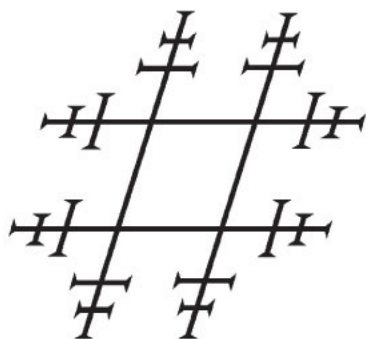


# So Mote It Be!



Christian Bernard

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by Christian Bernard F.R.C

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*To Alexandre, Edith, and Arnaud,*

*The three most beautiful roses*

*In the garden of my life*

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# INTRODUCTION

**I**F YOU HAVE chosen to read this book it is because the words *Rose-Croix*, which evoke so many mysteries, have aroused within you an emotion originating from the depths of your soul. Whether you are aware of it or not, you wanted to lift a corner of the veil.

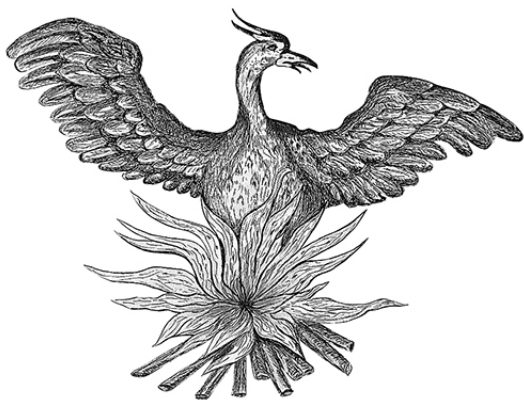
Whether we are already walking along the path of the Rosicrucian Tradition together, or whether this book came into your hands by chance, I want you to know that I am pleased to share with you these philosophical and spiritual reflections.

Since 1990, I have been the Emperor of the Ancient and Mystical Order Rosae Crucis, but I also held the office of Grand Master for the French-Language Jurisdiction for sixteen years. During these years, I was given the opportunity to share my understanding of a number of mystical principles with Rosicrucians who have often asked me to compile into book form the “messages” I delivered to them. I have now done so by preparing this book for both Rosicrucians and other seekers of the Greater Light. Of course, I have had to select and adapt these texts so as to preserve certain aspects of the Rosicrucian Tradition, as I am aware that it is not possible to share with everyone the most intense moments of spiritual communion which have united me with my fratres and sorores.

Exactly one year ago today in Toulouse, I vacated the office of Grand Master and passed on to another the torch which had been entrusted to me in 1977. On this symbolic anniversary date, I complete this book and convey to you, Fratres and Sorores and kind readers, my best wishes for Peace Profound in your spiritual quest.

So Mote It Be!

Sincerely and fraternally,  
Christian Bernard  
Emperor  
Omonville, May 30, 1994



## Chapter 1

# UNIVERSAL LOVE

**N**O ONE CAN say how many times the word *love* has been thought, written, or spoken, but regardless of languages or eras, it probably is one of the most widely used words. Why is this so? Simply because love alone sums up the reason for humanity and the goal towards which it evolves. Indeed, no matter what traditions and religions we consider, love is the virtue that all messiahs and prophets have preached to their disciples and to humanity as a whole. In this respect, the most famous phrase is assuredly the one that the Master Jesus spoke during one of his many sermons, namely “Love one another.” But he is certainly not the only one to have spoken thus. Zoroaster, Akhnaton, Moses, Buddha, Lao-tzu, Mohammed, Gandhi, and generally speaking all the teachers who have devoted themselves to the guidance of their brethren have based their teachings upon this advice.

According to modern dictionaries, love is defined as the “inclination to want the good of another besides oneself.” Though this definition is incomplete, it gives a fair idea of the general meaning we must give to this word, for it is a fact that each human is not only a creation of Universal Love, but also—and perhaps this is most important—a

vehicle for that love. But what is Universal Love? To answer this question, we must first understand that the way in which humanity conceives love is most often only a very pale reflection of what love is in the Absolute. On the human plane, it is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force. We can even say that it is the Supreme Force underlying all that has been, is, and will be. Whether we are aware of it or not, love is indeed the source of all visible and invisible creation, for love is the motivating power of Universal Evolution. I would like to quote what a Master of the Rosicrucian Tradition wrote on that subject in one of his manuscripts:

Without Love, the Most Holy Trinity would be reduced to an unmanifested duality, for Light and Life can illuminate and animate the Spiritual Kingdom without ever taking shape in the material world of form. But Cosmic Necessity willed that Evolution function in the material as well as in the spiritual; the first, after all, being only an emanation of the second. For Evolution has its own requirements which the ordinary mortal cannot comprehend. Therefore, be open to believing that matter is as divine as the immaterial in its nature, and that the immaterial, such as you conceive it, can only evolve in contact with matter. But, as you know, matter owes its existence to the power of attraction which occurs between the molecules composing it, and this force of attraction is that of Universal Love at work. Since the beginning of things, no energy has possessed a power of attraction as great as Love, for it is this power which gave the impulse to the Word, and the perpetual attraction which occurs between Creation and its Creator lies within it. Man is the most beautiful example of this attraction, for he is the most inclined to live the state of love. Therefore, learn how to love Light and Life and, along with them, all beings of Creation.

As can be seen from this quotation, it cannot be denied that the material world is governed by the law of attraction which operates between its particles. In this respect, love in its physical and chemical application corresponds to the law of duality. This explains why subatomic particles always seek their opposite polarity when giving



birth to the atom, which is considered by Rosicrucians to be the smallest unit of matter. On a different level, the atoms themselves group together by affinity to form molecules. Let us take a simple example: We know that hydrogen atoms are subjected to a natural impulsion which incites them to fuse or, more exactly, to unite with oxygen atoms to form the element of water. In fact, all manifestations of nature conform to the law of attraction which perpetually operates between opposite polarities and affinities. In the realm of physics, these opposite polarities are generally called “positive” and “negative.” In chemistry, they are known as “active” and “passive” principles; or, in some cases, as “penetrating” and “absorbent” agents. In the vegetable and animal kingdoms, they correspond to the “male” and “female” aspects of reproduction.

Overlooking the terminology we use—which, after all, is only a matter of convention—the fact remains that all material bodies, whether living or nonliving, unite through the working of a natural law to which the scientific name of *attraction* has been given. But what is attraction? Is it not precisely the material manifestation of Universal Love? Moreover, you will note that scientists are speaking increasingly about an “electronic love” to designate the force which is the basis of the cohesion found in all stable material substances. Of course, some researchers insist that this love inherent in matter is not conscious, specifying that subatomic particles unite as the result of an unconscious and purely mechanical impulse. But without wanting to become involved in a dispute, how and by what right can they make such a declaration?

For centuries the world of matter has been looked upon as an inert world. Today, a small number of scientists are beginning to discuss the memory of certain chemical compounds; I am thinking particularly of water. But if we concede that some forms of matter possess a certain kind of memory, we must admit that they are also endowed with a form of consciousness, for, from a mystical and physiological point of view, memory is an attribute of consciousness. In fact, as Rosicrucian Tradition has always stated, no void exists between “inert” matter and the living world. Everything, from the most tiny grain of sand to the most remote star, is imbued with the universal flux of

Cosmic Consciousness. This is why matter gives birth to life when material and spiritual conditions are met. In a book entitled *Transition From Matter to Life*, Emmy Guittès has made this point perfectly clear. Furthermore, Francis Bacon, Imperator of the Rosicrucian Order in the 17th century, emphasized this truth in his essay entitled “Cupid, or An Atom.” In it he states:

This [love] fable points at, and enters, the cradle of nature. Love seems to be the appetite, or incentive, of primitive matter, or, to speak more distinctly, the natural motion, or moving principle, of the original corpuscles, or atoms, this being the most ancient and only power that made and wrought all things out of matter.

Thus, matter itself is the theater of the law of love, for it is this law, I repeat, which makes all manifestations of the created world possible, these manifestations having no other purpose than to contribute to the evolution of Cosmic Consciousness upon Earth. In this respect, *matter* and *consciousness* in no way constitute two opposite realms. In the Absolute, both are the complementary phases of Universal Life, for without the support of matter, consciousness could not find the impulse needed for its own evolution. On the other hand, without the specific activity of consciousness, matter would have no reason for being.

As stated in ancient writings, in the beginning matter and consciousness were as one in the Divine Mind, and it is only because evolution cannot escape the law of duality that this oneness, through the utterance of the Divine Word, divided itself into two complementary energies which we have named matter and consciousness. But I am convinced that when Cosmic Consciousness reaches the summum bonum of its evolution, matter and consciousness will fuse once again into a single energy center. The material world as we know it will no longer exist, for it will have been spiritualized, with the meaning that mystics attribute to that word. Jean Charon has made this point perfectly clear in his book entitled *The Unknown Spirit* when he states:

At the end of the contraction period of the universe, there will be no matter left, at least in the form we now consider such matter, that is, in the form of a more or less important agglomerate of

nuclear particles . . . . Electrons will use their spiritual properties which underlie thought, knowledge, love, and action, with the intent to ever increase their *négentropie* to become more aware of the universe and to better specify the ultimate goal it wishes to embrace.

Indeed, Life, such as it manifests on Earth, is none other than the result of a love story which, through time and space, has incited the union of matter with consciousness. Humans are an example of this union, for they are body and soul. This explains why they are constantly subjected to two forms of love: the love inherent in the particles composing their body; and the love that strengthens the virtues of their soul. This duality of love is responsible for the greatness of the human species in that it gives humanity the power to love the material world and to feel the attraction of spiritual beauty. In this respect, we must never forget that our earthly environment is the mirror which reflects Cosmic Harmony.

People cannot experience Illumination if they deny the material universe, for they must learn how to control and use that universe so as to reflect their understanding of the Divine. Therefore, before seeking to harmonize ourselves with Universal Love, we must begin to raise ourselves to that level of love which we can and must demonstrate towards our Earth and all the creatures living upon it. Since we are on the subject, I feel that it is important to emphasize that as long as the majority of people persist in considering themselves as being entities apart from the other kingdoms of nature, all of humanity will remain thwarted in its evolution and will not cross the threshold of the collective initiation which must mark definitively the transition into the Aquarian Age.

Most fortunately, consciences are reacting increasingly against those forms of aggression which compromise the future of our planet. Just take the case of animals. You will agree with me that never before have so many activities been undertaken for the preservation of the animal species. Furthermore, to mention a very current topic, the number of people who oppose vivisection is ever increasing, which brings me much joy. This has come about because the collective unconscious feels the need for putting an end to this disrespect for life, knowing

perfectly well that such a condition is necessary so as to prevent the death of a whole civilization. Many years ago, Sri Aurobindo stated that “the suffering that all men experience as conflicts, wars, epidemics, and incurable illnesses is mostly the karmic consequence of all the suffering they have inflicted for centuries upon their lesser brothers, that is to say, animals and even plants.” Personally, I am convinced that he was essentially right, and the day that humanity comes to respect all kingdoms of nature, its collective consciousness will become cleansed and, in turn, this purification will bring about a physical and mental regeneration to each human being.

Daily life shows that people have not yet succeeded in loving one another as they should. Most often, their way of loving is purely intellectual or is limited to showing affection only towards a small number of individuals that generally does not go beyond the family setting or the circle consisting of a few friends. It is true that we must first do good around us and express the best in us. However, that is not enough, for the field of action offered to humanity is ever-expanding. This is due to the fact that the destiny of the world depends increasingly upon the ability of each nation to integrate itself into the social, political, and economic life of other nations. Therefore, we must devote more interest to the universal problems concerning the general well-being of the human community. This can only be accomplished if we each learn to love others, regardless of what they are as individuals.

It must be kept in mind, however, that it is impossible to love everybody for at least two reasons: First, we are not perfect and should not behave as if we were; second, our daily behavior is guided by certain affinities that motivate us to give the best of ourselves, whether it be within our family or within our profession. Therefore, at our present stage of evolution, it is wrong that we pretend to love all beings equally and to do for them all we would like them to do for us. Even supposing that we had the inner strength to do so, we could not manifest it through deeds, as we are obviously subjected to material contingencies which do not permit it.

Although we are not yet perfect enough to love every human being with the same intensity, we nevertheless have two duties with regard to Universal Love. The first is to love ourselves, for the person who does not love himself cannot love others. Indeed, as love is a vibration, it is impossible to communicate love to others if we do not possess it deep within ourselves. To love ourselves, we must accept ourselves as we are, with all the physical and intellectual characteristics making up our personality. Just being ourselves, we can further evolve and contribute to the happiness of others. At this level, it matters little whether we are plain-looking or beautiful, highly educated or poorly educated, prominent or anonymous; for it is the inner beauty, the intelligence of the heart, and the feeling of dutiful accomplishment that have always made the greatness of a human being. So our first duty is to love our own self and thereby succeed in loving others. Of course, that does not mean we must live for self alone and attend to our own happiness first. Such a course would make each of us into an egotistical being, which is completely contradictory to the goal that we must pursue as mystics. This simply means that we must master those things which may sometimes inhibit us and prevent us from giving the best we have to offer.

Our second duty is to cultivate tolerance, for although it is a fact that we cannot love everybody, it is imperative to hate no one. If all persons on this planet were content to be neutral towards people they consider their enemies, there would be no more wars. Therefore, to love is primarily not to hate and to entertain no malicious thoughts towards anyone. As it stands today, the world is still a world of differences, but such differences cannot be lessened by combating them with hatred. It is exactly for this reason that all revolutions created by humanity with the goal of destroying ideas by force have failed and wallowed in blood. Likewise, we cannot use violence to repress the natural and legitimate evolution which of necessity occurs within the collective consciousness of developing nations.

These few remarks lead me to consider a special matter. As I have just explained, it is true that the long-term goal of human beings is to express Universal Love in their daily behavior. It is also true that we do not fight ideas by using the destructive power of hatred. This

being so, at our stage of evolution it is not desirable to seek to be loved by everyone, for that would only be possible if we yielded to those thoughts, words, or deeds which are opposed to our integrity or to that of the ideal we are pursuing. In other words, I truly believe that anyone who strives to please everybody is of necessity a hypocrite. Indeed, hypocrisy is one of the most destructive human frailties, for it is always motivated by selfishness or weakness. In this respect, although it is true that the Master Jesus commanded that we love one another, he also added that whoever strives to have only friends lies to himself and moves away from the Kingdom of Heaven. Consequently, we should follow the path of Good and refuse to compromise with the agents of evil, for we cannot serve the Light by encouraging the spread of darkness in any realm whatsoever.

Therefore, our duty is to oppose all attitudes which jeopardize, often under deceitful appearances, the true values of life. In this regard, it is the love of truth which must encourage us to reject falsehood; it is the love of knowledge which must impel us to fight ignorance; and it is the love of virtue which must give us the strength to fight vice. From this point of view, love, in its noblest expression, has absolutely nothing to do with sentimentality, for the latter is just a form of weakness which often favors the interest of the individual over that of the collectivity. But we cannot deny that we live in a world of strife and that the evolution of humanity depends upon the outcome of this strife. Consequently, it is important that all those who are aware of it muster up their courage and wage a merciless war against every form that evil may assume upon our earth. Therefore, our love must work in two directions: listening to the angel that the God of our Heart has placed within every human being, and silencing the demon that the “Devil” would like to put in its stead.

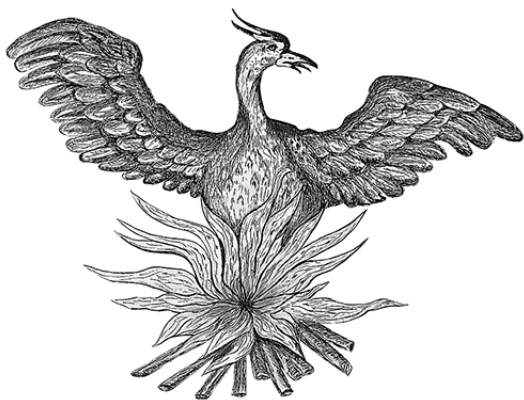
To end this chapter devoted to Universal Love, I would like to share with you the conclusions I have reached in trying to establish the commandments of love as we should demonstrate it in our daily life and at this point in our evolution. If we want to be a servant of Universal Love:

## SO MOTE IT BE!

- Let us learn to love ourselves just as we are, but let us be careful not to make ourselves exclusively the center of our concerns.
- Let us choose neutrality if the day should come that we have to choose between hatred and neutrality, for it is better not to love than to hate.
- Let us not seek to be loved by everyone, for the person who strives to please the majority lies to himself and feeds upon hypocrisy.
- Let us respect the freedom of others, but oppose all those who use it to enslave the bodies and minds of others.
- Let us respect all forms of life, whether plant or animal, since Life is an expression of Universal Love.
- Let tolerance guide our thoughts, words, and deeds, but never use it as a pretext to condone a weakness that would go against our ideals.
- Let us impart to others only what they are capable of understanding, for if our disclosures are not guarded, they will turn our brethren into formidable enemies.
- Let us strive daily to do for others what we would like them to do for us, and let us accept that they do for us what we have not known how to do for them.
- Let us be sincere and loyal in friendship, and let us never forget a kindness done to us.

May the God of our Heart help us to apply each of these commandments and, at the time of our transition, may we ascend towards the Cosmic with the absolute assurance that we have loved to the extent of our understanding of the Law of Love.

So Mote It Be!



## Chapter 2

# HERITAGE OF THE ROSE CROIX

**A**LTHOUGH THIS CHAPTER is especially geared to the members of AMORC, more than likely it will strike a responsive chord in the life, thoughts, and deeds of everyone. Indeed, when we think of the word *heritage* we immediately think of material goods that we may receive from the past or hand on to the future. However, mystically speaking, not only it is possible for us to inherit something that does not yet exist on the earthly plane, but also to build in the present a heritage of ideals or spiritual values. Consequently, I suggest that you reflect upon the meaning that a Rosicrucian must give to his present life so that the material and spiritual heritage he bequeaths to his successors will be worthy of a Rosicrucian adept.

What does our material heritage consist of? To answer this question, we must bear three facts in mind: first, that we are members of AMORC; second, that we live in a particular country; and third, that we are citizens of the world. Our material heritage is therefore threefold. Applied to our Order, it designates all the buildings—especially those of the various Grand Lodges throughout the world—which have been



erected or converted into quarters for Rosicrucian activities since the beginning of the 20th century. Each of these edifices constitutes a part of the material structures bequeathed to us by our predecessors or by Providence so that the Rose-Croix may accomplish its mission with dignity in today's world. In this respect, we must do everything in our power to preserve this legacy in one form or another for future Rosicrucians. As things stand at present, we must never forget that we live in a material world and that it is impossible to administer spiritual guidance without resorting to material means. If AMORC owned no buildings, it could not play its spiritual role and, therefore, would have no reason for being. I am sure that you are perfectly aware of this, and consequently I feel it is unnecessary to stress this point. Moreover, I know that each Rosicrucian is proud of the material edifices which the Rosicrucian Order has always consecrated to Truth and dedicated to each of its members.

I would now like to broach the subject of our responsibility as members of a nation or, if you prefer, as inhabitants of a particular country. In the first place, we must realize fully that it is not by chance that there are a multitude of languages and a certain number of races. Likewise, the fact that the world is divided into several continents, each made up of different countries, is not the result of some arbitrary cosmic decree. It is a necessity, for Unity on all planes and all levels can evolve only through the process of multiplicity. In fact, such a process increases the number of experiences. To prove this, we need only to think of the Great Universal Soul. It is one in essence, but, because of a cosmic necessity, it split into billions of soul particles. Our very existence is in the image of multiplicity, for each of us reincarnates a multitude of times in different bodies, families, countries, races, cultures, and religions, but preserving deep within ourselves the same spark of Divinity. Thus, notwithstanding all appearances, the great law of evolution is served when division, difference, and multiplicity are channeled into a constructive goal. This principle is very well expressed in the Hymn to Aton, one of the most beautiful symbolic writings bequeathed to us by Akhnaton.

Today, there are British, American, German, Spanish, and French Rosicrucians speaking the languages of all the countries in which AMORC is active. But the mere fact that they are members of the Order binds them to one common ideal, for each vibrates to a common note—that of Cosmic Harmony. It is therefore very important that each one of us, in the course of our lives, becomes thoroughly imbued with what constitutes the beauty, greatness, and worth of the country in which we reside. Thus, Rosicrucian Thought will emerge ennobled and enriched, for it shall offer a synthesis of the most positive characteristics of each nation. To accomplish this, we must immerse ourselves as much as possible not only in our country's culture, history, and traditions, but its goals as well. In short, we must strive to attune to its collective consciousness, for it is a testament to its past and presages its future. If we do so earnestly, a deep bond will develop between ourselves and the nation in which we reside, either at the beginning of our incarnation or later. It is common knowledge that we take care of those things to which we have become attached, and it is this attachment to things that makes them a part of not only our own history, but also of that of the collectivity to which we belong; for a country is nothing but a group of individuals linked to a common memory.

It is true that not all nations have the same past and that some among them are much newer than others. But, as the well-known adage states, “age has no bearing upon worth,” for the rose which blooms upon a two-year-old rosebush is just as beautiful as the rose which adorns a fifteen-year-old rosebush. What matters is not the magnitude of a nation's historical past, for most often this consists only of a succession of struggles and wars, but rather the mystical scope we give to its present. Thus, regardless of the country in which a Rosicrucian lives, he or she must prove every single day that it is possible to rebuild that which centuries may have contributed to destroy. How? Simply by constantly serving as a humanitarian example, eager to preserve traditional and moral values that constitute the glory of all civilized societies. With this aim in mind, wherever we may be and however great or small our responsibilities are, our duty is to act in such a way that our fellow citizens may evolve while raising the collective consciousness of the nation they form.

In this respect, I am convinced that in the scheme of human evolution, every country has a distinctive part to play, for each nation has a particular feeling in regard to good and evil. They are like different chords of a single musical instrument which, in the hands of the Great Architect of the Universe, are tuned to play the same melody. This explains why each nation reacts differently to identical events, but also that the solution to most international problems lies within the combination of all the reactions. Consequently, as mystics, we must channel the highest feelings which our nation can express politically, economically, socially, and above all mystically. If we all succeed in doing this in our respective countries, future generations will inherit societies which are distinctive but united in the defense of every person's rights and duties.

The foregoing leads me to examine the third aspect of the material heritage we must bequeath to humanity of the third millennium. It is a fact that every Rosicrucian is a member of a particular nation, but mystically he is primarily a citizen of the world. Consequently, it would be a grave error to behave as a nationalist determined to defend exclusively the interests of one's own nation. To return to our previous analogy, it is impossible to play a melody by using one single chord of an instrument. Likewise, humanity will not attain its ultimate goal of evolution—that is, Absolute Perfection—if every nation acts without taking into consideration the welfare of others. On this level, it is important to understand that, whatever our individual nationality, we all belong to the same collective body. Therefore, it is obvious that the finest heritage we can bequeath to tomorrow's children is none other than the Earth itself. As you know, the Earth is ill and suffers from many ailments. Because of self-interest and selfishness, humans have altered the planet and, as scientists will readily admit, have greatly endangered it.

My remarks are not intended to be an assessment of all forms of pollution that jeopardize the future of the human species, for this has been for some time the topic of an increasing number of lectures, newspaper articles, and television broadcasts. However, I deem it important to emphasize the fact that if the Earth were to disappear because of our activities, it would not only mean the end of humanity—at least such as we know it now—but also the beginning

of a great upheaval in our solar system, which would extend to the adjacent universe. Indeed, it is easy to understand that the cosmos is governed by order and harmony, and that any disturbance occurring at a particular point of that world reverberates into infinity. The same thing applies to our body, for it is well known that when one of our organs is afflicted with illness, our whole organism becomes affected.

Thus, the choices we must make to remedy the havoc now endangering the survival of our planet not only affect the evolution of humanity, but also the very existence of the other planets of our solar system; for all planets are connected by extremely subtle sympathetic bonds. It is therefore important that each of us, not only as a member of a particular country but also as a world citizen, be concerned with the future of our Earth. From this viewpoint, we must be perfect examples of respectful behavior towards Nature. We must oppose with determination all petty interests that have been responsible for the massacre of certain plant and animal species. We must not belittle the danger represented by some forms of energy—I am thinking of nuclear energy most especially—and the transportation of other forms of energy, such as oil. It seems obvious that all scientific research should converge toward solar energy. Incidentally, this is what has been happening for many years, but unfortunately the application of solar energy has not yet manifested as it should have.

The Sun has always been the source of all life. It does not belong to any particular nation and therefore cannot be the object of any appropriation, which is not the case with coal, oil, and gas. Since we admit that the Sun symbolizes the Great Light of Cosmic Consciousness, and since we know that “as above, so below,” it should also be chosen to bring light and warmth to all humanity. I am perfectly aware that this kind of discussion is nothing new, but today we must choose, for the time for official statements has long passed. This is the reason why it is so important to review the problems that have been the theme of so many ecological campaigns. Therefore, let us be responsible; let us not allow our conscience to fall asleep over problems that it is aware of but does not want to face; and let us give our wholehearted support to those people who have the authority to preserve the health of our planet, for the earthly heritage we bequeath to future generations rests upon their will to succeed.

Now, let us examine the spiritual heritage we must build up for the future. As you know, this heritage is based upon the knowledge of the laws and principles which, from time immemorial, have united humanity with the Creator. All those who have the honor and privilege of belonging to a traditional Order such as AMORC have the specific mission to transmit the knowledge they have inherited from a thousand-year-old past. I believe I can truthfully state that our Order constitutes the oldest and most comprehensive mystical path to spirituality in the Western World. Of course, there are other philosophical and mystical movements which for centuries have echoed certain religions or traditions, but to my knowledge none of these possesses a cultural and spiritual heritage as vast as that of the Rose-Croix.

On the other hand, there is a host of pseudomystical orders, societies, or groups which are mostly new and only reflect the personal and, consequently, temporary philosophy of their founders. Finally, I shall add that authentic movements of international scope, such as the Ancient and Mystical Order Rosae Crucis, are extremely rare. So, for these reasons and many others, I believe that AMORC can and must meet the mystical requirements of the New Age. To do so, it is quite obvious that it must make itself known, and I sincerely hope that this book will contribute to the accomplishment of this purpose. In this respect, I truly believe that the legacy we must bequeath to the third millennium rests primarily upon the spirituality that the Rose-Croix has endeavored to convey since remotest antiquity.

The Ancient and Mystical Order Rosae Crucis has always adapted itself to the various eras that have marked the history of evolution and the evolution of history. Thus, never in the past have its teachings been frozen in time. They have been constantly updated, clarified, and enlarged upon throughout the centuries, so as to keep up with the progress of society, while at the same time anticipating the future. In its present cycle, it does not evade this rule, especially since the pace of life is accelerating. Of course, the purpose of this updating is not, and has never been, to change the direction, spirit, or essence of the Rosicrucian Tradition, for the Cosmic would not agree to this, and therefore it could not be done. Its objective is rather to ensure that its teachings be completely adapted to the evolution of consciousness and

mentality, for it is important that present-day and future Rosicrucians do not feel that the teachings lag behind in regard to cultural, or even social, references of a particular era.

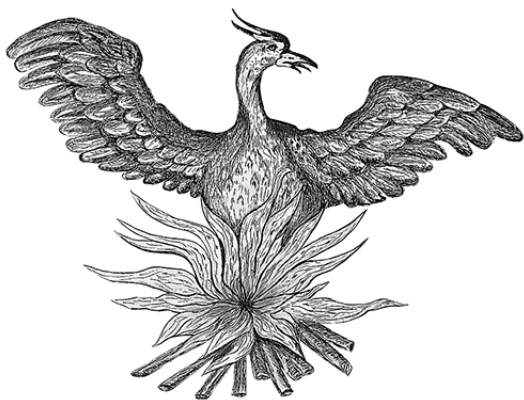
Concerning the mystical teachings perpetuated by the Order, I must also mention the cultural activities conducted by the Rose-Croix University International, which is composed of Rosicrucians who are authorities in some particular field such as science, art, literature, and so on. The research they are conducting individually or collectively is regularly published in Rosicrucian magazines, and sometimes in specialized “profane” magazines, so as to contribute to the evolution of consciousness while at the same time proving the dynamism of Rosicrucian research. Their work is also discussed in lectures and seminars, some of which are open to the public. Due to the activities sponsored by RCUI, the scientific, literary, and artistic knowledge bequeathed to future Rosicrucians and to all our human brethren will clearly illustrate the progress achieved in these various fields of knowledge during the last few decades.

Naturally, not all Rosicrucians are qualified to conduct research in physics, chemistry, astronomy, music, medicine, psychology, and so on. Consequently, what legacy can they bequeath to knowledge? In answer to this question, I wish to remind you that being a Rosicrucian means primarily studying and applying conscientiously the teachings of AMORC in every thought, word, and deed. It also entails working on the spiritual plane so as to set into motion energies capable of purifying and regenerating the collective consciousness of humanity. Further, it requires a person to meditate upon the great truths of life so as to enlighten those less advanced than himself upon the path of life. Finally, it means praying for each human being to receive the Illumination we ourselves are seeking. To live Rosicrucianism fully is therefore to radiate Light around us and, by our example, to give more people the desire to follow the same path as we are following. At this level, there is absolutely no need to be an authority in the scientific, artistic, or literary field. All that is needed is simply to will it, for if we accept this Cosmic Mission of guiding towards the Light those who still walk in darkness, then opportunities to help will not be wanting. On the other hand, the more we invest in this guiding role, the more

support and energy we will receive from the Cosmic Masters. I will add that the more we use this support and channel this energy, the more powerful will be the spiritual legacy for Universal Good that we shall bequeath to the future.

Generally speaking, the most beautiful thing we can bequeath to those who are to follow us is none other than a pyramid of ideals that will be sufficient to extricate humanity from the apparent chaos in which it is now immersed. It is therefore in the Invisible that we must lay the foundations for spirituality, for we must never forget that everything arises from the Invisible. Rosicrucians have all the necessary mystical tools at their disposal to carry out this mission. If they do not use these tools and are simply content with possessing them, then they will have failed in their duty and their karmic responsibility will be considerable at the final moment they cross the Threshold to the Higher Initiation. Therefore, let us be worthy laborers and, casting aside mercenary or even unworthy thoughts, words, and deeds, let us work earnestly for the cause in which we believe: the final blossoming of the human rose upon the temporary cross of this earthly world. If we succeed in this undertaking, our children's children will inherit a world where, for the first time in known history, the ideal of Peace will be a material and spiritual reality.

So Mote It Be!



### Chapter 3

## FEAR OF DEATH

**E**VER SINCE HUMANS acquired self-consciousness and the ability to reflect upon their own condition, they have never ceased to ponder upon the meaning of birth, life, and death. It is obvious that the passing of the centuries has enabled them to obtain some answers to the questions they keep asking themselves about the “how” and “why” of their existence. Thus, science is now able to explain most of the physiological processes which make the organic life of a living being possible, from the time of conception until death. On the other hand, science cannot unravel the mysteries which surround life at the moment that it departs from us. For primitive humans the birth of a child was undoubtedly a miraculous event that aroused both admiration and fear. Because they were unable to understand and explain this phenomenon, they attributed it to an invisible spirit that first took over the woman’s body and then departed from it at a given time in the shape of an infant. The phenomenon of death must have perplexed them even more, for, unlike birth, it was accompanied by a total and final inertia.



Just imagine what early humans must have felt when they were confronted for the first time with the birth of a child or the death of a fellow creature! In either case, an intense inner experience followed. Afterwards, they could never forget what they had seen, and so began for them the eternal quest to “Know thyself.” As humans evolved, they soon realized that they themselves must have come into this world in much the same way as they had witnessed birth. On the other hand, they came to realize that they, too, would die some day and sink into that state of total inertia apparent in others. The event of a birth probably did not frighten them as much as the presentiment of death, for they themselves had witnessed what followed the former, whereas they had no idea of what would happen after the latter. Thus death became one of the greatest mysteries to humanity, and it remains so today.

As is true of all phenomena which we cannot understand or explain rationally, death is one of the events that many humans dread. Most people fear it because they believe it is the ultimate end of a state that shall never be again. In a sense, this feeling is justified, for when people die, their earthly personality assuredly disappears forever. Such characteristics as body, face, voice, and general demeanor have been harmonized into a unique whole that nature has little chance of reproducing in every single detail some time in the future. Therefore, it is normal to think that the death of a human being removes what he or she was on the earthly plane. That is why all those who have a materialistic view of life look upon death in a negative way, for they see no reason to perceive it otherwise. For mystics, it is a different matter, for they do not look upon this event as an end in itself, but as a transition of the soul.

In fact, we may say that there are two ways to approach the subject of death. We either think that humans are physical entities governed by a mortal intelligence; or we are convinced that they are both body and soul, substance and essence, and that consequently they have a spiritual and eternal dimension. Naturally, all spiritualists and all Rosicrucians lean towards the second opinion. Concerning this, please remember that one of the goals of AMORC’s teachings is to enable all people to experience their own duality so that the existence of the soul is not to them just a belief but a certainty. All Rosicrucians who diligently

study and apply the laws and principles set forth in the monographs eventually come to experience their spiritual nature—that is, their soul. From that day on, what they only sensed about death now becomes to them a reality which they prepare themselves to undergo with as much dignity and respect as possible. In their eyes, transition becomes the higher initiation for which they can prepare themselves during this earthly incarnation. I use this term because when we look upon death in a mystical way, we invariably link it with the conviction that it shall be followed by other lives upon earth.

Does such an approach to death allow Rosicrucians to remain imperturbable when a person they are close to dies? Certainly not. The loss of a loved one saddens them, even though this sadness finds inner compensations which their mystical ideal enables them to feel. The simple realization that they have definitively lost physical contact with a person they have loved affects the emotions of Rosicrucians as strongly as those of non-Rosicrucians. The memory retained within us of a silhouette, a smile, and a presence we shall never find again on this earthly plane invariably creates a feeling of emptiness. The advantage possessed by mystics is that they have the means to fill this void more quickly, for they do not dwell upon the physical absence of the deceased person but, on the contrary, focus upon his spiritual presence.

What I have just mentioned relates to the apprehension we may feel regarding the death of a loved one, in that the mystic, as opposed to someone who is not, is convinced that the loss of physical contact does not mean that the connection is forever severed. I will now allude briefly to the fear which individuals may feel about their own death. On a purely human level, and apart from spirituality, experience shows that people are more afraid of any possible suffering which may precede death than of death itself. Putting aside this legitimate fear, the reaction we each feel at the very moment of transition depends upon our ideals. Atheists will look upon death as an event which definitively deprives them of those worldly goods and happiness they have enjoyed with their family. Religious devotees will share the same feelings but, in addition, will wonder whether they will be allowed to enter the imaginary Paradise depicted by their church. As I said earlier,

mystics will feel all legitimate emotions that any person may feel at the time of death, but they will prepare for it with the expectation of a new phase of cosmic life and of a future return to earth.

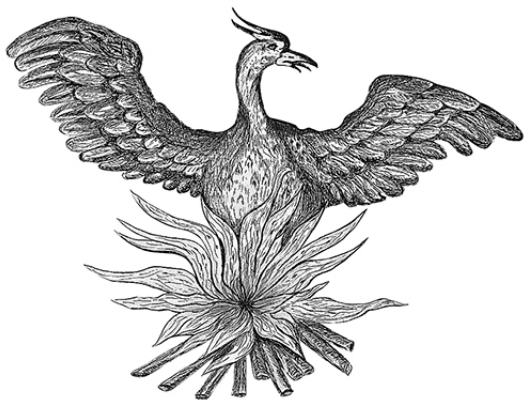
This leads me to the matter of how a Rosicrucian must view death. From the mystical point of view, we must look upon this phenomenon as the result of a natural modification in the relationship between body and soul. The teachings of AMORC explain in detail that humans are the result of the blending of two primary energies. The first manifests in the material composition of their body, whereas the second serves as a medium for the spiritual essence of their soul. When these two energies fuse at the instant that an infant draws its first breath, it becomes a living and conscious entity. At the instant that a person draws his or her last breath, the soul severs its connection with the body it has animated throughout its earthly life and returns to the Cosmic. Thus, death is only the transition from one plane of consciousness to another. In other words, it is a return to that state existing just prior to the incarnation into this material world. The body returns to dust and the soul regains its spiritual independence.

During our incarnation, we do not have any objective memory of the activities which our soul had on the cosmic plane, and therefore most people mistakenly think that the soul only manifests the laws of life when it is incarnated into a material body. However, nothing is further from the truth. All past great mystics, all great Avatars who have preceded us, have proclaimed that the genuine life is not the one we cherish the most, even though it should truly be lived to the fullest. All, without exception, have affirmed that earthly existence is only one phase of life and that it should be approached more as a transitory experience than as a final reality. Seen in this light, there is no death, but only changes in life's expression. Thus, it is not wrong to say that when we die on this earthly plane it is because the time has come for us to be reborn on the cosmic plane. We can then pose this question: "Which birth—earthly or cosmic—is the noblest, the happiest, the most divine, and the most eagerly awaited by the soul itself?"

Many inspiring writings give an insight into the afterlife. Although the traditions may differ, revelations concerning what is supposed to happen at the time of transition have many points in common. First of all, they confirm the fact that the soul gradually leaves the body from the instant that the last breath has been drawn. Second, they suggest that the soul is not left to itself at the time of transition but, on the contrary, that it is guided by other souls in charge of welcoming it. Third, it is often related that, although it gradually loses awareness of the earthly personality it animated, the soul of the deceased remains conscious of itself in the Cosmic. In fact, all mystical traditions say that it merges into the Universal Soul but never loses awareness of its existence, nor that of the souls which coexist on the same plane of consciousness.

Between the time of transition and that of a new earthly life, the soul pursues a form of evolution based primarily upon the great lessons it must draw from the incarnation it has just completed. From this reassessment and the cosmic decrees which follow from it, the outline of the next incarnation is being sketched. How this spiritual interlude is lived depends not upon the wrong we have done on earth, but rather upon the efforts we have exerted to do good. In other words, as is true of the karma that applies to everyone's life here on the earth plane, the karma that occurs between two incarnations is not punitive but compensatory. People who have always had their heart set on perfecting themselves and leading an upright life on earth may rest assured that, notwithstanding any errors they may have committed on this plane, they will enjoy in the Cosmic an after-life commensurate with the ideals they were pursuing while they were incarnated. This implies, therefore, that sincere Rosicrucians may envision transition with the inner assurance that it will be a rewarding experience which will lead them to a world where Peace Profound will no longer be just an ideal to be reached, but a true reality.

So Mote It Be!



## Chapter 4

# FREE WILL

**G**OD OF ALL Eternity, Universal Cosmic Essence, in this place, on this day, and at this hour, we evoke the presence of Thy Light, Thy Life, and Thy Love. It is through Thee that we see, but it is also through us that Thou hast chosen to see. It is through Thee that we live, but it is also through us that Thou hast chosen to live. It is through Thee that we love, but it is also through us that Thou hast chosen to love. Thus, God of our Heart, show us how to apply our free will positively so that we may rejoice more and more for having chosen to follow Thy way.

Although it is true that this invocation implies that humanity has indeed been chosen to express God's Light, Life, and Love, humans must also choose the path that will enable them to be a conscious expression of this threefold power. To carry out this choice, Cosmic Intelligence has endowed them with free will. Free will is assuredly the most spiritual faculty that God has granted to human consciousness. It is also the most difficult to assume, for the human soul cannot avoid its cosmic destiny, which consists in ultimately returning to the Absolute Perfection of Divine Intelligence. This evolution of consciousness toward the ultimate understanding of Cosmic Reality passes through a long succession of earthly incarnations.

Out of cosmic necessity, it is impossible to choose our destiny because, as I just mentioned, it corresponds to a cosmic decree. Nevertheless, we have the power to follow it, to achieve it, and to fulfill it. In other words, we cannot choose the state of consciousness that characterizes our final return to the bosom of the Divinity, but we have the right and duty to choose the path which makes this return possible. This choice is carried out due to free will and determines the conditions and speed of the spiritual journey that each of us must accomplish in the name and by the grace of the God of our Heart. Therefore, I suggest that you meditate upon the virtues we must develop to apply our free will positively to situations occurring in our daily lives.

The positive application of free will presupposes an increasing ability on our part to discern good and evil which inevitably meet in the luminous sphere of spirituality. In this chapter, I shall not tackle the philosophical and mystical problem of good and evil, but I shall say simply and generally that good vibrates in harmony with the constructive laws of cosmic evolution, whereas evil vibrates in the dissonance of the destructive principles of an apparent involution. Since the positive application of our free will is linked to our ability to distinguish good from evil, and harmony from discord, we must cultivate the intellectual and spiritual qualities that contribute to the awakening of discernment. One of these basic qualities is purely objective and lies in the ability to reason correctly. The other is much more subjective and originates in intuition.

It is impossible to arrive at a pure form of reasoning if our mind is not free from all preconceived ideas, prejudices, and negative views in general. In other words, it is only by gradually purging our subconscious from all the wrong beliefs accumulated since childhood that we will be able to lay the foundation of a useful and trustworthy reasoning. To accomplish this, we must unlearn wrong conceptions and replace them with more accurate values. In fact, erasing all preconceived ideas that may be registered in our subconscious memory is definitely not sufficient for laying the foundation of a sounder reasoning. As you know, Nature abhors a vacuum. Because of that, all negativity that is eliminated from consciousness must be replaced with new positive

mental processes. Therefore, the problem is to become aware of all detrimental forms which our own mental poisoning may take, to determine exactly which beneficial forms must absolutely replace them, and finally to find the necessary strength and will to make this substitution possible and permanent.

In fact, mystics who sincerely try to free themselves from their false beliefs, but who do not strive to replace them with new truths, remain prisoners of their own erroneous judgment. By so doing, such errors are given an even greater hold, thus increasing the negative impact they may have upon the application of the mystic's free will. Consequently, we need to silence as much as possible the negative thoughts to which our inner self reacts uncomfortably and to substitute in their stead the more universal thoughts which the Rosicrucian teachings produce within us. In this sense, we must never let our reasoning become the slave of an ill-mastered ego, for it then serves the lowest pride so as to lose itself into the complexities of complacency and self-satisfaction.

Reasoning must serve the truth of heart and soul. It is only by serving thus that it may attune to the higher planes of the subconscious and neutralize the disharmony which wrong beliefs create within us. A pure form of reasoning is one that builds out of life's positive elements. It does not waste time in speculating on life's futilities and does not take pleasure in systematic contradiction. It does not try to be right either, because, from a mystical point of view, we are often wrong in our desire to be absolutely right. The inner conviction that we are right is generally enough. As soon as we use reasoning and argument to prove to others that we are right, we end up creating a negative impression.

We have too strong a tendency to use our own reasoning to unnecessarily contradict, and then eventually destroy, the reasoning of others. This is not the method Rosicrucians should use to make the good, and what they believe to be the truth, prevail. If they must use reason to prevent someone from committing an obvious error, they must not attempt to destroy the reasoning of the person they wish to help. They should avoid forcing their ideas upon someone else, but rather act in such a way that the person, on his own, will change his manner of reasoning. To suppress one's own wrong views or to

repress those of others always leads to a state of disharmony. Whether it be mental or physical, repression is definitely destructive, for it gives rise to an accumulation of energy which, when it finds a means of expression, escapes all intelligent control and eventually becomes a negative force. Because of this, we must suppress neither the erroneous conceptions of our own reasoning nor the erroneous conceptions of other people. Rather, as I mentioned earlier, we should become aware of them, recognize them for what they are, channel them, and finally transmute them into elements of positive and constructive thinking.

To use an analogy, think of the tremendous pressure exerted upon the walls of a dam by restrained water. This pressure cannot be entirely repressed or restrained without danger. On the contrary, it must be channeled and controlled so as to be transmuted into a constructive and generative motive power. If the role of the dam were limited to creating a relationship of force and repression between it and the water, it stands to reason that the accumulation of the energy created by the mass of water in motion would end up breaking the static mass of this dam. The constructive power of this energy would then escape any form of intelligent control and would result in destruction, which unfortunately has already happened in the past. But, to stretch this analogy a little further, what would be the use of the most powerful dam without the river which feeds it? Likewise, what value is there in the most sound and coherent reasoning if it does not serve the cosmic flux of intuition?

Reasoning is the objective voice of reason; intuition is the spiritual voice of the soul. These two voices must be heard in unison or, more exactly, the voice of reason must echo faithfully the voice of the soul. Intuition corresponds to the language of the inner self and is the direct expression of Cosmic Consciousness. It does not know the arbitrary limitations of time and space with which reasoning is unceasingly confronted. Intuitive answers do not submit to the evil influences of false beliefs and prejudices that the mind usually entertains from childhood. They are clear and right, because they emanate directly from Universal Wisdom. Therefore, the problem of the mystic is to attune inwardly with the planes of consciousness corresponding to intuitive knowledge. The initiatory technique that makes this attunement



possible is clearly explained in the monographs which each active member of the Ancient and Mystical Order Rosae Crucis receives as a privilege of membership.

When I refer to the development of intuition, I am actually speaking of the development of our ability to attune to the plane of consciousness to which it belongs. The more we think, speak, and act in accordance with the evolutionary law of Good, the more we unconsciously attune to that plane of consciousness. In other words, the more we strive to become channels of Cosmic Peace, Beauty, and Goodness—in short, of Spirituality—the more assistance we receive from a strong intuition. This means, therefore, that the more positively we apply our free will, the more receptive to the flux of intuitive knowledge we become. Conversely, the fact of being receptive to intuitive answers helps us tremendously to apply our free will in a constructive way, for contrary to what we sometimes say, there is no such thing as bad intuition. Intuitive knowledge is perfect in essence and can only be good when it is well received and interpreted correctly.

What we call bad intuition is most often only an auto-suggestion which suddenly comes to mind. This auto-suggestion is generally the result of the combination of fears and desires which haunt the depths of the subconscious and suddenly emerge on the surface of the objective consciousness. An intuition called *bad* can also be the result of a wrong interpretation of what was indeed originally an intuitive answer. This is exactly why we must never subject a clear intuition to the analysis of reasoning. In either case, we see the need to free the subconscious from all impurities so that the mind may in turn be cleansed of all gross elements that prevent it from interpreting correctly what intuition conveys to it. Here again we are faced with the question of mental transmutation which I mentioned earlier. Finally, when a mystic has succeeded in blending clear reasoning with strong intuition, he or she receives the blessings of Cosmic Inspiration. Then, the mystic's free will identifies itself to an increasing extent with the expression of the Divine Mind and the Divine Word.

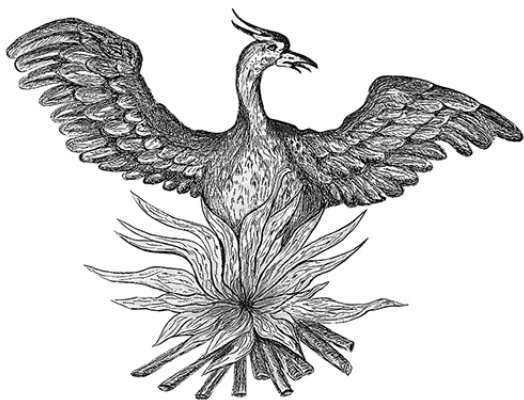
I cannot close this chapter on free will without briefly mentioning the problem of freedom. Freedom, according to its general definition, is a social right that humanity has too often acquired through bloodshed

and which may be impeded effectively by other people. As for free will, it is a divine gift granted to humans as a birthright by the Cosmic Intelligence, the essence of which, under no circumstances, can be diminished by others. In order to convince ourselves of this, we only need to meditate upon what Mahatma Gandhi was trying to convey when he said that a man's body could be imprisoned and his limbs broken, without his soul and his dignity being held up to ridicule. Be that as it may, the greatest form of freedom people may enjoy is the freedom which gives them the legitimate right to apply, without mental or physical restraints, the free will which they have received from God.

As you know, many human beings throughout the world do not experience this kind of freedom, or are under the illusion that they do. As Rosicrucians, we must pray and act as individuals so that humanity may free itself from all those forms of tyranny and fanaticism which cultivate hatred between people. This can be accomplished by applying our free will positively in the choices concerning our own welfare and in the choices upon which people who lack the freedom (or who are under the illusion they do) to use their free will precisely depend. Let us avoid thinking that all those people who are deprived of their legitimate freedom are in such a state solely because of their karma or because of the environment that has been karmically imposed upon them from the past. When it comes to the misdeeds of human ignorance, all humanity is involved, and each of us has his share of responsibility.

The Aquarian Age has hardly begun. Cosmic Intelligence should be able to rely on each of us so that this New Age unfolds upon a stage worthy of the splendor it deserves. In this sense, the *égrégoire* of all humanity needs spirituality more than ever, and absolutely nothing should be overlooked in order to fulfill this need. Therefore, it is without a doubt our duty and responsibility to meet this necessity and this very clear cosmic urgency. Let us purify our reasoning, develop our intuition, and apply our free will positively so that our love, life, and light truly express our ideal of the Light, Life, and Love of the God of our Heart.

So Mote It Be!



## Chapter 5

# INNER PILGRIMAGE

**W**HETHER THEY ARE aware of it or not, all mystics—and Rosicrucians in particular—are pilgrims who quest for the Knight lying dormant within them. To awaken the latter, we must show the virtues that will make us pass from the state of a Rosicrucian pilgrim to that of a Rose-Croix Knight. This implies that we must carry out a soul pilgrimage and meditate in all consciousness upon the tomb of our Inner Christ. However, for us to carry out such a pilgrimage successfully, we must don the cloak of patience and lean on the staff of knowledge.

Much (if not everything!) has been written about knowledge, but much remains to be discovered concerning the art of knowing ourselves. The knowledge we must rely upon so as to reach the Heavenly Jerusalem is not merely limited to the relatively theoretical knowledge that each of us may accumulate by reading what others have written about knowledge or by listening to what they have said on the subject. Of course, this does not mean that the knowledge of art, literature, science, philosophy, and mysticism has no justification for being and that it is useless to read or to listen to what is being said. If

that were so, AMORC would not stress the need to study, understand, assimilate, and put into practice the cosmic laws and principles of which it is the custodian.

What I mean is that the accumulation of diversified knowledge, no matter how mystical or complete it may be, is not enough to give sufficient strength to our pilgrim's staff so that it may support our steps until we reach our destination. The great Knowledge we must acquire must blend the knowledge we accumulate through the study of the impressions conveyed to us from the external world and the knowledge that we must discover as we travel the paths of our Inner Kingdom. In other words, we can expect to complete our mystical pilgrimage successfully only if we devote as much time and effort to knowing ourselves as we do to acknowledging what others have written or said about knowledge.

To know ourselves means, first of all, to see ourselves just as we are reflected upon the mirror of our consciousness and to know exactly what we are and are not, whether it be good or the absence of good. This means being able to look at ourselves with lucidity, deep down inside our innermost heart. For us to know ourselves well, it is very important that we listen and heed the guidance of our inner judge, without completely disregarding the advice of the people around us. If a cosmic law has decreed that we humans are to pursue our spiritual evolution among our fellow creatures, undoubtedly there must be a good reason for it. From the most foolish to the most wise, from the most wicked to the most kind, we mutually help one another to perfect our evolution and we do this in many ways—from the most painful to the most pleasant, and from the most difficult to the most easy. Naturally, although it is true that others may open doors to us or at least show them to us, it is up to us, and to us alone, to travel the distance that will lead us to another door.

Other people we meet on the path we tread inwardly may prove dangerous if we lack discernment. For example, people who flatter our ego may cause us to become our own enemy. If we fall into the trap of their flattery, we become deaf to the voices of those who really wish us well and blind to the schemes of those who wish us harm with the

sole purpose of deceiving or using us for selfish ends. As for people who slander or speak ill of us, they cause those who listen readily to them to spread nothing but lies and to become our enemies, whom we must fight all during our inner pilgrimage. Likewise, the various trials we meet throughout life are just so many traps to lead us astray and force us to lay down our pilgrim's staff.

When all is said and done, we must always yield to the judgment of our Inner Master so as to know ourselves. To accomplish this, we must be willing to become a disciple and, contrary to what one may think, it certainly is much more difficult to be the acknowledged disciple of our Inner Master than to be the accepted pupil of a guru, whoever he may be. Indeed, it is always possible to seem to be what we are not to the eyes of a guru, whereas we can only be what we really are as we face the piercing gaze of our Inner Master. The Master hears what we do not want to tell him and he tells us what we do not want to hear. He speaks the language of truth and hears not our lies. He does not tolerate any compromise on our part but never hesitates to compromise us if we want to deceive ourselves or others. When we judge our weaknesses too severely, the Master knows how to show great indulgence and then points out to us the qualities that constitute our strength. If we are too indulgent towards our errors, he stresses sternly what we should inwardly accept as truth. As long as we have not learned and understood humility, he consistently proves to us that false modesty and pride are still two paths which meet in our own vanity. From the moment we are truly modest in thought, word, and deed, the Master rejoices in granting to us the happiness of knowing that we are strong, true, and humble.

However, I must specify that our Inner Master never imposes a line of conduct upon us, but always leaves to our ego, our objective soul personality, the responsibility to apply its own free will and to heed or not heed the voice of its conscience. In other words, the Master does not act in place of the disciple; he is satisfied—this is all he can and must do—with showing the disciple the way to follow so as to reach the end of the inner pilgrimage. That is precisely why the staff of Rosicrucian pilgrims, made of learning and knowledge, is a constant support in the long journey they have undertaken along the paths of

their Inner Earth. This staff of knowledge enables them to balance their steps between good and evil, activity and passivity, being and seeming, truth and falsehood, light and darkness.

However, such a staff, no matter how strong it may be, is not enough to help us cross the barren expanse that surrounds the kingdom of our soul. The nights are freezing in the deserts of our conscience and during the day the sun is scorching. We cannot afford to be impatient. If we want to reach the gates of the Heavenly Jerusalem, we must don the cloak of patience so as to avoid succumbing to the cold bitterness which results from great haste. But being patient means knowing all along our inner pilgrimage that we cannot arrive at each of the stopping places we set out to reach before we have left—we cannot have finished even before having started or reap before having sown. Patience corresponds therefore to the mastery of time and the certainty that it works for us the minute we have done everything we can towards this end. In this sense, we must fully understand that patience has nothing to do with indolence or nonchalance. Indolent people are not Masters of time; they are its slaves. They do not act upon events, but submit to them passively. They cannot reap for the simple reason that in truth they have never begun to sow.

On the other hand, people who are patient carefully cultivate their inner garden at the right time and then allow time to work for them. Their patience is active because while they wait for the crop, they do not allow the weeds to take over and choke what is beginning to grow, and they are already thinking actively about what they will do with what they reap. Too often we forget that time in itself is neutral when it comes to serving people. Time works for us only if we let it act upon positive and constructive conditions that we ourselves set up and maintain. If we sow nothing or sow without looking after what has already been sown, time passes likewise, but instead of working for the grain, it works for the chaff.

All of this shows that Rosicrucian pilgrims may stop on the way to rest a little, but if they indulge their indolence by stopping too often and for too long, they lose precious time. And, whether they are aware of it or not, this lost time works more against them than for them. They must therefore wear the cloak of patience firmly over their shoulders

and walk steadfastly, paying much more attention to the distance they have already traveled than to the distance yet remaining. They cannot and must not take shortcuts or fail to pause at stopping places along their pilgrimage—and especially not because of a lack of patience, for we cannot reach the top of a mountain before we have begun its ascent, just as we cannot reach the gates of Jerusalem before having set foot in the Holy Land.

Haste, whether in words or actions, is the opposite of patience and it precipitates not the coming of the Light of day, but that of the Darkness of night. By this I mean that haste often feeds error, while patience always feeds on truth. As Rosicrucian pilgrims, we want to walk towards the City of Lights and leave behind us the Forest of Errors. Consequently, we must once again pledge allegiance to the Master of time—that is, to our Inner Master—for he is the one, and the only one, who can teach us the art of patience and perseverance.

To the staff of knowledge and the cloak of patience, we must add the shield of faith, which is always accompanied by the sword of wisdom. Such is the condition needed to raise us from the state of pilgrim to that of knight. This implies that we must understand that the trust of the pilgrim is not that of the knight, but only the faith of a seeker on a pilgrimage. In fact, for many mystics, the faith that helps them to reach their inner tomb corresponds far too much to a simple belief or a simple desire to believe. It is not the trust of the perfect knight, which corresponds to a living faith, to an innermost and unshakeable conviction, to a certitude of the soul acquired through knowledge, patience, and mystical abnegation.

The confidence a mystic must demonstrate is that of the heart and not of reason. It must no longer reason or defy at any time. Distrust is the sworn enemy of mysticism because it challenges the Cosmic to give proofs of Divine Reality and then rejects them when they are given. Distrustful people mistrust God as much as the devil and the devil as much as humanity, but they do not realize that they should be most distrustful of themselves. Let us not be distrustful or suspicious, but let us be trusting and prudent. Let us have faith in ourselves, in those who are wiser than we are, and of course in God. But let us also be

cautious, for it is prudence which makes faith in humanity possible. As we become aware of this, we understand perfectly that we must arm ourselves with the shield of an absolute trust. This shield will protect us from our own doubt and temptation to flee from our mission—the conquest of our own Jerusalem.

Concerning faith, I would like to remind you of what is said on the subject in a biblical account, when the Almighty Lord—the God of Abraham, Isaac, and Jacob—makes His voice heard by Job:

Job, my good servant, Satan is vanquished once again and his rage struggles in vain. The heart of man, this thing of flesh so small yet so powerful, has made the heavenly cause triumph. Honest and true, thy love, thy pride, thy interest, thy strength, all that raises men above the mere joy of being, has been both attained and reversed. And thou hast remained thyself! Without anger, without fear and without speech thou hast bowed thy head in sublime resignation. Thy place is marked amidst my Saints and my Prophets in the Eternal Book of human life. Job, racked with pain and misery, thou hast accepted my will unquestioningly, and this is why I shall answer you. The great words of all life, the secret of life, are Patience and Faith.

Patience and faith! Such is therefore the first union which blends one of the knight's virtues with one of the pilgrim's qualities, thus making each of us into a pilgrim-knight.

Just as the shield has always symbolized the confidence of the knight and mystical protection against the attacks of doubt, the sword has always been the symbol of wisdom and its magical power in the war it wages against ignorance. Also, as already suggested, the first battle a pilgrim-knight must fight with his sword of wisdom is a battle against himself, for he must first convince himself that his mission as a guide stops where the mission of those he strives to guide begins. In other words, he must act towards those who seek knowledge, as well as towards his human brothers in general, with the same wisdom as his Inner Master shows towards him.



Consequently, to be wise means being thoroughly familiar with all aspects of human duality and applying the mastery of them in all our relations with others. Wise is the person who always shows the way to follow without ever imposing it and who never does for others that which they are always well advised to do themselves. Also wise is the person who knows how to be silent when he should just listen and to speak when he can and must be heard. The true wise person is not the one who speaks well about wisdom, but the one who is favorably spoken of because of the wisdom of his actions. From the foregoing, it follows that true wisdom always listens more than it talks, much less than it acts, and never acts without thinking ahead. Showing wisdom does not mean that we should feel compelled to reform the evil we believe we see in others, but to harmonize with the good that we are certain to perceive within them.

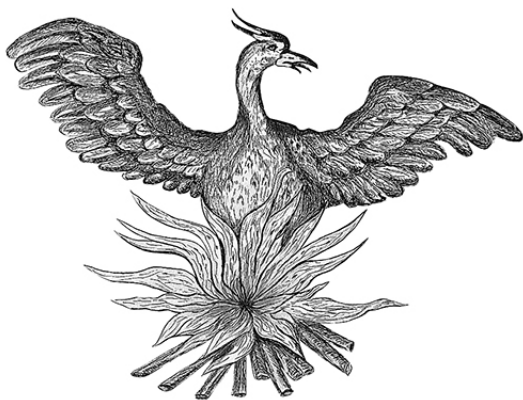
Broadly speaking, the mission of wisdom is to preserve harmony where it exists and to do everything possible to put it where it is not. To hold in one's hand the sword of wisdom and to use it wisely is not an easy task, even for a grand and noble knight. Great is the temptation for someone to believe he is wise just because he wears this sword upon him. To convince ourselves of this, all we need to do is to think again of the legendary and initiatory epic of the Knights of the Round Table. Excalibur, the sword of power, broke when through ignorance and pride young Arthur invoked its magical power to defeat the Knight Lancelot, symbol of nobility and idealism. It was only because of his deep repentance and his immediate and definitive realization of his error that the Lady of the Lake restored the sword of kingship to him.

This is also true of the sword of wisdom. If we use it with impunity to satisfy our ego's wrongful desires, we will turn it into an instrument of madness and evil power. It is not by accident that Qabalists have always taught that madness is the opposite of wisdom. Therefore, a pilgrim-knight of the Rose-Croix must understand the true meaning of the word sage before it is too late. For this to happen, he must learn through initiation that, just as the cowl does not make the priest, so the sword, whatever it may be, does not make the Knight. To carry the sword of wisdom on oneself without being wise is tantamount to gazing at daylight while being blindfolded. It is only by uniting the

cosmic power of wisdom with the human virtues of the sage that one can attain the ideal state of Rose-Croix Knight. The ancient mystics spoke about the Wisdom of the Sages because they understood the necessity for this union. It is perhaps for this same reason that King Arthur, after having received Illumination, cried out, pointing Excalibur toward the sky: "Earth and King are one!" Had he not indeed just attained the Rose-Croix state wherein Wisdom and Sage are actually one?

In conclusion, I wish to say that when you have acquired self-knowledge, when you have become masters of time after having walked upon the burning stones of impatience, when your faith withstands all attacks from doubt and distrust, when you have reached the state of consciousness of those who are one with the Wisdom of the Sages, then, at the end of your pilgrimage, you will be able to pass through the gates of your Heavenly Jerusalem and, kneeling by your own grave, look into the mirror of your soul and affirm: "I am a knight!"

So Mote It Be!



## Chapter 6

# SACRED SPACE

**S**PACE IS DEFINED in most reference books as the infinite expanse which separates and surrounds objects. That expanse is the origin of the three dimensions which humans can perceive and which, as you know, are length, breadth, and height—the latter often being likened to thickness. From a mystical point of view, space is not truly a material verity. It is instead a product of human consciousness and more precisely of its objective aspect. But, consciousness is an attribute of soul. Consequently, it is immaterial in nature. Therefore, we are forced to acknowledge that the same holds true for space. In other words, space is immaterial in the Absolute. Humanity's error is to try to conquer space with material instruments.

Since humanity will never be able to conquer space through material means and since space is a product of the human mind, it should be obvious to us that it is through consciousness we can master it. Human consciousness, as understood by Rosicrucians, acts upon two worlds: our objective environment and our inner universe. Our objective consciousness applies to the substance of things, i.e., to the first three dimensions of space. As for our inner consciousness, it relates more particularly to their essence, in other words, to the fourth dimension of

space. Since space cannot be conquered by means of material verities, only our inner consciousness, and not our objective consciousness, can enable us to master it. But what exactly is inner consciousness? To answer this question, we must approach a second concept—that of the sacred.

As previously mentioned, Rosicrucians look upon consciousness as an attribute of soul. It enters the body at the same time as the soul, when the infant draws its first breath and it leaves the body at the moment the last breath is exhaled. This is why Rosicrucian Ontology states that God created man out of the dust of the earth and breathed into his nostrils the breath of life so that he became a living soul, i.e., a conscious incarnate personality. Moreover, when we refer to Old Persian, Sanskrit, Greek, Latin, and to most ancient languages in general, we find the same word designates soul, spirit, and breath. For example, we have the Sanskrit word *anifi*, which signifies “breath,” the Greek word *anemos*, which means “wind,” and the Latin word *animus*, which means “breath of life.”

Thus, we see that ancient mystics from time immemorial have always linked the spiritual essence of humans to the Divine Breath. They believed that through a mysterious cosmic alchemical process at the moment of birth, the infant breathes in the soul that God exhales toward it and that at the time of death, the person exhales it into the universe so that God breathes it in once again. This is what made the ancient sages say that life is a universal respiration which humanity has shared with its Creator since the dawn of time. In mystical language, therefore, the word *breath* has come to take on an especially sacred meaning, because in and of itself it constitutes the medium by which God has chosen to give life and consciousness to humans and to all living beings in general.

In the most ancient languages, the same word designated both soul and spirit. But for centuries the Rosicrucians have used the word *Spirit* to designate the energy underlying all matter. We must see in this term a deliberate choice, for it suggests that the spiritual essence permeating the universe and the material substance manifesting it are in fact the

two complementary expressions of a single cosmic energy. Daily reality confirms this, for the human is truly substance and essence, in other words, body and soul. Therefore, each one of us is the dual reflection of a single Divine Breath, and since Breath has always been regarded as being what is most sacred, we thereby can deduce that, on Earth, humans are the noblest expression of this sacred cosmic energy.

Consequently, mysticism and logic lead us to affirm that, first and foremost, Sacred Space is humanity itself. But to be sacred does not mean to be aware of the sacred. To convince oneself of this, we need only observe how careless people are regarding their own bodies, and how disrespectful they are regarding the bodies of others. Most illnesses are living proof of such carelessness and disrespect. If all people on earth were fully aware that the physical body is the temple of the soul and that it is therefore their most sacred possession, they would respect it much more and would remain even less impassive towards those who do not have the means to feed it, to quench its thirst, or to keep it warm. I say “even less impassive” because beyond the visible chaos which is now shaking our world, humanitarian groups organized for the benefit of the most underprivileged have perhaps never been so numerous. This is because the cosmic influences of the Aquarian Age are making themselves increasingly felt. This coming epoch is supposed to witness the Golden Age of Knowledge, Brotherhood, and Peace between nations and individuals. We must all be concerned about this prospect and give our spiritual support to all the ways and means chosen by our contemporaries to lend assistance to those in need who, within their bodies, suffer from a void which their soul tries to fill by praying more to the God of death than to the God of life. Of course, when we assist in this realm, it is our duty to use caution and not act hastily in an ignorant and naïve way.

If it is true that our body is the temple of the soul within us, as an earthly personality each of us is a sanctuary of yet a greater temple—that of the Earth itself. This means that we humans do not constitute alone the Sacred Space, but that we are only an element of it. Indeed, what would we be without the natural setting which supports our spiritual evolution? When Intelligence, the Divine Mind,

conceived the universe and created it by means of Its Word, It knew the Earth would be the stage for life and consciousness. The planet upon which our humanity now lives, and to which the ancients gave the name *Earth*, is no exception to the rule. It is the laboratory which the Cosmic has entrusted to humans so that we may rediscover the formula which should give us mastery over matter. To return to Rosicrucian terminology, it is the crucible wherein the Universal Soul must spiritualize Spirit. The Earth is to humanity in general what the body is to each human—a material vehicle serving Cosmic Evolution.

Unfortunately, the daily news reports demonstrate to us just how much humans disrespect their planet. For wrongful reasons which I do not have to expound in this chapter, some people pollute, destroy, and spoil the most beautiful things it has to offer. In short, they profane the Temple dedicated to our humanity. It is true, as is the case for humanitarian assistance, that an increasing number of people are becoming aware of the risk we all run by making our Earth the slave of our most foolish whims. Worldwide ecological movements are here to testify to this and, disregarding any political preconceptions, we must support the purest thoughts they defend for future generations. This is a vital necessity for the survival of the human species on our planet, and all those who disregard the physical and mental well-being of others or who exploit the Earth, heedless of the harm they are inflicting upon it, are guilty of war against God and humanity. Their karma will be in proportion to their failure to realize or, more exactly, to their persistent stubbornness in ignoring the rights of others to live and their obstinacy in destroying that which does not belong to them and never will.

From all the foregoing, it follows that our realization of the sacred and of the space in which it is manifested is the reflection of the respect we give to humanity itself and to its evolutionary environment. But there is a third space between humans and their evolutionary environment to which Rosicrucians must pay special attention. I am speaking of their own sanctum—in other words, the room at home which they devote to their mystical studies. For them, this room is truly the intermediary chamber between their inner Sanctuary and

the earthly Temple in which they must work. It is the intermediary between the visible and the invisible worlds. Why? Because as long as we are incapable of thinking through God, speaking for God, and acting in God's name, we need a support to remind us daily that therein lies our goal. This is why a Rosicrucian's sanctum is the inner laboratory wherein mysticism is studied, with the purpose of applying it afterwards in the outer laboratory, which is the world.

Therefore, the sanctum is not a place where we must go to meditate occasionally when we have a problem to solve. On the contrary, it is a sacred space from which we must regularly readjust the broad outline of our mystical behavior. Most people have a tendency to solicit God's help when they experience misfortune and to forget to thank God when they have received happiness as their lot. This must not be our attitude, for meditation should be used to radiate from within the inner joys we receive as well as to petition the Cosmic for the help needed to solve all of our problems. In both instances the sanctum is a privileged place for, because of what it is and what it represents, it facilitates the projection of our thoughts and the reception of the most inspiring ideas.

Our presence in the sanctum must not be limited only to thanking God for the blessings that are granted to us, seeking a solution to our problems, or perfecting our own intellectual and spiritual evolution. It is also vital for the well-being of others. In other words, we must go into our sanctum regularly to meditate and pray for all those who suffer physically or spiritually and who need cosmic help. In this sense, the experiments which AMORC offers regularly to its members give them the daily opportunity to retire into their sanctum for the benefit of others. Be that as it may, if we concede that respect for others is sacred, the same must hold true when it comes to what happens to them. In other words, we cannot and do not have the right to remain insensitive to the physical or mental suffering of others.

Because of the way current events are presented by the media today, modern societies have made the dramas of human existence appear commonplace. Consequently, people have become hardened to

seeing and hearing, with a greater or lesser degree of detachment, dire sufferings of their brothers. When a hijacking ends in the execution of several passengers, when a criminal attack causes the death of dozens of people, when fanatics assassinate hundreds of citizens in the name of their God, when wars of self-interest bring in their wake the deaths of thousands, when nuclear apocalypse hangs over millions of people, when the forces of darkness prevail over the forces of Light—what, then, do the great majority of people do? They watch and listen to the news, become indignant at the time to one degree or another, and then return to their own problems. They keep watching the news and believe that they are powerless to do anything about the tragic events that are being reported to them. But this is not quite true.

I am convinced that many dramas on the news could be avoided, or at least have a better ending, if only all the people who were aware of the problems would take the time to think positively regarding the events involved. For instance, when a child is taken hostage, it is useless to become indignant, to speculate on the identity of the perpetrator, or to make suppositions as to the outcome. Such an attitude only feeds the invisible process which has made this taking of a hostage possible. I believe that it is much better to pray to the God of one's Heart to help the child and to solicit for him or her the support of the spiritual forces that are always waiting to be channeled. Imagine then the considerable power which thousands of people may represent when, within the same lapse of time, they all focus positive thoughts upon the very event itself! The duty of mystics—our duty—is to proceed in precisely this way whenever a tragedy occurs anywhere in the world. By this I mean that, as soon as we become informed of a situation where the physical or moral integrity of others is threatened, we should immediately work spiritually by calling upon the forces of Good so that they may neutralize the cause and the expression of the evil we are witnessing.

We often hear people say that if God did exist He would not allow the daily atrocities which appear on the front page of the daily news. What they do not understand is that God, as an essence and an energy, is fundamentally constructive in nature, but that it is up to humans to



express divine powers. As an analogy, potentially the Earth contains all of the elements which enable plants to grow. But in a garden, vegetables can grow only if we plant them, prevent the weeds from choking them, and tend to their growth. So it is with human affairs. We must act to channel the positive potential which the Cosmic puts at our disposal, for if we do nothing or remain neutral, the absence of Good is made manifest. This is why passivity and neutrality are the best servants of Evil.

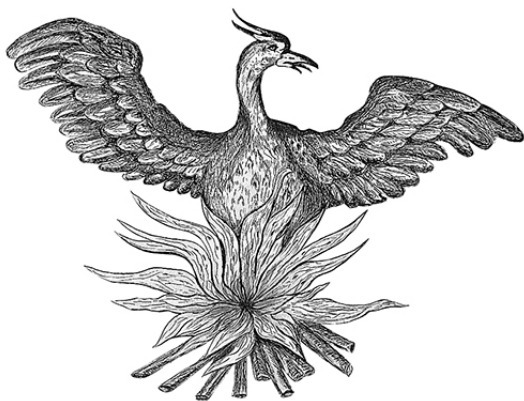
For Rosicrucians, the sanctum is undoubtedly the sacred place most suited to create causes in the invisible which will have the strongest positive effects in the visible. It is true that we can invoke, visualize, meditate, and pray elsewhere than in our sanctum, but nonetheless it is in the harmonious atmosphere of its vibrations that we find the conditions most conducive to any metaphysical work. Moreover, the very fact that we retire within the sanctum to channel the forces of Good creates an association of ideas between its symbolism and what we must accomplish. This means that the more we get into the habit of going into our sanctum to serve the forces of Light, the more we create the inner need to go therein. On the other hand, the more we satisfy this inner need, the more we create within this sanctuary the vibratory conditions which will make even more effective the mystical work we may do. Therefore, the sanctum is one of the most sacred places to set into motion the virtues which we attribute to soul consciousness and the powers we ascribe to Divine Intelligence.

In conclusion, I shall say that humanity's sacred space is commensurate with the vision they have of their own nature and the role they must play in the overall plan of Creation. To Rosicrucians, this space covers a realm as vast as the visible and invisible dimension they give to the universe, and it is the reflection of the God whom they love and understand. In the mirror of their inner sanctum, all the stars, all the planets, and all the countries of our Earth, including all its inhabitants and everything that lives upon its surface, are as sacred in their eyes as their own body and the soul that makes them a living and conscious being. The Temple of the Universe, the Temple of the Earth, and the Temple of Life are only one in the Temple of Man.

## SO MOTE IT BE!

This is why the time has come to work towards rebuilding it, for the Messianic Light must emanate from the Heavenly Jerusalem which vibrates within us. We must no longer be satisfied with just talking about mysticism and flattering the ego with theoretical speeches on spirituality. The time has come to bring into concrete expression, through action, the understanding we have of the God of our Heart, for a space is sacred only if it can serve the rose that seeks to unfold upon the cross which we all carry.

So Mote It Be!



## Chapter 7

# REINCARNATION

**C**ONTRARY TO GENERALLY accepted ideas, there are more people who believe in reincarnation than people who do not. If we look at the population around the world, it is easy to see that this doctrine is not only common but also obvious in most Eastern countries. Thus Hinduism, Buddhism, and many other Eastern religions use it as a fundamental principle of their beliefs. It is only in the West that we find a real opposition to reincarnation or a complete lack of knowledge of its existence. The reason for this is because Western thinking claims to be Cartesian and, in the name of what it believes to have understood about Cartesianism, it has a strong tendency to refuse whatever eludes the control of the objective mind. Nonetheless, we must recognize that for the last few years an increasing number of people from every race, religion, and social background have become interested in reincarnation and have let it be known.

When we approach the subject of reincarnation, we necessarily discuss the soul, for those individuals who do not acknowledge the existence of the soul do not ask themselves whether or not it reincarnates after death. As for those who acknowledge its existence, but merely look upon it as a vital energy which lasts only as long as the body is

alive, they do not ask themselves this question either. They believe that this energy destroys itself at the same time as the body disintegrates. To my mind, this reasoning seems less logical than the first, for it is difficult to understand how one can conceive of this destruction, since the characteristic of all energy is precisely to be indestructible. In this sense, practically all scientists admit that energy, of what-ever kind, cannot be destroyed; it can only change in its expression.

When we consider those people who believe in the existence of the soul and conceive it as an immortal spiritual energy, we see two great concepts appear, one of which is purely religious, while the other is mystical. Many religions teach that the soul experiences only one earthly life and that according to the good or the evil an individual has done throughout his life, the soul goes either to hell or to paradise for all eternity. A quick analysis of this issue shows that such a conception of the evolution of the soul is not only arbitrary, but also not very logical when we look at the overall plan of Creation. This implies that the only way to enjoy a happy existence in the afterlife is to attain perfection within a single earthly life. If that is so, the least we can say is that the souls living in paradise must be very few in number. Indeed, who can state in all honesty that an existence numbering a few decades is enough to become perfect?

Also, what can we say about the thousands of children who for centuries have died long before they could understand the meaning of the word *perfection*? Some people will say that the souls of these children, because of their innocence, automatically return to paradise upon death. Without wanting to indulge in polemics, we must not confuse *innocence* with *perfection*. Indeed, innocence is unconscious, whereas perfection is acquired through conscious effort. Moreover, assuming that these two words are synonymous, what would be the use of bringing into existence a perfect child since the purpose of earthly life, religions included, is to attain perfection while keeping the heavenly paradise in mind? There are many examples showing that some religious dogmas are illogical, not in regard to mystical doctrines, for this is another issue, but in relation to the overall theology of which they are part.

Once we acknowledge the existence of the soul and that its purpose is to evolve towards perfection, it is difficult not to accept the doctrine of reincarnation as an obvious truth. When we take into consideration that nature has taken thousands, if not millions, of years to make the planet Earth and humanity what they are today, we cannot believe that, in this dimension of eternity, the human soul incarnates for only one lifetime. What purpose would such a thing serve compared to the grandeur of Universal Creation? What would be the real value of earthly experiences if their goal was specifically not to be reinvested for a betterment of the mastery of life on Earth?

If humans are condemned to live only one earthly life and if the common goal of each individual is to attain perfection within the confines of that life, how then can we explain the fact that some people are intelligent, good-looking, and rich, while others are ignorant, unattractive, and poor? Where is the equality of opportunity at the time of birth? How can we reconcile such a flagrant injustice with the God of Love spoken of by so many religions? When all is said and done, you will agree with me that such questions and many others which I leave to you to define are themselves proof of the incoherence of what is said about the soul in most religious creeds. All founders of great religions have in one way or another taught that we must experience a great many earthly lives so as to reach the goal set by the Divinity. But their teachings have been adulterated for more or less legitimate reasons with the passing of the centuries.

There exists another factor which brings to light the evidence of reincarnation—it is in the great differences that may be noticed in the way people face the experiences of earthly life. The fact that some individuals are more intelligent than others does not confirm the doctrine of reincarnation, because anyone can declare that intelligence, as defined by materialists, is the expression of greater or lesser brain potential which, according to the materialist, is due purely to physiological causes. And while we can understand the basic reasoning in that argument, it does not explain either the common sense or the maturity many people show, without having a particularly developed intellect. This common sense and maturity do not emanate from their

brain, but from their soul. These can be explained by the experience gained in past incarnations—in other words, by the fact that old souls are involved. This is why Rosicrucian teachings often emphasize the fact that, first and foremost, we must look within the intelligence of the heart for the sign of inner evolution.

For logical as well as intuitive reasons, mystics are convinced of the necessity for the soul to reincarnate. In fact, they consider reincarnation to be the medium of evolution and that it explains on its own the meaning of life and the reason for the obvious differences between people. Naturally, each Rosicrucian is free to accept or refuse the doctrine of reincarnation, for AMORC, according to its principles, does not try to impose any belief in its teachings. However, contrary to materialists who declare that something should be accepted only if one can rationally prove that it exists, mystics believe that we have no right to reject a doctrine if we cannot prove that it does not exist. Yet reincarnation is quite in the nature of things, for it is in the image of what takes place in the plant kingdom, where we see nature die and come back to life in accordance with the rhythm of the seasons.

As an analogy, we can compare the process of the evolution of the soul to the progress of school studies. When children attend nursery school for the first time, they take their first steps into community living and begin to acquire a certain knowledge. As the years go by, they not only accumulate new intellectual knowledge, but they also increase their experience of life. From one grade to another, their teachers change and so do their classmates. But they themselves fundamentally do not change. They remain the same as conscious individualities. Between each school year, they enjoy a period of rest which enables them to assess their attainments and to make revisions where needed. Depending on the quality of the work they have accomplished, they may either have to repeat the school year or, on the contrary, pass to the next class. At the completion of their studies as an adolescent, and indeed as an adult also, they must pass an examination that will mark the end of one cycle of their life, that of a student, and the beginning of another, that of professional life.

To a very great extent, this analogy may apply to the evolution of our soul, except that each individual has the same intelligence potential at the time of his very first incarnation, whereas not all students have the same intellectual capabilities when entering school for the first time. On the other hand, the soul does not retain the memory of its past incarnations as easily as children remember their past years in school. However, this does not mean that such a memory cannot be recalled—it simply requires a certain amount of mystical work. Another difference that may be noticed between the progress of schooling and the process of spiritual evolution lies in the fact that the final examination, when it comes to the soul, is the same for all—namely, the attainment of perfection. When this “examination”—or more exactly this state—has been achieved, the soul passes through the portals of a new cycle of evolution which no longer requires earthly incarnation. Most certainly, this comparison does not explain all aspects of the soul’s evolution, but it can give an idea of the overall process that must be followed. Just as a child cannot acquire complete mastery of human knowledge at the end of a school year, likewise the soul cannot master perfection at the end of a single incarnation. Moreover, just as it would be ridiculous to send a child to school and then remove him from it at the end of the first year of nursery school, likewise it is illogical to think that the soul incarnates only once so as to have access afterward to a hereafter where it will remain eternally, awaiting Judgment Day.

Apart from those who do not believe in the existence of the soul or who are convinced that it experiences only one earthly life, there are those who oppose the doctrine of reincarnation for purely ethical reasons. They think that the fact of being reincarnated implies that a person is no longer himself and takes possession of another’s body. Such an idea is repellent to them and leads them to reject the principle of reincarnation. If the people who look at this principle in this way were to take the time to reflect on it, they would understand that it is impossible to reincarnate into the body of another, since the body into which one reincarnates is that of a newborn babe. The moment we take possession of that body, it becomes ours throughout all of our incarnation. On the other hand, when we leave it at the time of death, it disappears forever and will never exist again in the form that

it was when it was the temple of our soul. There are also many people who refuse to believe in reincarnation for, according to them, such a possibility would open the door to incestuous relations. There again, a logical analysis shows that this kind of argument is invalid and that it is the consequence of a poor understanding of the cosmic law involved, for what applies to the body has nothing to do with the realm of the soul.

I feel it is important at this time to reveal a point of fact about metempsychosis, or transmigration of souls. Although this principle is incorporated into the definition that many people give to reincarnation, AMORC's teachings make a very clear distinction between these two concepts. In fact, metempsychosis is based upon the possibility that the human soul may reincarnate into the body of an animal. From a Rosicrucian point of view, this is absolutely impossible for at least two reasons. In the first place, the soul possesses an attribute of its own which is definitively linked with it; namely, self-consciousness. If we concede that the soul can reincarnate into the body of an animal, then we must acknowledge that some animals possess this form of consciousness. But no animal, regardless of how intelligent it may be, possesses an awareness of self identical to that found within the human. In the second place, to accept metempsychosis is contrary to the law of evolution, for if we start from the principle that each soul evolves toward perfection, we cannot possibly accept that it may retrogress and reincarnate into a lower species. At the very most, there may be stagnation, but not regression.

To return to our previous analogy, as children grow older, they do not become less intelligent. They may find that their studies are becoming increasingly difficult, but it is not because their intelligence has diminished. It is more because what is required of them may exceed their intellectual abilities. In this case, they may need to repeat the class so as to increase their understanding of the material they have poorly assimilated. Likewise, a soul does not regress in the course of its evolution. It never loses what it has acquired on the plane of inner understanding. As it progresses through successive incarnations, it may stagnate because of a wrong application of free will or through lack of effort, but it will never live in the body of an animal, for cosmically

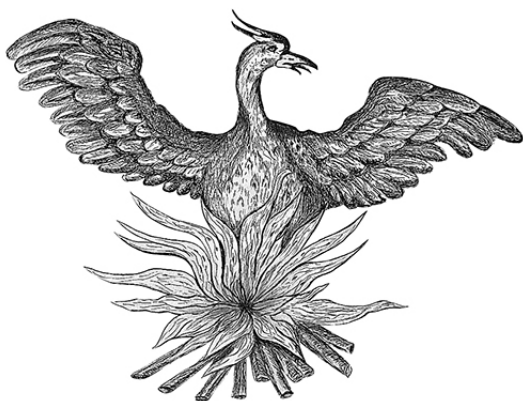


there is no need for this. Moreover, contrary to a student who may fail in school and stop long before the completion of the studies undertaken, every soul will reach the established goal, for it cannot escape its cosmic destiny which, let me remind you, is to evolve toward perfection. For the soul, it is simply just a matter of time.

Many followers of metempsychosis believe this phenomenon occurs as a punishment. In other words, they think that people who have done much evil during their earthly life can be chastised by this means. Such a way of looking at things indicates a very poor understanding of the law of karma, for this law is not punitive but compensatory. It intervenes only to make us aware of our errors, and not to inflict pain upon us that would serve no other purpose than to make us suffer. That is why every karmic trial which we experience is commensurate with that which we are capable of overcoming and understanding. Furthermore, the Cosmic always gives us the means to compensate for our errors. And so, what purpose would be served by a soul who, having spent its life in harming its fellow-creatures, reincarnated into the body of an animal? Supposing it were capable of understanding the reasons for this state, it would be incapable of acting concretely among people to compensate for its mistakes, for it would necessarily be limited by the animal body that would be its dwelling place. Therefore, from a mystical point of view, metempsychosis is not a valid doctrine, for it is contrary to the principle of evolution that reincarnation suggests.

In conclusion, I shall state that one of the main goals of the Rosicrucian teachings is to enable us to experience the existence of our soul and to be initiated into the cosmic laws governing it. Apart from this, our role is not to convince someone else of the validity of reincarnation. If, however, we adhere strongly to this doctrine, when the opportunity is given to us to participate in a conversation on this topic, we must point out that the reasons put forth by many persons to deny its existence are most often illogical. We can also offer numerous arguments showing that this doctrine explains many things that reason cannot grasp.

So Mote It Be!



## Chapter 8

# THE OBSCURE NIGHT

**I**N THIS CHAPTER, I would like to talk about a subject that is recognized in all traditions. It pertains to one of the periods that every mystical student on the Path to Light must experience. I am speaking about the Obscure Night. Every avatar, messiah, or prophet has alluded to this period of great confusion that all seekers must confront and overcome, if possible, at one time or another during their quest. I expressly say “if possible,” for it may happen that the Obscure Night will prevent us from perceiving the Light forever or at least during one incarnation.

To begin with, what is the Obscure Night? I will say that, on the individual plane, it is a cycle that corresponds to a doubting of the value of the ideals we have pursued so far. Depending upon the circumstances, this doubt may stem from a series of trials we are going through, or from an inner crisis that has no connection with the objective world. An illness, an accident, the loss of a loved one, family problems, and professional worries are all causes that can disturb the mystical life of individuals and plunge them into the darkness of doubt. Apart from these trials, it may also happen that, for purely psychological reasons, these mystics may feel invaded by inner negative

impulses which drastically induce them to discard the values they once believed in.

Whether it originates from earthly trials or from an inner anguish, the Obscure Night often manifests itself in the same way: the flame of our mystical faith flickers and is extinguished for as long as we persist in not rekindling it. We suffer on every plane, and although we know that we are personally responsible for this suffering, we refuse to extricate ourselves from the quicksands which, hour after hour, day after day, and week after week suffocate us a little more. Hands are held out to us, but we do not want to see them, much less grasp them. We no longer believe in anything—not in God, in Satan, in humanity, in a friend, nor in ourselves. We allow ourselves to be imprisoned by fatalism and we become spectators indifferent to our fate. We see ourselves drifting upon the ocean of our fears, anguish, and despair. Our own existence becomes a burden that we carry without conviction, and we let the rose die on the wood of the cross, for we no longer see it.

Many among us have already experienced these especially dark periods of life. They are the fate of every human being, but they assume greater inner dimensions among mystics, for they know that these periods correspond to choices that directly involve their mystical evolution. In the very depths of their being, mystics feel that these dark periods are putting their ideals to the test and they have a feeling that they will come out of it more evolved or, on the contrary, less evolved. If it is so, it is because the Obscure Night, such as it manifests in the life of a mystic, is the result of a conflict between the objective self and the spiritual self. Of course, they may have the feeling that such is not the case, especially if it stems from ordeals such as those mentioned earlier. However, whether they want it or not, this Obscure Night only exists because they waver between the urges of the ego and the injunctions of the soul—in other words, between earthly illusion and Cosmic Reality.

To illustrate this, let us take one of the most painful examples; namely, death. Many mystics or believers have experienced a very trying period following the loss of a loved one. Under such painful circumstances, they are beset by a feeling of injustice which inevitably leads them to

question their own beliefs. Why did their husband or their wife, their father or their mother, their son or their daughter, their brother or their sister die so young? Why did they have to endure such suffering? Why at such a time? Why? Does God really exist? Isn't mysticism only good for keeping false hopes alive; making life less bitter; concealing a non-Being; excusing a blind and arbitrary fate? It is quite obvious that when we lead the mind into such a mesh of questions and answers, there are as many "whys" as reasons to doubt. The objective self tries every means to become master of the situation, for its egotism sees therein a new opportunity to be satisfied. Indeed, the more we question the spiritual dimension of life, the greater importance we concede to the material world. In other words, the more we question the God of our Heart, the more the Devil rejoices over our lack of comprehension.

In this chapter, I am not going to make an inventory of all the arguments, both logical and mystical, which prove that God, such as I conceive Him, cannot be non-existent. If you, yourself, entirely denied God's existence, you would not be holding this book in your hands. The problem is not so simple when we are confronted with circumstances as distressing as the loss of a loved one. It can happen, as mentioned earlier, that we question our mystical ideal, for it is true that death deprives us of a presence to which our objective self had become attached for many years. But if the existence of the soul has always been obvious to us and if we have devoted a whole lifetime to the evolution of our soul, how can we not acknowledge its reality at the final moment when it leaves the body of a loved one?

What is true for this great trial is also true for all of the ordeals marking our existence, for none of them should upset us so much that we sink into the Obscure Night. However, experience has proven that we are not invulnerable and that adversity can dim our spiritual life. Why? Because the fact that we are adepts of mysticism does not necessarily make us mystics whose faith is unshakable. On the other hand, our analysis of the trials we are going through may be incorrect. I am particularly thinking of those who try systematically to understand the karmic reasons for the physical or mental suffering they experience at one time or another in their lives. Some among

them have felt overwhelmed with doubt after going through ordeals that they attributed to a negative karma, quite unjustified in their eyes, especially considering all the good work they felt they had done. They have come to see me, as an officer of AMORC, stating that they did not understand why, after having spent so many years studying and practicing Rosicrucian mysticism, they experienced so many failures, misfortunes, and disappointments. Feeling despondent and troubled in their heart and mind, they have told me of their doubts and sometimes they have even questioned their membership in our Rosicrucian fraternity.

However, as I advised them, we should never make a systematic connection between a trial and a negative karma. In other words, it is essential to understand that a trial, no matter what it is, may not necessarily be karmic. Many are purely evolutionary and are merely intended to test our inner strength while impelling our physical and mental abilities to overcome them. An analogy may help you to understand this. Imagine a student who hates mathematics and is asked questions by his teacher. To the student, this examination is a trial he must undergo but one which is not linked to bad behavior on his part. This examination is merely a normal event in scholastic life. Its purpose is to challenge one's thinking and to contribute to the acquisition of a certain kind of knowledge. In this sense, though the student experiences it as a trial, it is not karmic in any way. Now imagine this same student being punished for some good reason and given a mathematics exercise by the teacher as a penance. In this case, it will indeed be a karmic trial, for it will be the result of the wrong application of the student's free will.

The same principle applies to the trials that every human being inevitably has to confront. Some are indeed karmic, but many others are not. Such conditions exist because they are indispensable to evolution and it is impossible, as an incarnate being, to evolve without having problems to solve and difficulties to overcome. Therefore, it is most important not to fall victim to an erroneous mystical interpretation that would tend to link every trial to a negative karma. If such were the case, we would have to admit that Jesus was crucified—to use just one

example—because he was compensating for a series of wrong actions. You must agree that this conclusion is absurd and contrary to plain common sense. Therefore, when you are confronted with trials, rather than trying to determine whether they are karmic or not, face them responsibly—in other words, mystically—with the assurance that you can overcome them and that they will help to hasten your evolution.

As mentioned at the beginning of this chapter, the *Obscure Night* does not always occur after trials, whether karmic or not. It can happen unexpectedly, such as following a psychological imbalance whose causes are most often linked to the personality of the individual. It is common knowledge that no two people have the same temperament, character, or emotional make-up. Some are psychologically more unstable than others, and this instability is sometimes responsible for a cyclical disorder that may manifest through a rejection of pre-established values. This sort of disorder most often occurs within the distressed type of individual. When such persons are going through an inner crisis, they are unable to explain the root-cause of their condition and they suffer through it in a negative way, for they do not want to really try to extricate themselves from it. Pessimism assails them, doubt besets them, and their mystical faith wavers. Most often it is an external influence that puts them back on the right track and they then pursue their existence until the next black hole plunges them back into darkness. However, at any time they feel carried away by the stream of their own anguish, all they need to do to sweep away the clouds concealing their inner sun is to turn to the God of their Heart. If, instead of confining themselves to the dark recesses of their gloomy thoughts, they would open up to the light of everything that is beautiful, bright, and clear, they would realize how much they had been the victim of their lack of faith in their ideals.

This observation leads me now to enter upon the mystical reasons that bring about the *Obscure Night*. Whether it follows the death of a loved one, numerous trials, or a surrender to our own anguish, it can cloud the life of mystics only because the zeal they devote to their ideals is too weak, superficial, or even illusory. From an esoteric viewpoint, the *Obscure Night* is the reflection of a victory won by our inner dragon. This is why the life of every mystic is strewn with as many

Obscure Nights as defeats conceded by the angel within him. As long as human beings have not reached that point of evolution wherein they have intimately experienced the Divine, they remain vulnerable in their quest; and their degree of vulnerability is commensurate with their mystical faith. This implies that very few among us can affirm that we will never experience dark periods in our spiritual life or that we will experience them no more in the future. Even the Master Jesus, at the final moment of his mission, cried out: "Father, why hast Thou forsaken me?" For a split second, this high-ranking initiate doubted. But the important point is to know whom he doubted and whom we doubt when the Obscure Night plunges our soul into the darkness of atheism.

When we carefully examine this event in the mystical life of Jesus, everything leads us to believe that it is not God whom he doubted, but his own self and his ability to remain faithful to God while suffering. On our level, it is exactly the opposite which occurs when we doubt, for most of the time we doubt everything save ourselves. It is at this level, however, that the key which enables us to overcome the dark periods punctuating our lives can be found. In moments of despair, during trials and adversity, we must never lose our mystical faith but, on the contrary, think, speak, and act with more trust in God. We must then refuse any compromise with doubt. Our only concern should be to ask for cosmic assistance so as to have the inner strength to overcome our weakness, for it is in this victory that the solution to any problem lies, no matter how dramatic it may be on the human plane. This implies that prayer and meditation constitute our two greatest allies in the restoration of the Light when circumstances have plunged our inner sanctum into complete darkness.

You are all familiar with the old adage that states: "An ounce of prevention is worth a pound of cure." It is true in regards to the body, but it is also true where the soul is concerned. When illness strikes, it is sometimes too late to effect a cure. That is why we should always try to unite the physical and psychological conditions most favorable to the preservation of health, so as to lay within us the foundation for effective prevention. What we must do for the welfare of the body, we must also do for the harmony of the soul. Rather than waiting

for circumstances to change our spiritual life and shake our mystical faith, we should cultivate our inner garden by sowing the seeds of an unconditional attachment to the Supreme Cause.

Many mystics get lost in the Obscure Nights they have created for themselves because they have just simply forgotten to cultivate the rose, which they had promised themselves to love forever. But the years have passed, and time, depending on how it was used, has either raised those mystics towards the Light or has dimmed their spiritual awareness. Indeed, such is the implacable law to which our free will subjects us. If we do not awaken voluntarily to the consciousness of the soul, the consciousness of the objective self gathers strength and ends up controlling our lives. This principle is illustrated in my earlier analogy of the rose of our inner garden, for everybody knows that the maintenance of a garden requires constant care. It is not enough to sow good seeds so as to reap a good harvest. We must also look after the seeds and always protect them from becoming overgrown by weeds. This means that nothing beautiful, good, or useful can be gained without effort. This is why activity is the mover of good, while passivity and even neutrality are the instruments of evil.

This principle applies more strongly yet in our spiritual quest, for it concerns an intangible and invisible world. By this I mean that it is easier to shield our body from any threatening danger than to protect our soul from the attacks of spiritual surrender. In the first case, the threat is perceptible, in the second, it is not. This explains why Rosicrucians who fall behind in their studies eventually end up with unopened monographs. It is also the reason why, when they begin to postpone their periods of prayer and meditation, it becomes increasingly difficult for them to do the work that is expected of them. Nature abhors a vacuum. As a consequence, the void which they create within their inner consciousness is gradually filled by a life directed more and more outwardly. Finally, the time comes when they are Rosicrucians in name only and it is then that they have reached the state most conducive to experiencing an Obscure Night which will prove decisive for their mystical future. This example, applying to members of AMORC, may be adapted to many daily life activities.



Before concluding this chapter, I would like to emphasize the fact that, contrary to what we usually think, the Obscure Night is not necessarily an individual phenomenon. It can affect the evolution of the collective whole. Throughout history there have been many countries that have experienced a complete challenging of their religious, social, and economic institutions. This occurs because the collective soul of a nation is the reflection of the multitude of souls composing it. Because of this, when many individuals experience a deep inner anguish at the same time, the consciousness of the whole becomes affected by it. I have brought up this matter because humanity is now immersed in an Obscure Night which measures up to the struggle that is being waged within every human being. It may be that humanity has never been so well prepared for the advent of spirituality as now. People are searching within more often and, in the utter chaos afflicting the world, they are ready to question the values which, in our modern society, have created an abyss between body and soul.

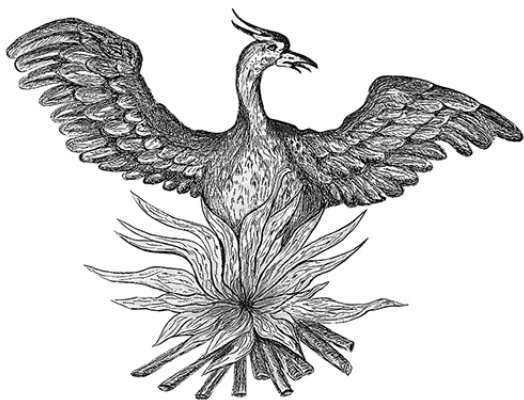
People realize more than ever that materialism, while contributing much to their physical well-being, alienates them from an inner life which they have never really renounced. But, as you know, when we are farthest away from what we love, we try to draw nearer to it by every possible means. That is why, despite all appearances, we must see in our present era the signs of an unprecedented reconciliation between God and His Creation. The Obscure Night, which humanity is now going through, is proof in itself that the guardian angel still lives in the heart of every person and has never fought with such might against the dragon within. In this sense, what we are now experiencing on a worldly scale is merely the apparent effect of a spiritual war that each one of us is fighting. This means that if most of humanity is victorious and finds the Light, the world has every chance of witnessing the Golden Dawn to which every Initiate has referred.

Since this is what we all wish, our duty is to help our human brethren fill the inner void that makes them so helpless against the increasingly repeated attacks of the forces of evil. How? By being ourselves responsible, strong, and above all else mystical beings—not only in words but also in deeds. We must behave in such a way that all the people with whom we come into contact perceive us to be individuals

whose optimism and serenity can overcome all trials. We must steer our conversations toward mysticism at every opportunity and prove that everything—absolutely everything—can and must be treated from a spiritual viewpoint. In short, where we are and as we are, we must be the Light which illuminates the souls of others while warming their heart. In my opinion, it is the only way to indicate the road that all humanity must follow so that it can emerge from the dark labyrinth it has entered. The duty of all Rosicrucians, and all mystics for that matter, is to induce a gradual change within the mind of humanity so that balance may be restored between material concerns and spiritual exigencies.

Every Obscure Night, whether individual or collective, is an initiation. At the end of every initiation there is a small light, and when all the small lights fuse into one, the individual or collective consciousness experiences Cosmic Illumination. Access to the Greater Light is then definitive and darkness is banished forever.

So Mote It Be!



## Chapter 9

# PEACE PROFOUND

**W**HETHER SPOKEN OR written, the phrase *Peace Profound* is much more than a simple polite closing at the end of a letter or a fraternal greeting. In itself, Peace Profound constitutes a mystical invocation whose cosmic benefits are intended for the person we are addressing sincerely and fraternally. The more inwardly we feel the essence and power of these two words, the more this invocation has positive results for the one who inevitably benefits therefrom.

It is important to meditate upon the meaning of Peace Profound, for the more we realize its full significance, the more we are able to live it not only for ourselves, but for others as well. Peace Profound is not just a state of soul. It is also a state of heart and a state of body. In fact, human beings can experience the fullness of Peace Profound and advisedly invoke its blessings for their brethren only if they blend Peace of Body, Heart, and Soul.

Peace of Body, as the expression implies, depends upon our ability to live in harmony with the natural laws governing our being. It is true that the tempo of modern civilization sometimes makes this physical harmonization difficult and that many people are subjected

to stress in spite of themselves—thus negatively affecting their bodily well-being. The hectic pace which people often impose upon themselves in their increasingly mechanized work, the infernal noise to which many people are exposed daily, and the pollution of the surrounding atmosphere and air which millions of people breathe are all external factors that contribute to the creation of disharmony and strife within our bodies. However, without denying these facts, we are also compelled to recognize that often individuals themselves violate rules of health which nothing truly prevents them from respecting. To illustrate this fact, we could select many examples and see to what extent human beings knowingly violate natural laws, sometimes more through negligence or carelessness than ignorance. As an illustration, I shall simply mention the classic problem of tobacco, because each one of you is perfectly aware of it and it directly involves the mystical process of breathing.

Every smoker is acquainted with the harmful effects of tobacco. Campaigns to increase awareness of this scourge are not lacking and are prominently featured in the current news media. Yet thousands of people poison themselves, knowing full well that they shorten the length of their life span and create for themselves tremendous risks of illness and suffering in the future.

Why do they do it? As I mentioned earlier, it is not through ignorance of the negative consequences that such a poisoning can unfortunately cause within their bodies. As a matter of fact, most of the time they smoke to delude themselves into experiencing psychological well-being. Thus, they are the compliant victims and guilty of an improper application of their free will. Indeed, they have willingly created this illusion of well-being for themselves which, when we consider the whole range of physical disorders a long-term smoker suffers from, can only be psychological. This same illusion of well-being has become a law to their subconscious and, from this subconscious law, a bad habit that the body has gradually interpreted as a physical need has been born.

A mystic must be fully aware that the smoking of tobacco runs counter to the Peace Profound of the body, for this poison is definitely

detrimental to the breathing process, since it prevents the organism from properly assimilating the Life Force contained in the air we breathe. The result is an imbalance in the polarization of the body cells, and this imbalance not only affects the peace of the physical self, but also that of the psychic self.

These last remarks apply equally to many other forms of poisoning or physical aggression. When it comes to the violation of natural laws, people's lack of awareness, carelessness, negligence, and ignorance work hand in hand to mutilate or destroy that which nature so painstakingly builds and maintains. Indeed, what can we say about the sometimes disastrous consequences of a poorly balanced diet; about the harmful effects that an abuse of stimulants such as coffee produces within the body; about the often inconsiderate waste of the best hours of sleep; about the unnecessary surgical removal of certain organs that, after all, are present in our bodies for a reason; and finally and especially, about the sexual mutilations practiced upon children in some countries, in the name of barbaric traditions which go against nature?

In the name of true Tradition, let us not declare war needlessly on our own body or the bodies of others, for without Peace of Body there can be no Peace of Heart. It is therefore our duty, as soon and as often as we can, to direct thoughts of strength, health, and vitality towards all those who suffer from bodily ailments; and towards all children, women, and men whose physical beings are suffering from the ravages of war, hunger, sickness, barbarism, and all the ills that prevent them from experiencing Peace of Body and happiness in general.

As for Peace of Heart, it is linked to our emotional and sentimental life. It is obvious that this peace cannot be acquired by anyone who regularly entertains thoughts of hatred, wickedness, jealousy, envy, vengeance, intolerance, and any other feelings that enslave them. Such feelings create very destructive emotional problems. In fact, they give rise to a kind of mental poisoning which affects the balance of the psychic body and, as a result, the harmony of the physical body. This emotional poison is therefore a formidable foe, as much for Peace of Heart as for Peace of Body. Consequently, it gradually leads to a self-destruction of the being.

There are very few human beings who have never experienced the inner conflict that negative thoughts and negative emotions provoke, both being closely connected. Rosicrucians have mystical means at their disposal to neutralize the destructive effect of their own negative thoughts and, also, of equal importance, the possibility of protecting themselves from negative thoughts that others might harbor against them. When it comes to nullifying the harmful consequences of our own discordant thoughts, we simply need to recognize them for just what they are at the moment they spring to mind and then transmute such negative thoughts into positive and constructive thoughts. We cannot combat a negative thought by repressing it. Rather, it is much better for us to bring it to light for ourselves—to analyze it, acknowledge it, and replace it with a thought of an opposing nature.

Wanting to conquer headlong our own negative thoughts would, on the contrary, give them ever greater importance and presence, and would intensify ever more their pernicious effects. Therefore it is wiser, I repeat, to replace such negative thoughts with constructive thoughts and thereby proceed to a mental and emotional transmutation. In this sense, prayer is the key to the heart which enables us to carry out this mental and emotional alchemy. So, when we happen to have a hateful thought, even if only for a second, we must immediately replace it with a thought of love within our heart and hold it there for a long time. If the shadow of jealousy or envy hovers over us, let us replace it with the light of shared happiness. If the specter of vengeance looms up over our emotions, let us transform it into a living image of forgiveness. By systematically engaging in this mental and emotional substitution, we will neutralize the destructive effects of our own negative thoughts and experience Peace of Heart.

When we feel assailed by the negative thoughts that other people may hold regarding us, it is up to us to ignore them or, at least, not to give them such importance that they give rise to thoughts within us that are just as negative. If we were to do this, we would then become the willing victims of others' wickedness by creating, on our own and within ourselves, the foundation of our own mental poisoning. Rather, let us wrap ourselves up in the mystical cloak that protects us from the

attacks of ignorance and let us do good without worrying about what a few inimical hearts may think of us.

These few remarks concern our own responsibilities when we allow mental and emotional strife to disrupt our Peace of Heart. However, such inner peace may also be shattered by trials that we ourselves did not necessarily bring about. Each of our lives is punctuated, from birth to death, with lesser or greater pains or sorrows which considerably perturb our inner equilibrium. The lack of affection, sentimental disappointments, the pain of separations, and the deep grief that the loss of a loved one engenders are some of the emotional problems that affect Peace of Heart. Therefore, we must draw from spirituality the comfort we need so desperately. On the other hand, since as we give, so shall we receive, we have the duty to radiate thoughts of love, compassion, and comfort towards all those who suffer within their heart, so as to help them in carrying out the emotional alchemy that will give them Peace of Heart and will enable them to find again one day the zest for life.

I come now to Peace of Soul. This state simply corresponds to the spiritual plenitude to which mystics who have chosen to dedicate their life to the service of God and their human brethren have access. It is also the inner peace experienced by the individual who succeeds in permanently living in Cosmic Harmony. Therefore, it is as much the peace of the rose as it is that of the cross. The traditional and initiatory path, which the Ancient and Mystical Order Rosae Crucis is, and which it teaches, is of invaluable help in attaining and living this peace to the full. Indeed, its mystical teachings include all the elements necessary for humans to satisfy the aspirations of their spiritual self and to reach happiness. However, I will add that we cannot know Peace of Soul as long as we have not attained Peace of Heart and Peace of Body.

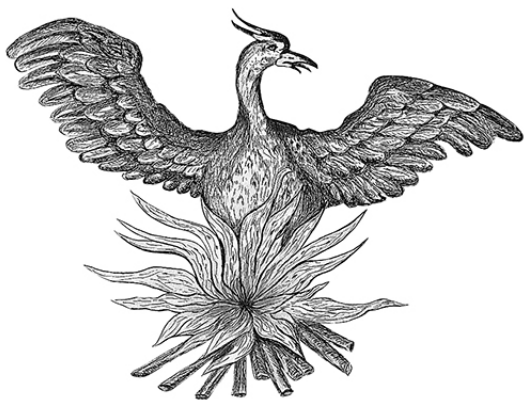
In conclusion, I would like to say that when God becomes the center of our conscious activity, when we acknowledge God's presence within the heart and body of every living thing upon Earth, when our soul is pure enough to reflect God's glory, then verily we shall receive the blessings of Peace Profound. Henceforth, we ourselves shall become agents of the Divinity and have at our command the physical, mental,

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emotional, and spiritual influx needed to help all those who are still fighting a battle against themselves or who are being subjected to strife inflicted upon them by others.

So Mote It Be!





## Chapter 10

# MYSTICAL INITIATION

(Definition)

**W**HETHER PEOPLE ARE aware of it or not, their ultimate purpose is to evolve toward Perfection and to prepare their soul for receiving knowledge of the mysteries. How? By pursuing the path of Initiation, for this is the only path that leads one to “Know Thyself.” But what is mystical initiation? Where does it begin? Where does it end? What is its purpose? And what is its nature? First of all, we must understand clearly that initiation is not something that is exact, nor is it an event fixed in time. It is a process continuing from incarnation to incarnation that must lead us to self-realization, but only at the end of a very long inward development. This means therefore that each of our thoughts, words, and deeds is an initiation in itself, because each contributes to the Great Work that has been going on within us since the dawn of time. From the moment we believe that the soul exists and that it evolves through the medium of the physical body, we are obliged to admit that every physical or mental activity we perform on this earthly plane is included in this evolution.

As I have just mentioned, the evolution of consciousness is in itself an initiatory process which continues life after life. Consequently, we initiate ourselves daily into the purpose of existence through the medium of everything we think, say, or do. Nonetheless, it is true that when we speak of initiation, we generally refer to something other than the purely objective state of consciousness that we experience over a period of hours. When the term *initiation* is used in the Rosicrucian teachings, it designates most often the exceptional experience which every mystic hopes to have eventually upon the path of Knowledge. One of the most beautiful definitions of this mystical experience is expressed as follows on the cover of each monograph which symbolically marks the passage from one degree to another in the studies of the Ancient and Mystical Order Rosae Crucis:

Initiation brings into the realm of reason the purpose and into the realm of emotion the spirit of one's introduction into the mysteries.

This phrase contains the keywords which enable us to meditate deeply upon the meaning to be ascribed to the initiatory process taking place within us. According to this definition, the process involves both the realm of reason and the realm of emotion. This clearly shows that initiation as a whole is not limited to just one aspect of our being. We often have a tendency to think that mysticism applies solely to that which is metaphysical—in other words, to that which lies beyond the physical. However, it is important to have a clear understanding that mystical evolution operates within both the material world and the spiritual world. Moreover, this is the reason why human beings cannot experience true happiness if they orient their life towards one of these two worlds to the exclusion of the other. But, first and foremost, Rosicrucian mysticism must lead us to the state of happiness, for this very state provides proof that we have understood the profound meaning of life.

When the Ancient and Mystical Order Rosae Crucis states that our purpose is to become aware of our spirituality gradually through initiation, it does not mean that we must set aside materiality. If we

accept the principle that one of our goals is to prove to ourselves that mind has mastery over matter, it stands to reason that this mastery must apply to the material world. Since the Cosmic has made earthly incarnation a condition indispensable to human evolution, it seems logical to think that the physical and objective aspect of our existence is a reality necessary for the realization of the Divine. Of course, the most important thing is to understand clearly that the earthly world is only a means and not an end, and that it is only the finite material out of which we build towards the Infinite.

At our present level of spiritual evolution, we cannot function effectively on the earthly plane without feeling and satisfying certain desires based upon the material aspects of existence. This is the reason why asceticism is not a valid initiatory path in the realm of mysticism. Only the great adepts have attained a state of consciousness that enables them to transcend effortlessly the dependency we all have upon this world. When individuals are nearing the state of Perfection, their conscious activity is directed so much towards the higher planes of Cosmic Consciousness that they actually feel detached from all earthly desires. But we must fully realize that we have not reached this point as yet and that such a detachment is the result of a natural evolution of the soul. As for most human beings, it is absolutely impossible for them, from one day to another, to live on this material plane while denying all legitimate needs that must be satisfied.

This leads me now to define the goal which initiation must enable us to reach, and which is the basic experience that makes the definitive realization of such a goal possible. Rosicrucian Tradition has always taught that this goal is to achieve the state of Perfection which the Christs of the greatest religions of the world have achieved upon Earth and which Rosicrucians call the *Rose-Croix state*. Although this is a true goal, it takes a long time for, as I just mentioned, we are still too far removed from this state to hope to attain it in this incarnation. Consequently, we must not pretend through our behavior that we are very near to this state. Also, let us be modest and set for ourselves an initiatory goal that is truly in keeping with our abilities. It is the most effective way to evolve and avoid the snare of illusion.

Too many disciples of religious, philosophical, or pseudo-mystical denominations have a tendency to pattern their behavior after the lives of the great avatars of the past, as understood by them. Among other ideas they strongly believe that physical or mental crucifixion is a necessity upon the path to mystical regeneration. I am convinced that all those who think this way and try to make others believe it also are mistaken. Only the Great Initiates have been granted the right and the strength to bear the karmic cross of humanity upon their shoulders. At our present level of evolution, the weight of our own cross is ample and it is our duty to lighten the burden as much as possible.

A wrong interpretation of some religious texts could lead us to suppose that it is only out of suffering that the Light may burst forth. Nothing seems to me further from the truth, for then the God of Love spoken of by the adepts of these texts does not exist. We know that Universal Love is a reality that many mystics have experienced through the process of initiation. Therefore, we are essentially right when we declare that suffering, even if it is true that it has an initiatory purpose, has never been and will never be a cosmic requirement for evolution. In fact, I firmly believe that the day will come when humans, freed from ignorance, will experience more happiness than unhappiness.

Although suffering is a means of evolution, it is not compulsory in the process of initiation. It is true that the experiences that ensue are initiatory in nature, but the reason they are so is because of the increased awareness they create within us, and not because of the fact that we experience them as suffering. To think otherwise would be tantamount to saying that people must necessarily experience war so as to learn that they are happiest when they live in peace. It is easy to understand that if the Cosmic had decreed that we should experience every possible kind of suffering to become initiated into the great truths of existence, it would have thereby decided to make self-destruction the fundamental principle of evolution. Such an idea is absurd, for it is contrary to the basically constructive nature of natural and universal laws. We see, therefore, that those who make physical and mental crucifixion the basis of initiation are in complete contradiction with the overall plan of Creation. Their error lies in the

fact that they try to apply a mystical state (on an objective plane) which can only be experienced on the spiritual plane and solely by those who have attained Christ Consciousness.

It remains now to define the state of consciousness which we must seek to experience from this moment on, through mystical initiation. As previously stated, our goal is not to achieve the Rose-Croix state, because we are still too far removed from it in our present incarnation. Rather, the desired state consists in having a conscious awareness of our soul; in other words, of our spiritual identity. We all know that a soul essence permeates all of our cells and makes us into living and conscious entities. Yet simply knowing this is not enough for us to reach the heights of mystical fulfillment. We must experience it and be able to live consciously in this essence, independent of our objective faculties. Therefore, I believe that the first mystical initiation Rosicrucians must prepare themselves to receive is the one which enables them to see and feel themselves no longer as a body animated with a soul, but as a soul animating a body.

What is emphasized throughout the Rosicrucian teachings is the importance of practicing exercises geared to developing psychic centers. However, this is not done strictly with the goal of acquiring certain mystical powers, even though it is true that they contribute much to it. First of all, such exercises enable each of us to experience our own conscious duality and to prove to ourselves that we are definitely body and soul, matter and anti-matter, substance and essence. In connection with this, psychic projection, as presented by the Ancient and Mystical Order Rosae Crucis, is primarily intended to reveal the state of consciousness which we experience when our psychic body is separated from our physical body. Such a state of consciousness enables the individual experiencing it to contemplate the realms of the soul without having to endure the limitations of the body. This does not mean that the psychic self and the spiritual self are entirely the same and that when we experience one we necessarily experience the other. This means that any projection experiment initiates us into the existence of the soul, for the psychic body is an emanation of our soul essence, whether it is inside or outside the physical body. Therefore,

it is impossible to experience consciously a separation between the physical and psychic selves without being initiated into the cosmic reality of the spiritual self.

The ancient Egyptians understood this, and that is why the initiations enacted in their temples included a culminating phase when candidates experienced initiatory death—that is, projection. Such an experience caused these candidates to experience a conscious separation between their physical body and their psychic body, thus enabling them to acquire the intellectual and emotional certainty that they were truly a spiritual entity incarnated into a material individuality. Everything was planned so that this initiatory death and the ensuing symbolical rebirth would remain forever engraved in their mind and emotions. Here we see the origin of mystical initiation, inspired by the Rosicrucian definition, as was discussed at the beginning of this chapter. Once the Initiates had regained awareness of their mortal body, forever marked by what they had seen in the kingdom of immortality, they felt impelled by a desire to objectify to the fullest degree the state of consciousness they had experienced. From that day forward, their initiation became the anchor of their life, and secretly, deep within their soul, they knew that mysticism would bring to them the revelation of the mystery of mysteries.

The Ancient and Mystical Order Rosae Crucis is the traditional repository of the Egyptian mysteries and the initiatory path we must follow to have access to them. This path has been set forth by all the Initiates who, with the passing of the centuries, have bequeathed to the Order the fruit of all the efforts they have put forth so as to make mystical initiation something tangible and transmissible. These Initiates were not all perfect and did not pretend to be so, but some among them have become perfect, for we cannot spend lifetimes in sowing seeds of Light for others without one day picking the rose of our own Illumination. Those Initiates are similar to the Rose-Croix and are now an integral part of what is traditionally called the Great White Lodge. In addition to the great work they are doing in serving the collective soul of humanity, they are also the custodians of the Rosicrucian Tradition. This cosmic mission was not imposed upon them. They voluntarily chose it, for, by having made the Rosicrucian ideal the foundation of most of their earthly incarnations, they are the

most qualified to ensure that this ideal remains in all its pristine purity and is accessible to all seekers of goodwill.

As I stated earlier, the first great initiation that Rosicrucians must prepare themselves to receive is the one that will enable them to experience their soul, with a clear conscience and full knowledge of the facts, in the silence of their sanctum or any other place conducive to cosmic attunement. Nevertheless, it is obvious that such an experience, however significant it may be, does not constitute the summum bonum of the initiatory process which we are following under the auspices of our Order. We must acquire mastery over it afterwards and be able to repeat it as often as we wish, for it is impossible to someday achieve the Rose-Croix state if we have not learned how to act as easily on the spiritual plane as on the material plane. The perfect Initiates I have just described have attained this mastery and thereafter work on the level of cosmic causes, whereas when it comes to us, we only act upon the earthly effects.

Some will say that such beings do not exist, that they have never seen them, that they are only the product of an imagination that draws from the unreal the strength to support an overly weighty reality. To those people, I shall simply answer: There are none so blind as those who do not want to see and none so deaf as those who do not want to hear. Rosicrucians are convinced of the existence of these Rose-Croix, for they have bequeathed to us all the knowledge they have gained through Illumination. From the intellectual standpoint, we rediscover in the teachings of the Ancient and Mystical Order Rosae Crucis all the knowledge they have accumulated on how cosmic and natural laws work within all of Creation. From an emotional standpoint, they have bequeathed to us the splendor of our convocation and initiation rituals. Lastly, they have bestowed upon us the right, the power, and the duty to attune with the cosmic planes where they are situated.

The preceding remarks now lead me to define what the Supreme Initiation is, towards which each Rosicrucian is heading. As adepts of the Rose-Croix, we all belong to an Order that, since the day that our Earth was initiated into the Primordial Tradition, constitutes one of the visible organizations to which the Invisible Masters of the Great White Lodge constantly lend their support and inspiration. The

Supreme Initiation which we can and must receive during one of our incarnations will elevate us from the status of a Rosicrucian to that of a Master of the Great White Lodge. Having reached this state of consciousness, we shall understand that all traditional movements are indeed only different crosses upon which the same rose must unfold. We shall become one with Cosmic Harmony and from the plane of consciousness that shall be ours, we will receive the power to express it upon Earth. The overall plan of Creation will be revealed to us and we shall know the ecstasy of those who think, speak, and act in the name of God and for the welfare of humanity as a whole.

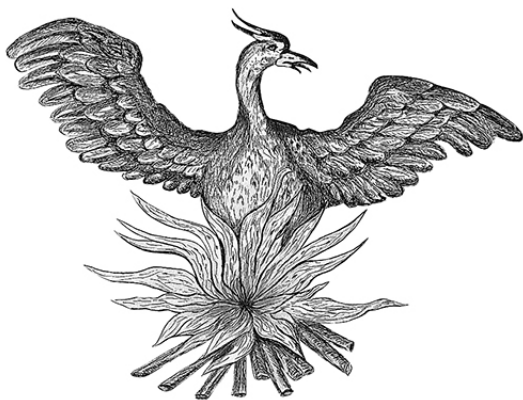
The Temple in which we shall one day receive this Supreme Initiation does not belong to this world. It lies within the very depths of our beings, for it is within this Temple of Man that the Ark of the Covenant, which has never ceased to unite humanity with its Creator, rests forever. As for the one who will make us a Rose-Croix, he is none other than our Inner Master, and the Supreme Officers who will serve Him will wear upon their heart the symbol of all the virtues that we shall have demonstrated in the world of humans. However, prior to receiving this wondrous Initiation, each of us must understand and realize that Rosicrucians, throughout the incarnations they devote to their mystical ideal, are at once the neophyte, the initiator, and the initiate within the triangle of their own birth, life, and death.

I shall close this chapter with a translation of the inscription on the tomb of Amenhotep, High Priest of Amon during the reign of Thutmose III, a pharaoh who played an essential role in our Order's traditional origins. I hope with all of my heart and soul that the day will come when each of you will rediscover yourself as you read these words of wisdom:

I was named second Prophet and I was able to contemplate the Holiness of the Master of the Gods; with my initiation, I have known all mysteries because every portal has opened before me. The Guardians have guided my steps to allow me to catch a glimpse of God, for sincere was my mouth and skillful were my fingers until the time came for me to lie down in the tomb.

So Mote It Be!





## Chapter 11

# MYSTICAL INITIATION

(Preparation)

**I**N THE LAST chapter I explained that the first great initiation that Rosicrucians must seek to receive on the path of the Rose-Croix is the one that will enable them to experience consciously their own duality. In this sense, remember that the main purpose of the initiatory rites practiced within the temples of ancient Egypt was to help candidates experience projection. Such a projection experience was meant to leave an indelible impression upon their reason and emotions and to convince them beyond any doubt that the purpose of earthly incarnation was to receive the revelation of the mysteries. However, I added that the mystical experience through which Initiates become fully aware of their soul essence does not constitute the summum bonum of the initiatory process. They must transform this experience into a constant reality and learn to function as easily and effectively upon the spiritual plane as on the material plane. It is only at the end of this learning period, and after years—and indeed even incarnations—devoted to the study and application of mysticism, that they are cosmically ready to receive the highest initiation that incarnated beings can ever experience.

In the Rosicrucian Tradition, the Supreme Initiation transforms each Rosicrucian into a Rose-Croix; in other words, it elevates the individual from the status of a member of the visible fraternity of our Order to that of a Master of the Great White Lodge. Whether we are aware of it or not, we are all heading towards this goal, and the Ancient and Mystical Order Rosae Crucis guides each step we take towards the state of Illumination which follows from it. But I want to emphasize that it is unlikely that we shall attain this state of perfection in this lifetime, for it corresponds to a cosmic plane from which we are still too far removed. Such being the case, we have the duty and power to prepare ourselves for it and we must devote all the mystical potential of our present incarnation to this preparation.

We may feel disheartened by such a prospect and unconvinced that the goal to be reached justifies that we devote one or several lifetimes to its preparation. On the other hand, we may fear that such a preparation, although it seems warranted and necessary to us, will deprive us of many worldly pleasures and increase the burden of our trials. Not only are we mistaken if we think that this is so, but we also prove to ourselves that we lack mystical faith and motivation. There is no alternative upon the path of spirituality. Either we are convinced of the existence of a Divine Intelligence that humans must eventually experience, or we doubt it. If we doubt it, that does not change the fact that this Intelligence exists, but it does make every increase in awareness which brings us closer to it more arduous and lengthy. If we feel certain that the God of our Heart constitutes our reason for being, then we must live Rosicrucian mysticism in the past, the present, and the future with the absolute conviction that the Rose-Croix state has been attained by Initiates, is being so achieved right now by some adepts, and will be so achieved by all those among us who will have the courage and determination to prepare for it.

As you all know, we can feel as much happiness in preparing for an event, whatever it may be, as in living it. As an example, when you prepare to receive friends, the joy you feel in doing everything you can to give them a warm welcome may even exceed the pleasure you feel when you are in their company. The same thing is true when it comes to mysticism, but very much more so, for the friend we are preparing

to meet through initiation is the greatest of all. This friend is our Inner Master, the most intimate companion ever given to us to know, as well as the highest Initiate to whom we may speak. This Master is also the custodian of God's Wisdom within humans and is accountable to God Himself for human wisdom. Everything that troubles us troubles this Master likewise, and all that makes us happy makes this Master happy too, for he knows that our distress is the consequence of our errors and that our happiness comes from his truth. There are no questions that the Master cannot answer, but there are many answers about which we must question him.

Our Inner Master knows all about our past for, like the rose that unfolds to greet the light of day, he was the first to bless the coming of our soul. Day and night, he tries by every possible means to be seen or heard, but day and night we veil our eyes and plug our ears. In fact, not a single day passes that he has not done everything in his power to attract our attention. Our Inner Master knows that the time when he will entrust us with the jewel of our supreme consecration is still a long way off, but he also knows that time is the best servant and that man has no better master. His patience embraces eternity, and the trust he has always placed in us is infinite. For him, there is no doubt whatsoever that one day we will reach the goal, for we cannot escape our cosmic destiny. The only power we possess is the positive application of our free will so that our return to the Heavenly Kingdom can be brought about as quickly as possible and under the most favorable conditions.

To be initiated into our own mystery, we must seek to meet our Inner Master more than any other visible Master. There are at least two reasons for this. In the first place, since he incarnates within man the Wisdom of God while the incarnated Masters, whoever they may be, are only one expression of this wisdom, he knows much better than they how much knowledge we are capable of receiving at a given point in our evolution. In the second place, it is he and he alone who has received from God the power to initiate us into the various planes of consciousness that we need to attain so as to contact the Masters. Thus, for these reasons and many others that I leave to you to discover, our Inner Master is truly the Hierophant who, in each of our incarnations, ensures that the initiatory process which continues within us be well in keeping with the fulfillment of Cosmic Law.

As I previously mentioned, our Inner Master is our best friend, and his greatest desire is that we become his best friend too. To accomplish this, we must prepare ourselves not to receive him, for he cannot leave our Inner Temple, but to rise in consciousness to meet him. In this sense, the initiatory process begun under the auspices of the Ancient and Mystical Order Rosae Crucis corresponds to an active, and not passive, principle. The candidate always elevates himself towards the Initiator; the Initiator never lowers himself to the level of the neophyte. When our Order states that when the disciple is ready the Master will appear, it does not mean that the Master goes to meet the disciple, but that the disciple, through active preparation, has reached the state of consciousness that enables him to attune with his own Inner Master.

What does this preparation consist of and towards what should it be applied? This is the question I will now try to answer. We have seen that the Rosicrucian definition of initiation places equal emphasis upon reason as the emotions. This presupposes, therefore, that we prepare ourselves both mentally and emotionally so as to meet our Inner Master and bathe in his light. To succeed, we have two magic keys at our disposal. The first key is meditation, for it opens the door to pure reason. The second key is prayer, for without prayer we cannot know the purity of the most noble feelings.

In the waking state, we constantly reflect upon the events that punctuate our life hour after hour, if not minute after minute. Everything that we see, hear, taste, and touch is a cause for reflection. Our reason is therefore unceasingly called into action by our external environment, and the inner conclusions we reach will determine our actions and reactions towards people and things around us. The more we use our objective reasoning to solve problems worthy of a mystic's consideration, the more we initiate our reason into the true role it must play in life. This role is not to judge rashly that which does not concern it, nor to speculate needlessly upon that which eludes its comprehension. Rather, it is to reflect upon the means for making each of our thoughts, words, and deeds consistent with the Good which it is our mission to manifest upon Earth.

The foregoing remarks bring up the question of how to know what kind of subjects we can meditate upon or, more exactly, what kind of problem we must not worry about. I believe the following excerpt from Marcus Aurelius' writings will best answer this question:

Do not waste thy life in thoughts about others, unless it is to ascertain the positive, for thou wouldst lose the opportunity of doing something else which is constructive. What is such a person doing? What is he saying? What is he thinking of? Any thought of the kind makes us wander away from our main duty. We ought then to check in the series of our thoughts everything that is without a purpose and useless, but most of all the over-curious feeling and the malignant. And a man should use his mind to think of those things only about which if one should suddenly ask, "What hast thou now in thy thoughts?", with perfect openness thou mightest immediately answer, This or That; so that from thy words it should be plain that everything in thee is simple and benevolent, having no rivalry or envy and suspicion, or anything else for which thou wouldst blush with shame if thou shouldst say that thou hadst it in thy mind.

Thus, it is easy to understand that our thoughts initiate our reasoning to Beauty or to Ugliness, for each of them constantly dies to give birth to a new thought which either builds or destroys. We all know that the power of our mind is creative, but if we only knew how true this is, we would sometimes rather choose to refrain from thinking. However, it is not the process of thinking itself that is positive or negative, for it is neutral by nature, but it is rather the object or the subject to which we apply this process. This means that if we think of something that is impure, we inevitably create discord within and around us. Inversely, if we concentrate our reason upon that which is pure in intent, we necessarily express Cosmic Harmony in and through our words and deeds. Consequently, the best way to make our reasoning an instrument of Good is to have it act as the mainstay of continuous meditation as often as possible. In this sense, to meditate does not necessarily mean that we withdraw from the tumult of profane life and isolate ourselves for hours in reflecting upon some philosophical issue, for, when all is said and done, every issue is philosophical the minute it concerns the

good of our own evolution and that of others. This being so, it is true that we need to isolate ourselves regularly within the quiet of our Inner Temple so as to devote ourselves to mystical meditation.

The question that presents itself is how to proceed in meditating in a useful and effective way. As stated in the Rosicrucian teachings, meditation consists of two phases; one being passive and the other active. During the active phase, we must clearly define the theme of our meditation and devote all of our objective thinking to it for a few minutes. After this period of concentration, we must proceed to the passive phase, which consists of transmitting to our Inner Master the subject we have meditated upon, just as we have envisaged it from our reason's point of view. Without this transference from the intellectual self to the spiritual self, no answer from the Cosmic may reach us.

You will notice that the process of meditation follows along the lines of initiation, for it likewise involves transition and passage from one plane of consciousness to another. In other words, the issue upon which we meditate must die in the objective consciousness to be reborn in the subconscious. I shall also add that the more we meditate upon subjects relating to spirituality, the more we initiate our intellectual self into its true reason for being. In doing so, our material problems are more easily solved because, according to an old saying, those who ask God that the mysteries of their spiritual being be revealed to them are rewarded with cosmic assistance on the material plane. As I have tried to make clear, never forget that your Inner Master will always make every effort to lighten the burden of your cross if you give supremacy to the beauty of your rose.

Just as meditation is the initiatory ideal of reason, so is prayer the initiatory ideal of the emotions. If human beings upon this Earth loved the God of their Hearts more and hated the God of the understanding of other people less, the collective consciousness of humanity would find itself highly purified by it. But true prayer has become the privilege of a small minority, and its absence attracts more and more adepts from the majority. It is, however, the Royal Road which Moses, Buddha, Jesus, Mohammed, and many others have counseled that we follow. In spite of this, some of the faithful tear one another apart as

they pray in their name. Why? Through ignorance of what true prayer is and to whom it should be addressed. As long as human beings pray to a God who is outside themselves, they will be at war with one another through interposed gods. But the day they understand that they must pray to an Inner God who is the same within the heart of a Jew, a Buddhist, a Christian, a Moslem, and even an atheist, then they will commune together in the same temple—that of Universal Peace.

Prayer is the dialogue of the heart—a dialogue that we tend to neglect. Its importance lies more within the essence than within the form of the words we use, whether they are spoken orally or mentally. Ready-made phrases repeated automatically have no more mystical impact than a lesson perfectly recited by a student who has not understood its meaning. When we pray, it is the voice of the soul that must be heard and not the voice of reason. One word may suffice, from the moment it conveys on its own an emotion that thousands of words are not enough to express. It is easily understood that prayer is the unique language which may be heard and understood by our Inner Master. I shall even add that the Master makes it his own language, for it is under his prompting that we feel the desire to pray. This means that whenever we do not respond to this impulse we deprive ourselves of a close attunement with him. Our individual duty is to determine the method of praying best suited for us, for no two individuals respond exactly alike to the impulses which lead to prayer.

Why must we pray? The answer to this question can be summed up in three words: *thank*, *confess*, and *ask*. Praying to give thanks is tantamount to expressing our gratitude to the Cosmic not only for the daily blessings we personally experience, but also for the blessings other people enjoy. To confess is equivalent to expressing the regrets we feel for having committed errors in thought, speech, or deed, whether it be towards ourselves or towards others. Lastly, we must ask God daily for the strength to live at peace with ourselves and to become an instrument of peace for the well-being of others. In this respect, what present religions call an act of grace, an act of contrition, or an act of intercession actually corresponds to the mystical processes which Initiates of old used daily and which all mystical adepts used long before they became purely religious rites. The basic difference

between their religious use and mystical application is that in the first instance they are directed to an outside Divinity whom we hope to reach by praying to saints or intermediary entities, while in the second instance they correspond to a direct dialogue between ourselves and our own Inner Master, who is none other than God Himself within the Temple of every person.

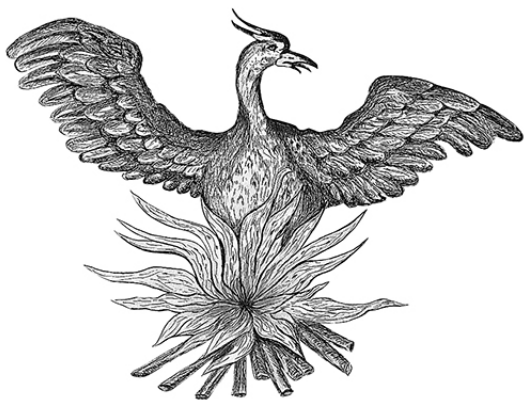
To conclude this chapter, I would like to share with you below what Bahram Elahi, a Sufi Master, had to say about prayer. This quotation concurs completely with the meaning which I attribute to it as a mystical process:

Prayer is the means to get in touch with God and establish a direct link with Him. The more sincere one is, the more aware of this link one becomes. One can pray with actions as well as with words: to be charitable towards others, to never speak ill of anyone, to be useful to society, this is the basic prayer. For the mystic who feels true love towards the God of all humanity, there exist words of prayer. At the beginning, these words do not come easily, but once one has experienced what the Divinity is, they come of themselves. At first, one tries to concentrate upon God while speaking some sacred words used by mystics to pray: it is prayer-meditation. After a time, words are no longer necessary: one becomes the prayer itself. In prayer, the most important thing is to imagine that God is facing us and to feel our Master present within us. It is even possible to reach the point where no more distance separates the soul from God, wherein the prayer forgets about himself and sees only the Divine. This state is often only momentary, but when it is permanent the supreme goal is achieved.

Under the Auspices of the Rose-Croix and of the God of your Heart, initiate your reason through meditation, initiate your emotions through prayer, and you will transform mystical initiation into a living experience on all levels of your being.

So Mote It Be!





## Chapter 12

# COSMIC ATTUNEMENT

THE EXPRESSION *Cosmic Attunement*, well known to members of the Ancient and Mystical Order Rosae Crucis, represents the state of consciousness that all Rosicrucians must achieve permanently and definitely if they want to know forever the peace profound of the Rose-Croix. In the chapter entitled “Peace Profound,” I explained that it is impossible to experience this state if we have not achieved Peace of Body, Heart, and Soul. On the other hand, we cannot calm our body, heart, and soul if we do not live in consonance with Cosmic Harmony. To have a better understanding of what Cosmic Harmony is we need first to consider the two words.

The word *harmony*, in its broadest sense, reveals the connection uniting separate elements into a coherent, balanced, and organic whole. Thus, we may refer to *geometrical harmony* which connects four distinct points on a single straight line; to *poetic harmony* which puts words together into a fine speech; to the *color harmony* which emanates from colored lines and surfaces that we take pleasure in contemplating; to *sculptural harmony* seen in well-proportioned forms; and to the *musical harmony* which we perceive in a melodious series of sounds. What can be found in all instances is a definite harmonic relationship that connects points,

words, colors, forms, or musical notes. From the foregoing, it is easy to understand that Cosmic Harmony is based upon the relationship which human beings must establish between themselves and the Cosmic in a coherent, balanced, and organized manner.

There does exist however a great difference between Cosmic Harmony and those that I have just mentioned. When we contemplate paintings at an art exhibition or listen to a beautiful musical rendition, we can attune ourselves passively with the beauty of what we see or hear. In other words, being neither the artist nor the musician, we can be content with being the observer of the harmony of colors or sounds that are presented to us. In the case of Cosmic Harmony, it is a different matter, for every hour of the day and all through our life, we cannot be satisfied with just being the spectator to the relationship that unites us with God. Suppose that the great masters of art or music had been content with being the passive observers of all the inspiration flashing into their consciousness. Suppose too that they had limited themselves to holding in their minds all the works they could create. It is easy to understand what would have been the result of such passivity. Humanity would never have had the opportunity to contemplate or listen to their works objectively, nor feel the positive emotions which they engender within the hearts of everyone.

The same applies to Cosmic Harmony. We cannot be satisfied with waiting passively for the positive effects it may have upon us. This does not mean that we should never devote quiet periods to examining ourselves, to listening to ourselves, and, generally speaking, to being the observer of ourselves. Indeed, we must set time aside regularly to energize the bond that unites us with God. It is only if this condition is met that we shall become a living expression, not of a mathematical, literary, artistic, sculptural, or musical harmonic relationship, but of a relationship with Cosmic Harmony. And since humans must make the rapport uniting them with God a living and dynamic one, they must have a clear idea of what the Cosmic is and they must know how to attune with It.

Attempting to define the Cosmic amounts to trying to define the undefinable. However, we must never lose sight of a point that I would

like to emphasize. It concerns that which both unites and differentiates God from the Cosmic. The Cosmic is not God. Understanding this distinction is essential to experiencing Cosmic Harmony. From a Rosicrucian standpoint, God is the energy that is at the origin of all that is, whereas the Cosmic is this energy in action. In other words, God is the Creative Universal Force and the Cosmic is the Creation, both visible and invisible. This distinction shows that, even though it is impossible to unite directly with God as an incarnated being, the same does not apply when it comes to the Cosmic. We cannot attune with the Divine Power whence all Creation proceeds, for even the most evolved human being on this earthly plane cannot look upon the face of God. This is the reason why the Qabala has always placed God beyond what it calls “the three veils of negative existence”—that is, outside the boundaries of human understanding. On the other hand, humanity has at its disposal all physical, psychic, and spiritual faculties which enable it to attune with God’s Creation, whether visible or invisible.

If we wish to experience Cosmic Harmony consciously, we must establish a conscious rapport between ourselves and Cosmic Creation, both visible and invisible. The means to establish this conscious relationship is, of course, Cosmic Attunement. There are two distinct but complementary methods for achieving this attunement. The first consists in attuning ourselves with the Creation that is external to us; in other words, with the Macrocosm. We may call the state of consciousness resulting from this attunement *Macrocosmic Attunement*. The second method is based upon an attunement with the Creation within us; in other words, the Microcosm. We may call this state of harmony *Microcosmic Attunement*. We shall now explain in more detail each of these two methods of Cosmic Attunement.

As I just mentioned, Macrocosmic Attunement consists in attuning with the world around us. This form of attunement must elevate us, in the true sense of the word, towards higher planes of consciousness. By this I mean that it must correspond to what many mystical and esoteric traditions refer to as *Celestial Ascent*. To understand this method clearly, the best way is to practice it by means of a visualization that will illustrate this principle and stimulate the faculties which the soul uses

in such an extension of consciousness. I therefore suggest that you perform the following experiment:

Imagine that you are on a vast beach alongside the ocean. This beach is deserted and, as you strongly wish to commune with everything around you, you sit upon it, facing the ocean. You enjoy this mystical solitude with all your heart and soul and you allow your being to attune with everything you can see and hear. You are sitting rather far from the shore and for a while you fix your gaze upon the great stretch of sand separating you from the nearest waves. As you contemplate this vast stretch of sand and the thousands of grains composing it, you think about the history of this beach and all the geological upheavals it has silently witnessed. How long did it take for natural laws to fashion this spot into the immense beach that it is today? What amount of energy did the Cosmic Intelligence need to expend so as to offer such a spectacle to us? What will this stretch of sand be like many centuries from now? What kind of humanity will this beach know then? These are a few of the unanswered questions you are asking yourself and which, in a state of deep communion, you ask this shore of sand.

As you contemplate this beach and attune with the consciousness of each of the grains of sand composing it, you hear the crashing of the waves on the shore. Then you look at the immensity of the ocean. The water has a soothing color—a color that you like and which no artist could reproduce on canvas with as much purity and life. Just as millions of grains of sand compose the beach upon which you are sitting, millions of drops of water compose the ocean upon which you are gazing. Where do they come from? What shores have they known? From what world do they draw the strength that makes this ocean mighty? How can we pierce the secrets they carry within their watery “consciousness”? Confounded by so many mysteries, you then attune with this vast expanse of water, the sight of which you cannot stop admiring.

As you are thus communing with earth and water, you feel the wind caressing your face. This light breeze is infinitely gentle and invites

you to lift your eyes above the ocean, towards the horizon, for it is in the open sea that it was born. Then your gaze loses itself between the water and the sky, and you fancy that you hear in the wind the answer to all the questions you were asking yourself as you gazed upon the sand of the earth and the water of the ocean. With your vision lost in the air of the open sea, you listen to the answer of the wind and attune with it.

With your gaze lost between the water and the sky, you feel the inner need to look towards the Sun. It is not blinding, for it has already begun its descent towards the sea a few hours ago. You marvel at the sight of it. It alone knows the history of the world. It alone sees all the peoples arise. It alone sees them fall asleep. It alone hears them laugh or cry. It alone will be able to recognize you when, after departing this earth, you reincarnate somewhere else, perhaps in another country, but a country where it will shine in all its magnificent splendor to greet again your earthly rebirth. The fire of its power contains in itself alone the Light, Life, and Love that make of our planet Earth a luminous, living, and loving creation. As you think of all this, you gaze upon the Sun for a few more moments. It finally sinks below the horizon and, with your vision lost in the sunset, you slowly let yourself be absorbed into the infinity of the heavens where the evening star has just appeared.

As you can see, this attunement with the Macrocosm and the manifestations of earth, water, air, and fire in the world of the infinitely great leads us to commune with the infinitely great of Cosmic Creation. In this kind of attunement, we gradually elevate our consciousness towards the Macrocosm, that is, towards elements external to us and transcending the limitations of our physical body. We truly raise the eyes of our consciousness towards higher planes of existence which finally merge us with the immensity, infinity, and immortality of the planetary Logos that we are dependent upon. This raising of consciousness that carries us from earth to heaven attunes us inwardly with the music of the spheres which Pythagoras specifically attributed to the planets of the celestial world that governs us. I shall not elaborate upon just what the music of the spheres truly is, for here again this subject is thoroughly covered in the teachings of the Ancient and Mystical Order Rosae Crucis. I shall simply say that the Celestial

Ascent puts us in harmony with certain universal notes which, through an exact harmonic rapport, are united with notes that are an integral part of our physical, psychic, and spiritual rhythm.

The foregoing remarks lead me now to define the harmony that we can establish with the Microcosm. For obvious reasons, the purpose of this harmony is to penetrate to the depths of our being and have us attune with the rhythm of the Creation vibrating within us. This inner rhythm animates all the organs and cells of our physical body and, on a more subtle frequency, all the centers of our psychic body. This means that by concentrating our consciousness upon the organs of our physical body we automatically stimulate the consciousness of the psychic organs that correspond to them. Just as I suggested that you experiment with the principle of the Celestial Ascent—in other words, with the extension of consciousness towards the world outside of us—I will now invite you to experience psychic introspection—that is, the concentration of consciousness towards our inner world. The purpose of the Celestial Ascent is to raise us to the pitch of the planetary and universal rhythm. Psychic introspection must attune us with the organic and cellular rhythm of our physical body and, as a result, with that of our psychic being. Therefore, it corresponds to a curative principle which greatly assists in the process of healing. This experiment is as follows:

Concentrate upon the internal warmth of your body. Feel how the temperature suffusing all the organs of your body is constructive, regenerative, and harmonizing. Just as the fire of the Sun radiates Light, Life, and Love to our earth, observe how the fire generated within your body warms, vitalizes, and unites the cells at work within each of your organs. Concentrate upon this warmth and let it completely dominate your consciousness. In short, become this warmth yourself and attune with its energy.

Now, while your whole being is nothing but warmth, concentrate your consciousness upon the rhythm of your breathing. Be aware of this rhythm and note how it causes each inhalation to be followed by an exhalation, and each exhalation by an inhalation. The physical and psychic vitality contained in the air you breathe concentrates itself inside your lungs, and from each lung this vitality is rhythmically

discharged into all the organs and cells of your body. You, yourself, become this breath of life and let yourself be carried into every part of your being by the regular and harmonious rhythm of your breathing.

Fire and air bring warmth and vitality to your body, and likewise water pours its generative power into your body. Every single cell of your body draws part of its substance from water. All living creatures were born from water, and it is in and through water that life is generated and perpetuated. Feel how present within you this water is, and imagine that your body contains nothing but water—a regenerative and purifying water into which you let yourself be absorbed. You are this water and this water fills your whole being and purifies it completely.

Without the elements of earth that we assimilate through food, our body would have no consistency at all. Each cell receives regularly a certain amount of these elements, which it transmutes into a type of energy that is essential to the proper functioning of our organism. The key word of our cellular life is undoubtedly *energy*. Feel within you the tingling of this energy and listen to it vibrate inside every cell of your body. This cellular energy combines the heat of fire, the vitality of air, the generation of water, and the substance of earth. Be this energy and bring your warmth, vitality, generation, and consistency into every organ and cell of your body.

Such an attunement with the consciousness of the Microcosm and the manifestations of earth, water, air, and fire in the world of the infinitesimal can help you to know yourself better, for it enables you to attune with the rhythmic activity of your body and, through it, with the cosmic rhythm vibrating within you. However, this does not mean that there is a duality of action and reaction in the nature of the Cosmic. There is not one cosmic energy acting within us and another one acting outside us. There is only one cosmic essence, and this unique and indivisible cosmic essence functions both within and without us with the same power and the same intelligence. The two forms of attunement which I have suggested that you experiment with are therefore only two complementary methods of achieving Cosmic Attunement.

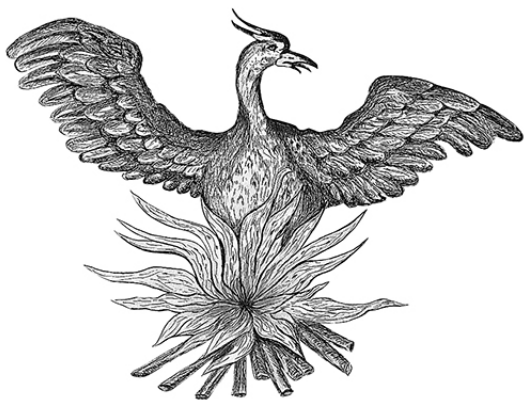
The great majority of Rosicrucians feel and understand the importance of the periods of Cosmic Attunement, for they are the key to Rosicrucianism and mysticism in general. In the first place, such periods purify and regenerate our physical, psychic, and spiritual beings. Because of this, as I mentioned at the beginning of this chapter, they bring us closer to the state of Peace Profound. This means, therefore, that they contribute to the preservation and improvement of health once we have reached the point when we no longer violate with impunity the natural laws working within our being. This also means that they purify our emotional nature and consequently strengthen the vibratory qualities of our psychic being. Finally, this also supposes that they increase the magnetic radiance of our spiritual being and make us increasingly aware of God's presence within and around us.

In the second place, periods of Cosmic Attunement open the door to the solution to all our human problems. Perhaps you are too inclined to forget that there is not one single problem that does not already have its solution in the Cosmic. Because of this, how can we blame God for not helping us to solve our own problems if, through negligence or laziness, we have not done everything within our power to find the solutions which, I repeat, are waiting for us in Cosmic Consciousness? Therefore, it is through learning how to contact the higher planes of this Consciousness that we can truly attain the Mastery of Life.

In the third place, the goal of the Rosicrucian is to live mysticism, and mysticism, by definition, is the study and the putting into practice of the bond which unites us with the God of our Heart. This link being of necessity harmonic and harmonious, it is only through Cosmic Attunement that we can understand its origin, its nature, and the infinite powers which it confers upon the person who masters it. I therefore encourage you to expend every possible effort to live daily the harmonic rapport which unites you with God and His Creation, so that, through conscious revelation and illumination, you become forever witnesses and instruments of Cosmic Harmony and Universal Peace for your human brethren and yourselves.

So Mote It Be!





## Chapter 13

# BE A ROSE-CROIX!

**T**WENTY-ONE YEARS! This was my age when I received, as a gift from Ralph Maxwell Lewis, the following words: “Be a Rose-Croix!” With the end of his incarnation, on January 12, 1987, this illuminated soul left vacant the office of Emperor of the Ancient and Mystical Order Rosae Crucis which he had held for nearly fifty years. Between the time he had solemnly spoken these words to me in the Supreme Temple in San Jose, California, and his transition, fifteen years had elapsed and during that time not a single day passed that they did not impress themselves upon my mind. It is the same today, and these very words still echoed deep within my heart when I, myself, was installed in the office of Emperor in April 1990.

He did not say: “Be a Rosicrucian!” or “Serve the Rose-Croix!” He told me: “Be a Rose-Croix!” A commanding, profound look then accompanied his voice, and his words penetrated into the depths of my soul. I should have received this injunction with great joy, indeed considered it an honor, but instead an indescribable feeling of anguish and sorrow gripped me. At the time, I found it difficult to analyze my reaction, but later on I understood that my inner self had realized the magnitude of such an order and the difficulty in obeying it. I have not

achieved the Rose-Croix state, but I have done my best to keep the torch of our Order burning, and in doing so I have had to face many ordeals, and difficult challenges have placed obstacles in my path. The forces have been awesome and still are, but when my courage wavers, I find renewed hope by placing myself under the protection of the Rose-Croix, my ideal; and then that profound look and the voice of Ralph M. Lewis saying to me “Be a Rose-Croix!” impose themselves upon me.

When one becomes a member of the Ancient and Mystical Order Rosae Crucis, one learns the meaning of Rosicrucianism and of being a Rosicrucian. But to what state does being a Rose-Croix truly correspond? In Rosicrucian Tradition, the expression *Rose-Croix state* refers to the state of perfection. Can it be achieved? Yes, but when and how? I had the opportunity to ask this question of Ralph M. Lewis himself, and he answered: “To be a Rose-Croix is to be a Rosicrucian first.” I have inferred from this answer that in order to attain the Rose-Croix state and become a Master, it is first necessary to study and accept being only a disciple, even though this state may last for tens or hundreds of incarnations. Therefore, the word *first* meant “patience,” but it signified even more. *First* means “first of all,” and, consequently, “above all” a Rosicrucian. It cannot be other-wise for those who have chosen to follow a traditional and initiatory path such as that offered by the Ancient and Mystical Order Rosae Crucis.

To be a Rosicrucian means to be on the Path to Enlightenment; to be a Rose-Croix signifies having come to the end of that Path. Our inner self knows and understands this finality. To know and to understand is like being there already. Therefore, “Be a Rose-Croix” also means: “Let us behave as though we had arrived.” It is a very great responsibility and challenge, for if as Rosicrucians we may stumble and even fall, make fundamental errors and yet proceed, as Rose-Croix we cannot do so. To be a Rose-Croix is to be an example. It is also to be a light so powerful that it dispels darkness. The Rose-Croix is initially a Rosicrucian, but one whose qualities are exceptionally developed.

By definition, the Rose-Croix must possess all the virtues, but to me eight of them seem the most essential. They are obedience, confidence,

patience, humility, simplicity, tolerance, strength, and love—a virtue that cannot be dissociated from the other virtues and from all existing virtues. The Rose-Croix is therefore obedient, confident, patient, humble, simple, tolerant, strong, and loving. Other qualities may be added to these, for their number is inexhaustible in comparison with what must constitute the perfection of human nature.

“Be a Rose-Croix,” I was ordered one day. Alone, I shall not be able to succeed. So I am asking you: “Let us be Rose-Croix!” and let us help one another. If you are already a Rosicrucian, do not look at the distance that remains to be traveled so as to attain this state of perfection, but see instead the distance that you have already traveled. In this way, you will measure the worth and beauty of the Rosicrucian Path, upon which I am happy to walk beside you. If you are not a member of the Ancient and Mystical Order Rosae Crucis, perhaps one day you will be? In that case, you will discover how much life takes on its full meaning when we give the Rose its rightful place upon the Cross.

So Mote It Be!

# THE ROSICRUCIAN ORDER, AMORC

## *Purpose and Work of the Order*

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

[www.rosicrucian.org](http://www.rosicrucian.org)