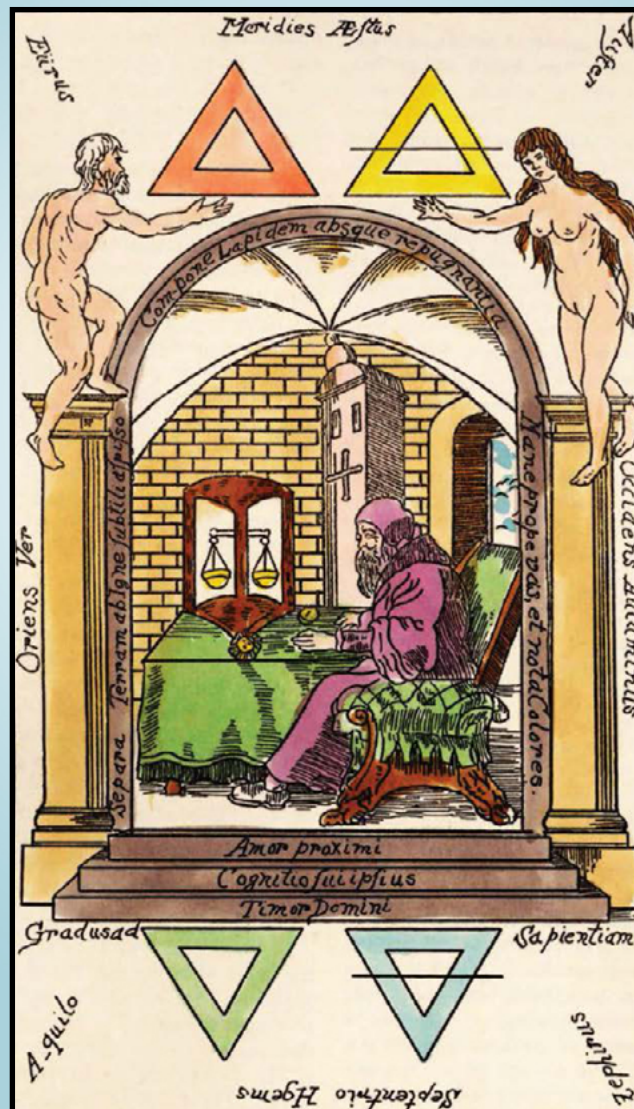


ROSIKRUUCIAN DIGEST

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Symposium Presentations

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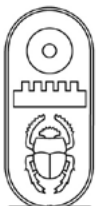
INTRODUCTION

Grand Master Julie Scott, SRC

Four times each year, harmonizing with the turning of the seasons during the solstices and equinoxes, the Grand Lodge hosts online Symposiums that explore a rich tapestry of themes. These Symposiums serve as gateways to realms both familiar and profound, engaging hearts and minds in the beauty of art, the mysteries of science, and the esoteric wonders of mysticism. They delve into the transformative rites of initiation, the alchemical processes of spiritual alchemy, the resonant harmonies of the universal language of love, the contemplative journey along the path of wisdom, and the sacred act of co-creating with the Divine.

In this issue of the *Rosicrucian Digest*, we are delighted to present twelve such symposiums, each a testament to the varied interests and deep expertise of our esteemed presenters. Their wisdom unfolds across these pages, offering insights that are as diverse as they are enlightening.

As you immerse yourself in this collection, we trust you will find both inspiration and enrichment. Each presentation, thoughtfully adapted for the written word, retains the essence of its original video format. For those who wish to experience the dynamic energy of the spoken presentations, links to the videos are provided. Enjoy the journey through these windows into the expansive and luminous realms of Rosicrucian thought.



INITIATION

Grand Master Julie Scott, SRC

Initiation and ritual are some of the most important aspects of my experience as a Rosicrucian and in my life. The first time I went to a Rosicrucian event was at the St. Louis Lodge. It was a lodge convocation. The Guardian invited me to come into the temple ahead of time to familiarize me with the gestures that we would make at certain points—where we would sit, how we would walk around in the temple—and I noticed his reverence for this place, and I felt the vibrations in this temple. The St. Louis Lodge had been meeting in this temple for decades. So, my senses were alert. We began the convocation and intoned the vowel sounds. This was something new for me—we were all chanting together. And, at one point, a bolt of energy shot up my spine out the top of my head and I was in this fountain of indescribably beautiful white light.

That was my initiation as a Rosicrucian.

Initiation is beyond what we typically experience on this plane, beyond what our five senses typically allow us to perceive and experience, and this happened during a lodge convocation; it was not an initiation, but it was my initiation.

After that, I participated in the First Temple Degree initiation. This is always presented in two parts, and we are excused between Part One and Part Two and encouraged to observe silence. So, I went home. I spent some time in a park. It was a full moon, and I was just being bathed in the moon, not really on purpose; I was just in the park, observing silence, and then my awareness shifted until I was the moon. My awareness was at the level of the moon. I had not planned this. This was not in the Rosicrucian temple and what occurred in the temple prepared me for this. The initiatic ceremony and the vibrations of the temple prepared me for the experience of attuning with another plane of awareness.

After this, I participated in a Rosicrucian Initiatic Journey through Egypt. When we experience these, we have ceremonies at different places with very special energy along the Nile in the ancient temples there. Usually, the initiations are for two or three weeks, so we move out of our typical perception, our typical awareness through the five senses. The initiatic journey in Egypt was completely transformative for me, continuing my Rosicrucian initiation.



Philae temple complex, as seen from the Nile River in Aswan, Egypt.

I stood in front of the Sphinx, and I promised at that time that any time I was asked to serve the Rosicrucian Order, I was going to say yes. And I have done that. I have served in many ritualistic positions. I have been a Guardian and a Conductor, and you name it, I have served in most of the ritualistic positions. I have served as the Technician, and I have served on the Kitchen Committee and the Open Meeting Committee. Any time I am asked to serve the Rosicrucian Order, I say yes. This too has been very transformative for me because I feel this circuit of energy between me and the energy of the Rosicrucian Order.

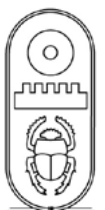
Shortly after I returned from Egypt, I was in the St. Louis Lodge, and they announced that there was a position available as the manager of the Rosicrucian Egyptian Museum. My professional experience had prepared me for that position. I applied for the position, but I had lived in St. Louis my whole life. My family was there, I had a good job there, and I thought if I was offered this position I would accept and if not, no problem. So, I had an opportunity right after making that promise to serve the Order, to apply it, to keep that circuit going. I was offered the position, and I came to work at Rosicrucian Park. I remember during the interview that I just walked around Rosicrucian Park marveling at the energy here. The vibrations are so powerful at Rosicrucian Park. I remember thinking, these members who live and work here are so fortunate, and I still think that every day that I am at Rosicrucian Park. It is just amazing to be able to serve in that way.

Shortly after I moved to San Jose, I became involved in the California Rosicrucian region. We decided to have one of our Regional Committee meetings at a nearby redwood forest. When I was there, one of the members, who was also a volunteer ranger at this state park, invited me to place my head on a redwood tree



that was nearby. When I did this, I closed my eyes and put my forehead on the tree and all of these symbols began moving in my mind's eye. They were revolving like a slot machine with images going up and down, but there were so many of them and I did not recognize them. They were something like the Hebrew alphabet and something like hieroglyphics, but they were not either of those. I was just stunned by this experience, and I knew that something had been downloaded but I did not know what it was. It seems that this was more of my Rosicrucian initiation.

Shortly after that, I was asked to serve as the Grand Master. I believe that this download that came to me in that way has informed me, and the decisions we are making at Rosicrucian Park about how to take care of this sacred place. For example, since I became the Grand Master in the year 2000, we have been organic, and we have removed our very water-hungry lawns and replaced them with native plants. We are



saving millions of gallons of water every year by doing that. We have achieved net zero carbon status, supplying all of our own energy now. We have installed solar panels at Rosicrucian Park. This was not my area of expertise and I feel that this download that I had at the Rosicrucian regional committee guided my decisions. That meeting, by the way, was our best. I recommend similar meetings in parks. I believe that played a role in my Rosicrucian experience.

So, in all of these cases—the opening up that took place in the first convocation I ever went to at a Rosicrucian Lodge, the First Temple Degree Initiation where I attuned with another plane and became the moon and the moon entered me, in the Initiatic Journey through Egypt where I went all in, and at the Rosicrucian Regional Committee meeting of all things—I tapped into another plane of existence, into something beyond what I typically know. I tapped into the unknown. In the Rosicrucian teachings, this source is called Actuality. The world around us that we see, everything that manifests in the universe, is Reality—a Rosicrucian definition—and Actuality is the source of the original vibrational frequency of everything that exists in potentiality. Pythagoras saw a plan for this in numbers and Plato saw a plan for this in the shape of forms. The Egyptians saw this as the Am Dwat—a magical realm of pure potentiality. This source is experienced beyond our five physical senses.

Sometimes I would ask newer Rosicrucian members: How are your studies going? I changed the way I phrase that now because our goal, with

setting up our sanctums and having our regular sanctum periods, is to set the conditions for mystical experiences, to set the conditions for attuning with other planes of consciousness. Studying is not a profound enough term for what we do as Rosicrucians.



H. Spencer Lewis

H. Spencer Lewis stated that there is a fourth dimension of space. There is the usual height, depth, and width, and there is the vibrational dimension of space. When we are attuned to something that exists in the unmanifested state, our thoughts activate it into existence. This is the field of Actuality. When we move beyond our five objective senses it

allows the flow of potential from us to it and from it to us. This is part of our initiation as Rosicrucians. These experiences happen sometimes in our sanctums, sometimes in Rosicrucian temples, and at other times, any place where we give our attention and sincerity. So, in these experiences that have been part of my Rosicrucian initiation, we have many techniques that can help to create openings—this can happen with the vowel sounds, intoning them creates an opening. We can use vowel sounds. We can practice various techniques to open our psychic centers. These are twelve centers in our being of energy and information that vibrate, and we can raise those vibrations so that they are in attunement, in resonance, in coherence with that field or dimension.

We can also perform rituals that are performed at powerful times of the year, like the spring equinox. We can attune to natural cycles and their power. There are times that are more propitious for certain activities, and we learn those in the

Rosicrucian teachings. The monographs encourage us to spend more time in nature to create this connection with the highest planes of spirituality or consciousness with which we can attune. There are rituals associated with celestial bodies. In one upper degree, there is a whole series of monographs that discuss how we can attune with particular celestial bodies and benefit from their influence.

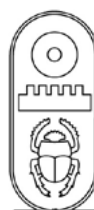
At Rosicrucian Park, we sometimes have full-moon meditations. The experience that I had with attuning with the moon between the first and second parts of my First Temple Degree initiation allowed me to attune with another plane. We can open ourselves to something new—this encourages these experiences. When I entered the St. Louis Lodge for the first time, everything was new to me – the feel of the place, the décor. The members of the St. Louis Lodge reproduced the murals that are on the mural walls at the Grand Temple here at Rosicrucian Park. It is like my fellow presenter, Leo,

said, our initiation is like the first day of school or when we travel. We are beings who thrive on novelty. Often, we cling to the known and yet we thrive in novelty. We can heighten our awareness to see something new in every moment. We must remove ourselves from our unconscious programming though because often we get going with the same programming and that does not leave space or present the opportunity for these experiences of awe.

We can also expand our perception beyond the usual limits of time and space. H. Spencer Lewis created the meditation for the Celestial Sanctum. The Celestial Sanctum is the highest plane of consciousness with which we can attune. That is a little bit abstract though so he created a technique so that we could visualize that. But first, he has us ascend above where we are seated, above our town, above our country, to snap us out of the conditioning of time and space because where the experience of awe is



The Grand Temple at Rosicrucian Park.



going to take place exists beyond time and space.

Another aspect of my initiatory process has been going all in with the Rosicrucian Order. I was so grateful for the experiences on the Initiatic Journey in Egypt that I promised to serve the Order anytime I was asked. What I did was open myself to giving. This is a foundational technique for people who are practicing attracting abundance in their lives. We do not hold on to our money hoping to get more money. We find ways to let money flow through us so that it then comes back to us. In the same way when we open ourselves up to attuning with the Divine, to tapping into Actuality, this field of potentiality gives back. We create this circuit—we give, and it gives. The more I give to the Rosicrucian Order the more I get back. I cannot keep up.

Another aspect of my initiatory experience with the Rosicrucian Order that I mentioned was the tree download. This tree downloaded something to me that I could not get any other way. And I have had some other experiences like that since then. This again taps into that field of Actuality, that field of pure consciousness.

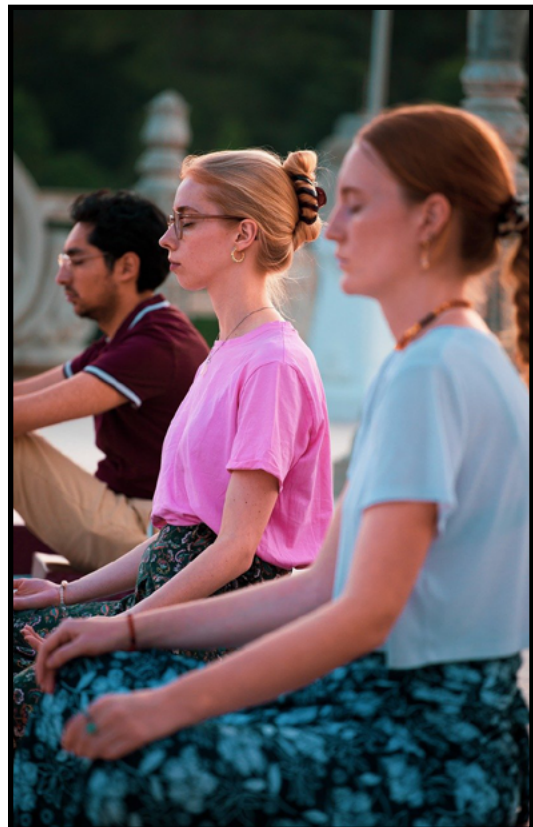
Now we are going to practice attunement. In a moment we are going to focus on our breath which helps to communicate to the autonomic nervous system that everything is fine, and it can relax. Then we are going to intone the vowel sound OM seven times. OM causes the pineal gland in the head to vibrate. The pineal gland is considered the gateway between the psychic self and the physical self—the monographs say between the soul and the invisible plane. The pineal gland is at the level of our eyebrows but in the back of our brain. Then we are going to attune with the Celestial Sanctum, however you choose to visualize it. What we are attuning with is the highest plane of consciousness, the highest vibrational frequency that we are capable of attuning with. This is the

portal to the field of Actuality, and you will choose a symbol for this that just fills your heart with joy thinking about it. This could be an inspiring landscape like a forest or by a body of water or on a mountain or in a meadow or it could be a building like a church or a temple or a mosque or a Rosicrucian temple. So, we are going to go beyond time and space, we are going to project our consciousness beyond what we are used to, into the unknown, and then we are going to attune with this frequency. So, we will begin this now.

I invite you to take three deep breaths, becoming more relaxed with each exhalation.

Now breathe normally and focus on your breath as the air goes in and out of your nostrils. If your mind wanders just gently bring it back to the breath going in and out of your nostrils.

Now focus your attention on the back of your brain in the pineal center. Visualize a radiating ball of energy, violet in color, radiating at the pineal center.



Next, we are going to intone the vowel sound OM.

Ready? Inhale and then intone the vowel sound OM seven times.

You have created the opening to something new that awaits you.

Now place your awareness higher. Place your awareness above the top of your head. And now higher, above where you are seated, above the room you are in, the building, the city, the state or province, the country. And now look back and you see Earth as a spinning sphere.

Again, turn your gaze upward. Ascend past the sun, past our solar system, our galaxy, to the edges of space, and time, and beyond.

Now in this place that is beyond time and space see your Celestial Sanctum as you have chosen to visualize it: as a landscape or a building or something else.

Come to the entrance.

Pause in reverence and gratitude.

Place your hands on your heart.

Now enter your Celestial Sanctum, this sacred realm beyond time and space.

You notice that the vibrations are different here beyond your usual levels of perception.

Your sight perceives awe-inspiring beauty.

The harmonious sounds ring in your heart.

You experience the fragrances throughout your entire being.

Everything is vibrating at the frequency of the source, of Actuality.

Now see a ball of yellow light radiating from your heart center.

It expands and expands until you are all in, not holding anything back, completely giving of the energy in your heart center.

Now, you feel a flow of energy reciprocating from your Celestial Sanctum.

The more energy you give from your heart center, the more energy flows from this sacred source. This high level of vibrations flowing back into your heart nourishes you.

With your hands still on your heart, you know that something has been downloaded to you, into every cell in your being from the field of Actuality to you. It is like a seed planted in the purest soil, ready to take root, grow, and blossom, to flourish throughout your entire lifetime.

With your hands still on your heart, give thanks for this initiation at the level of the Celestial Sanctum.

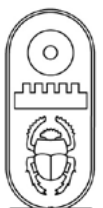
Now, prepare to leave your Celestial Sanctum. Return toward our solar system and Earth, to the country you are in, your state or province, the city where you are, to where you are seated.

Bring your awareness back to here and now.

So Mote It Be!

Video

<https://youtu.be/PqV3pWXjwUo>



THE GAME OF LIFE

Julian Johnson, FRC

This article is an opportunity to look at some principles that likely are useful and I'd say we've come to know and understand through our Rosicrucian studies about life. The reason why I've titled this "The Game of Life" is because in many ways, for most of humanity, most human beings, they likely—before getting acquainted with the Rosicrucian Order or other mystical teachings—find themselves in the middle of this experience, this kind of live game, so to speak, and really without an understanding of what's going on in it.

This seems to me very much like coming to watch some sort of a game – an athletic game or other kind of game—and trying to make sense of it if you haven't been introduced to the objectives of the game and the rules of the game. I think that's the case, unfortunately, for the overwhelming majority of humanity. We kind of find ourselves in this experience called life. The stakes seem fairly high and we don't really have too much understanding of: What are the rules of the game? How is this thing organized? What's the objective?

Religion, in many cases, plays this role of suggesting to people what they think is going on behind this experience that we call life. However, for much of humanity, there nevertheless is no confidence in what's being shared with them, in part because, obviously, there are contradictory things when you compare it across religions. The do's and don'ts can be in exact opposition in some cases, though there are some fairly universal thoughts across religions. At the

same time, people, nevertheless, have to struggle their way through without the certainty of knowing what is going on.

So, to me, you could easily equate it to a game that you come across, but in order to participate successfully in a game, you must know the objectives of the game and the governing principles of its rules. Without that understanding—and this is just really the case with life for most people—the play on the field will seem confusing, and as a player on the field, one will not be successful.



Now, the good news about this game of life is that everybody wins. There are no losers; everybody wins.

Actually, the only person you have to beat in this game is your lower self. So, there are no losers, everybody wins in reality. The real competition is looking at how to incorporate, transcend, and truly incarnate the spiritual self—the soul—and its expression through one's mundane everyday existence. So, in looking at guiding principles, what's the value? Ultimately, we need to know where we're going and how best to get there. I think what we take away from our studies, our Rosicrucian studies, our own inner pursuits of the mystical journey, and our own seeking of answers to life can be related to a saying that's been put in many different ways and different languages: "Knock and the door will be opened; Seek and you shall find."

So, for people who have taken this on, whether through something like Rosicrucian studies or otherwise, they

come to awareness of the question: What's the goal?

In our Rosicrucian studies, as well as related things, you can call the goal coming to the awareness of and identification with the immaterial nature of our being, instead of the physical material aspect of ourselves—which is really just an outer envelope for the expression of being or consciousness. This awareness of and identification with the immaterial nature of our being—which we call the soul quite commonly—is the goal instead of the physical material aspect of ourselves, which is just an outer envelope for the expression of being or consciousness.

If we think about it, most of humanity has it backward. This is no fault of our own, because this would surely seem to be an evolutionary process for all of us, not simply a physical evolution, but an inner evolution as well. Most people think that the goal of life is centered around the physical and material aspect of themselves. In terms of our goals and aspirations, instead of being conscious of the objects of consciousness—basically the things that our senses bring us—it's better to be more conscious of consciousness itself.

The last point I'd make about this in terms of guiding goals is, knowing and understanding our goals enables us to identify and understand the obstacles in our path and the ways to accelerate our progress. So, unless you know your goals, you really are not going to understand and address the obstacles in your path and accelerate your progress.

That's the background to some principles, some ideas around things that one can over time observe to be features of

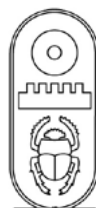
this existence that we call life, this certain conscious existence of earthly experience.

I would say one of the most important things is to recognize that life is intelligent. So, life is this intelligence. It permeates all that there is, all that we're conscious of, as well as those things that we're not conscious of. This intelligence is the foundational piece of life or the expression of life. We see the same intelligence through millions of life forms. So, we live in a sea of life.

We live in a sea of intelligence. If you recognize that the cosmic order is this intelligence in action, you may realize that this intelligence is our own expression of and responsiveness to our environment and the thoughts that we're able to entertain.

So, this intelligence, in the words of Psalm 139, is everywhere. No matter how far down in the ocean I go, no matter the highest mountain, etc., thou art there. So, this life, and I don't mean the idea of the breathing life, but this notion of existence is intelligence. It permeates everything. We live in a sea of intelligence. In the words of Luke from the Acts of the Apostles: "In him [the Divine] we live and move and are." So, life is permeated by a universal and imminent intelligence. It's all around us.

The universality of it accounts for the precision of karma, the regulation of our bodies, the regulation of things in the universe. These cosmic laws are this intelligence in action. A cosmic law is not some sort of physical object that you pick up. Cosmic laws are this intelligence in action, in our bodies, in our own awareness, and in the material universe that we see. Life, as we know, is responsive. One of the things that we say if something's alive is, it responds.



This life—whether it be the life that you can see manifested through material forms or not—this life, this intelligence, is responsive. It's responsive to every one of our thoughts, our desires, our actions, both individually and collectively. This brings us back to the idea of karma. Karma is the responsiveness of this life. I'd say one of the great indications of the eminence of it is the precision of karma, of how and when it comes. Karmic actions or reactions don't have to be what we consider to be unpleasant, but you can see how exact it is. It is exact to the cause.

We're cautioned, I guess. In the Bible it says, and I'm sure something similar is in many other holy books: Vengeance is mine, saith the Lord. This supports the idea that all of our human justice is going to be inexact. Cosmic or karmic justice acts as a balancing, correcting force. It's precise. It's exact, and it does it without harming those things around it. So, it's kind of the ultimate laser focus. It's for you. It's exactly for you. Whereas, when humans try to carry these things out, there are consequences beyond the initial kind of motivation for the act.

We kind of go at things with a bit of a sledgehammer as compared to the precision of this cosmic intelligence. Perhaps when we were children we may have thought of the idea of the Divine somehow watching all eight billion people.

We imagine the Divine is watching them all individually and keeping track, and, I guess, has a giant blackboard up there and is writing stuff on it, etc.; It then kind of picks out what to do.

Imagine instead that the whole thing is all intelligence. In scientific terms, they call that distributed processing. It's not just in one central thing, just like in our bodies. There are estimated to be thirty-seven trillion cells in our bodies. We are not individually trying to keep track of thirty-seven trillion cells and their actions and all the other things that they must do to, you know, keep harmony in themselves and stay in harmony with the larger cells and tissues around the organism. This intelligence is distributed; it's eminent in all things.

I love the modernist phrase describing this intelligence: "The universal but unmanifest force, invisibly diffused throughout the whole." You can't see it; it is invisibly distributed throughout the whole. So a question arises: "Where can I go and you are not there?" If you look at the accounts of individuals who have experienced either momentary or more sustained feelings of Cosmic Consciousness, one of the identifying hallmarks that have generally been associated with this and used as a hallmark of Cosmic Consciousness experience is the realization that we exist in a sea of intelligence. It's all intelligence.



Eight billion of us humans, not to mention the animals and other things, we're all having emotions and thoughts and all that stuff. "How does It keep track of it?" one might ask. Well, it's because this intelligence is universal. It's within our breath, it's everything. So, keep in mind, there's no hiding from this intelligence, and it's not because it's the Divine up in the sky. We are part of It. It is what makes us up. You know, the modernist term for the Divine is Omneity, the everything—omni, the all, the everything.

The first thing to keep in mind is we live in this sea of intelligence. We are constantly inhaling and exhaling in this sea of intelligence. So, everything we do, every thought that we think, all kind of take place in this sea of consciousness, this intelligence that kind of governs the order of all things.

Another one of these principles is that the material world is a world of forms. Change governs all forms. How we look today isn't the same as how we will look ten years from now. What is progress today will be grossly out of date tomorrow. What is ascendant today will be unimportant tomorrow.

All forms are transitory. The material world is a world of forms. So, it kind of tells us don't latch on to the forms. And the Master Jesus had an excellent way of expressing this. He said, "Do not hoard your treasures on earth where moth and earthworms consume them."

So if you were holding on to all those iPhone 5's thinking, "Oh, I'll keep these; these are valuable," well, they're not worthy any longer of landfill. So, we want to recognize that all the things we see outside of ourselves are constantly

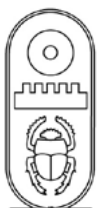
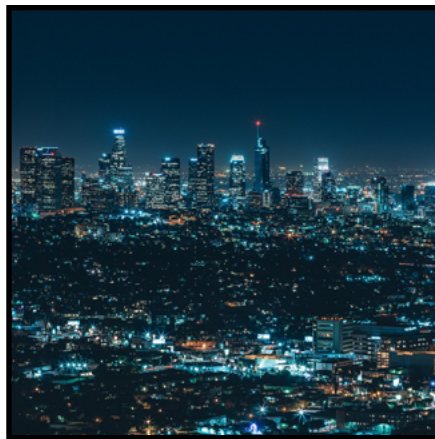
changing. We may not recognize the change immediately because changes can be slow and somewhat imperceptible to our eyes and our observation. However, when you come home to it or you look at it five years later or ten years later, you might say, "Wow, that was so important five years ago, and, now, who thinks of it?"

Keep in mind that this material world is a world of forms, and by their nature, they are transitory. We need to look at the permanent, not the impermanent. There's a very important thing about form; this is the way that Being expresses Itself. If we think about that related to our Rosicrucian ontology, we hear in a Rosicrucian convocation: "Being was without reflection and therefore formless...Being took sentient form." Form is the way being expresses Itself. We can't see It except through Its expression. Form conditions the expression of being.

If we look at the vast array of living creatures and entities, they're countless and innumerable. Each of those is an expression of being. It takes on these various and sundry ways of expressing Itself. We need to recognize that all of this is being and expression. There's

nothing but being; this is how being expresses Itself to our sentient awareness. There are other ways of being aware of It, outside of the senses. The ways of being aware outside the senses are part of sentience, but are not determined by the senses.

We want to keep in mind that the destiny of all forms is to break down, but being expresses Itself through forms. Being was originally without reflection and therefore formless. So the unmanifest became the manifest. The forms are



like a kaleidoscope, ever-changing. The important thing is not to become attached to the forms.

So, the question that we could consider is: What hasn't changed during our lifetimes? It's not our appearance. It's not where we lived. It's not even our friendships. And in most cases, not our loved ones. Some are here and some are not any longer.

So, the question might be: Why do we cling to things that we can visibly see will not remain the same? I think most people would say the most profound thing that we learn through the teachings of the Buddha is do not become attached to forms because they change. So, then what is useful to do is to look at what hasn't changed. What's the one thing that hasn't changed in our lives? That's that point of realization, the "I am," being. That's the one motionless mover, the eternal cause of all, the thing in the center that is still, is the "I am," being. That's who you are. That's who I am. That's who we are.

Being is the only constant. Descartes kind of got at this with his *Meditations on First Philosophy*, in which he concluded, "*cogito, ergo sum*" ("I think, therefore I am"). That's the only absolute known. Everything else can be pushed to the side and questioned and dismissed. Because if you question it thoroughly enough, you will see it's just a transitory thing. The one thing that is the unchanging part, that is the same as when you were two years old, is the "I," and that "I" is the expression of the Cosmic. That is being. We share being in being.

This is also reflected in the Judeo-Christian tradition, where we're told in some translations of the Bible, "Be still and know that I am God [the Divine]." It's in that "going within," when we actually adjust to resting in being, not looking at what we're doing tomorrow, not dealing with the sensory things, that being is the eternal. That's the part that survives transition, one of the very many transits we have in life. Our bodies are very different from when we were five and six years old. It's conventionally said that our bodies—the cells in our body—change over every seven years, but we are the same person. The "I" is the same. The locus of awareness is the same.



Louis-Claude de Saint-Martin

So that's who we are, and that's the doorway. To quote Louis-Claude de Saint-Martin: "Through the door which the Divine goes out of Itself, It enters the human soul. And the door by which the human soul goes out of itself, it enters the understanding." That awareness is the unchanging aspect of ourselves. That's the actuality of ourselves,

and that's the thing we want to dwell in as we get to know self, which is truly the only constant, the only absolute. Everything is just simply an experience and consciousness of being.

Even this experience you're having now reading this and the experience I'm having now are just experiences in consciousness. We learn in our Rosicrucian teachings that there is no space. Everything we may believe we are seeing and touching are things outside of ourselves, but they're just experiences in our consciousness at the end of the day. With the right stimulation of parts of the brain you could replicate that



experience. Ultimately, even this reality is just an experience in consciousness, which is basically what Descartes's *Meditations* was going after. He concluded that the only thing that he knew could exist with certainty is that if he was thinking or feeling, he must exist. We want to turn our conscious inward to dwell upon that.

Another principle I wanted to share is the laws of the material world versus the higher laws of the spiritual world.

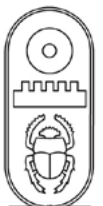
Forms are transitory, part of the material world. Consciousness is eternal, outside of time. There is one of the distinctions. Forms respond to the law of transition. They come and go, versus the laws of life or consciousness. The laws of the material world are centered around things breaking down. It's kind of basic physics, something called entropy. Things can break down into the most random configurations.

When we apply the laws of consciousness of the spiritual aspect of our being, and we move our attention and intentional resources from that part, from the material side of self and objective side of self, to this other part, we see that things are built up. It brings order to our world and those things around us, to our lives. There's a great power in focusing on our spiritual nature of being as compared

to our material identity. The more we turn our consciousness inward, the more that we dwell in the awareness of this spiritual aspect of ourselves, the more likely it is we will see actually that which would seem to be miraculous, and virtually impossible from an objective point of view, take place in our lives and take place around us.

While we have to live in the material world, our goal is to not be preoccupied with it as the primary seed of our awareness, the primary thing that draws our attention. Because when we do, when we live by the material world, we live by the laws of the material world, which are very much around things breaking down, and a good deal of it is very transitory. With that building up and breaking down, it can be very uncomfortable. As we turn our awareness toward our spiritual self, the soul consciousness in us, paying attention to it, it doesn't have to be a revolution overnight. Just commune with it; communing with conscious awareness of it attunes you.

Many of our Rosicrucian exercises are designed to attune us with this other aspect of self. Many people have likely encountered a situation where it's been recommended to us that things might be very inharmonious around us. We might find ourselves in some



physical circumstances which are quite inharmonious and perhaps we cannot immediately leave it. The best thing to do is to use our Rosicrucian tools. It can be the Rosicrucian sign that we make mentally, or it could be other things, but simply, it is becoming aware of our spiritual nature—which is what those things bring us back to.

When I say “spiritual,” I mean the soul nature. The word *spiritual* may have a lot of different ideas surrounding it, but this aspect of soul, of who we are, is a connection to an extension of the Eternal.

Just reminding ourselves of that brings about certain effects in our lives and our immediate surroundings. So, the more we keep our eye and attention focused on that aspect of our nature, the more we see how harmonious life becomes. You will see things happen that are so beyond the odds of happening, and they will happen in our lives regularly. They will be things that demonstrate that order, that harmony.

I was having a conversation last week with a young woman who’s on her own journey, a mystical journey, and she was describing how by spending the time working internally, life had brought things to her. She described things happening “with a bow on them.”

That really is the fruit of the higher governing the lower. As we turn our attunement to this higher aspect of self, we’ll see that, in the material world, consciousness brings order. You pull consciousness out of the body, the body breaks down. As soon as life leaves the body, consciousness largely leaves with it. With no soul connection to it, the body

breaks down. Consciousness brings order. As we really turn our attention inwardly toward our consciousness, we will see it manifest those ways in our life.

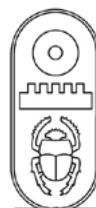
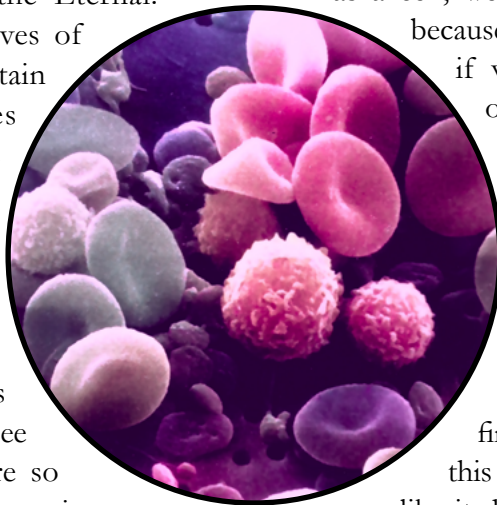
The next cosmic law I want to discuss is the principle of unity. We think all things, all forms of expression, are of the same divine essence and are therefore one. This is likely the most important principle to recognize. It is all one. We are connected with all expression of life and reality, and are no different than being cells in a larger body. If we only act on behalf of ourselves

as a cell, we act to our detriment, because in a very myopic way, if we just go and further our own experience and expression; we can damage the organism.

That’s like a cancer in the body, if we live our lives that way. However, at the same time, what you will find is this cosmic essence, this cosmic intelligence. Just like it does in the body, it will

go look to basically dissolve, remove, and eliminate that which brings disunity and harmony. If we don’t try to understand that all things are connected, that it’s all an expression of the same thing, it is no different than an infant who doesn’t realize their foot is a part of their body until they bite it. They do their best to bite it by putting their little toe in their mouth. They go, “Oh! Wow! That hurts.” Well, it’s part of you.

We do not realize, to any meaningful extent, our connections with others. We begin to feel it through our heart, and very often, obviously, through our families. Then our awareness can grow. However, when we recognize that the Divine is one, that It is all one, we then conduct ourselves differently or we move toward conducting





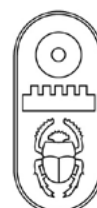
ourselves differently. You have to beat that other opponent, which is the material self, to some degree, in this game. It has its own influence, but you should want to move toward expressing the realization of that unity.

Very often, people would say this realization of unity, this connectedness we know as love is the energy that unites all things. It's the opposite of separation. In psychological terms, you might say love is the signpost to the object of unity. We feel this great feeling because we are feeling connected. We're realizing our nature, that we are one with all these living things, all these expressions. As we feel that, that feeling of love leads us there, takes us there, sustains us there.

It's like a hungry person enjoying the taste of food. They realize, "Ah, that tastes good." Love tells us and reinforces for us this realization of unity. We should keep in mind that we have to develop away from the self as this myopic "just little me"—this identification with the physical body which is limited; it has boundaries and borders to it—and allow ourselves to basically recognize our connection to all living things. They're all trying to do what we're trying to do. They're all trying to realize that connection to living things. We respond with what we call love, because we feel that unity, that oneness.

That likely is the most undergirding principle of how to succeed at this experience that we call life, by recognizing the unity and acting out of that recognition. We know it doesn't come overnight. It's a marathon, not a short game. It's a game of cricket; it's a long game. As we progressively move ourselves in that direction, we see the fruit of it. So, we want to realize this principle of unity. It likely is the most important or salient thing to take on our journey. We have to work around the differences in expression and realize, no, it's one thing expressed in many, many forms. There are multitudinous expressions of unity, because it is multitudinous in its nature. We are often distracted by the differences in its appearance, but it's all the same thing expressing itself.

Evolution is a universal principle; that includes the expression of consciousness in living things. It's this principle of becoming incarnate. When we say incarnate, we mean it's sharing these other levels of vibration in physical form. Progressively, it expresses more and more of its nature. We know our job—as we Rosicrucians say, the unfolding of the rose—is expressing progressively the nature of the soul, which is aware of its oneness. We become aware of its oneness and are part of that one divine principle.



There's this evolution; it moves us away from the transitory to the eternal. Life is constantly moving us away from, "false deities." A false deity can be anything. It's not just a statue; it can be something you become so materially fixated on that now instead of doing the work you're really here for—which is to bring about the expression of your soul through your body and yourself and your personality—instead you're focused on something else. The other beautiful thing about this is that free will, which humans exhibit to definitely a distinctive degree, may be present in other living creatures on Earth as well, not to mention the things outside of Earth. Free will enables us to either resist or speed up this process of spiritual evolution.

We can actively participate. That's one of the great gifts that we as human beings have. We're able to actively participate in our evolution. Either way, you're going to evolve. There's no question you're going to evolve. Evolution governs all kingdoms, including this expression and humanity of this soul nature. We have an opportunity through free will to advance that which actually makes for a much more pleasant human experience as well. This evolution was described in a quote attributed to Seneca the Younger (ca. 4 BCE-65 CE): "Those who will not walk voluntarily, the fates will drag."

That's really just pointing out that this evolution is going to go on no matter what. You can either cooperate with it and really take advantage of the time we're here on Earth in this earthly consciousness to accelerate this evolution, or you can resist it. Generally, resistance is fairly painful. It is not highly recommended.

Consciousness determines our experience. As you shift the balance of your consciousness toward awareness of your spiritual, immaterial aspect of your being, your life will move away from seeming randomness and intermittent harmony to sustained harmony.

As we shift our consciousness toward awareness of the spiritual immaterial aspect of our being, we will see that we are not subject to the random things that beset a lot of lives. Many are vulnerable to randomness because of the lack of harmony in their existence. This reminds me of the story of the prodigal son. Originally, the son of the wealthy guy says, "I want my money," and he takes it, and goes off. Things go downhill, and eventually he's eating with the pigs.

Then the line is, "He came unto himself." He realized his own nature. Then, upon that realization, eventually he returned to the home—to the principle—from which he comes. There was celebration.





We have that opportunity. We can use our free will to accelerate this. The more we stay in this awareness of the spiritual aspect in ourselves that underlies reality—because that’s what’s behind reality, there’s this intelligence and spiritual intelligence behind reality—we’ll see how reality will organize itself in response to that in a way that manifests harmony for us.

One of my favorite metaphors about this journey is the work of the lapidary. Basically, it’s the person who polishes stones, often using a tumbler. In that, we’re all kind of in this lapidary tumbler, which is a canister that turns very slowly with a lot of stones in it, along with a bit of grit and a little bit of fluid. The stones polish one another. That thing may turn for thirty days all day and all night, very, very slowly.

Then after those thirty days, they open the canister up. They empty out the water. They rinse out the grit. They take out the stones that are still very rough and put them to the side. They then put finer grit in, along with more water, and they close it back up, and then it turns again. The fine stones continue to polish the other fine stones, but the coarser stones are removed because they would damage the fine stones, and they would go back into being in another tumbler, rubbing to bring about this evolution and development.

Karma is our feedback loop. The pace of karma speeds up now that we’re on the path, and we’re very fortunate. We

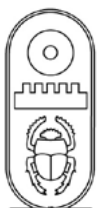
are really blessed. The other good part though, is that you being blessed or anyone being blessed doesn’t take away from an opportunity. Everyone can be blessed. We all are, in the words of Saint-Martin, assembled around the circumference of a circle. We all have different circumstances to our lives, but we are all equidistant from that spiritual center. So every one of us, by turning there, can have the same experience that doesn’t take away from anyone else.

The last point I would make is from Louis-Claude de Saint-Martin: Each person’s life is an individual puzzle with its own unique answers. That’s truly why we have to study our own lives and see what life is teaching us, what life is telling us at a given moment, to look at how we evolve. It doesn’t all happen overnight. It’s an evolution. Our beloved former Emperor Ralph Lewis said, “Evolution, not revolution, leads to lasting change.” That’s what happens with us, right? But we have to search and look at our own lives and look at those things that are next in our life to help us evolve.

Peace Profound, and let us all just give thanks to have been lucky enough to put our feet on this beloved path of the Rosicrucian Order!

Video

<https://youtu.be/LA0FHfEZM5U>



WHEN I SPEAK UNTO THEE

Michael Shaluly, FRC



Taking time to celebrate the Spring Equinox is a marvelous way to orient our thoughts to the rhythms of life that we share with our planet Earth. It is easy for us to forget that we live within her heartbeat and inside her protective atmosphere. We get caught up in our personal needs and responsibilities and forget to witness the astonishing wonder of life. During spring, if we will ourselves to listen, we can hear Mother Earth speak in her language with a renewal of life blossoming all around us. It is up to each of us individually to recognize the grandeur that life on this planet provides and feel and express gratitude for such a privilege and blessing. Indeed, we can take great lessons of spiritual leadership from the selflessness we see in nature.

With this article, I hope to open our inner ears to those patterns of Creation behind our objective conscious life. It is an opportunity to relax and listen for the knocks upon our spiritual door from the Grand Architect. Listen for those higher expressions of life, and feel free to capture them in writing if you so desire. And now, let's move "Upon a Quiet."

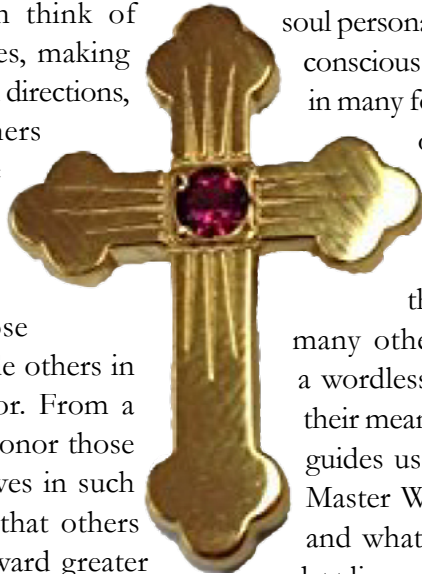
Upon a Quiet

Somewhere back there
Those first thoughts began.
Some were dismissed
Though others were penned.
It is that pit of the forgotten
Where we fathom when and where,
Upon that quiet...
Where thoughts, undressed, are bare.
In that holy resonance,
A breath becomes aware
Prompting our expression
Into such mystical fare.
The light we see was sifted
Through the most divine of sands
Unto this mortal form,
And placed within our hands.
Internal, eternal questions,
They hide inside our dreams
Upon a furtive touch,
Expressing as we breathe.
A floating fog of beauty
Surrounds this path we tread
Knitted to our being,
Allured, we all are wed.

Language is a human creation. While many languages exist in our world, all of them came about as a tool that human beings created to express thoughts and

ideas that appear in the mind, to give direction to others, and so forth. Indeed, there was a time in human history when language did not exist. Let's contemplate a couple of questions: What would have happened if language never came about, if, out of the infinite universes of possibilities, we had found a different form of communication? What form would thought take if there were no words? Do you sometimes think without words? Think about this for a moment.

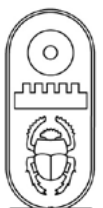
When we speak of leadership on a human level, we often think of someone besides ourselves, making decisions, giving advice and directions, and guiding us and others toward a goal. When we say spiritual leadership, perhaps it brings to mind a priest, rabbi, pastor, or some other person whose life seems devoted to guide others in understanding our Creator. From a mystical perspective, we honor those who sincerely live their lives in such a manner. We recognize that others can and do inspire us toward greater thought and through their instruction they can help us to open up to spiritual channels. We also recognize that spirituality is ultimately an inner journey, one in which we must heed an inner director and willingly follow that director. That is the mastery of self that we aspire toward. Others will inspire us in certain directions at certain times in our lives, yet even when we are following the wise words of another, it is and must be our choice to do so. True spiritual leadership, therefore, must and can only arise from within. Ours is a journey of conscious evolution wherein we learn to listen to an internal guide and guardian that breathes for us, that gave us life, that maintains our existence for us, and that stays with us throughout all of our days. Spoken a little more simply, we always have with us



a companion that keeps us breathing and alive, and that companion has been with us from our first breath and will be with us to our last. It is a truly compassionate, understanding, and unconditional loving guide that never leaves. We simply need to recognize her and learn to listen to her.

Mystical teachings are inextricably tied to this journey of conscious evolution as we squint to hear the guiding hand of creation. Every symbol utilized in our work, whether written word or otherwise, is a reminder of the unfoldment of our soul personality journeying through this conscious realm. These symbols come in many forms; the title of this article, our beloved Rose Cross, ritual and ceremony, the accoutrements of our sacred spaces and where they are placed, and many, many others. These symbols create a wordless route for us to listen for their meaning, and this effort to listen guides us to that inner voice of the Master Within. At the root of who and what we are is a pure desire, a dazzling splendor, that pursues our journey with us that there may be a conscious recognition of what it is. That splendor speaks and guides us without our knowing, though our mystic desire has guided us toward discovering it.

In AMORC Affiliated Bodies, before some of our ceremonies, we tie an apron of service around our waist. We tie the cord of this apron in the form of an ankh, a symbol of everlasting life. In other words, we prepare ourselves for work and worship toward a greater understanding of the eternal life that we intuitively feel we are a part of. All human beings share this journey and share in the work of discovering that sweet mystery of life. We are symbolically bound together through work and worship, and are bound together



through a spiritual egregore, a shared energy that we are constantly creating together through thought, word, and action.

Indeed, there is an apron of knowledge and service, of work and worship, that mystic workers like all of us have borne around our waists since the dawn of humankind. This symbolic apron is actually very real, for it binds us together through our shared thoughts and energy. Knowledge that is sewn into its fabric makes its way to our conscious minds to remind us of our purpose: to serve one another on this magical path. When this knowledge within all of us speaks unto us, its purpose is to shed our illusions and guide us toward our greatest inspirations, our greatest peace, and our greatest love, back to that which is lost, back to the roots of our emanation.

Let us journey together toward that quiet void where calmness resides. In our minds, let's give voice now to that silent sweetness that breaks through our muddled ego and finds its way to our thoughts.

Silent Voice

Silent voice, she peeks randomly
Voicing a secret residing in me.
A question she forms without
answering
“Who are you, really, to hear me be?”
Thoughts chase now this flickering
flame
That etches upon minds canvas stain.
“Before I came and after I leave
Where am I during this life reprieve?”
Ah, useless upon this path I traverse,
Leading to nowhere upon this earth.
Yet silent tomes, she comes again
Renews her nudge that never ends
That my inner ear I cannot close
To the voice softly hidden in hallowed
prose.

True wisdom lies beyond our mortal thoughts and the illusions we have created in this mundane world. A mystic's task is to make our way through the minefields of life and recognize that no matter what is happening, our earthly incarnation is a privilege to experience and to be a part of. We are all working parts of an evolving consciousness to reconcile the real and



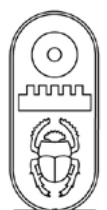


the unreal within ourselves so that there is an ever-greater conscious awakening and awareness of the pure beauty behind our creation. Such beauty remains invisible to the naked eye. It is in this way that wisdom pierces the darkness and we hear the sweetness of that still voice that never relents.

While we say that much of our experiences on Earth are illusions, we do not say that this life is not real or not important. This life we lead is an evolutionary reprieve in the journey of our soul personality. We know that our soul personality predates our current incarnation, and we know it survives beyond it as well. The experiences we might have when we are not incarnate as a human being on Earth remain a mystery, though we have clues. We experience other forms of consciousness during our lives: we sleep and dream; we experience in-between states when falling asleep or awakening; we have premonitions, hunches, and *déjà vu*. We experience sublimity through prayer and meditation, and sometimes are overwhelmed with inspiration and joy. Some of us perhaps experience astral projection. These varying levels of consciousness and conscious experiences occur as a natural element of

being. For centuries, some societies looked at these experiences as strange, out-of-the-ordinary occurrences, an aside from normal waking consciousness, casting them away and placing little importance upon them. Students of mysticism, however, recognize that all aspects of being are placed within us for guidance through such experiences. We do not discard them, for this is the still small voice that speaks! We recognize that the nonmaterial is just as important, if not more so, than what is commonly called the real. These conscious levels are necessary for our evolution, even though they transcend objective experience.

Our teachings affirm that we can transcend the physical through thought. Like all of our work, we must consider the levels of this proclamation. What thoughts are we speaking of? Do we have control over our thoughts? Where do our thoughts come from? We have random thoughts that make their way to us throughout the day. We have inquisitive thoughts, work and family related ones, and so forth. Many of the thoughts that pass through our minds are influenced by outside elements. The key is to discipline our thoughts, which can lead to a discipline in our way of thinking. We can have control over our thoughts, and it requires that we listen from a place



outside of our name personality. Over and over, we study that our real nature is invisible, eternal, and divine. We intuitively know this axiom to be true, yet we have difficulty living it. Start with thought; your thoughts are your experience. They are your connection to the invisible, eternal Creator, a life companion that urges you to explore your consciousness. It is imperative that you develop your method for pure thought. When the voice of wisdom and truth speaks unto thee, are you ready to hear it? This voice comes to you as a form of thought, does it not? When we petition the Cosmic for assistance, we never know from what direction the inspiration for assistance may come. It may come from words spoken by a friend, it may come from a scene in a movie, or it may come directly to us as a thought. In any case, we must be ready to hear that inspiration, to process it, to transform it, through thought, into that which we need.

To help develop our pure thought, remember that simple, yet sacred axiom: Seek that which is and is not. Some of our thoughts are not our thoughts. Continue to examine your way of thinking. Open yourself up to that holy voice that is always there, ready to guide you upon every breath. When we are implored to seek that which is lost, recognize that we

are lost through our objective illusions until we seek beyond them.

There is a Cosmic hand that scribes above. Through our sincere prayers and meditations, it finds our longing, and we, autonomically are guided with its loving wisdom. When we experience the beauty of an inspiring ceremony, whether it be a church service, a Rosicrucian Convocation, or otherwise, it is scribed from above. When you witness such an event, you are unable to see all that went into its creation, the energy, history, intention, and effort behind it. Think about this: How might you write a ceremony that describes the Divine's love for you? Would participants be able to see your intention if they were to witness your ceremony?

Mystery schools such as the Rosicrucian Order, AMORC, bring the work of the Masters to the fore on this physical plane through the moving symbolism of rituals. We enjoy those precious moments of silence in ceremony, a time to roam the longings of our nature, and to probe the boundaries of our hearts and minds. In stillness, we listen. As our ceremonies unfold before us and the various officers float within our glance, we see a pureness conveyed through subtle, quiet, wordless discipline. Simple gestures such as holding



The Grand Temple Shekinah, at Rosicrucian Park, San Jose, California.



a small, solitary flame before them evoke a part of our inner nature outward. Such subtlety guides them toward revealing to all of us the light, life, and love of the Divine in our midst. Our teachings, our rituals, our beloved home sanctums, compel those joyous yearnings that might otherwise remain hidden behind the bustle of worldly thought. When you step into a convocation, or your home sanctum, or any spiritual ceremony that you are guided to in life, what is it that you seek? You are seeking your inner church; your inner soul is searching for an avenue to reveal itself to you. Your soul, perhaps unbeknownst to your conscious mind, nudged you into that ceremony. For there is a sacredness in our mystical work, a tranquility that enfolds us and carries us to a different level of understanding, where the loud and the lurid are silenced, and blessings may be recognized and received.

What is your heart's desire? Go now, into the depths of your being, and ask your unseen self.

Unseen Self

Will you come to me
Upon pleas finding quiet rest?
Will you come to me

Upon moments of great duress?
Oh muted cues and weary heart
Exploring that unknown abyss,
Your bewildered throes I ponder
Those glimmers that beckon bliss.

Will you come to me
When tears adorn my falls?
Will you come to me
When joy abounds my halls?
Your touch brings inspiration,
A glimpse of your subtle wares.
Yet desire's hold must relent
As you slip through the grip of my
prayers.

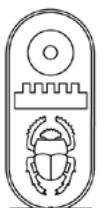
Oh my mysterious unseen self,
Animating that which I see
Upon my thoughts alone you appear...
This magic of you through me.

May you ever roam within those thoughts that dwell deep in your soul, that bring you pure contentment, so that you are prepared to hear and listen when the Master speaks unto thee.

All of the poems in this article were written by the author and are available in the book, *Upon a Quiet, Poetry by Michael Shaluly*, at <https://www.rosicrucian.org/rosicrucian-books>.

Video

<https://youtu.be/z5sP1Nrvf4Q>



PSYCHOSPIRITUAL ALCHEMY

Dennis William Hauck, PhD, FRC

In this article, we will look at the role of consciousness in alchemical transformations. I'm not talking about the kind of mental alchemy that focuses on integrating the ego, but rather on the vertical axis of transformation of essence and soul. This was the alchemy developed by John Dee, Paracelsus, and Gerhard Dorn and other Renaissance philosophers who believed consciousness was a force in nature. In this article, we will develop a model of alchemical consciousness based on their teachings, but updated with modern findings from the emerging field of consciousness studies.

This model could prove useful in understanding or connecting with the source, our source in the *unus mundus*, the primal one world or One Mind that existed before physical existence.

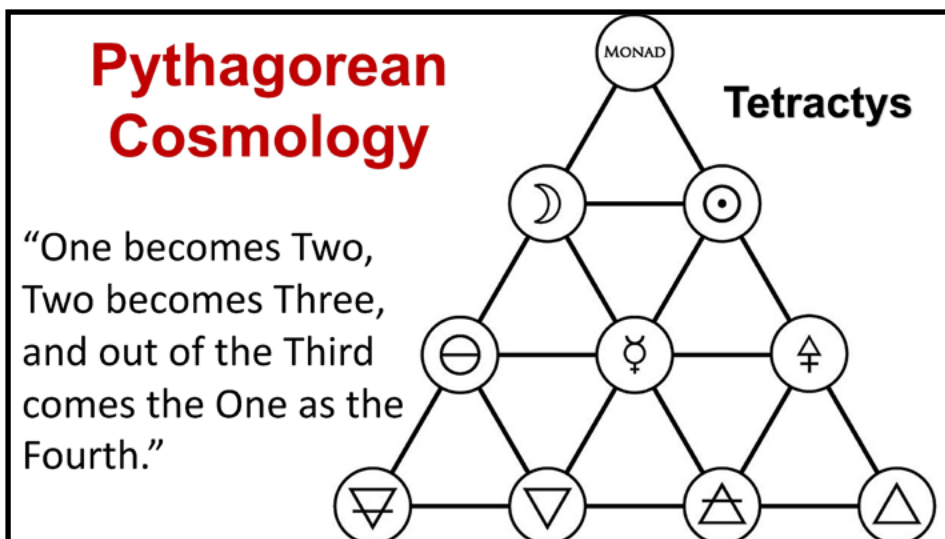
The oldest form or format for existence in an alchemical sense really can be found in the Pythagorean teachers with Pythagoras. He developed a tetractys, which is a scheme of ten numbers. In his scheme, the Monad was at the top, number one; the moon or the lunar forces was number two; and the Sun or solar forces was number three. On this level of the sun

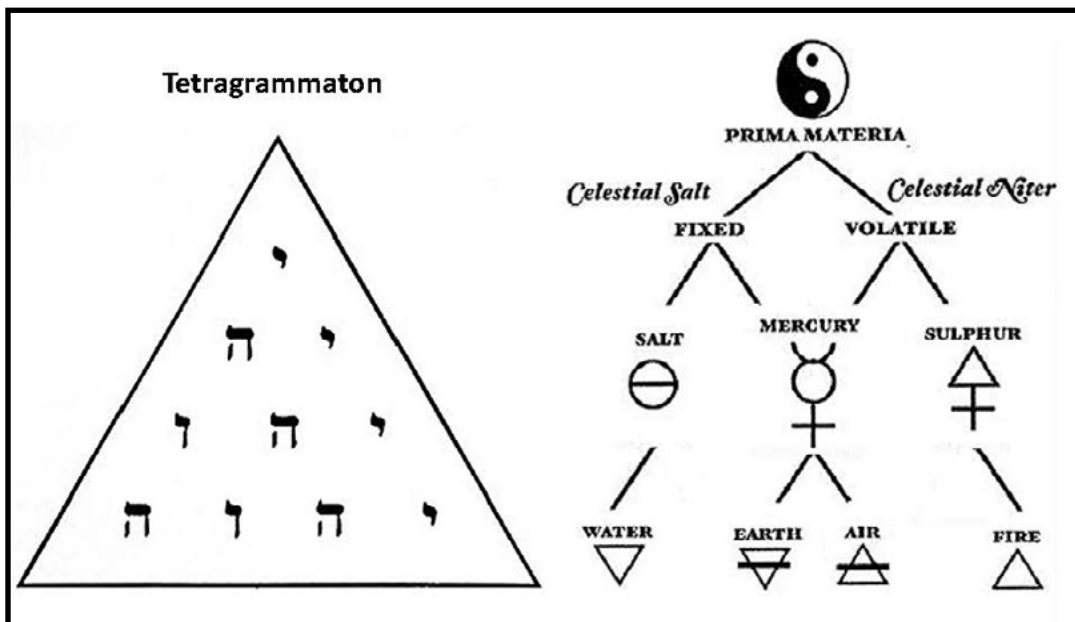
and moon, the king and queen in alchemy is the level of duality, the duality of our existence where the opposites compliment and also produce each other in a way that everything adds up to zero.

It's a way of existing or coming into existence in the universe and not being there. It's a way of being and existing that originated in oneness, originated in wholeness. At the next level in the Pythagorean scheme, the level of the triad, we see the alchemical symbols for salt, mercury, and sulfur. So that's a level of the triad, which is the triadic forces of creation. We see this same thing in modern physics: matter, energy, and light, which are related in the Einsteinian equation of $e=mc^2$.

But in the alchemical teachings, light was the source of both energy and matter. Light was projected from the Monad, from the One Mind into reality, called the logos or the word. And, that function is part of the Pythagorean teachings too.

The fourth level of the Pythagorean scheme is the element of creation or manifestation. The symbols for earth, water, fire, and air represent the quaternity





of the existence of physical manifestation of cubic space. This whole scheme was summarized perfectly by a female alchemist known as Maria Prophetissa. Her cry, Maria's cry, became a famous dictum in alchemy. You'll see it in many of the treatises of alchemists who recognized its importance. What it's referring to is this: "One becomes Two, Two becomes Three, and out of the Third comes the One as the Fourth." It's the Pythagorean cosmology of the Monad creating the world, the One Mind creating the world.

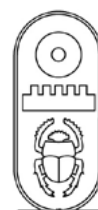
Sometimes in alchemical drawings, you'll see a figure pointing at something with their mouth open. And the alchemists knew what that meant; it meant that one becomes two, two becomes three, and out of the third comes the one as the fourth, the scheme of creation. We see this same idea in many different cultures. In the *Tao Te Ching* by Laozi, we see the exact same sentence, pretty much written in beautiful detail about the unfolding of the Tao into creation.

We see it expressed in the Tetragrammaton of the word of the Divine and the Hebrew teachings, where Hebrew letters spell Yahweh or the Jewish Deity. Their teachings present them in a triadic

form of three forces acting in reality and in the scheme of the Pythagorean tetractys. There are also alchemical creation schemes based on the same Pythagorean scheme of something coming from one. This is a physical description of reality based on Pythagorean teachings. In the alchemical scheme, we have the *prima materia* at the top where the Monad would be.

The symbol of the yin yang with the seed of each in the other, is also a symbol of the Monad in many Eastern religions. And we have that divided into the duality of the fixed and the volatile that make up physical reality. This is then divided into the essential substances in alchemy of salt, mercury, and sulfur. And then finally, there are the four elements: water, earth, air, and fire.

The next scheme that was developed to understand reality was Hermetic cosmology, which really dominated alchemy for almost a thousand years. It affected the thinking of many people, about where they stood in the universe. Consciousness is part of this model. It was developed in Egypt and based on the Ptolemaic system, where they thought that Earth was at the center of the universe. So in most Hermetic schemes we can see



Earth there in the very center. And one thing to note is any scheme that is circular with a point in the center is a representation of the Monad. The symbol for the Monad is the symbol of a circle with a dot at its center. That's also the symbol for the sun, also the symbol for gold. So it's a very important symbol in alchemy, and we'll get more into that later.

The Hermetic idea is that there's a sphere of reality around Earth, and that it begins outside our universe in the Empireum where the One Mind Monad exists outside the universe.

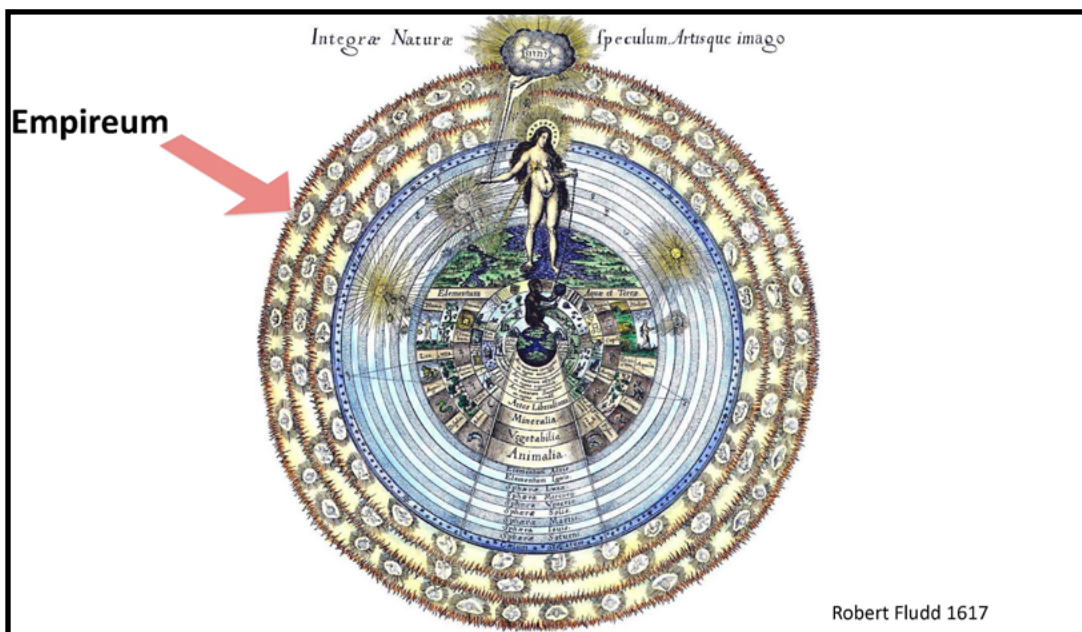
One of the better drawings of the Hermetic scheme is by Robert Fludd from 1617. In it, there are fiery realms that are part of the heavenly or spiritual forces that surround Earth, which is done in some detail by Fludd. The Monad still projects down into reality, but there're the names of deities on it. It's connected by a chain to the human figure, meaning that we share that consciousness of the Monad or One Mind, and then it further follows down into the animal kingdom through the life force that's coming down from above.

Fludd's got a lot of elements and details in this drawing. But we're interested right now in the Empireum, the realm

where the Monad filters down into our reality. These are all fiery realms, meaning the existence of spirit. Next to them are all the archetypes, or the low part of the logos, part of the Word of the Divine that is determining our reality.

And the next development is we go down into the tenth heaven, which is the first cause. And that's that second ring down into reality. But that's not outside reality. That's becoming part of reality. That's a projection from the One Mind or the Monad, into the maker or the mind of nature. And that filters down into the ninth heaven and their philosophy is called the "Prime Mover," or the "First Mover." And that ring is next to the Ring of Stars, that is called the Prime Mover, because it sets everything in motion here. It sets the whole created universe in motion. So that's the first source of motion.

If we look at these a little closer, the tenth heaven, or the first cause issues directly from the Monad, and creates this mind, the maker, which is the ultimate cause of all events. It's a cause that does not have a cause of its own. It's projected from the unity of the One Mind and the ninth heaven, the first mover. It's a spiraling



emanation of solidified light, which is very similar to the idea of the Big Bang.

The Monad coming into reality, and the Big Bang, the singularity of existence, and the solidification of light at the very beginning. The first few hundred thousand years of the Big Bang, light could be described as having been solidified, a solid, the substance. And that projected into our real reality as a source of rotation and action in the universe, which brought matter and energy together.

The eighth heaven is the firmament of the stars. That's the influences of the houses, the constellations and it's against the background of the fixed stars with the wandering, planetary spirits also manifest. And each of these planets regulates a specific archetype of consciousness. In alchemy, there are probably millions of archetypes in the mind of the universe.

The alchemist focused on seven archetypes, which contained, they believed, the closest manifestation of our reality. There are other archetypes, other realities, and that's true all the way down to the personal level. But in alchemy, seven planets stand for the basic archetypes that come from the mind of the Divine, and they take place on a planetary ladder of transformation. And that's shown in the seven levels surrounding Earth that filter down their energies. These are expressed through the planetary ladder, which is such a fundamental part of alchemy. If you studied it, these archetypes come up time and time again.

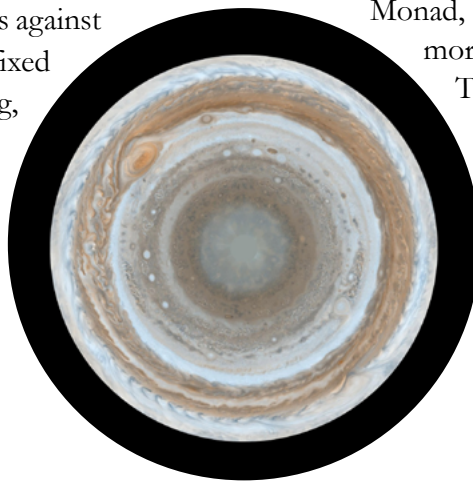
The seventh heaven of Saturn is an archetype of contraction. It's a dualism. We're tied to time and space. It's condensation of soul at the beginning creation, low awareness and, yet it is in the planetary ladder, the return gateway to the stars, to the eighth heaven of the firmament. The planetary ladder is a journey from the contraction to initial contraction of birth of soul in our galaxy, in our existence, and the journey back from the sun and Earth to return to the stars, which is our rightful home.

Beyond the stars is where this is headed, into the unitary consciousness of the Monad, which we'll talk about in more detail a little later here.

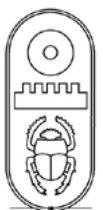
The next planet and the sixth heaven is Jupiter. The heaven of Jupiter is just the opposite from a contraction, it's expansion. So it's a principle of spirit and energy. It forces the standard archetype to transform and grow. Exaltation of life force, the Jupiter personality, or where the archetype is really

expressed, tends to be in the courtly type of person who's very sociable but not a person of substance. There's some superiority in the personality as it tries to hold that it is of a transcendental origin while existing in a body. That's an example of how these archetypes express in different ways.

In psychology, these archetypes are described in pretty much the same way that the alchemist described them. The fifth heaven of Mars, of course, is aggression, aggressive ego, discipline, laws, and rigor. But it also has a very important alchemical attribute of purification. It contains the vulcanizing idea of forging changes. So it checks the expansive signatures of Jupiter



Jupiter, as seen from its southern pole.





The Akhnaton Shrine at Rosicrucian Park, San Jose, California.

and tends to make them more focused or more real in the world.

The fourth heaven of the sun represents stability and growth, the nurturing stable environment for growth. But it also has within it the idea of the Monad, the idea of non-duality. Just being in the sun sometimes gives us that feeling of comfort, like we're home.

No place is this better described than in Akhnaton's *Hymn to the Aton*, where the pharaoh described the Monad as an abstract form of the sun, the Aton, the solar disc. Not only was it the monotheistic idea that there's only one Divinity, but it was the monistic idea that It was the source of everything, and that It existed outside our universe and the source of non-duality. But we get that same feeling from the sun we see every day that shines its light and brings light into our world. The sun at this position, just like all the archetypes that relate to each other, is a balancing force between the masculine spheres above it and the feminine spheres below it. So the sun here in this Ptolemaic format is at the center of things. It's the turning point in the transformations.

That Ptolemaic system is used in many initiatic orders and fraternal organizations. It's the ancient way of initiation that focuses more on the personality and the

individual things that have to be overcome in the ego.

The third heaven is Venus, of course representing beauty and love, emotions, sensation, and sexual desire. It tempers Mercury's discipline with a desire to just relax and let go. It grounds Mercury's intellectual pursuits. The second heaven of Mercury, which is the mind of imagination, is this next sphere or rung on the ladder of the planets. Mercury is thought, intellect, clarity, inspiration, imagination, all these mental forces that, in the new thinking in quantum mechanics and consciousness studies, is the reality, the background reality of the whole universe. Consciousness is beginning to be seen as a force of nature in modern science, too.

Mercury presents a constraint to emotional decision-making and balances the things and structures that are manifested. But the key thing about mercury in alchemy, and in the personal work on the ladder of the planets, is that it offers an escape through imagination and a return to the Monad in many ways. Mercury is extremely important not only in physical alchemy and laboratory alchemy, but in personal alchemy, too.

This is where the change, the seed of change is placed. Imagining an outcome, imagining what we want, connecting with the true imagination of the Monad

above us, this is a very important part of alchemy. It balances the feminine aspects of the moon with the romantic impulses of Venus. But, again, that's a function of all these planetary archetypes that relate to the planets closest to them in important ways. And that applies also in psychological work on the ladder of transformation and alchemical transformation too.

So the first heaven of the moon is the closest to the planet Earth. It's subconscious mind, a feminine archetype, but it causes reflection and balance and focuses attention on physical forms, and cycles of growth and decay. It filters the reflected light from a higher celestial sphere. The light of the moon does not originate within itself, but it reflects it and changes it, and purifies it in some ways so that it becomes physical.

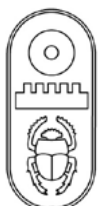
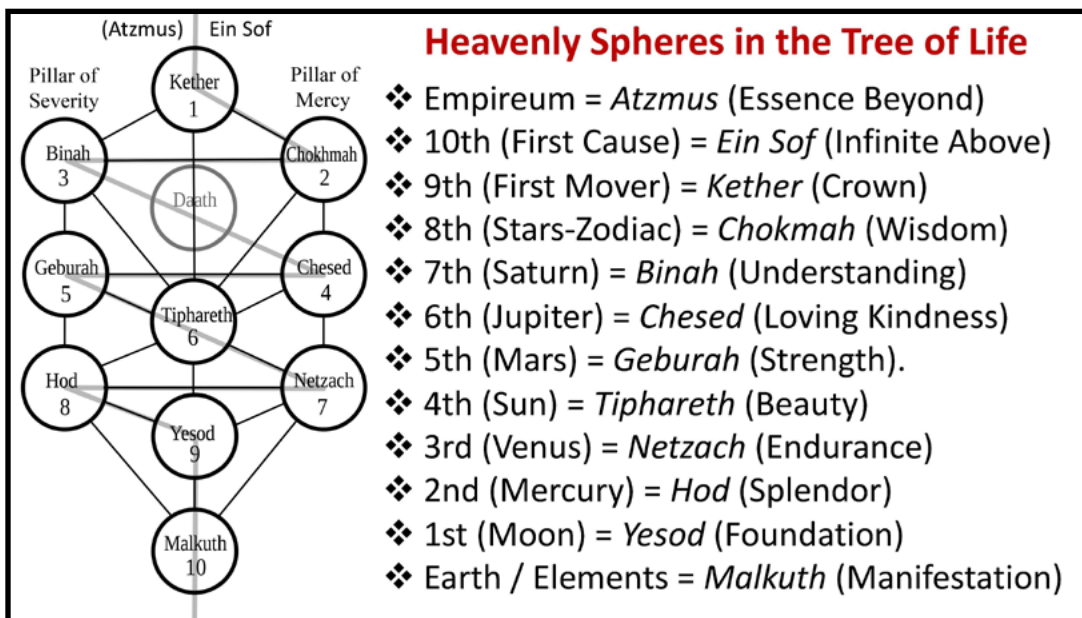
It's the balancing force between the powers above and below, and unites the subconscious with the conscious minds. We see this tradition of the Hermetic cosmology in the heavenly spheres and in depictions of the Tree of Life. I'm not going to go into too much detail here; I just want you to be aware that the Tree of Life is a direct copy of the Hermetic cosmology that's part of Rosicrucian

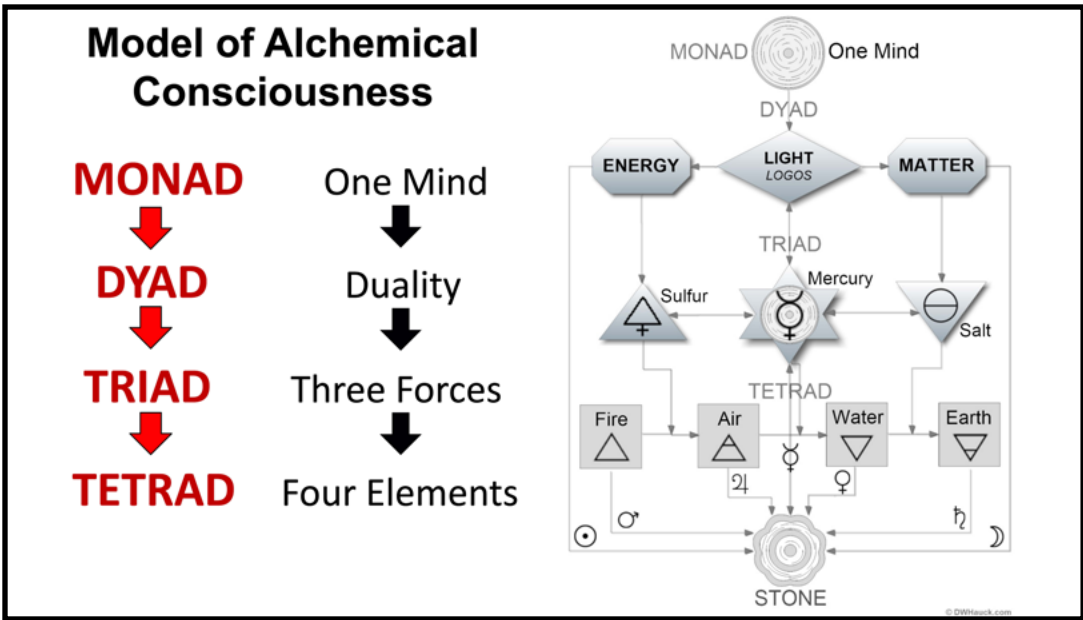
culture and other traditions like that. These traditions are very much related on a deeper level.

In the Tree of Life, the Empireum is the *Atzmus*, which is outside of the universe, just like the Monad. The word of the Divine or the logos comes down through the *Ein Sof* in a lightning bolt that zigzags between the pillars of the Tree of Life. It touches each of the spheres.

The model of alchemical consciousness that we're working on basically follows the Pythagorean scheme of the Monad, the Dyad, the Triad, and the Tetrad—1, 2, 3, 4, and the power of the sum of the Tetractys, which is 10.

The Monad is the One Mind. In alchemy, the Dyad is the duality of existence, the necessary balancing out of opposites so that everything adds up to zero. The Triad is the three forces of creation, which are present in any living thing, anything with spirit. The Big Bang is the goal of personal alchemy for these forces; they are what is going to fuel the transformation if it's going to be a lasting transformation. Finally, the Tetrad is the four elements of manifestation and physical existence.





I have created a cosmology chart, which is developed from the Pythagorean teachings, Hermetic teachings, and Kabbalah, with the addition of some quantum ideas and also consciousness studies that developed in the last century.

The One Mind is the Monad. The symbol for the Monad is the circle with a dot at the center. This dot is a massless, pointless entity. It has no dimensions, and, in that sense, it's outside our universe. This is true in mathematics, geometry, and spiritual work with the Monad. The circle around the dot is the limits, or the boundaries, or the sacred space created in the Monad or One Mind. The Monad produces or splits from itself or reflects on itself in such a way that it creates the Dyad of existence, which is the rise of the opposites.

It does that through the projection of light. Through the singularity of the universe or the singularity of our own personalities, we produce changes. We recognize opposites through the light of consciousness. This is the logos, and it splits into opposites of energy and matter of the Big Bang of existence. And though they're opposite, they unite and cancel each other out.

They return to the Monad. The Monad, you may remember, is a wholeness beyond duality. There's no possibility of opposites there, but it projects that light into the Dyad of duality, which is the mind of the maker or the mind of nature. It's the embedded mathematics that we're discovering in nature, which is, we're finding now, not outside us in matter, but it's inside us, in our minds and our consciousness.

There are archetypes of our own consciousness of reality that we project into the world. Science is turning more and more to the idea that consciousness is all there is, and that matter is an interpretation of consciousness. We see this throughout science and the negation of opposites, or the effect wherein the observer interacting with physical existence, changes it by observing it. And sometimes, for instance, recently, they've discovered in the entanglement of particles after two subatomic particles are created at the same time.

The particles maintained sometimes a connection after separation, so that when one particle does one thing or changes its momentum or inertia in certain ways, speed of velocity, the other particle reacts in exactly the same way, even though

they're separated by vast distances. That connection can be altered, strangely, by observation: if we try to observe one of those particles the whole thing can disappear, the whole entanglement can disappear, and reality would reset itself to just two separate particles behaving differently.

It's another confirmation of the idea that consciousness affects reality in strange ways. We don't understand it yet, of course, but it's something that is being recognized more and more, and it was recognized early on by alchemists and filtered into their medicinal teachings and their organizations. It's part of a realization that many of their organizations have had about consciousness: the mental realm is superior to physical existence.

At the level of the Triad, Mercury appears as a reflection of the Monad. In other words, Mercury is unique in that it is part of mind. And it has its own monad. The idea here was really perfectly described by Gottfried Leibniz in *Monadology*. He wrote a whole science about monads and how they react in the world. The idea here is that there is a lesser monad,

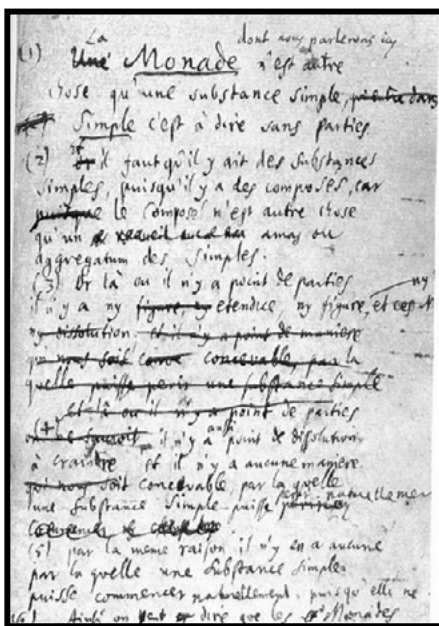
a personal monad, that we are all atoms of consciousness in the world. The way he developed it is that everything is atoms of consciousness. What varies is the level of consciousness, from dead matter all the way up to the Monad.

Mercury, again, is the key, because it's a reflection or it's a hologram, or, in the Hindu teachings, it's the net of Indra. This is the idea that all these gemstones that make up the net of the universe are reflecting each other. That is the atom of consciousness, or the personal monad, if you will. It's our own personal world, and that's a fact we really can't deny that we each live in our own personal world, in our own personal monad, where we create a reality. The possibility of relating between monads was a big discussion in philosophy for many years.

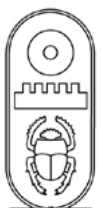
Leibniz said that monads don't have windows, that we can't really relate to each other, There have been more theories that monads do have windows, but that's all philosophizing. What we really feel in our lives is what we should be focused on.

Science and philosophy are going to go on forever arguing about these academic points, but the reality is that we can experience it, that we can feel it. How you feel about your personal monad is important. Just look at yourself in terms of being a reflection of the Monad, the one world within yourself, and how you react to outside influences, and how the pure awareness that you are born with into this world, that pure monad that you carry with you is disrupted and corrupted by outside influences and outside energies.

Imagine how pure that monad is, how pure your awareness is, that is, how pure your being will be, your very existence in the world. That is what survives the world. That point at the center of the Monad is eternal, and it's eternal in us in this philosophy. It's eternal in the Monad, the



The first manuscript page of Gottfried Leibniz's *Monadology*.





ultimate Monad, the creator Monad. So we exist as monads, atoms of consciousness, and from Mercury, from light, we can recognize the opposites in matter.

Next to Mercury in the cosmology is Sulfur and Salt, Sulfur being energy and Salt being matter. It also stands for all the other opposites that we can sense in the world.

The Tetrad through the Pythagorean tetractys gives us the four elements of creation: fire, air, water, and earth. These elements are also metaphysical elements, and they're part of the creation that makes the cubic space, makes mechanical existence possible. We're even discovering now on the atomic level that there seemed to be four basic forces that bring together atoms and molecules to make matter. The alchemical idea here is four elements, and it stands for creation and the different aspects of creation.

At the bottom of the cosmology is the result of this projection of consciousness into the universe—the stone. This could be the philosopher's stone, which becomes a permanent state of wisdom and purified awareness. In most of us, it's just a stone that stumbles along in the world, but that's where we create our transformations. We do this by purifying the stone, or by making the stone, which is us in physical reality, a reflection of the Monad, both the personal monad and the greater Monad. The perfection of that, by uniting

opposites within us, that is how we achieve monadic consciousness or pure awareness, an eternal state that does not become corrupted.

The idea here is that these archetypes come together in the stone and through alchemy. If we're wise at this stage, if we're even aware that transformation is possible, that's where the work is at. That's where the Great Work occurs, on this level.

In the cosmology, the chemical ciphers represent the planetary archetypes and the archetypes of basic existence. The sun represents energy coming down into the stone, filtering down into our reality. The aggressive archetype of Mars is a part of it, as well as the expansive archetype of Jupiter filtering down, the feminine archetype of Venus, the contractive orderly archetype of Saturn, and the lunar archetype of the moon.

In these opposites, we have interesting things, the solar consciousness versus the lunar consciousness, subconscious versus enlightenment and bright consciousness. It's the king and queen in alchemy coming together in union. And this is where the union takes place. This is where the union of opposites take place, which in all of alchemy is the goal. Once we bring these planetary forces together into fruition within us, into reality within us, they give birth to a return to unity within a personal moment of consciousness too.

So the natural state of the universe is the Monad, the natural state of reality is the Monad, which is one world, one idea, no conflicts. And let's go a little bit deeper into that idea.

The basic symbol of the Monad, as mentioned earlier, is a circle with a dot at the center. It's been the symbol of the Monad since before alchemy. Before we considered it to be a symbol of gold, it was a symbol of the One Mind of the universe and Pythagorean teachings. And there's something just perfect about that symbol, about trying to grasp what the Monad would be like, what a world beyond duality is like.

We see the same pattern throughout alchemy. Whenever you see it, it means that it's referencing the Monad or the unified state of consciousness. We see that in Dante's Divine Comedy, when he reaches beyond the Empireum, a symbol of the Monad is what he and Beatrice, his spirit guide, see. Their vision is basically a depiction of the Monad or the unifying light of consciousness.

We see it in alchemical drawings all the time. In the famous alchemical drawing from the book *Azoth of the Philosophers*, we can see the Monad, again, with the



Drawing from *Azoth of the Philosophers*, 1659.

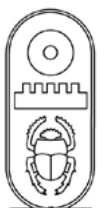
Alchemist at the center with the Monad circle around it. That is the goal of the Great Work. That is the goal of this diagram; this practical meditation is to achieve a unified mind, to get beyond the constant onslaught of thoughts and opposing thoughts while trapped in this binary prison of existence, which is also in our minds. To achieve that unitary state is not only the release, but it's a building of an eternal presence within us. So there's freedom there in our lives from the torture of our thoughts. There's freedom to become something different, to participate differently.

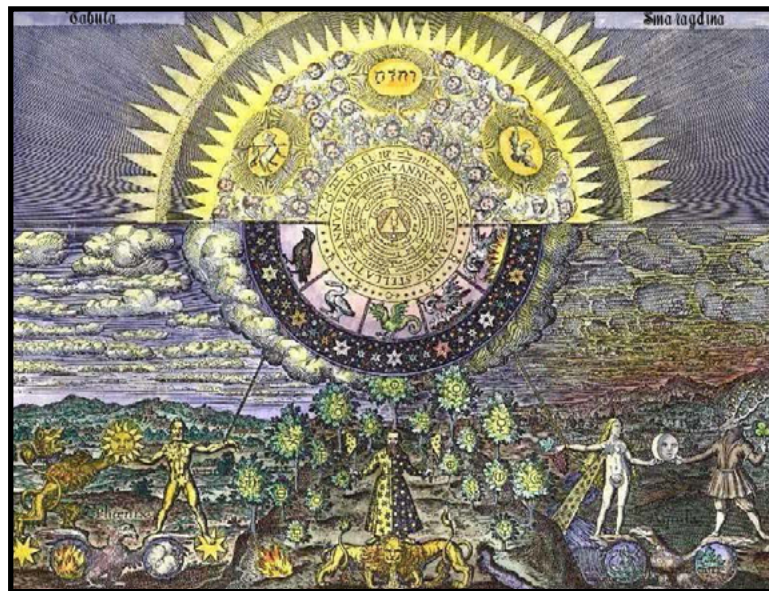
There are many ways of achieving this, and that was the goal of the Great Work, to find them and to work with them in many different religions. That is the goal, to achieve the unity of mind and get beyond the duality of existence.

Another Monad reference drawing would be the drawing of the alchemical laboratory from Heinrich Khunrath's *Amphitheatrum sapientiae aeternae*. It's the Monad represented in the doorway to the external reality, or the achievement of the great work is at the center. Any drawing like this that we see is an expression of monadic energies, or the principle of the Monad at work.



Illustration From *Heinrich Khunrath's Amphitheatrum sapientiae aeternae* (1595).





The Tabula Smaragdina drawing (1618).

In another drawing, this one from Johann Daniel Mylius's *Opus Medico-Chymicum* (which is sometimes called the Tabula Smaragdina drawing, or the Emerald Tablet drawing), we see the *unus mundus* above, the one world above, and down below is a world of duality. We're split into opposing modes of existence; we're still caught in that binary doubt.

The key thing in this drawing, I think, is that there are two suns. The sun in the background is the Monad. It would be formed by the dot which is Mercury at the center, and this is sometimes called the dark sun, the black sun, the hidden sun. It's a depiction of the Monad. What it projects through a beam of light, or lightning bolt, or logos, or however you want to picture that projection of information into reality, that creates a second sun. This second sun is the logos or the first cause in Hermetic teachings or the Dyad in Pythagorean teachings, the source of duality.

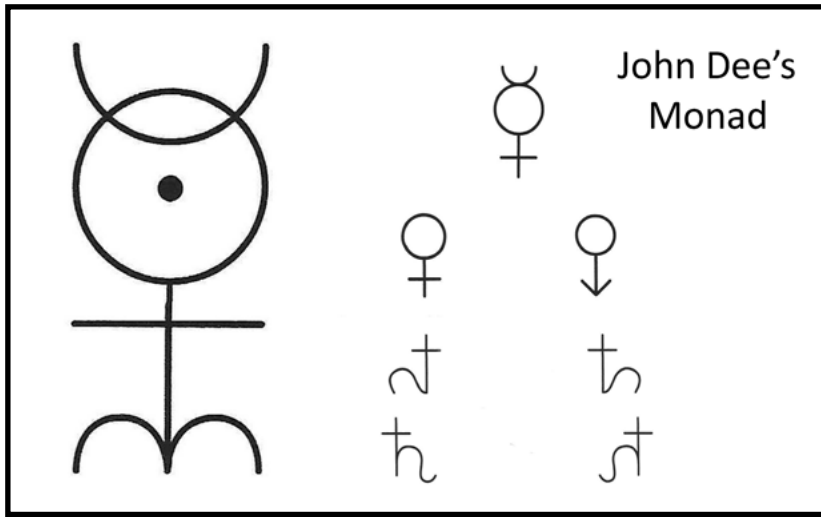
Another example is John Dee's Monad, a hieroglyphic symbol he created. It's made up of the seven planetary signatures.

Mercury makes up the main body of the hieroglyphic Monad of Dee, and the symbol for Venus or the feminine

force part is just below it. The masculine force of Mars is also just below Mercury. Dee thought that by combining all these symbols, we'd achieve one symbolic magical symbol that would transform us. The symbol for Jupiter is reflected in a horizontal reality lying on its side. The reflection for this is the symbol for Saturn, reflected in a left and right duality.

John Dee's Monad is a powerful symbol, and a way of working with the Monad that gives us a system that we can see all at once without having the planets being separate forces. It's a great meditation symbol. It's a great symbol to construct in a geometric meditation, to go through John Dee's treatise and actually work through the geometry of it, which begins with the point and the Monad.

Again, we're talking about the Monad showing up in alchemical drawings as an archetypal symbol, such as in the *Azoth* drawing we examined, with a dot at the center of a circle. In the Khunrath drawing, it shows the Monad as the sun behind the sun, the black sun, or the hidden sun with mind the maker projecting into our physical reality and duality below. The key here is that the center of the projection into reality, the logos, is the idea of mind



or consciousness. In the middle of the center is a symbol for Mercury, which is intellect, imagination, and mind. In John Dee's Monad, he tried to expand on the Monad with the ladder of the planets and make a magical, powerful symbol that would incorporate all these powers into one symbol.

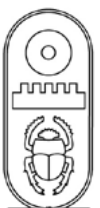
Rembrandt's painting *Philosopher in Meditation* also has a monadic symbol in the hanging basket at the center of a circle. This achieves a monadic state of mind. The main subject is bathed in the light of consciousness. So consciousness is part of this process. The physical work is shown by his Soror Mystica, his feminine part doing the laboratory work, while he creates the conscious connection; so it's mind and matter working together within an individual. This is a perfect integration and also an awareness of the monadic powers. In the area where the basket is hanging, if this was a distillation process, this is where the condensate would collect in a sublimation. The darker powers are accessible here in the subconscious darkness of the alchemist. So everything's here, and there's really a powerful understanding of the alchemical process, as well as the alchemical cosmology of the whole universe.

Right now, among the many people who watched this presentation and are

now reading this article, there is a sea of consciousness that we're not aware of. It's always there, but it's not part of our culture to acknowledge it or even talk about it. That's the background of our reality, our consciousness.

We're like a bunch of fish swimming in the ocean who do not know what water is. We're just beginning to study this phenomenon of consciousness, but that really doesn't matter because it's always been there. We've always, on a personal level, been able to feel this field of consciousness or this field of awareness that is the basic ground of our being. This idea of pure awareness is something we can search for and try to achieve. It's a state that is really beyond thoughts, and that's hard to imagine because we're constantly thinking; our heads are full of thoughts.

But when you get beyond thoughts and whatever causes that, whether it be a coma, a deep meditation, a Buddhist meditation, whatever ceases thoughts produces this monadic state. When thoughts stop, you simply realize there's something else there. You're free and clear to see that there is a ground of being there, a field of awareness beyond what you thought. And it's a very exhilarating feeling for people in near-death experiences, people who take drugs, or people who meditate. It's a very difficult state to achieve. But there's even



been more and more research into the monadic state.

I actually experienced a monadic state for the first time by accident. I'm diabetic, and I accidentally took a hundred units of short-acting insulin instead of the long acting. And, it was a dire situation. I called the emergency department and they told me to eat as much sugar as I could, and it was Halloween. That wasn't hard. We had like four or five bags of Tootsie rolls. So I laid in my bed, no one was home, and I started unwrapping Tootsie Rolls and shoving them in my mouth. Before long I felt the weakness of full blood sugar, if you know what that's like. There comes a point when it continues and it goes down where you lose the ability to think. The brain needs a lot of sugar to process thoughts, and there are no more thoughts in that state of a diabetic coma.

So I passed out for a little less than two hours. And I had this feeling of not knowing, the inability to have thoughts, to generate a single thought. There was no fear because there were no thoughts. It was a focused awareness. There was a light. There was a warm light. There was a feeling of security, the security of being home. The feeling that this is what's

right, or this is what's true, or this is the normal state of pure awareness. It's hard to describe.

Eventually the Tootsie Rolls started working, and I got dragged back into reality, and it was an unpleasant experience, because I got pulled back into this cold, gray world, where I wasn't bathed in this warm light. Then I started having thoughts. The first thought I had was, what can I call this? Because I knew it was a numinous experience and I wanted to remember it.

The first thing that came to my mind was, I am that I am. It wasn't in the religious sense. It was more in just the fact of me having an eternally normal existence. I am that I am; there's nothing more to say about it. Being and awareness is all there is. When we fall into that duality like I was doing when I was recuperating with the ability to have thoughts right away, their opposites started showing up, along with aches and pains and confusion and everything else that goes with reality.

This state is not only one that I have felt from this blood sugar incident. I've also felt it in meditations that require the loss of thought. The quieting meditations in the Middle Ages were used by alchemists a lot to achieve this state.



Rembrandt's Philosopher in Meditation (1632).



This is a real state of consciousness, and we can't deny it saying that we don't feel it all the time. It's a return to the normal state, I believe. And the Monad has shown up in all our philosophies, and we've called it by different names, different religions call it by different names, but it is the existence of something greater than us that's always there, that's outside our universe. We can't describe it. In fact, people who have had this experience—deliberately or through accidents or disease or near-death experiences or deliberate meditations—they usually can't describe it either.

I was recently at a conference in France and they were talking about this monadic experience, and they related it to *la petite mort* of sexual orgasm. That moment of orgasm, when you can't have any more thoughts, it's just a taste of the death that releases this consciousness in us or returns it to us. You don't have to die to be there, but it's real information for us.

The kinds of things that people experience when they have this kind of experience, there's definitely a state of new non-duality and oneness, wholeness, and it takes place in a boundless space. There are no dimensions. There's always a pure, warm light, or some type of golden light. It is always beyond thoughts or people exhibit the inability to have thoughts. There's a sense of whole original self, soul, or a primal state of being beyond time.

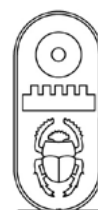
The basic dichotomy of “I” versus “other” is transcended. We're one. There's nothing outside of us. The pure centeredness and awareness or this default presence that we are, that we were meant to be, is consciousness of the universe. At this point, there's no more ego striving or natural attachments. There's a sense of eternity with no experience of time. Having no experience of time, contributes to the idea that there's no fear. There are no thoughts. There's no ability to feel threatened. We feel at home in a state of total relaxation.

There's a diagnosis of reality that this is the knowledge. The knowledge seems complete, although there are no particulars of knowledge. There's no data, but for some reason, the knowledge feels complete, and it's infinite satisfaction, bliss, perfect serenity. You really don't want to leave that experience because it's an unexpected feeling that there's something more there, that there is a reality beyond us that is waiting. The mercury within us reflects that, so we are part of that and the personal monad.

Note: Most of the subjects in this article are discussed at length in the author's book *Alchemy, Energize Your Life by Freeing Your Mind*.

Video

<https://youtu.be/I8SFjFH0I6Y>



THE RENDEZVOUS WITH ETERNITY

Hugh McCague, PhD, FRC



Shirley Jones, Eternity (2005).

The topic “The Rendezvous with Eternity” is befitting to explore around the time of the summer solstice. One reason for this is that the sun is at its zenith and journeying on its longest path in the sky. It is thereby a special and sacred time to experience the invisible or interior sun within each of us.

One of the singular experiences of consciousness of the Cosmic is that it places us en rapport with the Eternal. This realization inspires us to live out the essence of life: to transmute our natures, to do good, to serve, and to unite. In this article, we will apply these keys by conducting a mystical exercise and meditation on the Breath of Life, the baptism of the Vital Life Force, the journey to the Celestial Sanctum, surrender and Cosmic Attunement, radiating love and sending healing forces to all, and the rendezvous with eternity.

First, let us consider some images to prepare us for our mystical exercise and meditation. The first artwork is entitled *Eternity*. This mezzotint was created by the Welsh printmaker, poet, and writer Shirley Jones. It was inspired by the poem “The World” dating from 1650. This poem was written by the Welsh physician and poet Henry Vaughn, the twin brother of the traditional Rosicrucian leader Thomas Vaughn. As twins, they had a deep spiritual affinity. The first three lines of that poem are quite befitting for the spirit of our work this evening:

I saw Eternity the other night,
Like a great ring of pure and endless
light,
All calm, as it was bright...

Often in our lives we may think back to touchstone experiences we’ve had of eternity, the eternal. We have had uplifting experiences of a deep and all-embracing

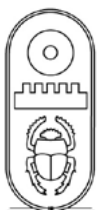


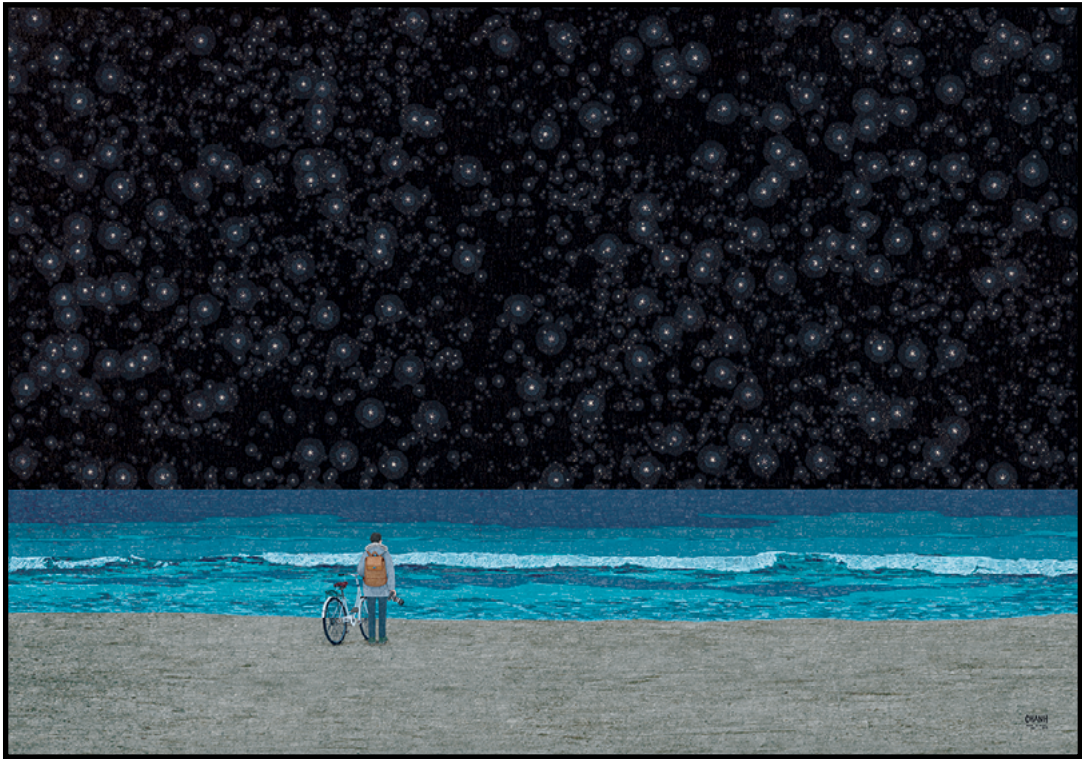
Chanh, Homeward (2018).

sense of love. There is the possibility of experiencing a timelessness, a vastness, and an all knowingness that is life altering. Even the remembrance of such touchstone experiences draws us to the Master Within, the Divine Within. We then apply these central experiences in our lives, they help guide the outer self, and allow the Inner Self to be our true guide in living.

In a similar spirit, we will consider two more works of art. Many readers of these publications probably like to cycle in the

country or hike in a wood or park. We have then the opportunity to have a profound contact with nature. In this regard, let us consider the painting *Homeward* by the Korean artist Chanh. You will find a gently curving path, the evergreens flowing like flames, and the dynamic motion of the white clouds with the geese flying by. We sense all the vibrations, wellness, and energy of the Cosmos. It suggests that moment of moving from the finite plane to the infinite plane when the veil lifts and we see things as they truly are.





Chanh, Starry Time (2018).

Another relevant work by Chanh is *Starry Time*, found on the following page. It depicts, one could say, a celestial interlude. We see a person who stopped to wonder by the shoreline with their bicycle and backpack. We note their camera with the zoom lens. We see the layered foreground and midground with the beach and the waves. In the midground, there is a breaking wave line paralleling the shoreline. There is another approximate line marking the deepening of blue that moves to the horizon in the background. Then our view moves into the blackness and starry vastness of the heavens above. Such occasions and imagery can help us experience a great sense of awe and wonderment when the Inner Self can speak to the outer self and help guide us. We feel that deep inner rightness, a perfect way through life that the Rosicrucian laws, principles, practices, and teachings help us to access.

I invite you to take in these works and their inspiring natures. We will start
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our mystical exercise now. This extended integrated exercise can be done with pauses in silence and have a total duration of forty minutes to one hour or longer. At points, you may wish to close your eyes in silence for a short time.

Let's take some deep neutral breaths, neither holding the inhalation nor the exhalation. Feel with the incoming of the breath the charge of the Vital Life Force, including its positive polarity, the Cosmic Essence. The essence of life can refer to this Cosmic Essence and the Vital Life Force. Also, if by life we mean our daily lives, the essence of life can be to love, to evolve, and to serve.

With each exhalation, you may wish to prolong it more than the inhalation. This action will intensify the effect and stimulation of the vagus nerve, a large and key part of the autonomic nervous system. This stimulation causes the relaxation response. Being calm is key to our healing and being whole. As students of mysticism, we will spiritualize these actions. The

inhalation and the exhalation are part of the mastery of life. They are part of the vibrations of what the Rosicrucians call the Cosmic Keyboard. Our breathing is a beautiful rhythmic wave action. Let us never underestimate the power of the breath. When we are in challenging situations, extend the exhalation. You will feel that integrative force of the outer self with the Master Within. We will feel our attentional control increasing, which is so important to making decisions. Challenging situations can become valuable opportunities that are all part of learning the great lessons of life.

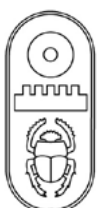
This balanced breathing charges our body with the Vital Life Force. It also leads us to a slower, more efficient heart rate and optimal heart rate variability. This action balances the dual sympathetic and parasympathetic nervous systems and the great work of the autonomic nervous system as a unity. There is a wondrous tonic effect for us. This breathing also boosts our immune system. It also assists with a freer flow of all the systems and energies in our body. If there's a particular part of your holy temple of the body that is in pain at this time, you may wish to picture yourself as if you are breathing through that part. Just as pains may seem to be fixed in a particular part of the body,

breathing produces a dynamic, flowing energy.

Just continue to let go. In letting go, we will later come back and be more able to learn through the integrative state that the discipline of the breath engenders. We will continue to surrender throughout this mystical exercise of meditation. By letting go we mean releasing, not holding on to any thought or concern. We also mean unblocking, so energy can flow through the holy temple of the body as it is meant to do. This flow can have a great healing effect for us. Letting go also means to let flow, intensifying the movement of the flows in the body including the Vital Life Force.

When we are stressed, the important energy source of the mitochondria begin to leave the cells unable to perform their duty for our bodies. However, as we become calm, they stay in the cells and perform their duty as a great source of energy for the body. This coordinated action is part of why meditation reenergizes us, as well as why it is so restful. In this manner, I think you'll feel increasing a tingling in the holy temple of the body, an enriching and healing sensation, particularly the positive polarity of the life force, the Cosmic Essence.

Let us experience the essence of life. Just continue with this simple exercise of



concentrating on the breath, the breath of life. If you find it comfortable, you may wish to breathe through your nostrils. There's even greater cleaning of the air coming into our bodies as it moves through the nostrils. It also forces us to take deeper breaths, bringing the Vital Life Force deeper and deeper into our lungs, so then they can help recharge the body by the great flow of the blood. The circulatory system was revealed to the world through the traditional Rosicrucian and physician William Harvey. What he was revealing was long known by the Rosicrucian mystics, and the time was ready to reveal it during his age. Continue to feel the great charging of the body as we purify ourselves and prepare to ascend to the heights of the Celestial Sanctum. Our work tonight is one exercise flowing into another as one integrated mystical exercise and meditation.

I invite you now to participate in a very special meditation that was given to us by former Emperor H. Spencer Lewis in his essay on "The Fountain of Youth." The charging and intensification of Vital Life Force allows us to easily realize ourselves



as beings of Light, as spoken of by the traditional Rosicrucian Jacob Boehme. Lewis wrote as follows:

We should attune ourselves with the laws of the universe and the forces of nature, and the Cosmic life force which will fill to its utmost capacity every cell of the body, thus making it grow and prosper in every direction. Each one of us should devote from a quarter to a half hour daily to concentration and meditation for general invigoration and rejuvenation of the body. Think harmony, youth, and beauty; wish them, feel them, knowing that they are the result of eternal laws of life and love expressing themselves through each individual. It is like bathing the human organism in a living stream of life force and if faithfully performed will have results exceeding our expectations. Each cell of the body will experience a greater constructive activity; each organ of the body will perform its duties with an ever-increasing power, thus permitting the possibility of manifesting the activities of the soul. We must always bear in mind that our body is a statue molded and cut by the soul with the chisel of our thoughts. The life force and the universe supplies both the material and the energy which the soul needs to perform the work.

Let us continue to picture this great flowing of the Vital Life Force like a waterfall on us. Feel the enrichment of being bathed in this manner. Just let it happen. Let it unfold, this is the baptism the Vital Life Force.

Let us continue to feel this bathing and the Vital Life Force flowing down on us, enriching, and ennobling. This action is an act of Cosmic attunement, an act of rejuvenation, and an act of purification.

Let us apply an invocation and prayer given by former Emperor Ralph M. Lewis as we prepare to ascend to the heights of the Celestial Sanctum, the great journey to the center of the cosmos:

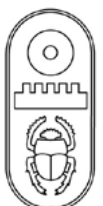
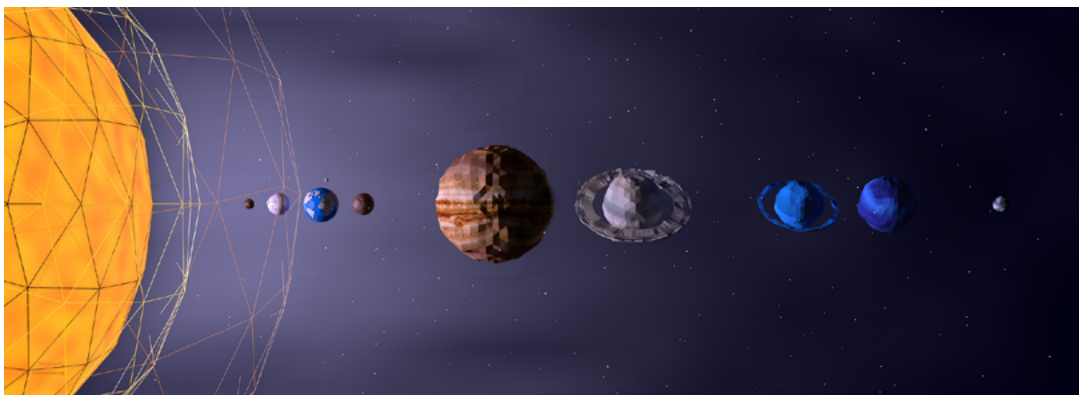
May the Divine Essence of the Cosmic cleanse me of all impurities of mind and body that I may commune with [the Cathedral of the Soul,] the Celestial Sanctum. May my mortal consciousness be so enlightened that any imperfections of my thinking may be revealed to me, and may I be given the power of will to correct them. I humbly petition but I may perceive the fullness of nature and partake thereof, ever consistent with the Cosmic good. So Mote It Be!

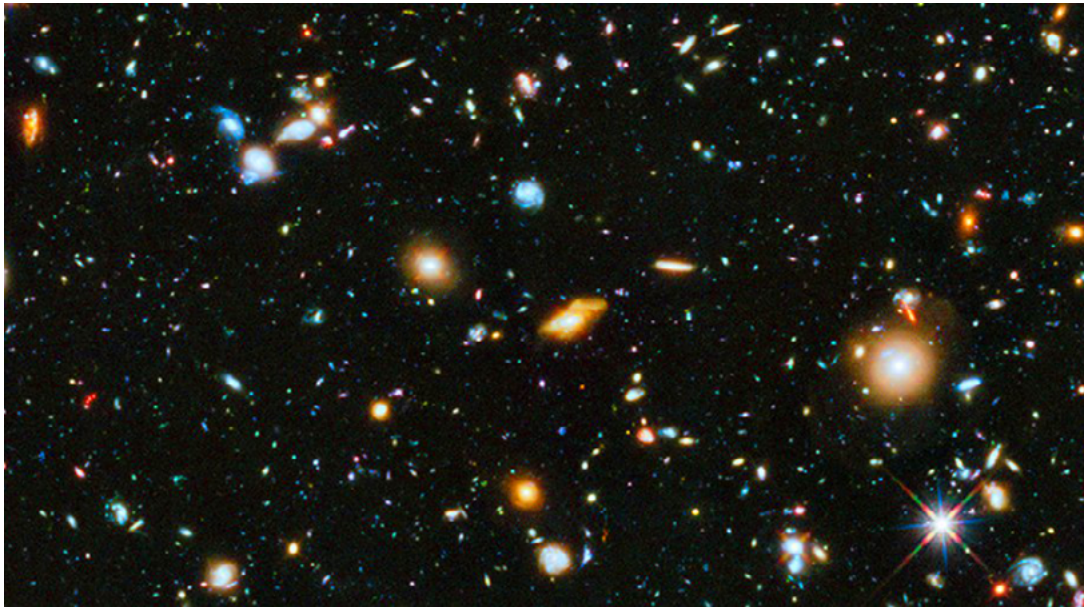
Now, use all your inner psychic faculties and imagination to picture yourself rising up from wherever you're situated. You may be in your home Sanctum, the chair in your living room, or lying in bed. See your home or the building below you now. As you rise, take in your neighborhood. Now, see your city below, and the system and order of the streets. Radiate love and well-being back to all the humans and creatures there. Continue to rise over your city or geographic area. See below you now your county and even your state or province. Enjoy the exhilaration of this ascent as we go faster and faster. Use great inner spiritual force. The Divine Within will assist you. It knows how to do this ascent. It will educate and edify the outer

self in this practice. Just keep rising and take in now your great nation or country. See all its landforms, the farm fields, the mountains, the deserts, the lakeshores, the seashores, the river systems, the high hills, the mountains, the great weather systems, and whatever is applicable to your area. Look below on the beauty of it all. Keep rising to take in your continent and now the entire hemisphere where you dwell, north or south. Start to sense the great rotation of Earth as you see it in its entirety as a beautiful blue jewel. You see the moon revolving about Earth. See the great system and order of the motions.

Just as the moon has its axis, so does Earth, the temple of the Earth. Similarly, our holy temple, the body, has an axis, the spine.

Now, you can look up and see the solar system, the beautiful elliptic orbits revealed to us by the mystic, natural philosopher, and mathematician Sir Isaac Newton. See the great fiery ball of the sun and the nuclear fusion there reminding us of the invisible sun that's within us. This relationship is even more apparent at the time of summer solstice when the sun at solar noon is at its greatest altitude for the entire year and journeys on its longest path in the sky. See now the beautiful rings of Saturn, the huge planet of Jupiter, and all the planets radiating out their psychic forces to us. Let us return those back to them lovingly and gently.





Let us continue to rise faster and faster up through a great spiraling arm of the Milky Way galaxy rotating about its axis. Sensing all the great spins interlocking the structure of the universe, the cosmos. Zoom past myriad stellar phenomena, the black holes balancing the universe, the quasars, the pulsars, the interstellar gas, and the nebulae. See the great rotating action of the Milky Way galaxy, our local home. Rise right out of the Milky Way galaxy as we continue to go faster and faster way beyond the speed of light as we transcend space and time. Move toward the rendezvous with eternity. Look back at the beautiful geometry and action of our home the Milky Way galaxy.

Then look up as we move faster and faster. See other galaxies, some spiraling, and some in other forms, connected by great stellar webs. See the great system and order of it all. Sense the great music and harmony suggested by the Rosicrucian Cosmic Keyboard. In our weekly Rosicrucian studies and exercises, we gradually and systematically learn to attune with all the octaves of Cosmic Keyboard. We learn how to play it, like a great pianist, as needed on all occasions of life as we come into self-mastery.

Rise up higher and higher enjoying the exhilaration of the ascent. This is our birthright. As we move higher toward the center of the cosmos, we move closer and closer to the center of our being, by the Law of Correspondence: “As above, so below.” See the great system and order of all the stars, all the galaxies, all the clusters of galaxies, and the superclusters of clusters of galaxies rotating about their axes.

Sense increasingly the great rotation of the cosmos, the universe, itself on a cosmic axis paralleling our spine again by the Law of Correspondence. This great cosmic axis is symbolized by temples on Earth and is part of the universe as the Temple of the Divine. This great cosmic axis was spoken of by ancient philosophers and mystics down through the centuries. As we move faster and faster, we sense the presence of the great cosmic axis. Move toward its midpoint, the very center of the cosmos.

Rosicrucians use the beautiful term, the Cosmic, to refer to the Universal Intelligence behind the cosmos and imbued in every cell of our body. The Cosmic also refers to all natural and spiritual laws that we learn and apply as Rosicrucian students. In this manner, we become self-masters.

As you come close to and reach the midpoint of the cosmic axis, slow up and dwell there. Take in the wonder of it all, the great celestial music of the cosmos. The full application of natural and spiritual law is all about us and within us.

Following the instructions of the booklet *Liber 777*, let us picture now our Celestial Sanctum, itself a temple within a temple. You may wish to picture an inspiring work of architecture, a sacred space on Earth. Alternatively, you may wish to visualize it as some inspiring place in nature such as a seashore like we saw in the painting with the stars all about, or the beautiful scene in the country with a cyclist, or a high vantage point suggesting the raising of consciousness.

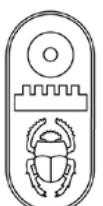
Picture the Celestial Sanctum. Fill in the sights, sounds, smells, uplifting thoughts and feelings, and all the impressions there. Make it real. Make it vital. As we visualize, sense the presence of other seekers, the Grand Lodge Officers, and all the Grand Masters of the Rosicrucian Order, AMORC. Perhaps picture the Imperator conducting a special convocation there with the Grand Masters. Picture other seekers, as well as the visible and invisible Masters with us attuning as one at the center of the cosmos, at the center of our being.

You may wish to picture incense rising suggesting this ascent to the Celestial Sanctum. You may wish to picture beautiful stained-glass windows depicting Rosicrucian laws and principles, edifying, ennobling, and enriching us for the mastery of life. When you have filled in the sights and sounds, both the Inward and outward, dwell for a time in profound peace, or what Rosicrucians call Peace Profound.

At this high point of spirituality, let us apply the Law of Silence and dwell in quietude now. Just continue to surrender and attune with the Cosmic.

Let us now apply a special application of the Law of Cosmic Attunement and the Law of Assumption. To kindle the spiritual fire within us, we may wish to recall an experience we have had of a vast view over a large lake or ocean, an expansive view from a high vantage point, or a period of Cosmic communion. Extend this uplifting sense of expansion to encompass the cosmos. Be the Cosmic. Experience as the Cosmic experiences. Know the Cosmic. Assume the Cosmic now.

Now, let us conduct another spiritual operation of the work and worship of the Rosicrucian Order, AMORC. As we continue to be the Cosmic, let us radiate love and well-being to all those who have petitioned AMORC for health, healing,



and guidance. Let us radiate love and well-being to all those all those you know who need health, healing, and guidance. Let us radiate love and well-being to all sentient beings throughout the cosmos who need health, healing, and guidance. Radiate love and well-being to them from the depth of the Divine Within. Radiate love and well-being to all in need throughout the cosmos. Just let it flow like a great river or a great floodlight from the depths of your being. The Divine Within knows how to do this action. Just let it flow out with a tremendous rapidity. Enjoy the exhilaration of the flow just as we enjoyed the exhilaration of the ascent to the heights of the Celestial Sanctum. Feel the enlivened healing forces of nature within all those who are receiving. At a certain point, the flow of love and well-being will speed up as it reaches those in need. Be assured it's doing its wondrous work. The need is tremendous, but the resource is infinite within us. Let the flow from within continue. It is the work of the Silent Council in conjunction with the Council of Solace of the Grand Lodge, AMORC. This act of service leads to an increased Cosmic attunement and healing effect for us, without expectation on our part. Also, let us feel gratitude for the deepest meaning in life known through this rendezvous with eternity.

The radiated vibrations of love and well-being enliven the healing forces within each recipient. When we find that without any conscious effort on our part that the flow continues from the depths of our being, just continue to surrender and be the Cosmic at the heights of the Celestial Sanctum.

Soon we will formally conclude this period of the work of the Silent Council in conjunction with the Council of Solace,

this work of metaphysical aid, assured that it will continue radiating from us. It's a way of life and part of our mission as we move towards self-mastery, the Rose-Croix state.

Before we formally close the mystical meditation exercise, we will conclude this period of metaphysical aid. Let us say together: If it pleases the Cosmic, it is done. So Mote It Be!

Let us continue a while longer in meditation. Dwelling at the great still center of our being, at the center of the Cosmos, assuming the Cosmic, being the Cosmic. Increasingly surrender. Let us move more into the rendezvous with eternity.

A traditional Rosicrucian, the artist and poet William Blake spoke of sensing heaven

in a wildflower and eternity in an hour in the poem "Auguries of Innocence." In a similar fashion, let's partake of the wondrous music of the Divine based on his poetry. (If possible, play the following piece of music: Bill Douglas, "Heaven in a Wild Flower": <https://billdouglas.cc/circle-of-moons/>.)



Now, we will soon begin our descent from the heights of the Celestial Sanctum. We may wish to have a prayer of gratitude on our lips for this opportunity to be of service and to fulfill our birthright in Cosmic attunement.

Let us take this rendezvous with eternity ever with us, increasingly remembering our true nature and guide in life, the Master Within, one with the One in the mystical union.

Now let us descend from the heights of the Celestial Sanctum. Going back with tremendous speed way beyond the speed of light. Past the superclusters, the clusters of galaxies, the myriad stellar phenomena, nebulae, the black holes balancing the universe, the rogue planets, and the

asteroids. We sense the great and beautiful system and harmony of it, all the work of the Creator.

We see in the distance the Milky Way galaxy. We plunge into the great arm which is our home. Past the myriad stars. We see in the distance the beautiful solar system, our home, the fiery ball of the sun and the beautiful blue jewel of Earth. We come back to the hemisphere where we left off, the continent, our great country or nation, our state or province, our city or geographic area. We can say together a final prayer and invocation: May the God of My Heart sanctify this attunement of self with the Celestial Sanctum. So Mote It Be!

Come down to our neighborhood, home, or dwelling where we left off, back in the room and seat or however you are situated. Feel rested, reenergized, rejuvenated, and remade. We are all the more ready for work and worship and discharging our duties this day.

Video

<https://youtu.be/vv0MzjAraO8>



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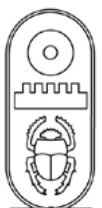
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DETACHMENT AND AWARENESS

Deborah Nelson, SRC

Introduction

In this article, we will discuss spiritual leadership. For me, it could have gone either way, toward the collective or the individual. I thought about taking the individual turn because, at the end of the day, one by one, each one of us will need to take that path to our spiritual evolution. So, I will share content on detachment and awareness as it relates to our spiritual evolution and our will. I will also share words of wisdom from the philosopher Louis-Claude de Saint-Martin.

Content and Spirit

I'll begin with words from Louis-Claude de Saint-Martin, which I believe encapsulate the content and spirit of what this topic and presentation are all about. This is from the *Rosicrucian Digest* No. 1, 2014, on [the topic of understanding his lessons](#):

The human understanding, by applying itself so exclusively to outward things, of which it cannot even yet give a satisfactory account, knows less of the nature of one's own being even than of the visible object

around us. [...] I repeat, that, to attain this end, every argument taken from this world and nature, is unsatisfactory, unstable. We suppose things for the world, to arrive at a fixed Being, in whom everything is true; we lend to the world abstract and figurative verities, to prove a Being who is altogether real and positive; we take things without intelligence, to prove a Being who is intelligence itself; things without love, to demonstrate the One who is only Love; things circumscribed within limits, to make known the One who is Free; and things that die, to explain the One who is Life.

With regard to "Spiritual Leadership," we will touch on detachment and awareness, and turn our focus on the Being in the mirror and the application of our will. The word detachment sometimes invokes whether or not we should be emotional, but this is about the inner work. As mentioned before, the focus here will be on awareness and being awake, with us looking into the mirror onto the self and doing the work on ourselves.





Identity and Form

Consider this quote from Jim Rohn: “It is not what you get or achieve in life, it’s the person we become in the process.” As we take our journeys and accumulate, acquire, and do all these wonderful things in the material world, we have to remember who we are and be true to ourselves.

Identifying with form leads to limitations because all forms, all structures, are unstable in nature. They’re transitory and impermanent. As long as we are consumed and identify with material things, and as long as we try to hold on and remain attached to form, we will inevitably experience limitation, loss, suffering, and discomfort. In this dance of form, what we call life that we are experiencing is the roles that you play; we all play roles in our daily lives. Forget your story; we all have a story. Forget your name, and remember who you really are.

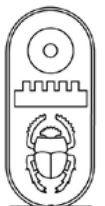
Spiritual Amnesia and the Cycle of Bondage

Consider why we are here and what happened in the scheme of things. The question is: what is the goal of mysticism? What are we looking for, and what is the end goal? Mysticism is a direct experience of the Divine. When all is said and done, we seek the direct experience of the Divine.

From the moment of our first breath, that is, our emergence from the infinite into this world of appearance, human beings are conditioned to identify with form: outer worldly experiences, things with limitation, and, the most powerful conditioning of them all, who we think we are. In other words, as Divine, eternal beings, we identify with everything we are truly not. We are not our nationality. We are not our religion, our gender, or what we do. These things have importance and play a role on the material plane, but it’s not who we truly are.

Questions

“We are human beings, not human doings.” These great words from the Dalai Lama inspire questions such as: who am I, why am I here, and does who you are begin with birth? Does it depend on form or does it end with death, or, as we say in the Rosicrucian teachings, transition? These are great questions. Our responses to these questions vary based on our religion, background, culture, and spiritual awareness, but over time, our response will also evolve as we, ourselves, our consciousness, evolves. The most important question is “Who am I?” and your answer should concern being and not doing.



Purpose

I played around with the word purpose and its definition. I thought about nature: what is the purpose of a rose? A rose is only concerned with fulfilling its potential as a rose. Purpose is dynamic as it relates to the individual and the collective. It's not static. What do I mean by this? All of us in the outer world have experiences and different purposes. But what happens at age twenty-five, for example, when you have realized your purpose? Life continues, so purpose is not static.

The ultimate goal or purpose of the Order is to elevate consciousness, and our outer purpose is what we do. Anything we do in the material plane is our purpose, as we defined it, and it could be collectively or individually. But the inner and primary purpose of life is to know ourselves, and that's why we're here. And you'll hear this repeatedly: "know ourselves." To know thyself, as written above the portal of the Temple of Apollo in Delphi, is the most direct route to the illumination we seek. We have all these symbols, teachings, and things that we do to remind ourselves of what's already deep within us that we just forgot. But to know thyself, working on ourselves is our direct route to the illumination we seek.

A Shift in Consciousness

We have spent some time talking about form and how we're distracted with form. Circumstances, while important, do not matter. What matters is our state of consciousness. Amidst the noise and distractions that flood our physical senses and the haste in the world, many people may feel overwhelmed by the routines of daily living that seem to deprive their lives of significance. Some may feel like life is passing them by or has passed them by already. Others may feel restricted by the responsibilities of daily living, the demands of their jobs, their financial situation, or the quality of their living situation. Some may be consumed by stress. Others may be consumed by boredom. Some people are seemingly lost in frantic doing. Others are lost in stagnation, and some yearn for the freedom that prosperity promises, while others, already enjoying the relative freedom that comes with prosperity, discover that prosperity alone is not enough to endow their lives with meaning.

Awareness: Shift in Consciousness

Now, we will take a step forward, go a bit deeper, and speak to awareness: the shift in our consciousness. Carl Jung said something to the effect of this: "One who looks 'outside,' dreams. One who looks 'inside,' awakes." What is awareness?





Awareness is a conscious connection with the Universal Intelligence. The more we do our inner work, the more the light of our soul is reflected through us and all around us. When we are better on the inside, we live and lead a better life on the outside. It goes back to working on ourselves, working through issues, items, and blockages. We know that when we feel better on the inside (even emotionally, but we're talking spiritually here), we will live and lead a better life on the outside, and those in our presence will sense it.

Awareness: Spiritual Leadership

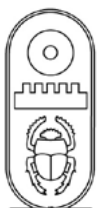
By diligently studying our inner nature, we will attain self mastery. Even during the most mundane task, let us remember the "I Am" and our eternal soul. Our soul is eternal, so that means we are eternal. Can we take a moment to reflect on this? We are eternal, traveling through eternity. Let us strive to express our higher selves in our relationships with each other and with all life forms. Let us surrender our smaller selves and allow the wisdom of the universe to speak to and through us. Sometimes, when going about my daily life, I would have to say, "I give myself away; I must get out of my own way." Let us petition the Divine for inner strength and guidance to do our work in Its glory.

Life happens. I'm keeping it real. Life is not always roses and puppies. There are

things that happen that will distress us and, in some cases, cause suffering, but when we are in attunement with the God of our Hearts and when our intentions are aligned, daily living will be more fulfilling. What is deemed as suffering will not only be less aggressive, but also short-lived. So, I say this here: things happen. We have our moments. Permit yourself to experience it, but do not live and be caught in the loop of your thoughts on the situation. The thing is no longer happening, but with our thoughts and emotions, we relive it day in and day out, sometimes even for years. In those moments, remember our teachings. Remember our principles, and try to be connected with the God of our Hearts to comfort us, hold on to us, and guide us. The Cosmic always takes care of the details. From the beginning to the end, It's thinking. The Divine who created miracles, the Divine who created nature, mountains, the universe, the stars, and the galaxies, is taking care of us. We just have to remember that. We look at nature; we see the beauty, the order, the intelligence, and the expression in nature. It's within us. We don't always express it, but this is why we are here. We're a work in progress.

Take Back My Will

It all comes back to our will. Note the phrase "not my will be done." Can you imagine a world where everyone, eight billion of us and counting, knows



what they're living for? Would that be the paradise on Earth, as mentioned in our Rosicrucian New Year ritual? The only thing for us to do is to know ourselves, to know our Creator, and to glorify the God of our Hearts in all our doings. Anything else is a distraction.

“Take Back My Will” is a prayer taken from Louis-Claude de Saint-Martin:

Take back my will, O Source of all, take back my will; for if I can suspend it one instant before You, the torrents of Your life and light, having nothing to resist them, shall pour impetuously within me. Help me to break down the woeful barriers that divide me from you; arm me against myself; triumph within me over all Your enemies and mine by subduing my will. O Eternal Principle of all joy and of all truth! When shall I be so renewed as no longer to be conscious of self, save in the permanent affection of Your exclusive and vivifying will? When shall every kind of privation appear to me a profit and advantage, by preserving me from all bondage, and leaving me ample means to bind myself to the freedom of Your spirit and wisdom?

Closing Prayer

Please, for a moment, unite with me in this closing prayer. Take a few deep,

cleansing breaths, and read the following words. This is another prayer from Saint-Martin:

Eternal source of all which is, You who send spirits of error and of darkness to the untruthful, which cut them off from Your love, do You send unto one who seeks You a spirit of truth, uniting him forever with You? May the fire of this spirit consume in me all the traces of the old person, and, having consumed them, may it produce from those ashes a new person, on whom Your sacred hand shall not disdain to pour a holy Chrism! Be this the end of penitence and its long toils, and may Your life, which is one everywhere, transform my whole being in the unity of Your image, my heart in the unity of Your love, my activity in the unity of the works of justice, and my thought in the unity of all lights.

Each day, may we find a new reason to love. Remember the name that is higher and greater than any other name. Remember who you really are, and in all your doings, think higher. Think higher and feel deeper.

Video

<https://youtu.be/35QYtpZZmAE>



ROSIKRUCIAN PRINCIPLES FOR SELF-HEALING AND MAINTENANCE OF GOOD HEALTH

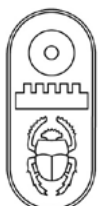
Ese Magege, PhD, SRC

This article will address six relevant questions pertaining to health. We're going to be answering what is health from a spiritual perspective, and how it relates to the Life Force. We're also going to discuss the causes of disease from a spiritual perspective. Then, we will discuss Rosicrucian healing and how it restores health. We're also going to be addressing what is the innate nature of the cells in our bodies and what is the intelligence that allows the cells and organs in our bodies to function according to their nature. Last, we're going to answer the question: what is the nature of this unconscious force governing the functions of the body? And, how does it relate to the nervous system? We're going to talk about a few Rosicrucian healing methods and we're going to have a meditation at the end.

So, what is health? When the cells and organs of the body are functioning properly, they are regarded as being in good health. From a Rosicrucian perspective, health is a state of balance or harmonium that results when there is a sufficient supply of Life Force. In a vibratory sense, good

health is the result of a balance between the negative and positive polarity of the Vital Life Force.

As you know, the human body is a system of bones, tissues, muscles, and organs composed of many cells. Some scientists consider the cell to be the smallest unit of the body, and it is the reflection of all the biological processes characterizing organic life. To Rosicrucians, the cell is a microcosm of universal life. The cell has an independent vitality, a form of consciousness, and is capable of growing and reproducing. Every cell is designed to have health. The living cell has a permanent electromagnetic field between the nucleus and the cell membrane. Cellular activities are caused from the union of the negative and positive polarity of the Vital Life Force inside the cell. In other words, the union of the positive polarity in the nucleus and the negative polarity in the outer membrane causes the cell to function. Diseases are caused from an imbalance in the positive and negative polarities of the Vital Life Force. For good health, the cells need to maintain an electromagnetic field



that vibrates in perfect harmony with the Cosmic.

Rosicrucian healing methods have unique features. I will mention three. Rosicrucian healing methods are based on a fundamental principle that all healing comes from the Infinite Source, and, by attuning and harmonizing with the Infinite Source, we achieve good health. Rosicrucian healing takes into account the Law of Equilibrium, for life is based on equilibrium, and disease results when we violate this natural law. When there is a lack of equilibrium in the cells and organs of the body, we find obstacles to the natural flow of life. Disease therefore is an imbalance that can manifest in the spiritual, mental, emotional, and physical planes. Since everything is connected in life, a disease that manifests in one plane will affect the other planes.

For this reason, Rosicrucians believe that any healing modality that does not consider the spiritual dimension of humans is incomplete. Rosicrucian methods take into consideration the Law of Rhythm.

All activities in the body are governed by cycles based on rhythms. For instance, circulation is produced from diastolic and systolic heartbeats. Breathing is produced from rhythmic inhalation and exhalation. Digestion is produced from the rhythmic movement of food. The vibratory frequency of our aura is linked to the rhythmic activity of these vital functions. When the vibratory frequency of the body is high, it becomes an electromagnetic barrier against common viruses and bacteria. Therefore, to maintain good health, it is important for us to keep our vibrations at high levels. Rosicrucian healing techniques are used to restore harmony to the affected organs. We will talk more on this subject later.

The human body is an atomic structure subject to physical and metaphysical laws. The human cells contain atoms made of electrons, which are particles of a vibratory energy known as “spirit.” Cells have a psychic consciousness. The psychic body in humans results from the union between the soul and the physical body. The psychic body, also known as the astral body or etheric body, is a vehicle for the Vital Life Force. The psychic centers act as transformers, absorbing and transferring cosmic essence throughout the body via the autonomic nervous system. Rosicrucian healing methods use psychic energy for self-healing and maintaining good health.

Let’s review some vital functions needed to maintain health, and show how they are linked to the autonomic nervous system, the repair system that Rosicrucians use for healing. From a biological perspective, life is maintained through vital functions, like digestion, breathing, blood, and lymph circulation and nerve activity. Impairment of these vital functions can cause disease.

Let us briefly review these functions:

Digestion: Digestion is the breaking down of food into elements that the body needs. In addition to oxygen, water, and energy rich foods (like carbohydrates) there are forty elements that are essential for human life. We must eat natural and high-quality foods to maintain good health. Our food should be varied and should contain sufficient proteins, carbohydrates, lipids, vitamins, and mineral salts to satisfy the body’s chemical needs. It is important to note that the autonomic nervous system controls digestion and the secretion of digestive enzymes. An imbalance in our digestive system can lead to impaired



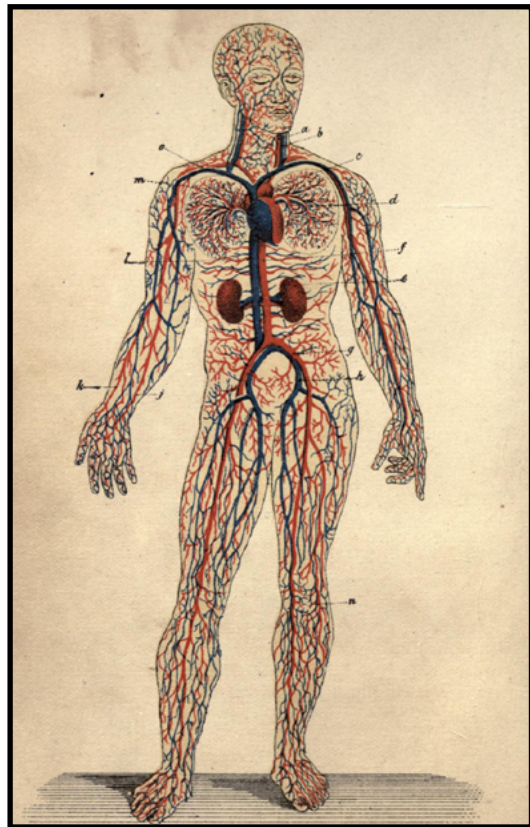
secretion of the enzymes affecting the absorption of the essential elements the body needs to maintain health.

Circulation: The circulatory system, via the blood, supplies oxygen and cosmic essence to the body. The heart, like the other organs, has its rhythm which harmonizes with the rhythms of the other organs to give a general rhythm of the body. In a diseased state, the rhythms of the cells and organs are affected thus affecting the general rhythm of the body. Therefore, to restore balance, a Rosicrucian healing method uses psychic energy via the autonomic nervous system. Please note that the autonomic nervous system innervates and controls the heart, the vital organ that sustains life.

Respiration: In a previous Rosicrucian Symposium, we discussed respiration in the presentation titled “Ancient Wisdom of the Breath” and it is available here: <https://youtu.be/o8qs2HofJ5k>. Please see the presentation for more information on respiration. We will not cover it in depth here. It is important to note that the lungs receive its innervation from the autonomic nervous system.

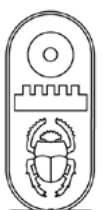
Lymphatics: Our diet should contain healthy lipids for lymphatic health. The best way of maintaining our lymphatic system is to keep the lymph as pure as possible. The vitality of our lymph depends on our digestive and respiratory health. Imbalances in this system can lead to impaired function. To restore balance, a Rosicrucian healing method uses psychic energy via the autonomic nervous system. The lymph node receives innervation from the autonomic nervous system.

Elimination: Proper elimination of the waste products produced by the body is important for good health. The lungs, liver, spleen, kidneys, bowels, and skin assist in the elimination of waste products and toxins. It is important that we keep these organs in optimal health and refrain from



indulging in habits that cause harm to these organs. Water is an essential solvent to aid the body in eliminating waste. The best time to use water for inner cleansing is in the morning upon waking, at night before bedtime, and between meals. A good habit is to magnetize water for the best results. It is important that we have regular bowel movements to maintain good health. Please note that the autonomic nervous system supplies the smooth muscles of the body. To restore balance to these organs, a Rosicrucian healing method uses the autonomic nervous system.

The cells of our bodies are designed for normal health to support the plan of evolution. Ill health comes from the misuse of our subjective will. Let us explore the objective will. The cerebral spinal system, a part of our nervous system, controls the skeletal muscles and our voluntary actions. It is involved with our sensations, which are limited to the five senses and all physical activities of the body. Because of the cerebral spinal system, we can move



from one place to the next and perform various physical actions. In bad habits, we use our objective will via the cerebral spinal nervous system to do the things that do not support our health. For example, in excessive alcohol use we use our objective will to oppose the constructive activity of the subconscious, working through the autonomic nervous system. To restore health, we must use our free will to serve the Cosmic Intelligence. We must let our spiritual self, expressed by the autonomic nervous system, guide our physical actions through the cerebral spinal system. How do we do this? We do this by making a “stop doing” list. Stop all physical actions that do not support our well-being. Let’s take a moment to list those things that we do that do not support our well-being.

Now, let us replace these unhealthy actions with plans that support our well-being. Let’s take a moment to list the things that we want to start doing that support our well-being.

Another way of using our free will for constructive means is to address all types of body pain in a timely fashion. Pain is a warning signal that tells us an

abnormal state has occurred somewhere in our body. Most illnesses are preceded by pain. Ignoring pain, or trying to numb it, does not bring about healing. We should find the reason for the pain and correct the action causing it. If we allow pain to persist for long periods of time, healing can become more difficult due to the abnormal changes that have occurred in the physical structure. One way to find the etiology of the pain is to pose a question to the higher self. We can also petition the Cosmic for guidance.

The autonomic system is important for healing. Please see the Grand Master’s presentation titled “Creating and Maintaining Radiant Health”: https://youtu.be/5FTKVRTe7_M. It discusses techniques to stimulate the autonomic nervous system. Briefly, and without going into the technical details, the autonomic nervous system is the growth and repair system of the body.

It controls all the key, vital functions of the body, and it is essential in healing because it restores balance to the cells through the Vital Life Force. Rosicrucians refer to it as the psychic nervous system. The sympathetic branch of the autonomic nervous system consists of chains of ganglia running down the left and right of the spinal column. The sympathetic branch generates sympathetic energy, a psychic energy generated from the psychic centers that is channeled through the ganglions. So, the sympathetic branch generates a sympathetic energy which is a psychic energy generated from the psychic centers that is channeled through the ganglions. The psychic energy includes and transcends the two polarities of the Vital Life Force . Rosicrucians use sympathetic energy for healing purposes. Using certain techniques, a Rosicrucian student is able to activate the sympathetic autonomic nervous system through the ganglion and direct it to the affected organ.





Another method Rosicrucians use to restore health is through mental creation and autosuggestion. Using mental creation and our will, we can impress on the subconscious our desired goal. For example, we can visualize the affected organ in good health and suggest to the subconscious to restore normal health. In a serious illness, all the impulses from the senses should be soothing to facilitate healing. Use peaceful sounds, like nature sounds or inspiring music, uplifting colors, simple natural foods that appeal to the taste buds, and wear clothing that is soothing to the skin. The purpose of spiritual healing, or self-healing, is to remove the opposing factor causing ill health so as to allow the unobstructed flow of the Vital Life Force, the psychic energy, to the cells and organ and restore health. Spiritual healing consists of increasing our energy stores and maintaining it at a high level. Healing requires patience and persistence. Depending on the chronicity and severity of the illness, removing the offending element disrupting the natural rhythm of the organ requires some degree of patience and persistence.

Summary

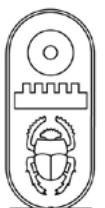
From a Rosicrucian perspective, health is a state of balance or harmony that results when there is sufficient supply of Vital Life Force. When there is an imbalance with

the positive and negative polarities, disease results. Rosicrucian healing methods are based on a fundamental principle that all healing comes from the Infinite Source, and, by attuning ourselves with the Infinite Source, we achieve good health. Spiritual healing consists of increasing our energy stores and maintaining it at a high level. Rosicrucians use the Vital Life Force (via the autonomic nervous system) to restore and maintain health.

Let us now proceed to a meditation. Please sit and relax, with your hands unclasped on your thighs. Visualize the sun in front of you. Visualize its brilliant rays shining on you. Feel the warmth of the sun penetrating every cell of your body. Now, mentally step into the sun and allow the brilliant light from the sun to flow through you. Through your cells, your organs, your tissues, your muscles, your bones, your circulatory system, your respiratory system, your digestive system, your lymphatic system, your reproductive system, your urinary system. Feel it strengthening your entire being. You may now return to your body when you're ready.

Video

https://youtu.be/y1jgkSELI_Q



THE LABYRINTH OF THE HEART

Cheri Gandy, SRC

The Divine Mother

The divine, feminine, Gnostic character known as Protennoia, a Greek name which can be translated into English as “First Thought,” was one of the most important figures in Gnostic literature. She figures prominently in “Three Forms of First Thought,” a scripture dedicated to the Divine Feminine. These are her words:

I am invisible within the thought of
the invisible one,
although I am revealed in the
immeasurable and the ineffable.
I am incomprehensible, dwelling in the
incomprehensible,
although I move in every creature ...
Through me comes knowledge.
I inhabit the ineffable and the
unknowable.
I am perception and knowledge,
uttering voice by means of thought ...
I resonate in everyone, and they know
it, since a seed is in them ...

I am before all, and I am all, since I am
in everyone ...

I am androgynous.

I am mother and I am father, since I
mate with myself.

I mate with myself since it is myself
that I love.

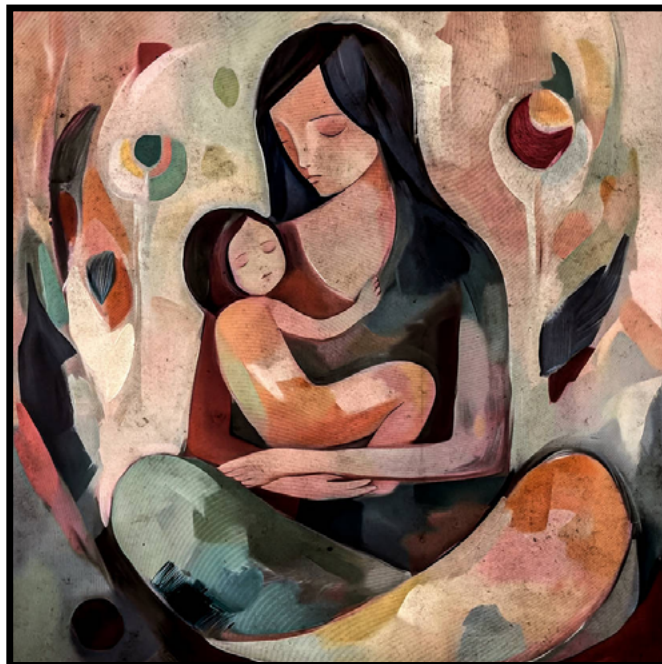
Through me alone the All stands firm.
I am the womb that puts forth the All
by giving birth to light shining in
splendor.

I am the age to come.

I am the fulfillment of all... the glory
of the Mother.

- Protennoia (First Thought), from
“Three Forms of First Thought” (Turner
2009, 720, 721, 730)

“Three Forms of First Thought” is
a second century Christian Gnostic text
from the Nag Hammadi Codex XIII. In
many texts from this genre, Protennoia is
the first being to have emanated from the
Creator.



Trent Anthony Francis, MOTHER: XIHE (2023).

This giving, loving, feminine aspect of divinity reflects our divine selves back to us. She is birthing and embracing us at the same time, and it's a beautiful description of the knowing, nurturing wisdom in our hearts.

During the winter solstice, the Divine Mother is such an important figure.

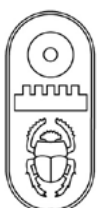
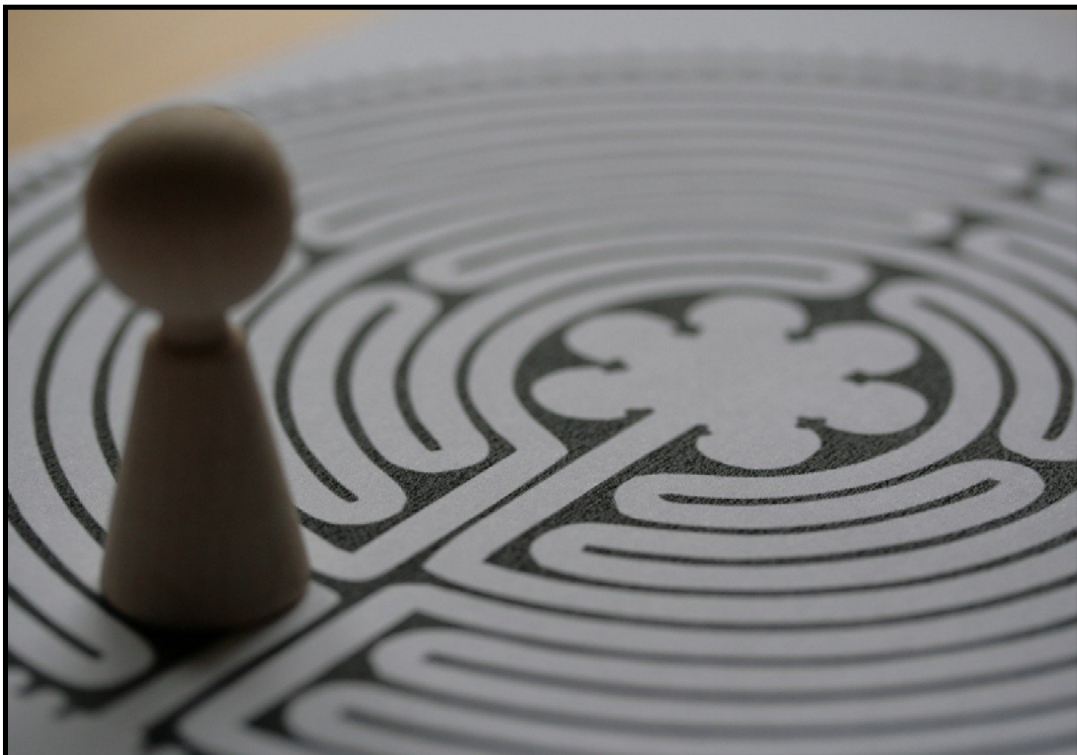
At this time, in many traditions, the Divine Mother, sometimes called the Great Mother, gives birth to the Divine Son, who is usually associated with the power of the light. The Divine Masculine comes at the time of greatest darkness, and this occurs across traditions. We see this in Mithras and the Egyptian god Horus. In Welsh mythology, this is a theme with the divine child, the Mabon. And we are of course familiar with the birth story of Yeshua.

In this passage, First Thought says that we all carry this light and she refers to the sacred marriage that our higher selves exist in, and are guiding us toward. She is also sometimes referred to as "Father, Mother, and Child" (Turner 2009, 720). And she is

very much connected to the labyrinth, its symbolism, and its spiritual power.

Labyrinths have been used for meditation, pilgrimage, self-renewal, and preparation for spiritual work. Surprisingly, though, they have also been long associated with fertility rituals and dances, and even childbirth (Lorimer 2009, 51; Pennick 1990, 26). The labyrinth is about the journey into the sacred darkness and back out into the light. It's about a journey into the womb and back out into that light shining in splendor that First Thought enunciated.

It can also be about a journey going into the God of our Heart, and then emerging back out into the world carrying new light. The labyrinth also serves as a form of entrapment if there's something you want to leave behind. And the labyrinth is a symbol of, and a tool for, navigating the territory of our spiritual and profane natures. A labyrinth has one center and a set path to that center. That path may be circular or free form, but the focus is on navigating the journey to the center and the return.



Labyrinths over time



Classical labyrinth



Chakra Vyuha
(Ancient Indian birthing labyrinth)



Wise Woman "Troy Stone"

From *Mazes and Labyrinths*, Nigel Pennick, (15, 27)

Photo credit: Cheri Gandy

Labyrinths Over Time

Labyrinths are found all over the world and we are familiar with the classical labyrinth form, primarily from Crete and mythology surrounding that location. According to scholar Nigel Pennick, this form also may have been in Scandinavia even before Crete (Pennick 1990, 26-27).

The labyrinth is a universal human symbol and some believe that it goes back to the Paleolithic era, the late ice age when humans were creating remarkable drawings and paintings in caves. The author Jodi Lorimer discusses this in her book, *Dancing at the Edge of Death: The Origins of the Labyrinth in the Paleolithic*. The interiors of caves were dark, winding formations of stone, and in many, the concentration of the most sacred artwork was in the deepest darkest center. When we made the cognitive leap to create art and symbols, the labyrinth form was created out of the need to symbolize that sacred space. That space served as a container for the inhabitant's sacred activities and artwork, which were part of the sacred activity for the psycho-spiritual processes undertaken during the shamanic journey of the participants (Lorimer 2009, 50, 64,85).

As alluded to earlier, the labyrinth is also associated with the feminine and shifts of consciousness. The Chakra Vyuha above is an ancient Indian birthing labyrinth. It is a two-dimensional labyrinth that was used in childbirth. The diagram would have been consecrated by a priest at the time of birth. The woman giving birth would have to mentally follow the winding path in deep concentration. Once she found the center, she would then make her way out. The idea was that the mental movement through the pattern helped her undertake the same actions in her womb, helping to make an easier childbirth (Lorimer 2009, 26).

The "Troy Stone" above was passed down through generations of wise women. It was used for obtaining states of altered consciousness. The wise woman would trace her finger over the labyrinth, back and forth, while humming a specific chant or intonation until she reached a transcendent state. This stone is located in the Witchcraft Museum in Boscastle, Cornwall, in the UK (Lorimer 2009, 26). The Native American Hopi referred to the labyrinth figure as Mother Earth, it being the universal plan of the Creator (Pennick 1988, 64).

The Labyrinth as the Holy Cosmic City

Interestingly, labyrinths usually had names. Many were named after significant Mediterranean cities—Babylon, Nineveh, Jericho, Troy, and Jerusalem—that had been constructed in the “archetypal form of the Holy City with seven surrounding walls and an interior shrine in the middle” (Pennick 1990, 36). In these instances, the center of the world was a macrocosm of the labyrinth and the labyrinth was a microcosm of the city. The city being another omphalos, or center of the world (Pennick 1988, 64).

Above, you can see on the far left a moon-shaped labyrinth that was designed after the city of Jericho. The middle image is an ancient map of Jerusalem and Palestine, designed to feature these locations as the center of the world. On the far right, there is the diagram of the Chartres labyrinth. You can see the similarities. As Christianity became more widespread, labyrinths began to reference Jerusalem as their source of inspiration (Pennick 1990, 36).

In his book *The Ancient Science of Geomancy* (1988), Nigel Pennick notes on

page 5 that “when pilgrims did manage to travel to Jerusalem, the city was laid out so that they traveled through it in a specific pattern. In Britain, labyrinths were sometimes called “Paths to Jerusalem.”

The Labyrinth at Chartres Cathedral

This leads us to the most recognizable pavement labyrinth in the world, that of Chartres Cathedral in France. Here, the labyrinth was called “The Jerusalem Way” or “The League.” The current Gothic cathedral itself was built from 1194 to 1260, and the labyrinth was built around the year 1200.

There are some exquisite details about the Chartres labyrinth that make it a stellar example of the power of the labyrinth. In the Middle Ages, many cathedrals across Europe housed labyrinths. Since labyrinths were symbols of the pilgrimage to Jerusalem, and since many pilgrims couldn’t actually travel to Jerusalem, they instead traveled to the cathedrals. They undertook the journey of the labyrinth either on their knees or by walking. The journey around the labyrinth represented the soul’s journey to the Heavenly Jerusalem referred to in the Book of Revelation. And

Labyrinths as the Holy Cosmic City



Moon-shaped labyrinth of Jericho
12 C. Manuscript, Germany

Credit: Pennick, *MAL*, 53)



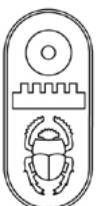
Ancient Map of Jerusalem and Palestine

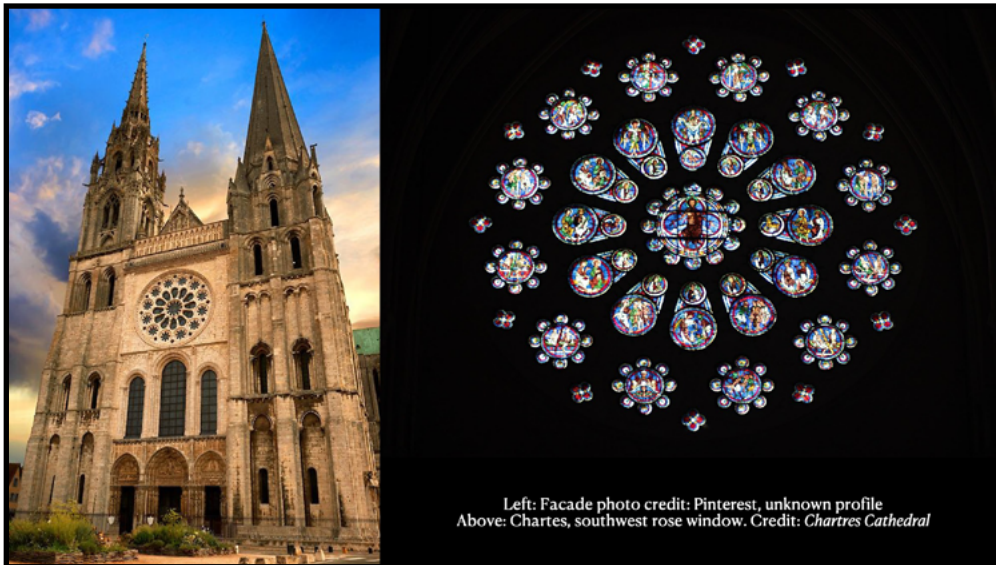
Credit: The French School



Chartres labyrinth

Credit: *Chartres Cathedral*, inside cover





Left: Facade photo credit: Pinterest, unknown profile
 Above: Chartes, southwest rose window. Credit: Chartres Cathedral

the cathedral itself was also a symbol of the Heavenly Jerusalem. In *The Ancient Science of Geomancy*, Nigel Pennick states on pages 64 that “the pilgrimage along the labyrinth would have to be made at times when the currents beneath the omphalos were at their height, for instance on the church’s patronal festivals or solar solstices, barefoot so as to absorb the sacred energies. The dance to the center would be a solemn yet joyous occasion when enlightened spiritual experiences might be received by the pilgrim.”

Chartres, like other Notre Dame cathedrals, is dedicated to the Virgin Mary, though this site has been dedicated to the Divine Feminine for a very long time. This is even the location where Druid lore predicted the birth of a son to a virgin. Sacred structures have been built on this spot for thousands of years, and the area was originally named for the Carnutes, a Celtic tribe that worshipped Isis. They held their seat of power here and the name was eventually changed to Chartres (Silva 2015, ch. 2).

The cathedral features multiple statues of Mary holding and enfolding Yeshua. In Christian tradition, the rose is a symbol for Mary, and there are rose windows on three sides of the cathedral.

This image that you see above is on the southwest wall above the main entrance, also called the Royal Portal. Most churches of the time were oriented east-west, so the altars would be in the east. At Chartres, the central axis of the cathedral is actually oriented in a northeast-southwest orientation, along the path of the summer solstice sunrise and the winter solstice sunset (Silva 2015, ch. 8).

The southwest is the direction of the winter solstice sunset, so, fittingly, the southwest rose window, above the entrance, features Christ as judge at the Second Coming.

In the above photograph, you can see the outside facade with the rose window between the two towers. In the interior shot, you can see the central figure of Christ with his arms out at Judgment. The proportions of the cathedral are such that if the entrance wall with the rose window were to be laid flat, the central window with Christ would fall into the center of the labyrinth. Christ would be embraced by the rosette in the center of the labyrinth. Remembering that the rose is a symbol of Mary, here we see the celebration of the Divine Mother and the Divine Son together in the center of the labyrinth.

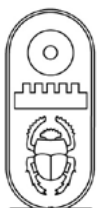
Numbers and Geometry in the Labyrinth

The Chartres labyrinth is also rife with numbers and symbolism. The details that follow are excerpted from Freddy Silva's book, *Chartres Cathedral: The Missing or Heretic's Guide* (2015).

- The Chartres labyrinth is known as an eleven-circuit labyrinth, which means that it has eleven concentric rings around the center.
- 11 concentric rings represent the solar sunspot cycle of a little over 11.060606 years. These meet at a central cluster of six cusps, the number of the hexagon, the solar geometry representing the masculine. Thus at the center, the masculine meets the building's pentagonal geometry, the female. This is the alchemical union.
- The 112 cusps forming the outer perimeter mark six lunar cycles every 112 years.

- $112 \div 6 = 18.6$, the Metonic cycle, the calibration of the solar and lunar calendars.
- Seen from above the design is formed by four quadrilaterals, the cross. $112 \text{ cusps} \div 4 = 28$, the average lunar month.
- Still on the perimeter, 56 cusps form the right side, and $56 + 1$ (the entrance) makes 57:56. Converting these two numbers in gematria yields the phrase *ECCLESIA DOMINE*, the heavenly church.
- The entire design is made of 272 stones: the number of days in the female gestation cycle.

You can see how the labyrinth's geometry is the union of the solar and lunar, the sun and the moon, and the Divine Masculine and the Divine Feminine. This theme is echoed throughout the entire cathedral, but it's all captured here in the microcosm of the labyrinth.



The Minotaur, Ariadne, and Theseus



Mosaic labyrinth
Ariadne, Theseus, and Minotaur.
Kato Paphos, Cyprus, ca. 350 CE



Missing Chartres labyrinth plate
Ariadne, Theseus, and Minotaur.
Removed, 1793.



"Labyrinth. Here lives the Minotaur."
Graffiti, Pompeii.
Date unknown.

The Minotaur, Ariadne, and Theseus

Above is an illustration of a mosaic labyrinth from Cyprus with the image of Ariadne, Theseus, and the Minotaur. At the center of the Chartres labyrinth, legend reports there used to be a square copper plate with a depiction of Theseus, Ariadne, and the Minotaur. We don't know exactly what it looked like, but we do know that it was melted down for canon metal in 1793.

Note the image on the right is graffiti from Pompeii. We don't know the date of the graffiti, but we do know that it was before 79 CE, which is when Pompeii was covered in ash. This says "Labyrinth, here lives the Minotaur." The existence of labyrinth graffiti shows how poignantly and deeply embedded these elements are in our psyches.

The Minotaur, which many of you are familiar with, is a mythical being with the head of a bull and the body of a man. In the most widely known myth, the Minotaur is trapped in the center of the labyrinth, which has been designed by the crafty architect, Daedalus. Theseus, the hero of the story, wants to slay the Minotaur and to help facilitate this, Ariadne gives him a magic thread to help him get to the center and find his way out.

The Minotaur is seen as our beastly, earthly self that needs to be slain and

triumphed over. The Minotaur had a name, Asterius, which means "starry one." And Ariadne's name means "shining one." Author Lorimer notes that "as Mycenaean Greeks supplanted Cretan culture," they rewrote important characters in the myths. Ariadne was believed to have been an incarnation of the cow moon goddess and Asterius the Minotaur was an incarnation of the star bull god; and he was her consort. Together they performed a fertility dance into and out of the heart of the labyrinth (Lorimer 2009, 51-53).

In this scene, we have a representation of the sacred marriage taking place at the center of the labyrinth. The theme of a woman at the center of the labyrinth exists in many different cultures, notably, in Afghanistan, Ethiopia, Scandinavia, and Germany (Pennick 1990, 37-44).

Lorimer has a beautiful catalog of work on the origins of the labyrinth and the Minotaur, and it turns out that the Minotaur goes back to the Paleolithic. The Minotaur in the middle of the labyrinth is very ancient. Bulls have been revered, worshipped, and interacted with in many cultures throughout time. She discusses that in some caves, the Minotaur was even dancing in the middle of a labyrinth. This suggests that the Minotaur, half bull and half man, could actually have been a shaman. His ability, as a shaman, to negotiate worlds of different

consciousnesses, be it spirit, human or animal, placed him at the center of the spiritual process (Lorimer 2009, 50, 67).

His power was confined to the center because it was a result of the center. While the Minotaur shaman represented our earthly bestial self, he also represented our transformation into a bright star. He transformed into a star and fulfilled his potential through the union with the Divine. The Minotaur is also representative of our ability go back and forth between these realms and polarities. You can also see the descent into the darkness as being of the lunar feminine polarity and the emergence into light as the solar masculine polarity, which brings us back to the winter solstice.

The Madonna on the Crescent

The image below, by the German artist Albrecht Durer, is called *The Madonna on the Crescent*. This particular woodcut was made to be a frontispiece to a body of work he did called *The Life of the Virgin*, in 1511. This features Mary as the Queen of Heaven, as the Divine Mother and deity bathed in the sun and cradled by the moon. You can also see that it looks like she's also cradled in the horns of a bull. In this image, she encapsulates the many roles of

the Divine Feminine. This particular motif refers to the passage above, from the Book of Revelation.

As with the Chartres rose window, we see Yeshua at the Second Coming being enfolded by the rosette, but here in the form of Mary, the rose. Here we have again the power and the beauty of the Divine Mother to carry and hold us.

When the Sacred Feminine and Sacred Masculine come together in the heart of the labyrinth, this joining of polarities is the key. This represents how we can perform this alchemical act inside ourselves as well, by bringing and accepting all parts of ourselves, and by using the power of the center to integrate them.

How Do Labyrinths Physically Work?

We have talked about much of the symbolism of the labyrinth, but physically, how do they work? The labyrinth is a combination of different sacred geometrical patterns and these patterns exert an influence upon our bodies, the environment, and Earth. Labyrinths are very much about polarity and attraction.

This is similar to the poles of a battery. If you were to take a pendulum and

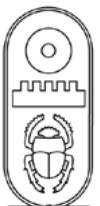
A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant ...

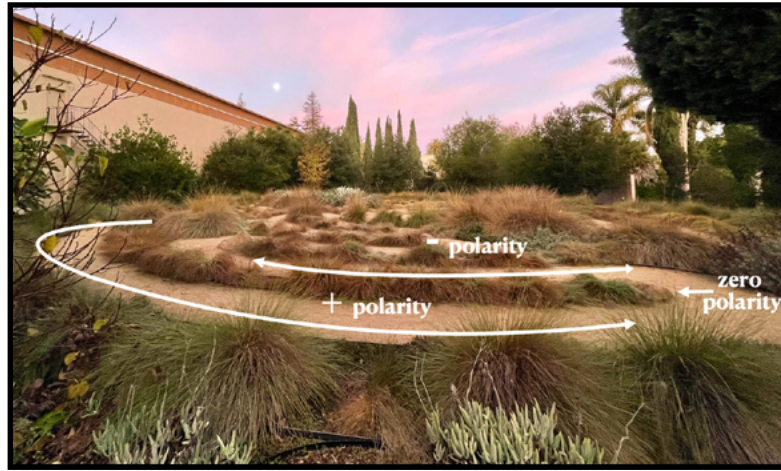
- Revelation 12. 1-2



Albrecht Dürer

The Madonna on the Crescent, Frontispiece to The Life of the Virgin, ca. 1511
Metropolitan Museum, Digital Catalog





calibrate it correctly, you would see that the pendulum swings in a clockwise fashion on the positive end, a counterclockwise fashion on the negative end, and stays in a neutral position in the middle where there is no polarity. In the above picture, you can see the directions of the positive and negative polarities as they exist in the labyrinth at Rosicrucian Park in San Jose, California. In the area where the change of direction occurs, the middle of the arc, there is no polarity. Many of you are used to working with polarities because we use these principles in many of the Rosicrucian exercises and techniques.

One reason labyrinths are so potent is because the geometry of the pattern works to balance and synchronize the body, the psychic centers (chakras), and our consciousness, by constantly alternating polarity. Labyrinths also attract underground water and the electromagnetic effect of the water exudes an influence on the body. In *The Ancient Science of Geomancy* (1988), Pennick stated that “in turf and pavement labyrinths, the patterns of forces in the earth below are translated into material form, two-dimensional renderings of the water line spirals below and tourbillons, vortices of energy, above. Tourbillons are the transition places from the physical to the astral world, whose points of support

are generated by the sacred dance on the sacred omphalos.”

He goes on to state that “on these multiple levels, physical, psychological, spiritual, and astral, the labyrinth acts as a boundary between various states of being, preventing the unauthorized from treading on the holy place, defining its nature to the initiate, [and] acting as a practical channel for the adept” (Pennick 1988, 65). Not only does the labyrinth mark a place of central importance on the earth, but it can anchor the site across time and dimensions.

Meditation

As an exercise, please sit comfortably, preferably so your back is straight and your feet are on the floor and your hands are in your lap. Take three positive breaths and feel free at any point to close your eyes. (Positive breathing is when you breathe in and hold your breath as long as is comfortable, and then exhale.)

Take a few moments to relish the vital life force moving through your body.

At this time, you may decide to have a specific intention for the meditation, or you can come as a pilgrim seeking a spiritual experience.

During this meditation, we will use our eyes to move through the labyrinth. Feel

free to also feel yourself walking by foot or knee through the pattern.

Open your eyes and focus on the image of the labyrinth. Now, begin to visually move through the labyrinth as if you were walking it. Go at a reasonable pace that feels suitable for you.

When you reach the rose in the center, pause and feel the power of this location.

If there is an intention that you brought in, you may feel enlightened or inspired.

If there's a problem you carried in, perhaps there's a solution waiting for you at the center.

Or, you could let all your troubles and worries go, right into the center, into Mother Earth.

When you're ready, exit the center. As you follow the path back along, you may feel as though you're emerging back out into the light. You may repeat this visual labyrinth walk as many times as you like.

Video

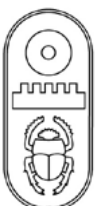
<https://youtu.be/lav8JmpMiXY>



Labyrinth at Rosicrucian Park, San Jose, California.

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INITIATIC DREAMS

Lee Irwin, PhD, FRC

Introduction

I'm going to start by giving a very simple, traditional idea of what an initiation is. A simple definition, to which many layers can be added, is that initiation is a transmission of esoteric knowledge from an advanced practitioner to a less advanced practitioner. It's a basic, fundamental idea. However, I want to emphasize that esoteric knowledge is not a matter of simply ideas. Most people associate esoteric knowledge with ideas, but there are many different layers and types of knowledge. As we continue, I'll try to articulate that a bit more.

Normally, in the ordinary course of instruction, either verbal or written directions are given to you, coupled with ritual action. As you go through the learning process, you receive increased instructions along with practices to complete. It's a mixture of both instruction and ritual action. And typically, the teacher evaluates the students as they learn, so there's not just one ritual of initiation. There's a series of initiations, and there are different levels of advancement in terms of the actual tradition or practice. Thus, there are periodic instructions and initiations.

The exception to that is something called *barakah*, which is a Sufi term. I am a member of both the Rosicrucians and a Sufi order. In the Sufi order, the term *barakah* means that the teacher has a certain capacity to transmit some particular unique spiritual energy or aspects directly

to the student. This kind of grace cuts through the ordinary structured practice.

There's an alternative, however, to traditional instruction and *barakah*. You can have your own personal direct spiritual experience, which is initiatic. It opens you up to a greater visionary experience, and you begin to have your own personal encounters. And that is the direction I want to take with this talk. I'm going to move away from the more traditional and into the less traditional. For example, how does this compare with initiatic dreams?

Well, first of all, you can't just call one up. It requires you to be aware of



your dreams and study them. An initiatic dream is often an unsolicited, spontaneous, vivid dream with iconic, symbolic content. Regarding the term *iconic*, I mean there will be images and icons that stand out to you as having some latent meaning or value. You will have to do the work of interpretation to try to understand what these symbolic contents are. In other words, you won't

usually get literal teachings from initiatic dreams. You'll get symbolic encounters and experiential interactions, and you must do a certain amount of work to figure out the interpretation.

Furthermore, I'm not talking about ordinary dreams. I'm talking about non-ordinary dreams. In fact, I would estimate that the amount of time that one has initiatic dreams is maybe 2 or 3 percent of all dreaming. It's not an everyday thing. That doesn't mean that an ordinary dream can't have some initiatic aspects,



but, generally speaking, these are special dreams that come periodically. Just as we talked about initiation over time, these dreams come over time, deepening your awareness.

Explicit and Implicit Contents

You have to learn to distinguish between what I call explicit and implicit content. By explicit, I mean that you have a dream in which someone comes up to you and says something. You understand what they're saying. It's a message, and you can take the message—that's explicit. On the other hand, someone may come up to you and hand you an object that they say is important, and though you take the object, you don't know exactly what it is or what it means. All you know for sure is that it's valuable and important—that's implicit.

Dreams are filled with explicit and implicit content, and you have to work to understand the implications of these symbols and the things that appear. Now, to make it a little more complicated, there is another issue. When most people think about their dreams, they think about the content; they think about the scenario or the story that is part of the dream. For instance, "I met so and so," certain things happened, and so on. However, initiatic dreams tend to be rather weak in content but much stronger in states. Also, states and contents reflect your stage of development.

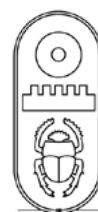
All of this makes it a bit more complicated because often in initiating dreaming, at least in my experience, states are more significant than contents. Most people aren't used to thinking about that, so we have to dive into the significance of states. So, what do I mean by states?

Altered States of Consciousness

By states, I'm referring to altered states of consciousness (ASC). There are many altered states which haven't been entirely studied or understood. There's no complete map of altered states. There's some mapping, but it's far more complicated than any map could possibly demonstrate. Furthermore, it happens during dreaming. Start with this idea: you're lying in bed when you fall asleep and begin to dream. In the dream, there's an action going on. You're running, walking, talking, and interacting, but your physical body in your bed is not moving. You might toss and turn a little bit, but you're basically not moving. That is an example of an altered state; you're in the sleep state.

The Sleep State

However, the sleep state itself is not one state. It's many different states, and this is a whole area of esotericism that is just starting to be studied at this point because the states induced in dreaming are highly variable. They go from very mild, hardly noticeable, to really strong, powerful states. And there are many



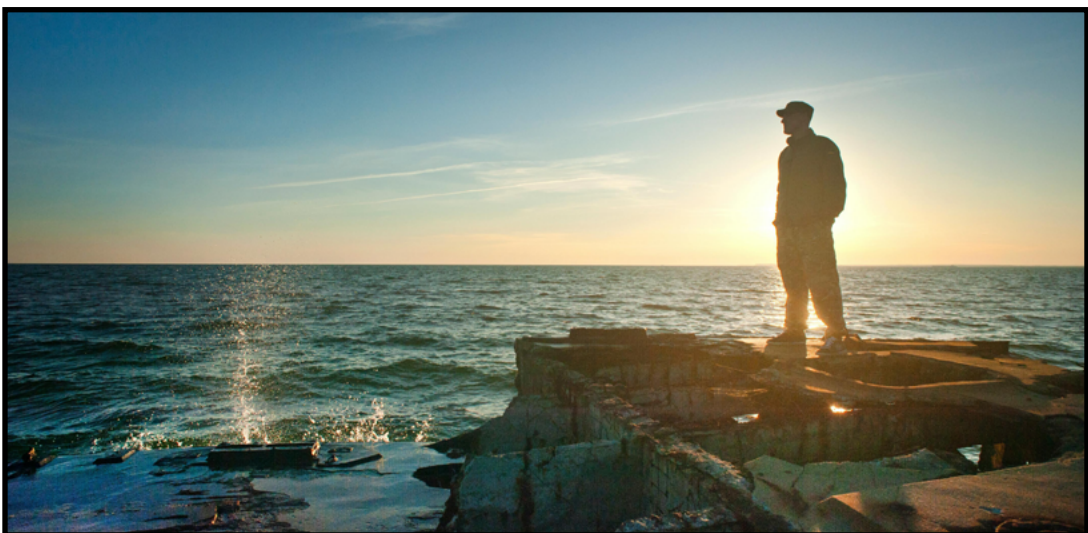
different, diverse states. One of the factors I'm trying to communicate is that esoteric knowledge is not so much content. It's state- and stage-dependent. What state you are experiencing in the dream and what stage of development you are in will be additive to your basic esoteric knowledge. So, what kind of feeling are we talking about here? What kind of experience or encounter?

The initiatic dream is a felt sense of the sacred; you have the encounter with the sacred. It could be a person, an event, a place, or an object. There are many different ways this encounter with the sacred, the holy, the numinous, or the power of the inherent sacred character and its transpersonal presence leaves an impact on you. It leaves an impact on your awareness, and it demonstrates a direct experience. It's not so much the knowledge that's significant; it's more about the experience you take away from the encounter. ASC changes awareness, and then this awareness you have in the dreaming state can transfer to the waking state. This is where you bring your dreaming into what we call live dreaming or waking dreams, where you're truly engaging in this deeper, soul-level consciousness induced through the encounter with the sacred.

Initiatic Dream Types

There are many different initiatic dream types, so I'm only going to talk about three: mythic, psychic, and mystical. This is what I call psychonoetic. Literally, the word means soul knowledge. These are dreams that impact you deeply on a soul level and transform your awareness. You might not be able to bring it back to consciousness. It is not easy to always bring back the sacred encounter to the waking state. That takes practice and training.

So, what is the mythic dream type? A mythic or archetypal dream is an encounter with some kind of mythic figure like a god, goddess, wise elder, or trickster. There are many different archetypal sorts of encounters that you might have. The encounter is initiatic because it has an impact on you and changes your consciousness. It changes your awareness through the encounter. Generally, these are not historical figures, by which I mean they're not a person you will recognize or know. It's more like a type, as I said, a god or a goddess type, and they're very powerful. They're numinous and filled with this special energy. You can encounter them and have a transformative experience.





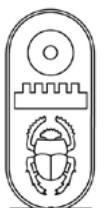
I'll give you an example. I had a dream not too long ago in which I was in a garden. There was a very large apple tree in the garden, and sitting on the lower branches of the apple tree was a young man dressed in a young man's Greek dress holding a cup. Standing a little higher up in the tree was a man with a beard holding a bow. When I saw them, I assumed and interpreted that they were images of Apollo (the elder) and Dionysus (the younger). Apollo spoke to me and said, "Can you see me?" I said, "Yes, I see you." He responded, "Do you acknowledge that there are such things as gods that can manifest?" I said, "Yes, I do." He reached down and picked up an apple from the tree. He threw it to me, and I caught the apple. The apple was white and semi-transparent. When I took a big bite of the apple, my consciousness expanded. I had this sudden awakening that within the garden and the entire dream scenario, there were all these spiritual energies at work. They were all active and interactive, and suddenly, I could see, acknowledge, and interact with them.

That was a pretty powerful archetypal initiatic dream that definitely had symbolic and iconic contents: the bow, the apple, why it is an apple tree, and what the significance of apples is—you can go on and on elaborating the content. It takes real work to decode. I've been working on my dreams for a long time. I've been recording

them since 1970, so I have over fifty years of recorded dreams. With practice, I've mastered the art of decoding and interpreting dreams and drawing out their meaning. The way you do that is to study and work on your dreams. What happened to me, and will likely happen to you, is that these dreams challenged my everyday mindset and had a very powerful impact. Carl Jung described "big dreams" you carry with you your whole life: they're not dreams you forget about. You remember that dream, and it has a teaching inherent to it. It contains esoteric knowledge that you have to focus on and draw out into your waking life. That's a good example of the mythic dream type.

Psychic Dreams

Then there's the psychic dream. Psychic dreams are both explicit and implicit in terms of contact with people like guides, teachers, masters, animal spirits, and aliens—oh yes, aliens. As far as I'm concerned, we have to include UFOs and aliens in the initiatic tradition because many people have UFO- or alien-encounter dreams that shift their awareness and consciousness. It's a more contemporary, modern, or post-modern kind of encounter. My way of thinking is that it's still part of the continuum of teachers and guides that you can meet in the dream situation.



That said, these encounters are often actual historical individuals that you might recognize. They're known people, teachers, and masters that you may have read about or seen through video or some form of media. As traditional figures or teachers, you don't know who these people are personally, but they come with a message or teaching. They wish to transmit some kind of knowledge or gnosis to you.

This is the dream type and scenario that I think most people think of when they think about initiating dreams: a teacher shows up and offers them some kind of teaching or form of interaction that has a deep and profound effect, which they take away with them. When they wake up, they're still carrying the energy of that interaction. However, it also highlights another feature that is, I think, quite common and not well studied or recognized: non-ordinary initiatic dreams very often have paranormal features. The way to think about that, for me at least, is that the latent capacity we have as individuals for psychic perceptions and paranormal awareness is already there. We're not creating it. We're not making it happen. It's there, it's just latent. It's waiting to be stimulated, so to speak. These features, in the dreaming context, can be fully actualized. I've experienced every one of those capacities in my dreams.

Mind-to-Mind Communication

I've experienced these more than once, many times, in fact. Take telepathy, for example. Mind-to-mind communication is picking up on other people's thoughts in

the dream. Sometimes, when I've had an interaction with a teaching figure, the person doesn't actually speak to me. The person thinks, and I think with them. We think together; it's like telepathic communication. Very commonly, in these psychic initiatic dreams are precognitions. Precognition is being able to see the future before it happens. I've had numerous precognitive dreams in which I dreamed something was going to occur, and then several days later, that event happened just as I dreamed it.



Psychokinesis (PK) means that you can move an object with your mind, mind over matter. Here's an example of a psychokinesis dream: I was asked to pick up a stone about the size of a watermelon with my mind. Not to touch it. To pick it up and make it float in the air. I was trying and trying and trying, and it really wasn't easy to get that stone off the ground,

but then all of a sudden, I had this insight. The insight was that you have to get into the inner essence of that object and attune with it. When you attune with that object, you'll find that it has no weight; it can be moved about. And suddenly, the stone floated up into the air. That was like esoteric knowledge. I got an intuition about how it's possible to actualize psychokinesis in a dreaming state. In a sense, you could say I was practicing that ability, and in practicing it, I was actually seeing the result.

Clairvoyance means you're aware of something happening at a distance at the same time that it's happening. For example, let's say I have a friend who lives in Seattle, and I suddenly have a thought



that something is happening with him. I call him on the phone, and I find out that it really is happening. And I can have a dream in which I see events happening simultaneously. That is a clairvoyant intuition or psychometry.

Psychometry happens in a dream. I just had a psychometric dream the other night in which I found a lizard skull. It was painted and had feathers on it. The lizard skull was from Mayan Ruins, which are part of my Native American interest and background. When I was looking at the object, I could see in my mind a history of the its use, how it was used in rituals, and so on. There are people who practice psychometry who go on archaeological digs to provide intuitions about what happened to found objects.

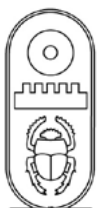
Of course, healing is a very well-known psychic capacity that can be practiced in dreams. I've had many dreams of healing people. You can actualize the potential and get a feeling for what it's like to heal someone. You get a sense of the energy as it flows; you feel it flowing into the other person. You can feel it affecting the other person, an example of training and induction into an altered state. It's learned through the dream and can be carried into the waking state.

The latent power we're talking about is extra sensory perception (ESP) or PSI phenomenon, which is the term they use

these days. We don't really understand what PSI is. We know how it works but don't know exactly what it is. And it certainly has a profound spiritual aspect, but that's a whole other topic.

These kinds of dreams bring teachings that actualize a latent capacity, power, or ability. And that ability is transmitted in the dreaming context. It can be an action, a blessing, or a confirmation. It can be something that actualizes a developmental stage. Often, it takes the form of a test. I've had testing dreams numerous times in which a spiritual teacher shows up and asks me to do certain things to demonstrate my abilities or psychic capacities in a long series of stages. Not too long ago, I had a Rosicrucian master come to me in a dream who wanted to see if I was ready to be inducted into the adept order. He said to me, "We want you to manifest an object in this room through an act of thought," and I said, "Okay." I thought of an object, and bingo, it manifested in the dream. It might sound easy, but it's really not that easy. The Rosicrucian master said, "Yes, that's what we want to see, and, therefore, we sanction your adept status."

I've had interactions with Sufi masters as well. The Sufis have a tradition in which they teach you in your dreams. That's a given part of many of the Sufi traditions. The teachers will come to you and give you instructions in your dreams. Sometimes,



however, there's no teaching at all. It's just totally silent. There's no information exchange. There are no psychic abilities manifested. It's just barakah—just the direct transmission. Something is being communicated to the other person. Something is being transmitted. Something profound that you can carry with you.

Every Initiation is Planting a Seed

I once had a Buddhist teacher who told me something I've always remembered. He said, "Every initiation is planting a seed. You may not feel the effect of the initiation, but in time, that seed will grow and develop and expand and become more part of your waking conscious life." These initiatic dreams are like the seeds of baraka that are planted in the dreaming state as you develop and evolve.

The Plenum of Sacred Presence

So now we come to the third point, which is also a profound aspect of the initiatic dream tradition: the numinous transpersonal encounter, or sacred encounter, that I'll call a direct experience of the sacred without intervening scenarios or persons. Often, it's a scene of unity or sacred light. There are other sets of qualities as well. Basically, this kind of dream is an intense, altered state dream. It's completely immersive. It involves opening

up to this vast, open, super spatial reality. It's what I like to call the great fullness or the plenum of sacred presence.

When I've had these experiences, and I've had a number of them, there are no people. There's no scene. There's no scenario. There's no story. There's just this vast, open cosmic space filled with spiritual energies and activities. But it's not empty space. It's totally full of hyperactive creative sacred energy at work and acting on us and our consciousness, helping us evolve into more self-aware beings. I'll give you one example of that type of dream.

One night, I had a dream in which I was sitting at a kitchen table talking to two other persons, two women, neither of whom I knew. We were just having a nice conversation about spirituality. As we were sitting, we reached a point where we stopped our conversation and started sitting in silence together. As we sat in silence together, all of a sudden, the whole scene of the dream began to dissolve until the entire scenario of being in the kitchen was gone. There was nothing but a vast open space and the people I was sitting with. Then, everybody began to separate from each other. They disappeared, and I was alone in this giant space. And then I was lying, as always, in my bed. I woke up on my back with my hands over my chest.





I was lying in that position when, suddenly, my heart started to pulse with this spiritual energy. The energy was increasing and increasing and increasing, becoming more and more full and vast and filled with sacredness. And I thought, “Wow, what a profound experience,” but then, much to my surprise, off at a great distance, came these waves. The waves came washing over me—waves of light and consciousness—and as they did, I completely dissolved. There was no person left. There was only the scene, the waves, the living cosmos, and sacred energy. I don’t know how long that lasted. Eventually, the energy began to contract and shrink away. The next thing I knew, I was lying in bed on my back and feeling extremely calm, but I noticed I couldn’t move. I was unmoving for about ten minutes. Then, I finally started moving. I got up, and I could move around. I felt calm. I felt fine, and yet, at the same time, I had this definite waking sense of that cosmos surrounding and penetrating the room and everything around me.

The Mystery of Being

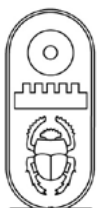
It was a very profound, mystical dream that left a lifelong impression. That’s not the kind of experience you forget. Out of that experience, I felt that everything was alive, that the cosmos is filled with sacred energies, with beings. It’s a multiverse of extraordinary complexity. And it reveals something which I’ll call the Mystery of Being. It is far beyond my comprehension. I don’t understand what

all these experiences add up to. I only know that they are a series of progression of developmental stages that are exposing all of us, each of us, to these kinds of energies. This kind of vaster multiverse is working on us in a very subtle, soft, gentle way in the midst of our dreaming.

I’m talking about the superordinate reality. It’s not the conscious, everyday world. It’s something behind the scenes, so to speak, that is filtering in and imbuing us with the contact and experience of God or Divine nature, however you might want to think about the Divine or Divine nature. And I mean the Divine beyond form, beyond any kind of concept, beyond words. I can’t describe it. I can’t really communicate the real experience. I can only point to it, and that’s because these experiences are beyond words. They’re very profound and leave a deep impression psychically on the individual. You’re transformed by this, even if it’s only very subtly. It only lasts a little bit. It’s part of who you are as you go along, then.

State-Based Initiation

So, let’s summarize: Dreams communicate and basically direct spiritual experience, whether through symbols, a teacher showing up, or some kind of direct mystical encounter. . It’s the states that impact you, not necessarily the explicit teachings. That said, explicit teachings matter. I’m not suggesting they don’t. They’re very important. They’re part of the training and teaching, and you need



something to think with. You need ideas to grapple with this really profound depth.

I see it as a state-based initiation. Dreams, all through your consciousness, provide opportunities—now remember, I said 2 or 3 percent of your dreams, not all your dreams—and offer supporting stages of development as dreams change over time. However, I want to emphasize that it's not a fixed progression. I described the dream types—mythic, psychic, and mystical—to clarify the differences. However, a single dream can have all three aspects. You can have a little bit of myth, have some psychic elements, and be mystical too. And it doesn't mean that you're going to work your way from the simple, easy ones to the much more complicated ones. That's not at all what happens.

What happened with me was I had some really amazingly powerful, overwhelming dreams at the very early stage. Over the years, they became more and more integrated as I practiced understanding, analyzing, remembering, assimilating, and so on. That process means that you have to understand that it's an individual developmental process. It won't be the same for you as it was for me or anyone else, really. Each person has their own path to follow. Each person has to do the work of development in order to

contribute to the collective development because I strongly feel that the dreaming transformation you go through on a nightly basis can add positively to the collective. It can also add negatively. If you have a lot of nightmares and harmful dreams that are causing you suffering or anxiety, that too contributes to the collective. You have to adjust your mindset to look for the deeper positive underlying potential of the dream that is waiting to manifest.

The Dream is the Teacher

My view is that the dream is the teacher, the true medium of transformation. My dreams have taught me. I didn't learn this from reading a book or studying dreams, not at all. In fact, dream study didn't help me. I had to grapple directly with the dream experience, so I take the dream as the teacher and as the true medium to help us in our evolutionary process.

The Metaphysics of Discovery

This is something I call the metaphysics of discovery. By metaphysics of discovery, I'm suggesting that these state-based encounters with paranormal features promote human development. My view is not that the dreams are leading you to a conclusion. I don't believe that is true. I believe that dreams lead you forward on a path in which you have to make decisions about exactly what you want to develop in



your life. Who are you, and what is your developmental potential aimed at? What are your spiritual goals? You have to be clear about your spiritual goals. And they will be different for different people, even people in the same family and your closest friends. It's a matter of differentiation in which you creatively choose to develop along a certain pathway.

As far as I'm concerned, this is an evolutionary process. Dreams teach us through states, contents, and stages, but as a part of ongoing discovery. It's not as though we are in the process of trying to actualize a given path. It is true that the path has structure, and it does have stages and a variety of different states, but your dreams, from my point of view, are probably the most creative expression of your being. I believe that for myself, for sure. And I'm open to what my dreams teach me because I still note that I have to make choices in the dreaming state. It's not as though they're just laying on a pathway for me, and it's certainly not taking me toward a fixed end. It's opening a doorway. I'm crossing through the doorway and choosing how to pursue my spiritual development.

For me, there's no final development. Yes, there might be such things as enlightenment, as they say in various Asian traditions. I don't deny that. I'm sure it's true, but I don't think it's a final enlightenment. I think it's a stage of enlightenment. I'm a scholar of comparative religions, and all I can say is these stages of spiritual development are codified into esoteric teachings, but it doesn't close the door on what is possible.

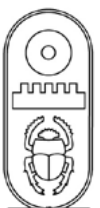


And if we're looking for a creative resource that would help us determine or find the path that we really want to take, then look at your dreams because your dreams are going to give you creative influences that you're not expecting.

That's the thing I love about dreams. They don't take you where you think you want to go. They offer you alternatives. A lot of people mistakenly ignore their dreams. They don't make the effort to truly understand what's involved in unpacking their dreams and applying them to their life. I would use the phrase "metaphysics of discovery" because I believe that this is not based in material causality. It's not reducible to material theories. It is something instigated, I believe, by a higher power, however you want to conceptualize that, and how that power manifesting in our life through prophetic inspirational dreams communicates esoteric

knowledge.

Higher power is what I call the Mystery of Being. Behind the scenes, it is working very gently through our psychic process development and infusing itself into our dream, but we have to choose to follow, study, and work on it to try to really gain a deep and profound knowledge of what that influence is because it's going to be different for different people, genders, and ethnicities. It's going to be differentiated. That's the future. The multicultural future of spiritual development is not going to be convergence to a single teaching but divergence into a vast array of teachings, which can be empowered through the process of dreaming.





So, how do you do it? Okay, well, there's no easy way to do it. Dream learning comes from dream study. You have to study your dreams, and you have to pay attention to them. If you're waiting for a dream to come along where a teacher shows up and teaches you exactly what you need to know, it will be a long wait! That's usually not how it works.

The Three R's of Dream

These are what I call the three R's of dream work: record, reflect, and research. Yes, I've been recording my dreams. I have eight hundred single-spaced pages of dreams on my computer, which means I can search for symbolic correspondences, themes, and all kinds of stuff through my computer. I have really great access to over fifty years of dreaming. And what I do, and what I've done in the past—though I don't need to do it anymore because I remember my dreams on a daily basis—is use a digital recorder. I stick one of those little digital recorders under my pillow and go to sleep. When I have a dream, I reach over and click it on. When I am done recording, I click it off and go back to sleep. With the digital recorder strategy, you have the actual record and don't have to worry about writing up your dreams. When you have time, you can sit down with the recording, put your earbuds on, hook it up, and sit at your computer and transcribe your dream. Over time, you'll develop quite a good record of dreams. What you're looking for is not your ordinary dreams but your non-ordinary dreams.

I actually taught myself to remember my non-ordinary dreams and not my ordinary dreams. You can do that. It does work. And then, once you have them recorded, you'll start seeing patterns and themes. These themes are quite important because they're existential themes, really. Themes of what you are struggling with personally in your life. I don't want to make it sound like it's all roses and everything is heading toward perfection. That's really not it. The dream record reveals where you need to work, where the rough spots are, where the conflict is, and where the unresolved tension is.

Initiatic dreams push you, so to speak, past the threshold of where the conflicts and tensions are if you pay attention to them and spend time thinking and analyzing them because once you have the dream recorded, you've got a start. However, you can get a letter in the mail, but if you don't open and read it, you're not going to know what it says. Just because you recorded the dream doesn't mean you understood it, so you have to reflect on it. You need to reflect on the non-ordinary character. You have to reflect on the scenario, the state, and the content. You have to learn to parse it out and see what is really going on in the dream.

In reflection, you don't want to rush your interpretation. I've had dreams that I've been thinking about literally for twenty years, and I'm still thinking about them. It's interesting what happens because I will have a dream, and then I'll think about it,

and I'll come up with an interpretation of what I think it means, what the symbols mean, how this applies to my life, and so on. And then, a few years later, I go back and read the dream. It's like, "Wow." It's a revelation. I see a whole other layer of meaning I didn't see the first time around. The lesson is that you have to live with your dreams, and you have to live with them over time through a process of slowly learning to understand your own symbolic language.

This is why dream books and symbol dictionaries don't work. They might be okay for collective analysis, such as answering the meaning of a certain object or figure. You might be able to say something about it collectively, but individually, it's going to have its own special individual nuances, so you have to learn the nuances of your own psychic processes. And those are highly individuated. Basically, you have to write your own dictionaries. You have to have your own understanding of what your dreams mean, and this takes time. It takes work and reflection. I think about my dreams every day. I've been doing it for a long time, and I keep learning. I don't feel like I've reached, by any means, the

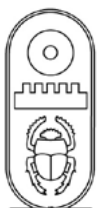
end of the path. I'm just somewhere in the middle, going along.

And then comes the third R, which is the research element. You need to research your dream content. It's not just subjective. Your dreams draw on collective elements, social circumstances, and ethnic context. There are a lot of different layers, so to speak, that feed into the dream, and often they take real research. I frequently have dreams for which I have to dig to figure out. For example, I once had a dream in which I had a manuscript with an Egyptian symbol on it. I had no idea what the Egyptian symbol meant. After a lot of research and digging, I found the symbol and its meaning. It fit perfectly into the dream scenario once I figured it out, but I had never seen the symbol before. I don't know how that symbol popped up, you know?

I've been researching my dreams for quite a long time and trying to understand the symbols, the icons, and the references. My practical suggestion is to take a dream object or symbol and meditate on it in a meditative state. See where it leads you in terms of what kind of feeling you get from it and what kind of insight comes to you.



Pierre Puvis de Chavannes, The Dream (1883).





See if it enhances your inner alignment with external events and spiritual influences.

I'll give an example. One time, I had a dream about a golden triangle that was really a golden pyramid floating over my head. In the dream, I could communicate through the symbol to other dimensions of reality. After I woke up, I started meditating with that object, using it as a medium for communicating to a more subtle realm of existence. Such symbols can appear in your dreams, and they can be transferred and used according to how you want to develop your dreaming skills.

Share Your Dreams with Other People

Finally, you should share your dreams with other people. Working and interacting with other people is better because they will often give you alternative views on what you're experiencing. My wife and I have been communicating and discussing our dreams for a long time. We've been together for over forty years and discuss our dreams every day. She often has insights about my dreams that I don't have. If you can, partner with others, form a dream group, and start a dialogue with people.

The International Association for Study of Dreams (IASD) is a very good group for people who are extremely interested in dreams. The organization hosts all kinds of events around dreaming. That's a good place to start, as partnerships help provide

a context for greater interpretation. I've discovered that some people have a knack for dream interpretation. If you get to know someone like that, they can really help you unpack dreams, and then you can begin to cultivate your practice to identify and integrate the subtle effects of initiatic dreaming.

If you're interested in the information in this article, you might be interested in a book coming out from Lexington Press. It's called *Dreams Beyond Time: On Sacred Encounter and Spiritual Transformation*. It talks about everything I've talked about and a lot more. If you're wondering, "Why do I need to hear more about what kind of dreams these are?" Well, this book has sixty non-ordinary dreams in it and a lot on the history of dreaming, theory, metaphysics, ontology, paranormal, and psychic abilities. Everything you could want to know about initiatic dreams is in this book, and I recommend it.

If you are interested in communicating with me, would like to find out more about initiatic dreams, or have some questions, you're welcome to reach out to me at my email address irwinl@cofc.edu. I'm pretty good at responding to emails, but it may take a little while. Be patient because I will get back to you. Thank you.

Video

<https://youtu.be/he3R9aMPZEo>

CONSCIOUSLY CO-CREATING OUR REALITY: THE MYSTIC AND THE MAGUS

Leo Adams, FRC

Co-creation occurs on all levels, every moment, every day. All Is one in one shared mind. We are all part of a whole Consciousness, both Cosmic and Divine, and everything we think, speak, and do, influences our future, on all levels, including and especially in the manifest physical world.

In this article, I will share some esoteric and practical elements related to how we can co-create with the Divine at all levels, every day and every moment, as well as some processes for co-creating from a Rosicrucian and Kabbalistic perspective.

Are you the observing bystander mystic or are you the magus?

The mystic focuses on oneness with the Divine. The magus focuses on directing the Divine Will into manifestation.

Be both the mystic and the magus as a co-creator of our shared reality.

To start, let's get just a few of the principles or laws on the table.

Being a student of the Rosicrucian philosophy can easily be reduced down to learning and understanding natural laws and how we can use and live in alignment with them.

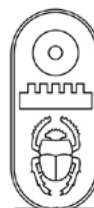
The following are some of these fundamental principles or laws. Everything in this presentation should relate back to these fundamental laws.

- Everything has rhythm and cycles
- Everything is vibration
- Everything is changing
- Everything is connected

The concept that I will elaborate on briefly is not easy but it is very simple.



Giambattista Tiepolo, Rinaldo and the Magus of Ascalon (ca. 1745).





A mural depicting Robert Fludd's The Rose Gives Honey to the Bees, in the Rosicrucian Cultural Center in New York City.

In the drawing by Robert Fludd often entitled in English *The Rose Gives Honey to the Bees*, it includes a cross at the bottom, symbolizing the hardships of the material life. The blossoming rose above it, represents the opening of our heart and the radiance of the soul that lies within each of us. Bees are seen working incessantly, to extract nourishment from the rose, in order to create sweet honey.

So, through our hard work, we can receive wisdom directly from the Master Within and through this alchemical process, experience the sweetness of life.

The idea of the mastery of life on Earth is very esoteric and easier said than done. According to the Rosicrucian ideal, each person should attempt, by every means ethically, morally, and cosmically approved, to succeed in life, to enjoy health, happiness, material comforts, and the comforts of physical existence, and to attain spiritual peace and attunement.

In fact, Rosicrucians have ever held that to truly fulfill the mission of our existence here on Earth, and thereby carry out the

Divine Will, we should neither slight nor negate the material or worldly obligations that are incumbent upon all of us, but should meet them, master them, and make an eminent success of our earthly life.

We are taught in our Rosicrucian studies, that every thought, word, and action can cause change, reactions, or manifestations. We are taught to be conscious in thought, word, and deed.

Why do these natural laws work the way they do, whether we are conscious of them or not? The reality is that we are spiritual beings in a physical world of amazing potential and possibilities. We can sit around and ponder, daydream, talk a lot, gossip, wait for something to change or happen, and so on and so on, or we can work very hard and incessantly to make things happen, to build cities, to make changes, to make lots of money, or just have a good time with all of our hard work.

Imagine a world where we used everything we know esoterically about

our oneness to create our shared reality, consciously and constructively.

This world can be thought of as being here and now. Look beyond what you can see with your eyes and know that a majority of the All, the Cosmic, is much, much, more than we see in the resulting physical world.

Our Great Work

This All can be seen through your heart and through your mind's eye. It can be felt and known to various degrees. We are taught as Rosicrucian students that it is much easier to know thyself, than to try to know the entire Cosmic.

“Know Thyself and thou shalt know the universe and the deities“: This famous saying is often attributed to Thales of Miletus (ca. 624-ca. 548 BCE) and is said by some ancient historians to have been inscribed in the pronaos of the Temple of Apollo at Delphi.

While we explore ourselves and become one with the Master Within, we will come to know the Cosmic, the All, or the Divine, as we know ourselves.

We can be like deities.

This quest toward understanding and union is the Great Work of the mystic. With this understanding and oneness, it is the Great Work of the Magus to consciously co-create here and now, on Earth, as it is in heaven. This can only be done through mastery of self and a cosmic alchemical marriage of oneness within and without.

I suggest to you: be the mystic and the magus. Ascend your consciousness in

reunion, while manifesting in your daily life.

Now I want to draw attention to a well-known axiom, “As Above, So Below,” and a couple of other important, lesser-known axioms from the Hermetic *The Kybalion*, “all is one,” and “all is mind.”

If everything is happening on all levels, above and below, and, if we truly understand and communicate within and with our higher self or consciousness, and everything is connected as one, then we should be able to do or create anything, on any level: the Cosmic or Divine, the mind, the astral, and, most importantly, the physical level.

As you may know, this is easier said than done, but why? All things in the physical world must follow not only natural laws, but also the physical and metaphysical laws of our objective reality.

There are many things in our physical world that are possible, but some are more probable.

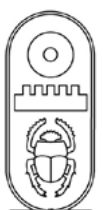
You may wonder: how can I move mountains, or create better health, wealth, and harmony in this amazing world of possibly?

If you start by creating in the highest levels of the Cosmic, and after the energy or idea flows downwardly through the mind and astral planes, most of the important work is already done by the time it manifests into the physical universe or on Earth.

You must be active, receptive, and perceptive all at once, all the time,



The ruins of the Temple of Apollo at Delphi.



everywhere, on all levels. The path of the mystic is to return to a state of perfection and reunion with the Divine Cosmic through mastery of self. All Rosicrucian students know this path and activity, and work toward a reunion of oneness with the Divine and one's higher-self or the Master Within, through personal exploration, meditation, inner awareness, transformation, and enlightenment.

You will not find the answers in books or presentations, but only by practice and looking within. This process of reunion or, from the perspective of the Kabbalah, ascending the Tree of Life, is the path of the mystic.

From a Kabbalist interpretation of the Genesis story of the Bible, the journey back to the source is protected by an angel with a sword, swinging to and fro, back and forth, to keep the unworthy out of the Garden of Eden or Oneness.

It means this journey to the source, will not be easy and may not be for everyone. This process involves knowing thyself and attuning with the Master Within. It involves knowing that you are one with

All. Sometimes your doubt, fear, and ego will give the illusion of separation from the All, but understand and be one with the Cosmic.

The regular practices of meditation, devotion, and service will assist in this process of reunion, and lead to understanding, wisdom, and knowledge. This is your great work as the mystic.

While I refer to this process as "reunion," it primarily refers to your state of consciousness; you are already one with the all, wake up!

First, and most importantly, before you start on your conscious efforts of co-creating: listen to the Master Within; trust your intuition and your heart; meditate regularly; be conscious and aware in every moment; think, speak, and act consciously; and consult with the Master Within every moment and continuously as one.

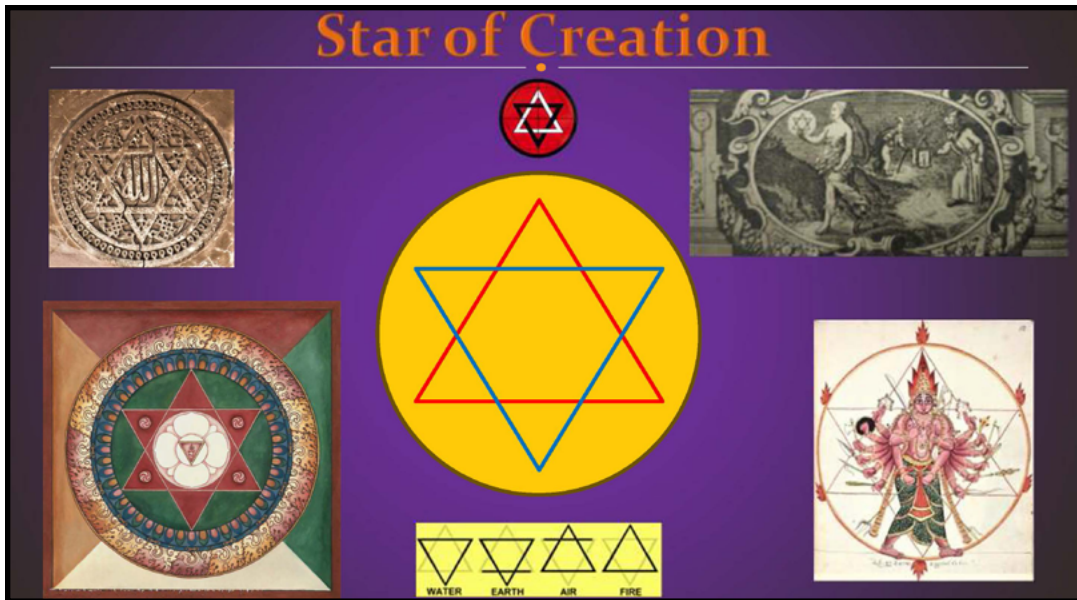
There can be no doubt nor fear, only love. You are one with the Master Within.

Consciously Co-Creating

Many of you may know the symbol of the Star of David, or, in Hebrew, *Magen*



Star of Creation



David, or the Shield of David, which we could interpret as: the Divine is David's shield. This symbol has been used in many cultures and traditions other than Judaism over thousands of years.

The Rosicrucians, Martinists, Kabbalists and many other esoteric traditions have seen this as a union of the above and below, the higher and lower, the inner and the outer.

This symbol was also used in Islam. In Hinduism, it is called the Shatkona, used in yantra or mandalas, and it represents the union of both the masculine and feminine forms. More specifically, it represents Purusha (the Supreme Being), and Prakriti (Mother Nature, or causal matter). It is also sometimes associated with Shiva, Shakti, or Sanat Kumara.

In Buddhism, it is commonly used as an aid in meditation to achieve a sense of peace and harmony.

The Hermeticists and Gnostics, saw the symbol as a union between the masculine and feminine principles of life and the universe and all creations.

The alchemists felt this star symbolized nature; and the two interlocked triangles,

represented the four principles or elements of fire, water, air, and earth.

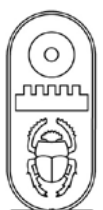
I personally refer to this sacred symbol as the Star of Creation for many reasons.

This concept of co-creation is simple, but not always easy. Live and be present in the above and below; embrace the positive and negative, in all creation, and create a third thing, by the union of two polarities.

The universe is your cosmic womb. Make every thought and action a conscious thought and action, at the highest levels possible and as an active partner in co-creation.

You can use the Star of Creation in your co-creation exercises as a symbol assisting in focus and as a reminder that everything occurs on many levels. The union found in the alignment of these levels can assist you in your Great Work. Make sure everything you think and do are in alignment with your true happiness, and Peace Profound.

You will know when you are co-creating and in alignment because even though you need to do your daily part in the work, you will see that your efforts are much easier. You will also see that you are surrounded by unexpected or unplanned opportunities



and serendipitous experiences where you are getting help from your higher-self and the Cosmic as a co-creator.

If you are trying to do this co-creation on your own, and your lesser or lower self says, “I can do it, but I must focus on getting the job done and this spiritual work and meditation will just have to wait until I get some free time, until the weekend or when I get home from work, or after the kids go to sleep,” then so be it. However, be warned: your higher self must be in full alignment with that which you desire to create. Your lower or ego self rarely knows what you need or truly want.

This co-creating with the Divine Cosmic does not work like dropping a coin into a wishing well. When it comes to co-creating, anything is possible, but some things are more probable. Actually, everything we create is part of a co-creation process. The question then arises: are you consciously participating and directing? If you actively do anything—in thought, word, and action—things will happen. Will it be exactly how your lower self or ego wanted it or even expected it to be? Maybe, but heed this advice, as it is most probably what you needed to experience based on your actions and thoughts, as well as where you are in life, and what plans your Master Within and higher self have established for this incarnation and in

the moment: everything exists in rhythm and cycles; pay attention, reflect, learn, and adjust.

Everything is also affected by the law of cause and effect. Everything is changing. Be an active, conscious being in the art and science of co-creation.

I will now turn our attention to some very practical elements of the act of manifestation. We create everything we have around us. This may be a tough knowledge pill to accept. Do you just wait around for things to happen or come to you? You could, maybe if you were a rock, but you are not.

As conscious beings, we should be conscious in thought, word, and action. Before you start your co-creative experience, ask yourself: are you creating for yourself, others, humankind and all living creatures? Are you creating or acting on the behalf of Earth or the environment?

The material world is constrained by time and space. The objective world or perceived reality is much more than meets the senses, and manifesting occurs on more than just the material plane.

This co-creating with the Divine Cosmic does not work like dropping a coin into a wishing well or even putting pictures on a vision board. The astral plane is littered with idle dreams and feeble wishes.



It takes conscious effort and work, in heart and mind.

Understand the Process of Manifestation

The magus knows that the practiced skills of concentration, focus, and will are key to co-creating.

It is much easier when you start the creation process with the vision on the divine or mental planes, before it is physical, and it must be in alignment with Cosmic will and natural law.

In the tarot illustration of the magician or magus, the magus is only a conduit for creation, for the wand is the connector to the source, the Cosmic, and the pointing finger is the magus consciously directing the manifestation on Earth. There is no magus without the union of the Cosmic.

The following are factors to consider during the process of manifestation.

Concentration

Concentration has been defined as “the ability to direct one’s thinking in whatever direction one would intend.”



Our ability to concentrate depends on our commitment and enthusiasm for the task, as well as our skill at doing the task. If commitment and enthusiasm are high, time will fly by and it won't feel like work at all.

Commitment

We need to make a personal commitment to put in the effort needed to do the task in the way in which we realistically plan to do it. If we just play at it in a halfhearted manner, then it is much more difficult to take the task and ourselves seriously.

Enthusiasm

If we are interested in the task and enjoy doing it, then we find it easy to motivate ourselves to start. Once started, our feelings of involvement in the activity keep us going—we want to do it.

Skill

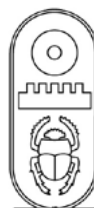
Knowing how to do something gives confidence that our efforts will be successful, so we don't have to deal with anxiety about whether something will work or not. Anxiety tends to impair concentration.

Our Emotional and Physical State

When we are in good physical condition— i.e., well rested, relaxed, and comfortable—and our emotions are calm and benevolent, then we tend to be positive about things. This in turn raises self-esteem, which makes us more able to concentrate, if only because we don't have to worry about how awful we feel inside about ourselves or life in general.

Our Psychological State

This should be as calm as possible. If we are in an obsessive or distracted state, our thoughts are preoccupied, leaving little mental space to think about anything else.



Environment

It is much more difficult to concentrate if our surroundings keep intruding on our awareness, perhaps because it is noisy, too hot, or too cold, or the furniture is uncomfortable, or the people around us are stressing out.

Expanding Your Concentration Span

People sometimes refer to an attention or concentration span: this is the time we can concentrate on a specific task before our thoughts wander. In learning concentration skills, we aim to extend our concentration span, bearing in mind that we will have a different span for different tasks.

The process of co-creation usually takes time, energy, and conscious effort. It may require some physical effort or action. It must be in alignment with Divine Will and natural law. It should be in alignment with your higher self and true will. You must see it and feel it with your mind and with your heart.

Kabbalistic teachings have some similarities to our Rosicrucian teachings in regards to manifestation or co-creating using our meditation techniques. There are

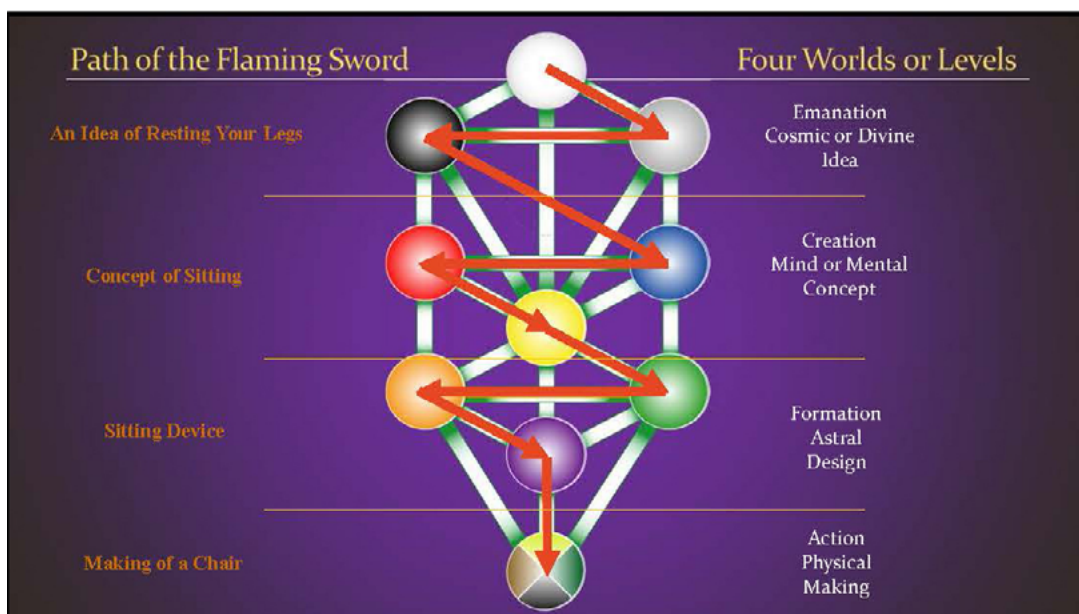
different words, levels, and concepts, but the process is the same and the source is the same.

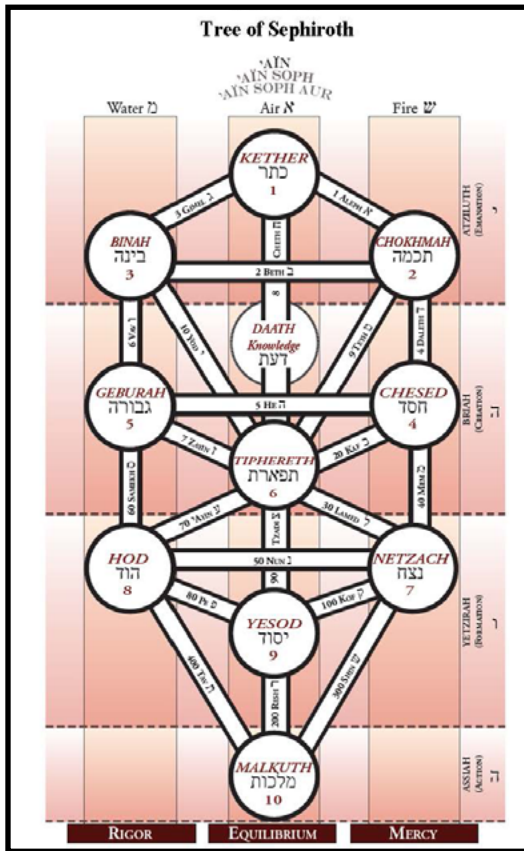
Examine the traditional Kabbalistic Tree of Life diagram. This is not meant to be a lesson on Kabbalah; however, everything I will share has a correlation back to the Kabbalistic tradition and principles. The Tree of Life is simply a tool, a map, or a diagram to symbolically and simplistically represent the Cosmic and universe on all levels, within and outwardly.

The ten emanations, or *sephirah*, all start from the Divine or top sphere and flow downward from right to left, back and forth, all the way to the manifest physical.

This route is called the Path of the Flaming Sword and it represents the flow of all creation from the Kabbalistic viewpoint. For Kabbalists, this is why and how everything we do affects and occurs on all levels.

Everything flows from the One, the Source, *Kether*. Then it flows through *Chokmah*, the Supernal Father, the first idea, thing, or thought from the Cosmic.





Then it flows through *Binah*, the Supernal Mother, the first sense of duality and polarity.

Then it flows across the great divide or abyss, from the Cosmic into the Universal Mind and manifest world of *Chesed*, or Love.

Then it flows over to *Geburah*, Strength, and the active principle toward the manifest. At this point most things are in motion.

Then it flows into *Tiphereth*, where Beauty and Light become visible to those who have entered the door of enlightenment, and it is where your Christ consciousness will do a final assessment of worthiness.

Then down through *Netzach* and *Hod*, where things are pretty much set, and where your emotions and fears, or ego and thoughts, can get in the way. Know Thyself. Be True. Know it shall be done.

And the last stop before the physical, *Yesod*, where your spiritual essence could be challenged, or your vision has become real on all levels.

Then finally in *Malkuth*, where the physical becomes real; pay attention, because creation is right in front of you now in every moment.

While these might be viewed as separated worlds or levels, they are really one, but at different frequencies of harmonization. The separators are illustrated simply for communication purposes only.

The top world or level is called Emanation, and it is also known as the Cosmic or Divine level, where ideas are formulated.

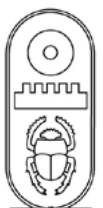
The second from the top is the world of Creation, also known as the level of the Cosmic Mind, where ideas are transformed into concepts.

The third level, or the world of Formation, also known as the Astral level, is where things move from ideas and concepts into design or elements that can become manifest.

Finally, the lower realm of action, or the physical level, is where situations or things become part of our objective reality on Earth. It is where we actually make things happen in the physical realm.

You might say this all sounds vague or esoteric, but let me provide a very practical example of these ideas manifesting. In this example, I will elaborate on an object manifestation, but this could just as well be any object or situation or condition. This could also be occurring in your microcosm of soul personality or the macrocosm of the Cosmic.

Let's take the idea of resting your legs, and place the idea into the Cosmic



realm. It evolves through meditation and communion, to the concept of sitting. As the ideas and concepts flow downward, our visions develop some possibilities, like maybe building a thing we will call a chair. Finally, we must take action and build the chair.

What is important to remember is that everything flows from the Cosmic and it is up to us to create our objective and subjective realities in every moment.

To begin closing this article, let's review the process and principals of consciously co-creating our reality.

Start with why you wish to co-create. Are you sure? Have you consulted your Higher Self? In consciousness of mind and heart? Be clear, specific, and know your answer, know it with the imagination, vision, and heart of a child. Know it with a passion and clarity. Focus on the what, not necessarily the how of the details. Work toward that vision with passion and consciousness.

So Mote It Be!

Using the Rosicrucian Method of Meditation

The Rosicrucian method of meditating has two phases: an active phase and a passive phase.

In the active phase, you consider the purpose of your meditation. Ask the Master Within some basic questions about your intent. How is this a worthy goal? Is this goal a need or want? Does the goal bring happiness to someone else besides myself? Will it be a key element of my focus and enjoyment in life? Will this support my sense of peace profound and happiness? Is this in alignment with Divine Will and purpose?

If your intent is to create something or a situation, you should formulate the idea at the highest levels and see the co-creative energies flowing downward toward manifestation, whether it be on the astral or physical planes. Reflect on possible high-level solutions and outcomes based on what you know. Focus on the clarity of the what, not necessarily on the how.

The second phase is the passive phase. You should ask your Master Within for guidance and understanding. Listen for





guidance about actions you may need to take or people you need to speak with. Then, remain passive and receptive to your Master Within with an attitude of expectation. This will release the action and energy of the first phase into the Cosmic Mind.

This is very important. The answers or messages may come to you during the passive phase. You may receive guidance, signs, or opportunities within hours, days, or weeks. Things may come in meditation, dreams, moments of vivid intuition, or the feeling an unconscious need to take some sort of action.

Synchronicity can be a communication from your inner teacher or the Cosmic. Pay attention. Do not confuse this with worrying or stressing.

The following is a personal homework exercise in practicing this conscious co-creating:

1. Consciously acknowledge your goal; be clear.
2. Consult your Master Within.
3. Clear your mind.
4. Visualize the end-result.
5. Stay focused.
6. Experience the image as real and know it is done.
7. Release the image to the Cosmic.

8. Go forth and do and enjoy the work.

Be the mystic and be the magus, in your daily personal life as an active co-creator, and as one with the Cosmic.

Video

<https://youtu.be/gcuOd5VTZGU>

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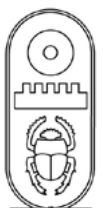
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THE POWER OF THOUGHT AND THE ESSENCE OF LIFE

Ingrid Young, SRC

Although many Rosicrucian students are familiar with the expression “thoughts are things,” they may not be familiar with some of the science and mysticism behind this statement. We do know that our thoughts can affect our emotional health and thus even our physical well-being, and thus learning to master our thoughts for the benefit of ourselves and others might be one of the most important reasons that we continue to pursue our studies in the Rosicrucian Order.

Initiating Conscious Change

Our Order gives us knowledge of Cosmic laws and principles as well as the techniques whereby we can initiate changes in our own consciousness.

A.A. Taliaferro, a member of the Rosicrucian Order for over fifty years and a popular Rose+Croix University International (RCUI) Instructor, once stated: “The consciousness is initiated by changes in consciousness, consciously.” An avid, lifelong learner and music teacher, Taliaferro went by the motto of Alcuin of

York (ca. 735-804 CE): “*Disce ut Doceas!*” Or “learn in order to teach!” Alcuin was a trusted advisor to Charlemagne (ca. 742 – 814 CE), who traveled widely, and was revered for his extensive knowledge and wise counsel.

We understand that initiations can occur formally through the power of ritual performance, but certainly also through our own experiences and conscious thought. In this article, we will explore the power of thought and its relationship to the initiatory process, which has transformation as one of its key purposes.

The Microcosm and Macrocosm of Thought

The human brain-mind and the cosmos in actuality are indeed one unity, since Cosmic Intelligence informs both. The Cosmic, in Rosicrucian vocabulary, refers to the intelligence that pervades all, meaning all natural laws and principles that govern both the microcosm and macrocosm including the visible and invisible domains—all of nature down

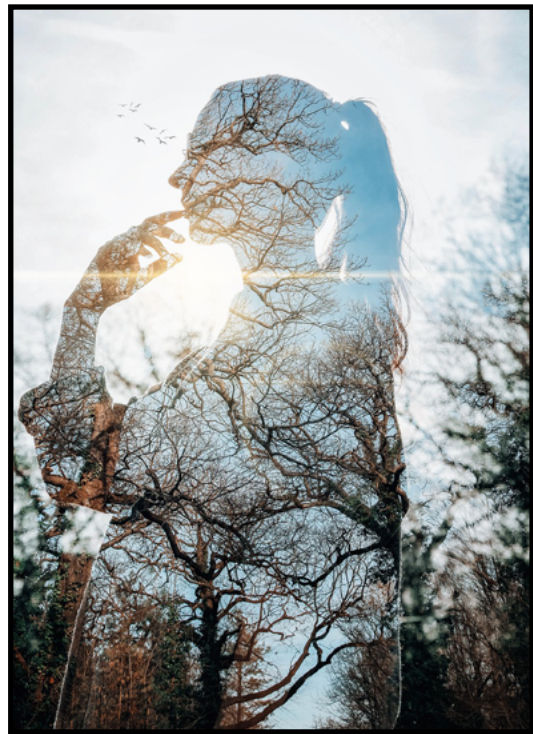


to the subatomic level. As part of that infinite web of life, we humans are deeply connected to all of nature in a reciprocal relationship.

What we learn about consciousness and thought in the earliest Rosicrucian monographs is no surprise: our senses give us detailed and vast information about the world around us from our outward or objective self. Our subjective self synthesizes sensory information, memories, and emotions, and from these, creates thought forms. New research shows how neurons in the brain accomplish this task without “overloading.”

Donald Hebb, in 1949, famously stated, “Neurons that fire together, wire together.” We have learned a great deal since then about what scientists call “synaptic plasticity”—a phrase that refers to the changes in the amount of neurotransmitters that are released, the number of postsynaptic receptors available, and the resulting changes in synaptic strength—all of which is affected by our thoughts. Lack of activity weakens the signal, while repetition of a thought strengthens the signal. The lesson here is that the more we dwell on a particular thought or memory, whether positive or negative, the more the signal becomes entrenched or potentiated, what scientists call “long-term potentiation.” Our thoughts thus affect signal strength, and our thinking thus acts as a cause, rather than an effect. However, the more we repeat a certain thought, the stronger the signal strength becomes thereby smoothing the pathway; it becomes easier and easier to repeat the same thought.

This self-augmenting process might offer an explanation about why it is so difficult to change deeply held opinions and entrenched beliefs. Often, it takes an experience to jolt us out of some complacent or long-held idea. Moreover, by observing our own reactions and by

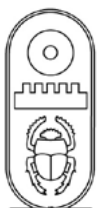


examining long-held beliefs, we can literally initiate changes in consciousness. Thus understanding “long-term potentiation” helps us to actually see the effects of our thoughts and subsequently to change the direction of our thought forms and habitual ways of thinking.

Once we discover that we are ruminating on non-productive or negative thoughts, it doesn’t mean that we are doomed if we don’t “switch these off.” Rather, we can focus on becoming aware of our thinking: to notice or witness our thoughts and what tends to trigger emotional responses. Likewise, we can take note of what makes us happy.

A “gentle gaze” allows us to reflect on our own thinking and discover how thoughts are as effervescent as soap bubbles—they come and go and can change direction through the power of our own will—not by force, but by our simply becoming aware.

Initiating change in our own consciousness affects individual behaviors. Even one person who begins to act more





responsibly due to self-reflection can set an example that has broader social implications, creating repercussions that can affect the macrocosm and how others also think and respond.

The Brain is not the Mind

Wilder Penfield (1891-1976), the American-Canadian neurosurgeon, felt that the physical brain is not the mind. In hundreds of human surgical experiments with electrical brain stimulation, he could not find the intellect or the will, that is, he could not find the master controller (the one who is moving the arm). He could only find motor function, sensation, and memory (not the one who is having the memories).

Another way of looking at this relationship of the human mind and the brain is that all we know and are aware of takes place in consciousness. Philosophers and scientists agree that all experience is qualia—that is, instances of subjective thought, based on our perceptions and subsequent interpretations. Several of our early Rosicrucian lessons bring home the fact that we can easily make mistakes based

on false perceptions and the resulting assumptions.

One could also say that the mind is greater than the brain. In Volume 14 (2020) of the *Rose+Croix Journal*, G. Bryan Young writes about various levels of consciousness and the brain-mind as a networked entity using a case study of a man who experienced coma after cardiac arrest and over time regained functional awareness and self-consciousness. The author suggests that waking (objective and subjective consciousness) is the result of the brain networking various parts that act in concert harmoniously. Young concludes that the brain is necessary for the mind to function, but he also suggests that higher aspects of mind are also dependent on universal or Cosmic Mind.

“Thoughts are Things!”

The Rosicrucian phrase “thoughts are things” applies not only to the electro-chemical activity that takes place in our brains, but also applies to the art of manifestation. One of the Cosmic principles that we study is the law of attraction. Applying this important law in a step-by-step method as taught by our

Order allows us to attract what we envision. Fortunately, there is also a gap between our thoughts and what we manifest with them, which allows us to alter the outcome.

Words are uttered both in the mind and through the breath, and the sounds themselves have great power as they resonate according to the octaves of the Cosmic Keyboard of vibrations. Florence Scovel Shinn (1871-1940) was an American artist and New Thought mystical writer. In her essay, "The Power of the Word," she states, "Owing to the vibratory power of words, whatever man [a person] voices, he [they] begin to attract."

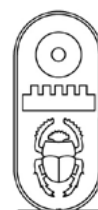
Fearlessness may seem difficult, especially if we are accustomed to assuming and even voicing the worst. Rather, know that love and Inner Wisdom are our shield and guide to mastering our thoughts and thus our circumstances. Emperor Emeritus Christian Bernard has written, "Let us learn to let go, to not allow ourselves to be overwhelmed by the circumstances and conditions of this world. Let us constantly remember that at the heart of ourselves, as at the heart of all human beings, there forever stands a silent and watchful guardian: the Master Within."

The Power of Meditation

Consistent meditators, even novices who begin a daily practice of meditation of ten to twenty minutes, show remarkable changes in brain function. The results can be even more pronounced if meditation is practiced twice a day, morning and evening, as suggested at the beginning of our Rosicrucian studies.

Benefits include improved neuroplasticity, memory function, emotional resilience, and reduced anxiety, plus an overall improvement in mood by lessening depression and worry.

During meditation, our focus shifts from the ego or small "me" to the Meta-Self, our Inner Self. A personal Sanctum or place set aside that allows us to take a break from everyday demands allows us to attune with the essence of life, the Divine Within. Such a consistent practice has a powerful effect on our well-being, our sense of happiness, and contentment with life, while offering a new confidence regarding the mastery of daily challenges. We begin to realize that the "real me" is that perfect inner essence, and thus we can better carry that knowledge with us always.





Becoming a mystic and mastering our thoughts is likely our life's greatest challenge. To manifest our lives in a constructive direction, we must attune with those higher frequencies of vibration, the highest of which is love. This may be difficult for some of us since we tend to see the flaws in others and in ourselves, and through repetition we magnify these thoughts. Contemplation of how we can improve is important, but so is suspending judgment by turning within to that Eternal Presence, the essence of all life.

The Purpose of the Rosicrucian Teachings, Exercises, and Techniques

The initiatory process allows us to evolve our consciousness consciously.

Through self-reflection, we are able to see what was in the past, how the past is related to the present, and how we can create the future. We can also keep in our minds the possible result we wish to manifest in the future: we can make it a living reality in the present, in consciousness. Thus, the

manifestation in the future can also be the cause in the present. All we have is now; this realization gives us greater power over our own thoughts and their consequences.

Our thoughts are immaterial, as is the “thinker,” the one who is having the thoughts. We can activate our thought forms by giving them emotional power. To create manifestations in the world, to better ourselves and to assist others, we can make use of breathing techniques, vowel intonations, and emotion as powerful drivers.

What is the Life Essence?

In the Rosicrucian teachings, there is an all-pervasive force that emanates from the source of life. This force has both positive and negative polarities relative to each other. These differ in rates of vibration in ascending octaves according to natural law and manifest the world of forms. In the study of vowel intonations, Rosicrucians associate the Vital Life Force with the positive polarity and the vowel sound RA. Spirit Energy, relative to the Vital Life Force, is negative in polarity and is associated with matter, electron fields, and the vowel sound MA. The intonation of OM or AUM is associated with Universal Soul, Cosmic Consciousness, and the source of Light, Life, and Love. Thus, we also speak of the triune nature of being.

In nature, in the body of any living organism, each cell is infused with the Vital Life Force even though the material elements change over time: for example, the caterpillar transforms into the butterfly; the acorn into the oak tree; the infant into the adult. The soul essence or consciousness of each, its immaterial aspect, is constant over time. At the time of transition, these aspects seem to separate, each returning to its primordial aspect.

There is but one Universal Soul pervading all. The human body, with its brain, is the vehicle for the expression of Soul Consciousness and the Life Essence. As developing mystics, we strive to bring our outer personality into better alignment with the Inner Self or One Soul.

This Essence of Life also powers our thoughts. Deep breathing creates excess energy that may be shared. That is, when we visualize and then “drop” a thought-form into the subconscious, we send it out into the Cosmic Source to attract the means to manifest our thoughts. We can create a sense of vitality and health in our bodies, but using vowel intonations at the same time also focuses the mind and allows us to resonate with other octaves on the Cosmic Keyboard both physically and psychically. Our Order teaches us the techniques whereby we can activate our thought forms and bring them into material manifestation.

The Cosmic Quintessence

What we call the Divine Essence has also been symbolized as the quinta essentia, the Fifth Element in spiritual alchemy, also named the Philosopher’s Stone. The Cosmic Quintessence is that “primordial emanation” of the Divine. The Great Mystery of our existence is the divine nature of this Cosmic Quintessence that animates us on all levels, while also suffusing the entire cosmos. It is the perfection of Soul Consciousness that resides at the very center of our being, often symbolized by the heart center, the dot in the circle, the rose in the cross.

The goal of spiritual alchemy is to harmonize with the Quintessence consciously. The

power of thought, combined with love at its highest level, draws all that we require to us. To emit this highest frequency, and to work on transmuting ourselves, we must also love ourselves.

When we surrender to this notion by focusing on the Divine Presence, the Quintessence Within, we can accomplish our every heart’s desire.

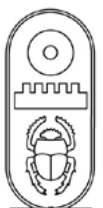
A Meditation Exercise

Please sit comfortably. Relax and take three deep neutral breaths. Follow these by breathing normally with longer exhalations to relax by activating the parasympathetic nervous system.

Now, concentrate on the heart center with the following invocation:



Nicomedes Gomez, The Cosmic Keyboard (1961).



“May the sublime Essence of the Cosmic that penetrates the entire universe and infuses my being, reveal Itself to my consciousness so that I and all others may benefit from Its purifying and regenerating power.”

So Mote It Be!

Video

<https://youtu.be/HnHWNdABioc>

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CO-CREATING A FULFILLED LIFE WITH THE DIVINE

Marie Jo Toussaint, SRC



Jan Brueghel the Younger, The Divine creating the Sun, the Moon, and the Stars (seventeenth century).

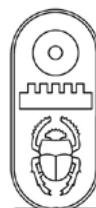
Introduction: Biblical Creation Story

In this article, we'll be discussing co-creating with the Divine. As I thought about the topic, I was reminded of a version of the creation story in some Bibles, which begins like this: "In the beginning, when the Divine created the world, the universe was in chaos. The waters were all over the place, and there was darkness. Darkness prevented all before light came." Some versions of the Bible state that a wind from the Divine swept over the face of the waters. As Rosicrucians, we know that when we hear something like that, something about the wind of the Divine, it is really the breath of the Divine, the very essence of the Divine moving over the universe. Some versions of the Bible go on to say there was a command: "Then the Divine said, 'let there be light,' and there was light." This light is the representation

of the Divine. As Rosicrucians, we think of it as the greater light, the very essence of the Divine.

The Bible says the Divine created the world as we know it over the next five days, except for two kinds of beings. On the sixth day, the Divine created land animals and said, "Let us make humankind in our image and after our likeness." Then, the Divine created humankind, male and female. In the second chapter of the Book of Genesis, it states that the Divine breathed into Adam's nostril the breath of life, and he became a living soul.

Now, let's look at the phrase "in the image and likeness of the Divine." Does this refer to our image when we look in the mirror? Of course not. It refers to humankind being given the Divine qualities of the Divine, the creative powers of the Divine. When we look at the idea of the



living soul, that soul incarnated into the human being is a soul directly connected with the Universal Soul.

Creation Process

Let's look at the creation process. How did the Divine create? First, through Divine thought or vision, the understanding that everything that is brought forth into manifestation was created first in mind as a thought. Second, with action animation, the breath of the essence of the Divine comes into contact with the unified field pregnant with all possibilities. Third, through word, the Divine created by fiat: "let there be light," and when those words went out, the manifestation was made.

Rosicrucian Ontology

Let's take a moment to look at our Rosicrucian ontology. We won't look at all of the principles, but we will look at a few of them. The first and most important one is that the Divine is the Universal Intelligence that thought, manifested, and animated all creation. As Rosicrucians, we say the God of our Heart, the God of our Realization. Why? Because each of us may have a different conception of what the Divine is according to our level, but the Divine has been called the Grand Architect of the Universe, Divine Mind, Creator, God, Allah, or whatever you want to call It: It is Divine Intelligence.

For Rosicrucians, the eye of Horus, or the wadjet, is a very important symbol. It is an ancient Egyptian symbol that represents the omniscience, the omnipotence, and the omnipresence of the Divine. Omnipresence is equally

present everywhere. There is no place, there is nothing, where the Divine is not. Omnipotence is all power, and omniscience is all knowledge. This is the Universal Intelligence that is equally present everywhere and establishes order in all.



Wadjet Ring, undated, from the collection of the Rosicrucian Egyptian Museum.

All creation is permeated by a Universal Soul that evolves toward the perfection of its own nature. Think about that. We call this vibratory energy "Spirit." Matter owes its existence to a vibratory energy, which extends throughout the universe and permeates every atom. Everything in the material world vibrates, including us,

including thoughts. The rate of vibration is what makes one item different from another. Thoughts are vibratory impulses of the human mind.

A person is dual in nature and triple in manifestation, so a person is both a physical being and a spiritual being having a living soul. One also has a body, a mind, and a soul. As stated earlier, the soul is an attribute of Universal Soul, containing all of the attributes of Universal Soul, just like a drop of ocean water contains all that is in the ocean. The soul incarnates in the infant's body at the moment they take their first breath, making them a living and conscious being. As the creation story in the Bible states, the Divine breathed into his nostril the breath of life. We know that happens at the moment of the child's birth. The destiny of every person is determined by the manner in which they exercise their free will and by the karma which results from the choices that they make. From the beginning, humankind was given the

ability to properly judge, the reason to decide, and the power to make choices; therefore, each one of us is responsible for the result of our actions or non-action.

Who Are We?

“Who are we?” we might ask. I am going to ask all of us to take a moment. Close your eyes, go within, and ask yourself, “Who do you think you are?” Do you know it for real? Think back to the adage: know thyself. This is an adage that Rosicrucians are well aware of. It is an adage that was written at the entrance to the Temple of Apollo in Delphi, Greece. But what is it really saying to us? It is telling us that we must know ourselves. We must know who and what we can do. We must know who the source is. We must know what action drives us. It is said that to know ourselves is to know the Divine and acknowledge our divinity and that of others. As we do that, we put ourselves in harmony with all that is. And then the question becomes this: Do we believe that we can create as the Divine did?

And so, let us now look at what others have said about “who we are.” H. Emily Cady, one of the first female doctors in the U.S. and a Christian metaphysician writer, said in her seminal book *Lessons*



H. Emily Cady.

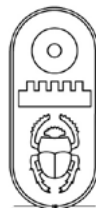
in Truth, “We suffer because we have forgotten who we are and whose we are!” Pierre Teilhard de Chardin, a French Jesuit priest who was not at all appreciated by his community of faith, said, “We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” Ponder that for a second: we are spiritual beings having a human experience.

H. Spencer Lewis said, “Man [a person] is, essentially, a counterpart of God [the Divine]. Created in God’s [the Divine’s] spiritual and divine likeness, God [the Divine] gave unto men [people] the directive, creative power, to a degree, that God [the Divine] possessed.” If we accept his statement as true, which it is, what are the prerequisites that will enable us to co-create with the Divine? The answer is an understanding and working in harmony with natural and universal laws, the first of which is the Law of Thought.

The Law of Thought

Many of us knew, know, loved, and love Dr. Lonnie Edwards, and we’re familiar with his book *Spiritual Laws that Govern Humanity and the Universe*. On the Law of Thought, he said, “It is the most fundamental, for it connects with other laws and influences all of human activities and experiences. This law functions through universal mind, which flows in, through, and about everyone. It is a creative intelligent power. Whenever we use our mind, we are setting into motion the creative power and energy of universal mind.”

Our teachings tell us that thoughts are an expression of the Cosmic Consciousness that resides within us. We say further that a thought is the result of the interaction of the vibrations of Spirit and the vibrations of the soul that are within us. So, you’re seeing that everything



is within us, in potential waiting, for us to bring them into manifestation.

I'm sure we all agree and understand, though we may not like it, that we create our lives by our thoughts and are creating all the time. Such creation may be conscious or unconscious. We must ever be mindful of the Law of Karma and our conscious and unconscious intentions. When we have a thought, we must ask ourselves, "From what space is the thought coming? Is it coming from a space of love, compassion, or understanding, or a space of anger, rage, or spite?" We've already said that we're endowed with free will, and the choices we make about the thoughts we entertain have karmic consequences. If we're coming from a space of love and compassion, whatever we create, the thought will bring forth something good. If we're thinking from a space of anger, we will have an experience that is angry. This is the law. It's as if we were to plant an apple; we would have an apple tree that yields apples. It would not yield oranges.

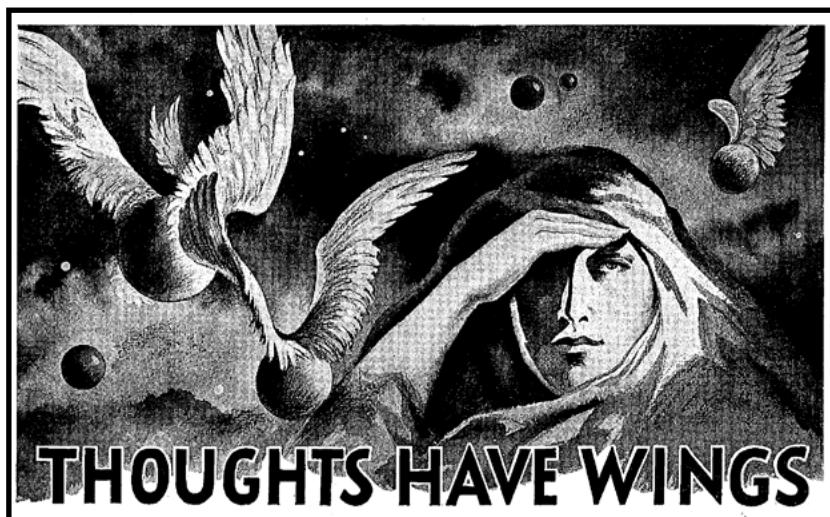
Around twenty to twenty-five years ago, the Order had a bumper sticker that said, "Thoughts have wings." I'm sure you've heard that expression. Sometimes people will say, "Thoughts are things." Why? Because thoughts reproduce after themselves. We're not talking about a passing thought. We're talking about

the kind of thought that we entertain in mind, that we give life to, that we feel with vibrations. The thoughts turning into thought forms will go out and bring forth that which is like them.

The Law of Karma

We talked a little bit about the Law of Karma, the law of cause and action. Every single action has a reaction. The universe is orderly. It will not stay out of balance and will always strive to be in balance. Karma is neither positive nor negative. Again, it is a balancing act. It is as if you've got a scale. If one side of the scale goes down a little bit, there has to be an adjustment. It's got to come back and be balanced.

I found an image many, many years ago that speaks to my heart because it says, "Stand guard at the door of your mind." In our Rosicrucian studies, we always look at spending time with things that are constructive. The mind, one often says, is like a garden. What do you allow to grow in it? Do you make sure that the soil is properly maintained, giving it the nutrients and water it needs? It works the same way with our mind. What do we allow to stay? What do we entertain in mind? Whatever is in our mind, whatever we focus on, is what we bring into our lives. If we entertain negative thoughts all the time, the universe has no choice but to bring us negative results. If we entertain positive thoughts,





then our experiences will be positive. We have to be very careful about what we are creating with the thoughts we entertain in mind. “Stand guard at the door of your mind.”

The Eternal Quest

From time immemorial, humankind, you and I, have wondered about the meaning of life, the purpose of life. There is always a soul impulse ever-pushing us to grow, evolve, and be that which we were meant to be, to do that which we were here to do, to fulfill Divine will, and to be of service. And sometimes we’re not paying attention. We go on, and the impulse feels like dissatisfaction, and what do we do? We pursue material possessions. We want to get a house, a car, maybe a particular relationship, but it still leaves us dissatisfied. It leaves us unfulfilled because the pursuit of material possessions will not fulfill or satisfy the urges of the soul.

I know that all of us are on a spiritual path, on a mystical path, to grow and evolve spiritually. Although we may have begun it, sometimes life happens, and we may stop or not do as much as we can. Let’s look at what is necessary for us to have a transformational journey toward a fulfilled life. A fulfilled life is a life of contentment, a life where we are satisfied with what is. It may not necessarily be what we want,

but we have accepted the present. We can always work toward a better future today. But where do we begin? We begin with a burning desire, a vision, or a passion for something.

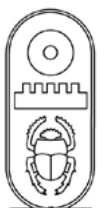
Steps to Creating a Fulfilled Life

So, what are the steps to creating a fulfilled life?

Commitment

Many years ago, I found a definition of commitment. In his book, *The Scottish Himalayan Expedition*, published in 1951, the Scottish mountaineer and writer, William Hutchinson Murray, said,

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation), there is one elementary truth, the ignorance of which kills countless ideas and splendid plans: [and this is the truth] that the moment one definitely commits oneself, then Providence moves too [And we will say the Cosmic mind moves too]. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one’s favor all manner of unforeseen incidents and meetings and material assistance,



which no man [person] could have dreamt would have come his way...

I have learned a deep respect for one of Goethe's couplets: "Whatever you can do, or dream you can, begin it."

And I would say, begin it now. "Boldness has a genius power and magic in it!" It reminds me of the scriptures that say, "The Divine did not give us a spirit of fear but a spirit of boldness and courage." Be bold and creative as you pursue your dream to have a fulfilled life.

Studying

We must study some of the steps that are needed for a fulfilled life. We study to acquire knowledge regarding natural laws and divine laws and how they operate in this world. Then, we put into practice what is learned. Knowledge is meaningless unless we put it into practice and go a step further; we don't just put it into practice but lift it. Through its teachings, the Rosicrucian Order has provided knowledge and tools from ancient times that will help us to live in harmony with ourselves, others, and all that exists.

Meditation

Meditation is a spiritual practice that enables us to go beyond our physical sense to commune with the Master Within. The Master Within is that Divine part of us that

is connected to Divine Mind, to Universal Mind. As we meditate and attune with the Cosmic, we are able to access Divine Wisdom, where guidance, inspiration, instruction, and whatever else we might need is obtained. Throughout history, we have seen the genius of humankind. We have invented and created thousands and thousands of things that have never existed before, that we have never seen before. And they've been inspired by Divine Intelligence.

Self-Assessment and Transformation

Another step toward a fulfilled life involves honest self-assessment and a willingness to be transformed in depth. Yes, we have a human body with an ego, and we're not always listening to the whispering of the Inner Self. Many times, we're listening to the ego. Sometimes, we know better, and it's okay, but when we honestly assess ourselves, we can see where changes are needed. If we are committed and willing to make those changes, then, yes, it is time to make them in a gentle way. We don't focus on our weaknesses; we focus on our strengths. Instead of looking at the weaknesses, we look at the opposite.

For example, if we are frequently impatient, we should watch ourselves when the opportunities arise. Again, be a deity and watch what's going on in your mind. Then, say to yourself, "Let me be patient, let



me be patient,” and practice your patience. This is how we can transform ourselves, and that goes for everything. We must understand and accept the limitations of the outer self and bring the ego under the control of the Inner Self. The Inner Self knows exactly what is proper for us and what is for our highest good. It will always guide you properly in the right direction.

Imagination

Imagination is an attribute of the Divine, a spiritual faculty. It is the formative power of thought, the molding power of the mind. It is the ability to create in our minds something that has never existed before. We must use imagination to create the images that correspond to our desire. Imagination is unlimited.

Mental creation or visualization is a process by which we create in our minds that which we have imagined, and the steps are as follows: Choose a desire that is in harmony with the good, something that will benefit you and others. Reflect on your desire and determine if you're worthy of it. You must take the necessary action to fulfill your desire; the Divine helps those who help themselves. Then close your eyes. Go within and mentally see your desire taking shape. Put yourself in the picture, and see yourself engaged in the activity. Engage all your senses. What does it look like? What does it taste like? What does it feel like? Know that your dream is taking shape and form in the Cosmic world. Know it for certain. Know that it is coming to you. Know it and feel it. Experience the feeling you would feel when it comes. For example, if you are about to take an exam that would allow you to work in your desired profession, you want to visualize yourself taking the exam, being able to be knowledgeable, taking the exam, and being able to go into the computer if it is online and look for the result and see your name there. Feel the feeling that you would feel when it, in fact, happens. Then, slowly



release the picture. Release it to Cosmic mind. Cosmic law is being fulfilled, and you end your visualization with the following invocation, “If it pleases the Cosmic, it is done.” You can repeat this visualization at a later date.

Master of Our Destiny or Victim of Circumstances

In *Self-Mastery and Fate with the Cycles of Life*, H. Spencer Lewis says, “There are individuals who are masters and creators of their destinies and innocent or despondent victims of fate at other times. The lives of such persons simply prove the fact that man [a person] can be master or slave as he [they] chooses.” And William Ernest Henley wrote, “I am the master of my fate, I am the captain of my soul.”

I leave you with a question: Are you the master of your fate? You can be. You have all of the faculties, all of the gifts, to be able to do exactly what the Divine meant for you to do, to be of service to humanity.

Video

<https://youtu.be/stBZXmHoois>

