideas from the memory and subject them to the same type of analysis. Reason, according to English philosopher Bertram Russell, is a harmonizer.

There is little spontaneity in connection with reason. When you think, you use will to hold specific thoughts foremost in your consciousness. If you are working with a mathematical problem, you have the particular elements of the problem foremost in your consciousness. You juggle, combine, separate and rearrange them to find the relationship that constitutes a solution. This solution may appear suddenly as if it were an independent thought, but it is actually a product of those thoughts with which reason has concerned itself.

Imagination is actually imagery, the establishing of images in the consciousness. These mental pictures may be of a variety and may correspond to your different senses. You can have visual images with color and form, auditory images such as the sound of a violin and olfactory images like the recollection of the smell of spring violets. There are also what are technically referred to as kinesthetic images that recall certain sensations of motion.

Most people are capable of all the different types of imagery. Some, however, have a tendency toward one type of imagery or another. For example, while recalling an opera he once attended, John may call forth predominantly auditory images, reexperiencing the sound of the music. Mary, on the other hand, may recall mostly visual images. Her mind's eye may see the stage, singers and scenery.

The images in our minds may not be exact replicas of our actual experiences. They may be distorted, not like anything you have previously perceived; therefore, imagination is a process of imagery. It can create objects without the sensory organs. If you have one image in mind, another image, one related to a different sense, can become associated with it. Suppose you are thinking about eating chocolate cake. The

image associated with it might be that of the taste. Then again, it might be that of the scent. The recollection of an experience in ice skating might cause one you have a tactile image, a feeling of the coldness associated with the experience. You might even experience the kinesthetic sense of motion, moving along the icy surface. The principal point to keep in mind is that imagery in imagination is not always of the same kind. Psychology calls this process synthesis. It gives our imagination flexibility and variety.

If imagination is essential to mental creativity, how can you stimulate or develop it? Although psychologists do not universally agree in their theories, the facts of imagination have been attributed to a certain area of the brain. In many individuals, the imagination is highly developed. Some, in fact, have an imagination that is too highly developed. As a result, they daydream or resort to fantasy too often. In theory, the normal well-developed imagination is caused by the specialized development of the particular area in the brain to which this faculty is attributed. Anyone's imagination can be strengthened for improved mental creativity. Relaxation allows a flow of imagery; concentration on problem solving and fatigue impede the flow of imagery.

Emotion is a stimulant to imagination. An exciting thought that challenges or one that you wish to expand on for satisfaction increases image formation. Suppose you intend to take a holiday in a foreign country you have never visited. As you consider the vacation, the excitement of the coming event will arouse various images associated with the idea of travel to that country. You might visualize beautiful lakes, winding lanes, deep forests and snow capped mountains. You might have olfactory images of warm spring air and wild flowers. These images are attracted spontaneously from your imagination by your mood. However, when synthesized, they may differ from any actual experience you have ever had.

Associated with emotions are images that are related to prior similar emotional states. If you are experiencing fear, the idea that gives rise to the emotion will bring forth other images

to intensify fear. Past experiences that have caused fear could release an assortment of images spontaneously that are stimulated by the emotion. The imagination becomes uncontrolled unless disciplined by reason. Reason must show the improbability of any real causal connection between the fear and the elements of the imagination.

All imagination is of the future tense. Images do not exist in reality nor are they perceived sentiently. What you recollect, of course, always has reality in the sense that it was once perceived. What you presently perceive with your senses exists in the now. The imagination creates a pattern that is only in the mind and the elements of imagination have no existence until they are objectified. Imagination outlines a plan which you create for a future moment.

When you resort to meditation in connection with some matter that you have not been able to solve through the application of reason, the cosmic mind takes control. It synthesizes and evaluates all of the elements of experience in the archives of your memory and your subconscious. The cosmic mind seeks the ideal arrangement of these thoughts. If there is a solution to be found, it is flashed into the conscious mind as a new inspirational idea of indubitable merit. This flash may occur within of minutes or it may come hours, even days later when you have temporarily dismissed the problem from your conscious mind. Emotions such as deep satisfaction, relief, dependability, peace and joy accompany these flashes. Even if the flash cautions you, there is still personal satisfaction from the confidence the flash instills.

Breathing

In the early degrees of the Rosicrucian studies, much is said about nous and its power to vitalize the blood through breathing. Breathing can be explained from a chemical or physiological perspective. The Yoga system for breathing emphasizes the spiritual effects. Those who outlined these early

breathing systems for India and other Asian countries understood that proper deep breathing had a resounding effect on the chemical composition of the body and on physical health.

According to medical science, if we breathe contaminated or poisonous air into our lungs, the blood becomes devitalized, affecting the consciousness of the body as a whole and of the individual cells. Brain function becomes disorganized, creating a lack of coordination in mental and physical activities. Temporary insanity develops as a result of paralysis of the sympathetic nervous system.

There is nothing so vitalizing in the universe as nous. Nous is not chemical; it is a form of energy. It is almost impossible, except with some very special equipment, to measure the electrical energy that constitutes the vital life force. Nevertheless, this energy exists and is one of the enigmas of science.

The rate of vibration of nous is so near that of the cosmic consciousness that its essence is absorbed into the human system at the same time that the energy of the atmosphere is absorbed through breathing. We find, therefore, that when breathing, man is attuning himself with the cosmic consciousness in each cell. For this reason, breathing is very important to cosmic consciousness. The development of cosmic consciousness has bearing on the development of the mind, brain and body. The more closely we are attuned with the cosmic, the more of its essence will enter our systems when we breathe deeply with concentration and meditation.

The whole object of mystical and psychic development is to attain cosmic consciousness.

Consciousness

We have considered man's discovery of the psychic. We have discussed it in terms of primitive superstitions, religion and modern science. We must also consider the philosophical aspect of the subject.

What is the function of the psychic? The Rosicrucians have long advocated that consciousness is like a stream, having continuity throughout the whole human organism. This was also the conclusion of celebrated American psychologist William James. Calling consciousness a stream does not explain its nature or function. We must attempt an analysis of consciousness based on our personal experiences with it.

Let us assume that each cell in the human organism is impregnated with the vital life force and that arcs or chains of these cells are related; they have an electrical charge that is fundamentally the same. Let us also assume that this flow of energy is constant. This constant current is not realized by the whole organism and its constancy causes it to appear relatively static. There is nothing by which the motion can be compared.

This principle of relative motion was explained by Dr. Albert Einstein in his theory of relativity. For example, you are seated on a train and another train pulls along side your train. Both trains leave the station at the same time. The other train, however, is moving faster than your train. Consequently, it seems that your train is standing still and that only the other train is moving.

The concept is the same when we say that, ordinarily, we are not aware of the constant electrical charge in the cell structure of our bodies.

Suppose that the electrical field in our cell structure is altered. This disturbance becomes prominent by contrast. It composes a sensation, an image or state of realization.

Assume that a motionless pool of water represents the constant flow of nerve energy in our bodies. If we throw a pebble into the pool, concentric rings spread from where the pebble strikes the surface. This causes the apparently static pool to assume a new image.

With this in mind, we can say that consciousness is not a thing, but a function. It is a registered change in a normal state of balance.

The Cancer Remedy

In connection with *Ideal Life and the Perfect Way of Living*, I think it appropriate to say a few words about health and cancer from the esoteric point of view.

Whether you view the body as a chemical combination of earthly elements functioning because of some invisible energy, or whether you look at the body as a combination of flesh and vegetation animated by Divine Power, the fact remains that man is a mass of cells. These cells are not very different from the stem, leaves and petals of a rose or any other living matter. These cells have something more, however, than mere physical substance. Something gives them vitality and keeps them alive.

Healthy cells unite their vitality and function as one cell. When the human body is functioning properly, all of its cells are as one. Each cell absorbs nourishment and carries on its specific functioning like a living body. It consumes food, digests food, consumes vital energy, breathes and reproduces itself.

Like human beings in a community, cells are classified according to their functions. These purposes include the production of bone, hair, roots, fingernails, blood, teeth and muscle. Different types of cells have different jobs.

The great mystery of cell life is in its consciousness or energy. Some degree of cosmic consciousness makes it aware of its function. We can attribute such awareness to chemical action.

In addition to consciousness, there is the matter of vitality. Each cell not only needs vitality to give itself life, but also to provide vitality to the rest of the body. In the ideal body, all of these cells vibrate in harmony. They have a vibrating energy of the same rate, frequency, standard and quality.

Unified vibrations throughout the body constitute the power of the entire body. When this power is high, the whole body is in unison with the vibrations of the universe, carrying on its constructive work, destroying unwanted cells and cre-

ating new cells. If something causes the cells to vibrate at a lower rate, the “spirit” of the body becomes lowered and each cell is weakened.

Medical science has yet to find a germ or bacillus that causes cancer. For this reason, cancer is not an infectious disease. You cannot transfer cancer from one person to another by transferring broken down cells to a healthy person. This is why medical science has not found a cure for cancer.

What is it that enables cancer to develop in a seemingly healthy body. There may not have been any present ailment, but the body is still not healthy.

All persons suffering from disease in which the cells break down, become atrophied and die are really suffering from “vibrations of a low order.” The whole vibratory energy of their bodies is at a low rate; this permits otherwise healthy cells to become weak, break down, congregate in different parts of the body and die together in order to form atrophied mass.

The discovery of this fact led the Rosicrucian scientists to try raising the rate of vibrations in such diseased bodies. They found that, as the vibrations were raised, cells ceased dying, new cells were constructed and the disease rapidly disappeared. This is not just a Rosicrucian theory. In fact, it has been demonstrated in over five hundred cancer cases. The fact remains that the real cause of cancer is unhealthy or low bodily vibrations.

We know that a normal healthy body is so constructed that if germs or bacillus enter the body, they are immediately destroyed or prevented from causing any disease. We often take in bad cells, but they are consumed and destroyed.

If the vitality or resistance of the body is lowered because of fatigue, alcoholism, mental poisoning, worry, sorrow, grief, anger, envy or hatred, the body cannot destroy germs, bacillus and bad cells. Disease, then, has an opportunity to make headway within the body.

You cannot change the rate of vibrations in the body with medication, surgery or diet. In fact, if your diet includes meat, the process of raising vibrations is deterred. If the diet

is vegetarian, the process is enhanced.

One of the important things in maintaining the perfect life is the proper vibratory condition. The whole concept represents ideal mystical, psychic and physical development. These three constitute the perfect life represented by the triangle.

The Planes of Consciousness

What are the planes of consciousness and how many of them exist? Planes of consciousness are levels or degrees of awareness of the cosmos, of all that is within the universe itself. According to the ancient records left by the investigators of the occult world, there are twelve planes of a psychic nature of which nine can be reached by us while in our material bodies. The remaining three are of such a refined vibratory nature, that they cannot be contacted while we are on the earth plane.

These nine divisions or sections of the Celestial Hierarchy are expressed as three triad. This Hierarchy was described in the ancient manuscripts as a cosmic or heavenly body of Divine Beings who exercised certain control over the different realms of the universal forces. These divisions or realms are divided as follows: The first triad, being nearest to God, is named Seraphim, Cherubim and Thrones; the second triad is Dominions, Virtues and Powers; and the last triad is, Principalities, Archangels and Angels. This Hierarchy of Beings was arranged and depicted in the form of a spiral.

On a lower scale, this Divine Hierarchy is composed of the great invisible Masters who direct and guide the lives of those persons preparing themselves to become disciples, initiates and adepts.

In its esoteric aspect, the spiral begins at its center, represented by a dot which is looked upon as the Divine Source of all things. This dot represents God's consciousness. From

it emanate all beings and worlds.

This spiral symbolizes the expanding consciousness of the initiate or adept when attempting to project his own consciousness into the cosmic in order to make contact with one of the order of beings. However, we will not deal with this aspect as applied to the Initiate's consciousness, but rather in its cosmic and universal manifestation.

The Rosicrucian Militia

The Militia Crucifera Evangelica, which today constitutes one of the most powerful militant groups of any modern occult organization, is the elite inner circle of the Rosicrucian Brotherhood.

It originated in 1586 when the leader of the German section, Simon Studion, solicited an international congress for the modification of the organizations regulations and activities. Kings and Queens of various countries sent their representatives to this congress.

The services rendered by this secret militia, purely nonpartisan in a political sense, made its members as honored and respected as the Templars in their special field of activities. The knights of the temple were a semi-military and semi-monastic order devoted to protecting shrines and places of worship, giving succor to those who journeyed to such places.

The Militia Crucifera Evangelica was a militant body of defenders of liberal religious thought and practice, sworn to keep sacred the Cross as a symbol. They looked upon the Cross as too sacred to be made a token of bigotry and intolerance. To use it in a campaign of destruction was especially distasteful to them.

It is easy to understand, therefore, why the Templars and the Militia Crucifera Evangelica found themselves in disagreement in regard to their avowed purposes and obligations. It was not the purpose of the Templar Order to do battle against the so-called heathen who jeopardized the sanctity of Jerusa-

lem and the Holy places of Palestine. The Templar was organized to protect noncombatant pilgrims against harm as they made their crusades. Hugo de Pagonis reminded some of his like-minded companions that their obligations to the Great White Brotherhood were essentially of love and human sympathy, not hatred and intolerance. The sufferings of pious pilgrims and the wanton destruction of sacred places warranted far more concern than did the mere establishment of political or temporal rights of religion in any locality.

It was then that they adopted as their secret motto the quotation from Ovid, "Omn Solum Forti Patria Est" (Every soil is a brave man's country). The country of Palestine and the city of Jerusalem were holy to multitudes, even to non-Christians living there. The destruction of shrines or temples in that land or injuries to persons worshipping in those places, was a challenge to "a brave man." They were indeed brave men, and they accepted that challenge. Not by destroying life, not by warfare, but by defense and protection, did they exert their power.

The Militia Crucifers Evangelica, on the other hand, had its origin in the sectarian wars that made Palestine constant field of battle for centuries. Eventually, the Militia spread to other lands, particularly to Germany, where in Nuremburg, we first hear of its members publicly revealing themselves as a part of the Rosicrucian Brotherhood (The Ordre Rose-Croix).

Many similar historical notations reveal the antiquity (from the 1600's only) of the very secret and mystical Order of the Rose Croix. Because it was not a sectarian religious order, its members and highest officers were permitted to embrace any religion. In fact, its officers were very often priests or Masters in Oriental temples. The Rosy Cross became the esoteric symbol not only of the Rosicrucians, but also of the Militia Crucifera Evangelica, which eventually became the inner circle of the Rosicrucian Brotherhood. Today, they stand ready to protect and defend the Rosicrucian Order against any entrenchment upon their organization and its power.

This is the last temple degree of the Rosicrucian Broth-

erhood and one wherein the member not only receives the highest honors and awards, but also becomes a potential Emperor of the Order. By this, we mean that, should any catastrophe befall the organization, any member that has survived retains the knowledge, power and legal right to reestablish and restructure the Brotherhood anywhere in the world. It is the duty of all members to make the necessary arrangements to continue the work of the organization.

One often heard the term "The Invisible Empire." This alludes to the fact that in the United States alone there are approximately 100,000 members ready and willing to carry out the mandates and orders of the Emperor of the organization without question or hesitation.

There are thousands of Rosicrucians in the non-communist nations of the world; an impressive group of men and women who owe allegiance to one man, the Emperor of the Invisible Empire.

The student is assured that he is on the way to becoming an essential director, controller and protector of the Rosicrucian Hierarchy throughout the world.

The symbol of this final degree is the scarab, an ancient Egyptian symbol that represented the sun, its creative power and the Greater Light or Illumination. The secret symbols and the keys of the Brotherhood have never been known outside of the organization and are herein given for the first time.

Chapter 6

The Teachings of Martinism

As stated in the introduction, Martinism had its origins in the later part of the eighteenth century under Louis Claude de Saint Martin. Martinism practiced here in the United States differs greatly from that of Europe and South America. In the United States, the teachings are divided into three principal degrees, each lasting six months. These three degrees are (1) Associate, (2) Mystic and (3) S. I., the initials translated from French to mean Unknown Superior. Upon completion of these degrees, there is an honorary degree termed C.U.P., Circle of Unknown Philosophers.

In Europe, especially in France, the teachings are divided into seven degrees: (1) Apprentice, (2) Fellow-Craft, (3) Masters, (4) Ancient Masters, (5) Elect, (6) Grand Architect and (7) Masters of the Secret. Throughout these degrees there is strong emphasis on the ritualistic and magical aspect of the craft. This is mostly due to the influence of Willermos, an ardent theurgist.

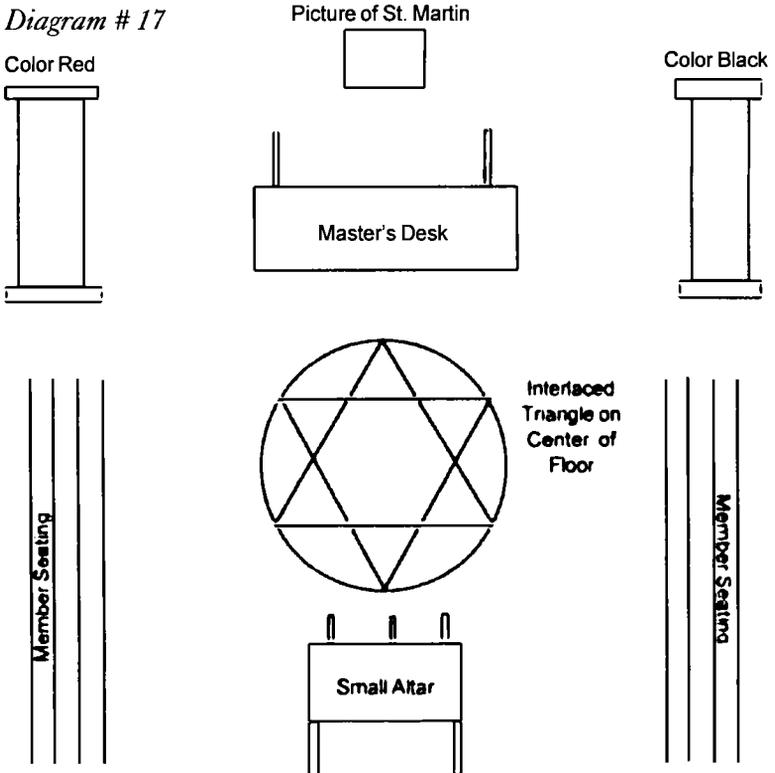
After many years of research and study, I contacted members of the South American jurisdiction and learned that after they have completed the last degree, Masters of the Secret, they are initiated into the Kabbalistic Order Rosae-Crucis, composed of ninety-two degrees. This mystical school was long thought to be inactive. I found no evidence of its existence in the United States or in postwar Europe. It does, however, exist in Argentina, Venezuela, and Chile. At the moment, the faction in Chile is underground because of political pressures.

During my research, I met and befriended a gentle-

man who was not only a high government official, but a Colonel in the Chilean Air Force. He was forced into exile because of his occult activities and his role in an attempted coup.

There is currently a strong push to reactivate the Kabbalistic Order Rosae-Crucis in the United States.

The Martinist Temple structure is almost identical to the Masonic Temple. There are two columns, named Boaz and Jachin, flanking the entrance to the temple. There is a small altar next to the center of the temple where the symbol of the order rests. On the altar there are candles (the number of candles depends on which degree is in session), a small Bible and the charter of the Order. Below, is a diagram of the temple structure.



Outline of the Martinist Temple

There are seven officers who compose the administrative and ritualistic directive board. They are the Heptad Master or Temple Master, Master Initiate or Deputy Master, Master Recorder or Secretary of Temple, Unknown Master or Ceremonial Director, Master Orator or Speaker of Temple, Master Associate or Class Instructor and Master Sentinel or Temple Guard.

These officers serve for a tenure of one year, whereupon the next in line assumes his predecessor's position in the same order as outlined. It can take anywhere from four to seven years to become Master of a Martinist Temple.

Let us now examine the three Martinist degrees.

Associate Degree

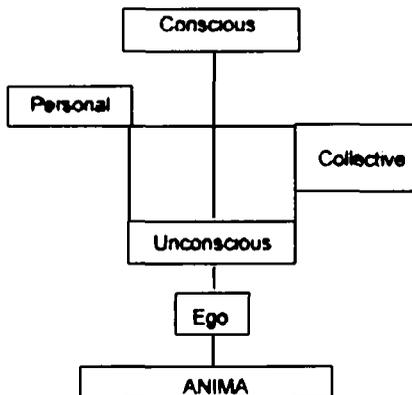
In this degree, the student learns the origin and history of the Order. He is taught the passwords, keys and signs of recognition.

The initiation is a most elaborate and inspiring ceremony, for the atmosphere reminds one of the medieval period when members of the nobility were initiated into the secret Brotherhood. It is especially reminiscent of the knight Templars of the thirteenth century. Because it is partly in ancient Latin, the setting is very romantic.

While studying for the Associate Degree, the member is exposed to a long series of lectures on the development of Kabbalistic thought and Christian Illuminism. As is usual with all occult groups, there is heavy borrowing from different sources including current philosophical or psychological theories. The Martinist Order is no exception, for it has incorporated the doctrine of Dr. Jung's Analytical school of psychology in its teachings.

Below, are three of the principal charts given to the beginning student.

Chart # 1



Many of us recognize or are aware of only the conscious aspect of our existence and think of the unconscious as being somewhere underneath that. Both aspects, the conscious and the unconscious, constitute what we have called the soul (the ego in psychology).

The Martinist teachings are geared toward tapping, in particular, the left side of the brain where the unconscious is brought into conscious awareness.

Dr. Jung's view is that the unconscious part of the mind is separated into two subdivisions, the personal unconscious and the collective unconscious. The personal unconsciousness lies directly beneath consciousness and contains psychic material that is not in consciousness, but is subject to conscious recall. Because it deals with the person's life-experience, this material can be made conscious, at least theoretically.

Constituting the largest area of the mind, and situated beneath the personal consciousness, is the collective unconscious. The material contained in this area is not derived from the life-experience of the person, but from the life-experience of the person's progenitor, therefore, the entire human race.

The whole history of human psychic functioning, the collective experience of humanity, is the inheritance of each individual's psyche. The record of this history and experience

contains ideas, modes of thought and patterns of reaction that are fundamental and typical of all humanity. The archetypes are their representation in the collective unconscious.

Part of the process of self-development consists of a person's coming in contact with his collective unconscious. This is done, to a great extent through, the interpretation of dreams. In the picture language of the unconscious, the archetypes appear in personified or symbolized picture form. Their significance lies precisely in that "primal experience" which they represent and mediate.

The motives of the archetypal images are the same throughout all cultures. They are repeated in all mythologies, fairy tales, religious tradition and mysteries. The sum of the archetypal signifies, for Dr. Jung, the sum of all the latent potentialities of the human psyche--an enormous, inexhaustible source and store of ancient knowledge concerning the most profound relationship between God, Man and the Universe.

Chart II

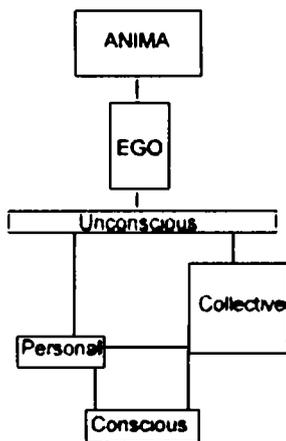
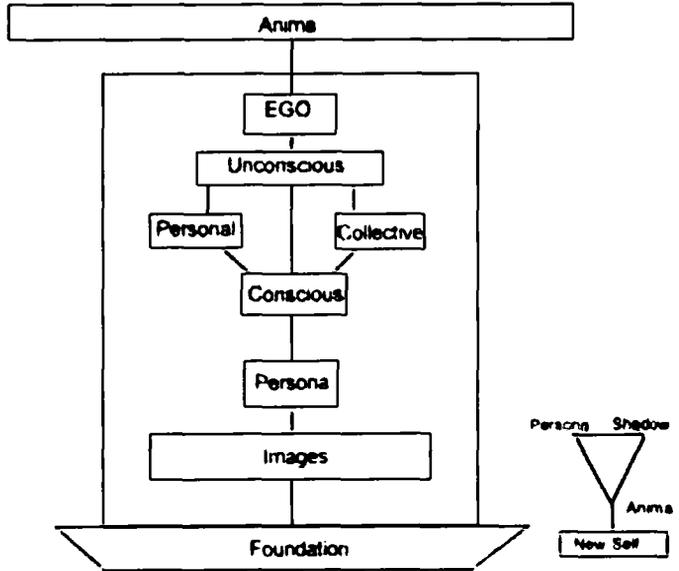


Chart II is based on the tree of life, a Kabbalistic type of diagram, and it begins from the top down. The unconscious is overshadowing the conscious, as the ego overshadows unconsciousness. Towering over all is the anima or soul. This

chart illustrates the suggestion that we are one tenth conscious; everything is filtered down to the conscious level or ego.

Chart # 3



Mystic Degree

The lectures in this degree further train the student to understand and cope psychologically with its own inner conflicts and, consequently, his environment. It might, in fact, be called esoteric training.

The first thing every student needs to grasp is that esoteric training is self-initiated, self-imposed and self-applied. No one is going to give us this training, for it is essentially training in living spiritually in a material world. We have to train ourselves and it is not an easy task.

The esoteric training falls principally into two parts: One is the state wherein the individual attempts consciously to know himself as a soul and to gradually overcome and tran-

scend the personality. Through discipline, meditation and service, he brings his three fold personality, the physical, emotional and mental aspects, under the conscious control of the soul. He becomes an agent for the universal soul life.

It is with this stage that most students are now engaged. Gradually, the focus of consciousness shifts from the emotional nature to that of the mind. Then the student becomes an integrated soul and is ready to fully begin the process of shifting his consciousness into a still higher aspect of himself. This is where the student begins to live the life of inclusive, loving esoteric understanding. When a measure of this has been achieved, the aspirant is aware of an even higher goal. His soul reaches out to the spiritual expression of monad, the spirit or the life principle itself. He then begins to learn the nature of the will, to master the control of the higher energies. As time goes on, during the first stage, the student must learn to relinquish the attitude of the habitual aspirant. He must learn to identify himself with the higher self, not just according to his aspirations, but factually. Gradually, this focus of identity becomes that of the higher self.

At the beginning of esoteric training, it is wise to try and group these progressive points of focus and the shifting of our consciousness to ever higher spiritual aspects. We must see clearly the progressive nature of the path of approach to the expression of Divinity. It is here that the training is given by the higher self to the personality. The first step is the achievement of impersonality where we ourselves are concerned.

Esoteric training is an impersonal matter. It is concerned with the development of consciousness and expansion of that consciousness to include all forms of life through which pulses the life and the love of God. In dealing with ourselves, with other people and with our environment and life circumstances, it is most essential that we train ourselves to work always from the angle of the higher self. Do we?

Esotericism: Its Training and Definition

The esoteric study is based largely on the discovery of the nature and purpose of the threefold lower nature, the Divine inner man, the material world and Divinity immanent everywhere. The road which the esoteric student travels is not easy to tread. It calls for a persevering courage which, to be candid, we may not yet possess. It takes courage, for instance, to be truly impersonal or to trust the impersonality of others. It takes courage to be willing to go slowly and to see our lives, environment and circumstances truly.

So many of us look too far ahead and, therefore, find it difficult to measure up to our own vision. We are apt to get discouraged and lose heart. Yet, the fact of the matter is that we simply have not been seeing truly and have not been registering things as they are in reality. At times, our vision is greater than any possible accomplishment. We are asking of ourselves the impossible and the improbable.

Old habits of emotional reaction or of thought are not easily offset, and it is best to begin our esoteric voyage of discovery from a true point of view rather than from an idealistic dream. We need to understand that the esoteric student is working in three areas of consciousness simultaneously. He must slowly master the distinction between those three worlds and live in all three at once, so that eventually, he will have developed within himself the needed mechanism of contact. These three worlds are as follows.

First, there is the material world of mental, emotional and physical existence, the world of symbols. This is the world which we all know something about and for which we have already developed, to a certain degree, the required apparatus. The material world, the world of appearance, is a result or an effect of conditions, self-initiated and self-caused.

The second world is the world of meaning. It is that world of cause which is always confronting us, even if we do not yet recognize it for what it is. We must learn to recognize the meaning behind our life events and circumstances.

Finally, there is the world of significance, that highly intangible world of which the world of meaning indicates the quality and the world of appearance indicates the materialization.

In considering the meaning of a term of such importance as that of esotericism, it is always good practice to consult the best dictionary available for the root derivation. Esotericism, we discovered, derives its meaning from the Greek word "esoterikor" meaning "inner." It denotes the sum of the generic and specific elements of a thing, that which originates within an organism, that in which the real being of a thing consists. This is the conceptual substance, the true essence.

When we speak of the inner meaning of this or that, we are in truth seeking to determine the essential nature or the cause of the appearance. What is commonly referred to as esoteric represents merely the world of meaning which tells us the nature, quality and function or attributes of appearance. It is not the form, but that which the form veils.

In back of this, is the significant factor, the inner occult factor, hidden by quality and appearance. This is the originality factor and the primary principle, that which originated and is hidden within an organism.

It is good to remember that the esoteric science is concerned with discovering that which appearance hides. This includes all forms of life from the tiniest atom of substance to the gigantic form we call a planet or solar system.

In order to grasp the truth with accuracy, the keynote of this abstruse science starts with the dictum that all true esoteric teachings argue from the universal and end with the particular. Why should this be so? In the very first lesson, every student learns that he is only a tiny part of an immense all. He must learn that the energies which activate him and the entire planetary phenomena are the natural energies of the one life in whom we live, move and have our being. He must learn that a separative attitude is simply an illusion.

When we are considering the human individual, a study of the energies which condition him it is vital and useful.

The same holds true in relation to the study of a planet. If we can surmise correctly what basic energies are equally conditioning our planetary life, we are then in a position to offer intelligent cooperation. Here, we might consider that the majority of esoteric students can honestly say that they are sincerely endeavoring to establish a relationship with the inner hidden impulse that has a deeply spiritual origin. It is this idea of what is basically significant that we want to abide in the consciousness of the student. It will give purpose to his studies.

An organism may be the atom of the physicist or the atom known as a conscious human being. It may be the organism of a system of religious thought or simply a thought form; it may be the organism of a system of government or that of an advertising campaign. In every case, the esoteric factor is that significant principle around which the organism is built and from which it derives its *raison d'être*. The study of esotericism is the search for significance.

The esoteric psychologist seeks to discover the energy or qualities which are native to and seeking expression through the mental, emotional and physical vehicle. He does this through the clues or attributes found in the behavior of the individual.

The review of the life crisis' of a patient is a valuable technique in the hands of an esoteric psychologist. The individual's behavioral responses to each crisis indicate the quality of energy being manifested through his body vehicle.

On the Esoteric Sense

Esoteric sense is the power to live and to function subjectively, to be in constant inner contact with the higher self and the world in which it is found. This is achieved subjectively through love actually shown, through wisdom steadily shared and through the ability to include and identify oneself with all that breathes and feels, which is the outstanding char-

acteristic of all truly functioning sons of God. Esoteric sense is an interior attitude which can orient itself at will in any direction. It can govern emotional sensitiveness, not only in the disciple himself, but in anyone the disciple may contact.

By the strength of his silent thought, the disciple can bring light and peace to all. Through that mental power, he can tune-in to world thought and the realm of ideas. He can choose those mental agencies and concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought, enabling them to be more easily recognized in the world of ordinary thinking and living. This attitude will also enable the disciple to orient himself to the world of the soul and, in that high place of inspiration and light, discover his fellow workers, communicate with them and collaborate in the working out of the Divine plan.

This esoteric sense is the main need of the aspirant at this time in world history. Until aspirants have some of this sense and are able to use it, they cannot form the group of disciples. These instructions will remain merely theoretical and intellectual for them.

Meditation is necessary to cultivate this inner esoteric sense. This mediation should be continuous in the early stages of development. As time passes and a man grows spiritually, this daily meditation will give way to a steady spiritual orientation. Mediation will no longer be required. The detachment between man and his usable form will be so complete, that he will live solely in the "seat of the observer." From that point and attitude, he will direct the activities of the mind, emotions and energies that make physical expression possible and useful.

The first stage of the development of the esoteric sense involves constant detached observation.

The S. I. Degree

This is the last degree of instructions or lectures on the teachings of Martinism. The initiation the student receives in this degree confers upon him the title S. I. or Unknown Superior, as translated from the French. In this section, the student begins to undertake the work of the Magnum Opus or the Great Work, which is the goal of the magical operator.

This work is brought about by the intonation of the Great Name of God, which in ancient Judea was pronounced once a year in the Temple in Jerusalem by the High Priest. The masses, however, know the Great Name as Adonai, for the correct name and pronunciation was in the hands of the Priesthood. In Hebrew letters, the Great Name is Jod-He-Vau-He. In the Christianized version of the kabbalah, it is Jehoshuah, which is the Tetragrammaton with the Hebrew letter shin in the midst of the four letters.

It was the purpose of those who practiced these intonations to create a vibratory condition in the temple that would bring about a state of mind where the operator could communicate with the Superior Beings of the Celestial Hierarchy. We cannot enter into an examination of the Tetragrammaton and the various operations of the kabbalist because such a study is beyond the scope of this book. It suffices to say that, to the Martinist, God is the Great Architect, the Master Builder.

The C.U.P. Section of Martinism

The initials C.U.P. stand for the Circle of Unknown Philosophers. This group within the Martinist Order constitutes the elite or honorary section of members who have finished their studies. The C.U.P. gathers once a month to exchange thoughts on different metaphysical topics.

Conclusion

The Rosicrucian Order, A.M.O.R.C., is perhaps the largest repository of occult, mystical and arcane knowledge in the United States. It is most likely the world's most powerful modern secret Brotherhood, after the Masonic Order. It may be said that it is stronger than the Masonic Brotherhood because the Masons are divided throughout the world, whereas the Rosicrucians Order has one central authority which dictates and controls absolutely and autocratically all lodges and temples throughout the world.

The principal aim of this book has been not only to enlighten the general public as to who and what are the Rosicrucians, but to make available, for the first time in history, the great storehouse of laws, principles and knowledge concerning man's psychic and spiritual nature and his relationship to his Creator. I can safely say that these are the entire Rosicrucian secret teachings, in so far as the principles and laws which they teach are concerned. Those things which have been omitted due to lack of space are their rites, rituals and ceremonies.

In reference to the teachings in Chapter 5, "The Rosicrucian Hierarchy," I had to omit a lot of material that dealt with the history of the Knight Templers in Palestine and Europe, the Crusades, Judaism, early Christianity, the Indo-European races, Western Philosophy, ancient Egypt, the Great White Brotherhood, the French Revolution and Count St. Germain and theological concepts. I also did not include a history of all occult and initiatic schools from the Orphic mystery schools to the medieval heretical groups of Southern France

and their anti-Papal activities. Such material would cover several hundred volumes, and most of the information can be gotten from your local public library.

Included in the Rosicrucian course of study are two books that are required reading for the student, "An Adventure Among the Rosicrucians" by Franz Hartmann and "A Cloud Upon the Sanctuary." Both, now out of print, are included in the weekly monographs that the student receives.

The total number of monographs to be studied by the student between the Tenth Temple Degree and the Twelfth Temple Degree is six hundred and fifty. This explains why it takes so many years for a student of the Order to acquire this knowledge. However, when stripped of all these histories, the fundamental laws and principles can be condensed into book form, as I have done, and given it to the public for those persons who do not have the time to enter upon such a graduated course of study.

The Rosicrucian Officers will criticize this book severely, especially because it disclaims the ancient origins of the Order's history. As an historian of the Rosicrucian Order, I have not found any documented proof the Order's existence prior to the seventeenth century. If such manuscripts exist, let them be brought forward so that competent antiquarians and historians may examine and assess their authenticity.

I have presented the facts as I see them. This book has been thoroughly researched and the material presented is the so-called authentic Rosicrucian teachings. I have called them the "so-called" Rosicrucian teachings because these laws and principles are not the exclusive possession of this group. They have been borrowed from other sources and different schools of thought. I have included an extensive bibliography for those who wish to take the time to verify the sources of many of the principle and laws presented in this book.

The Rosicrucian Order is an excellent school for those who are just beginning their occult and metaphysical studies. It may be likened to elementary school, wherein we receive the rudiments of what eventually will be the educational and

cultural foundation of our adult and professional lives.

Once the student has graduated from the Rosicrucian school, he may proceed to higher and more advanced metaphysical schools, such as the Arcane School, a group only for those who already have a solid background in the occult and the Theosophical Society. This school is for individuals interested in a wide range of study.

For those interested in the oriental method of Yoga, there is the school of Paramahansa Yogananda's Self-Realization Fellowship. This school teaches an excellent method for attaining superior concentration and improving ones overall health and life. This method is revealed in my forth coming book "Mind Control." It is the ultimate method of self realization.

In conclusion, I wish to say that knowledge should not be controlled or monopolized by any person or group, for the knowledge which the Creator gives man, is for all humankind. If this book helps those who are sincerely seeking a solution to life's basic questions and problems, and helps them attain a truly fulfilling life, then it has served its purpose.

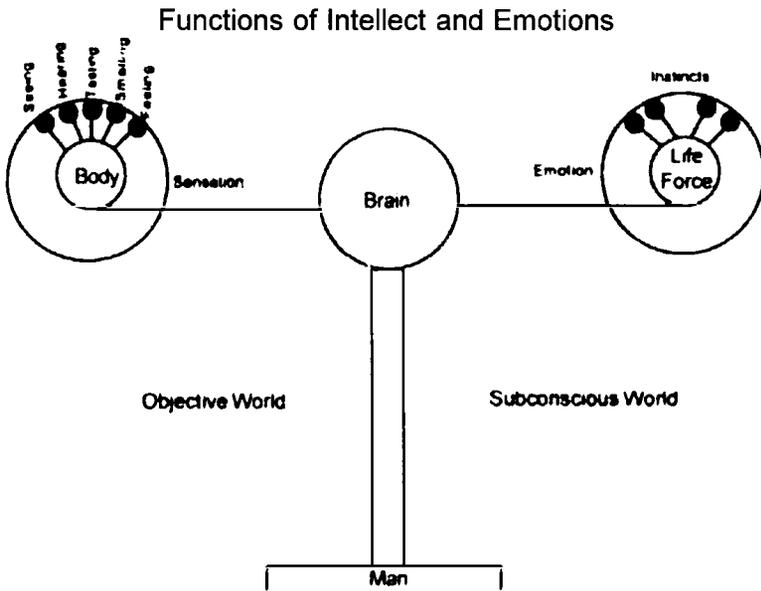
Appendix

The Meaning of the Initials F.R.C.

After the student has belonged to the Order for a considerable number of years and has completed the Ninth Temple degree, he may be selected to enter the Illumination sector. Upon entering this group of workers, the student is given a title, which signifies not only his high rank within the Brotherhood, but also his knowledge of laws and principles unknown to other members of the Order. This title is expressed as three initials, F.R.C., meaning Frater Rosae Crucis or Knight of the Rose and the Cross. It is one of the highest honors bestowed on any student of the Order, and is recognized and accepted in Europe by other secret occult organizations affiliated with the Rosicrucian Order through a special congress of arcane and occult societies of Europe. These societies hold council meetings in the different capitols of the continent.

Illustrations

Diagram # 21



The Rosicrucian studies state that all energies within man and all energies received from without are transformed by the brain into products of the mind. The unification of these products results in intellect and emotions. The Rosicrucians also teach that the psychic has a tendency toward manifesting in motion or action.

In the above diagram, man is represented as a scale in balance. On one side, there is the physical body with the five

objective senses through which we become conscious of the outer world. On the other side, there is life force, the essence that makes man a living soul. Its attributes are instincts. In the center, as a medium between the body and life force, is the brain.

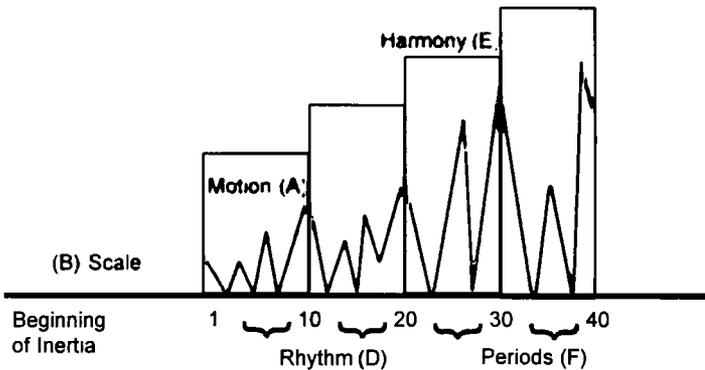
This scale must maintain balance if we are to be normal, in a state of harmonium.

The body and its faculties are depicted by the circle on the left, while the life force and subconscious are represented by the circle on the right. All energy from the external world is received by our senses and transformed by the brain into sensations. The sensations, in turn, are translated into conscious impressions.

These impressions become our ideas. When they are combined through reason and will, they compose our intellect. They are incentives to action when they are aroused. Instincts are the sentries of the life force. They guard the balance between the life force and the body.

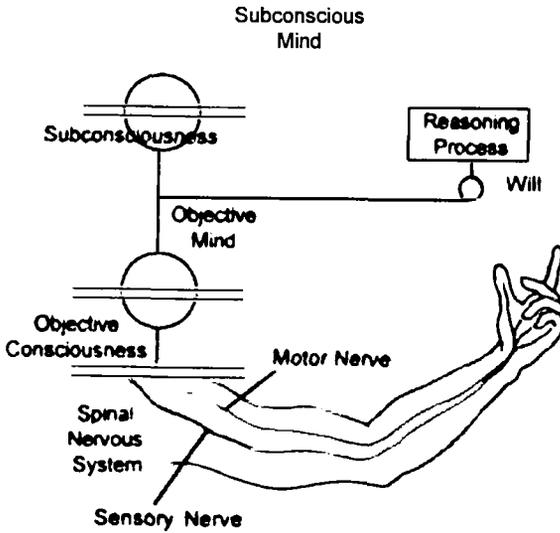
Any disturbance of the life force produces, through the instincts, an internal energy that is carried back to the brain and turned into sensations. We realize these sensations as emotional urges. Emotional urges, in turn, stimulate our intellect into action and we immediately proceed, mentally and physically, to readjust our environment and resume balance between our two natures.

Diagram # 22



It is difficult to diagram the definitions of scale, rhythm, periods and harmony as explained in this book. However, this diagram should help you to better understand the concepts. The ascending wavy line (A) represents motion or vibratory energy. It starts at figure one, the point nearest inertia, and increases according to the definite scale (B). Whatever is manifested, vibrations are produced within the range of this scale. The motion changes according to rhythm (D), the precise measure of the motion. The period (F) or length of time for each motion in the scale is the same. (E) alludes to the harmony of the motion.

Each period on the scale of motion is related to all others, like steps on a flight of stairs. The highest step is dependent on the lowest and all other steps in the flight. Furthermore, no period is more important than any other. Steps are separated from one another by a riser, a slight elevation between treads. Periods have no actual separation or intervals of difference. They are all coordinated. We assume a state of difference between one period and another where the transition takes place, but the actuality is none. The change is so gradual that it is only by a change in manifestation that we know it has occurred; in music, a change of tone; in spectrum, a change of color.

Diagram # 23

The subconscious mind governs all involuntary actions of the body; the activities of the muscles, tissues, blood and nerves. If, for some reason, you wish to move your arm, the reason arises in the section indicated "Reasoning Process" and you come to a definite decision to move the arm. The decision is then translated into "will." Through the will, the desire becomes a conscious thought in the objective mind and is simultaneously conveyed to the subconscious mind. Impulses are sent through the objective mind to the spinal nervous system where there are connections to the sensory and motor nerves. The impulses travel along the motor nerves, contracting the muscles and causing the arm to move.

Diagram # 24

Octave Cosmic Vibrations (Electromagnetic Spectrum)

Line	Frequency Range	Vibrations Per Second	Notes
1		1	
2		2	
3		3	
4		4	
5		5	
6		6	
7		7	
8		8	
9		9	
10		10	
11		11	
12		12	
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99		99	
100		100	

Line	Frequency Range	Vibrations Per Second	Notes
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102		102	
103		103	
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108		108	
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To better understand the Keyboard of Universal Energy, we will use this diagram.

First, this universal energy is fundamentally the same, regardless of the manifestations that it produces. As far as its relationship with the universe is concerned, it is unified. This is illustrated by square No. 1. All of the apparent energies that we realize, such as light, sound and magnetism, are so related that they compose just one cosmic energy.

The quality of this single energy fluctuates in an orderly manner. It vibrates. These vibrations are of different frequencies or speeds. Thus, the quality of this unitary energy is divided into units of different frequencies or octaves. These octaves are separated by the dotted lines in No. 2.

Through each of our senses, we realize an expression of the different octaves of this energy. Each octave on the keyboard has a specific vibration which we perceive as the sensation of sight, sound, etc. This principle is shown in No. 3. We must realize, however, that our objective faculties make us aware of only a small section of this great universal energy. Those octaves that objective senses do not make us aware of are indicated by the last square of No 3.

Diagram # 25

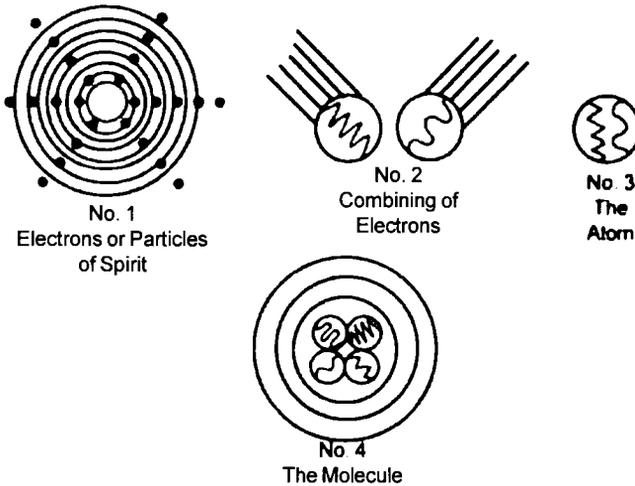
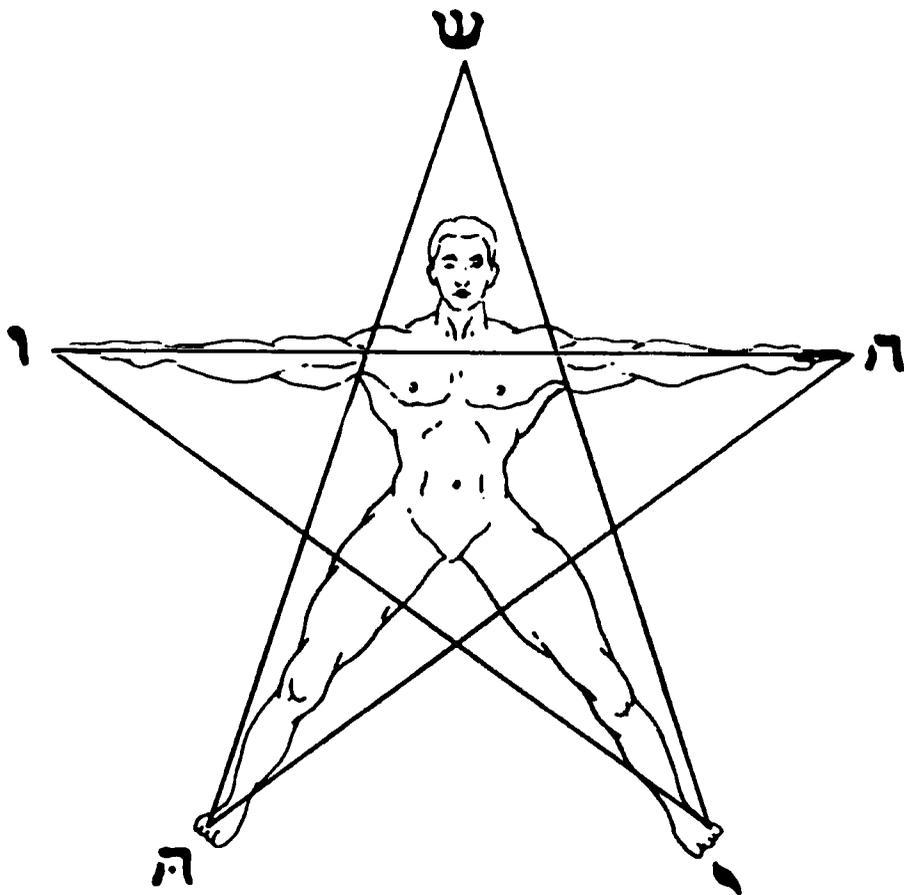


Diagram # 25 depicts spirit, the universal energy which underlies all matter, radiating throughout the universe. These rays of particles are indicated in No. 1 as small circles. Groups of particles are slightly different from one another in vibrations. The progressively smaller circles in No. 1 demonstrate this.

No. 2 represents the combining of two different electrons or particles of spirit. Their differences are indicated by the differences in the lines in the center of each.

According to the laws of matter, unlike aspects attract and combine. This combination is the atom, as shown in No. 3. Notice that the atom has the nature of both electrons. This is indicated by the wavy lines in the center that correspond to the wavy lines in the centers of the electrons in No. 2. The atom is the smallest complete unit of matter as we know it.

Atoms attract other atoms unlike themselves, as illustrated in No. 4. This combination of atoms is known as a molecule. A molecule is more than one atom; it can be many atoms. Molecules vibrate through space, combining with other molecules of an unlike nature. Eventually, the mass reaches proportions that are discernible by our senses.

*Diagram # 27*Position of Magical Operator During
Invocation of Angelic Beings

Martinist Ritual

Diagram # 28

**Martinist Conception of Man and
His Relationship with the Universe**

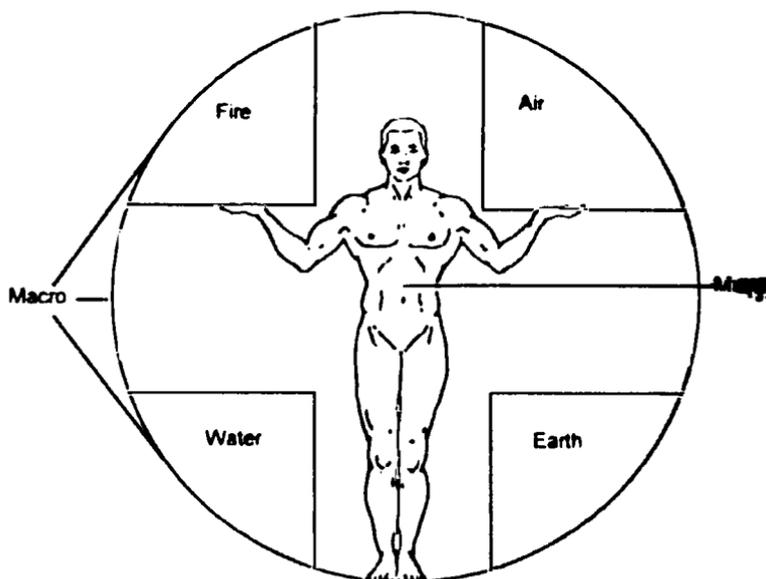
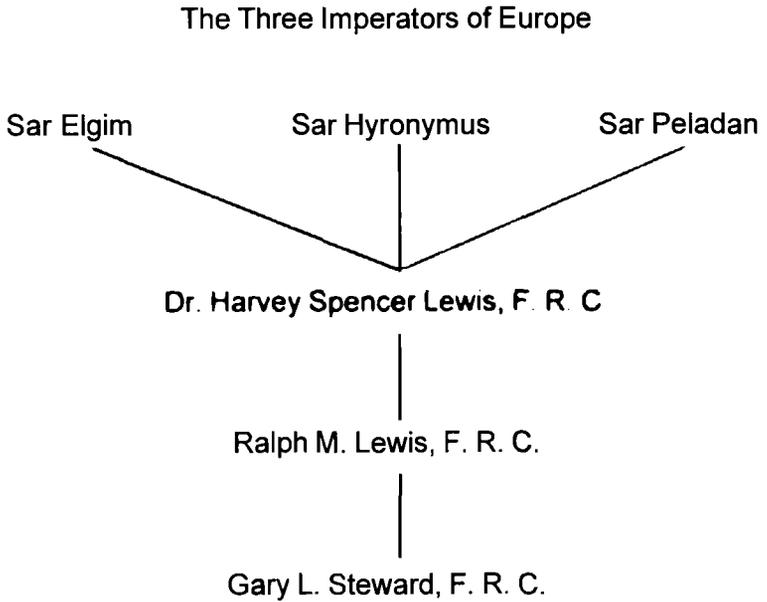
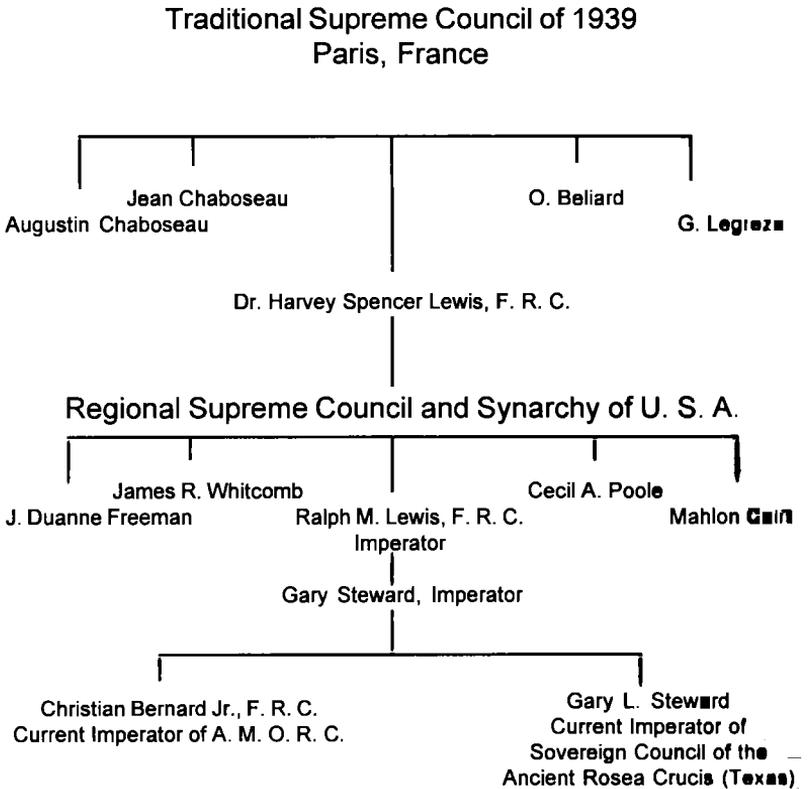


Diagram # 29

The Transition of Initiatic Power and Administrative Power

Diagram # 30



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Reuben R. Isaac has been a student of the occult for more than eighteen years and a member of the Rosicrucian Order since 1967. As a member and an officer of the Rosicrucian Order, he has served as Deputy Master, Director of Initiations and Master of the Rosicrucian Lodge of the City of New York as well as historian of the Order.

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From 1969 to 1976, Mr. Isaac lectured on different metaphysical subjects in both the Rosicrucian Lodge and the Martinist Temple in New York City. On the Kabbalah and other related subjects, he was a class instructor.

Mr. Isaac also assisted Joseph J. Weed in coordinating the activities of the New York City Lodge.

The Unveiling of the Teachings of the Rosicrucian Order: An Expose is Reuben R. Isaac's first book.



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Walter Flowers



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