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People are some times surprised to discover that Rosicrucians refer to death as “transition.” For Rosicrucians, the word “transition” is preferred to the word “death,” for it designates the “great passage,” the “Great Initiation,” or more precisely the “passage through the threshold of the Great Initiation.”

In the teachings of the Ancient and Mystical Order Rosae Crucis, the mind is constantly presented with appropriate terminologies which progressively, beyond the mental level, eventually reach the soul personality, that is, the deeper being.

As commonly used, the word “death” alludes to a severance, a cut, a complete breaking off, an end. While this may relate to physical reality, it is not an accurate description of what occurs at other levels of the being. As mystics, we should not only consider the body as a temple sheltering the soul, but also see it as a very useful tool essential for the evolution of the soul. When the time comes for the soul to shed its material form, it does so in order to reach a new state of being in which it slowly enhances its awareness of itself. From that moment on, the physical body inevitably follows the process of returning to the dust from which it originated.

If we were composed of nothing but a physical body and if this physical vehicle were the sum total of our being, we could most certainly talk of death as a complete end. However, what really matters is the soul-personality which journeys through time in order to evolve itself to ever higher forms of expression. At transition, this soul-personality leaves a dwelling from which it has profited well, and prepares to occupy a new home. To use a common analogy, it could be said that the soul is simply preparing itself for a “change of address,” and this change implies that there is a transfer of something between the two residences. The soul takes from its previous dwelling what is most dear and useful to it, while leaving behind all that is superfluous and will no longer be necessary to it in its new location.

This change of dwelling implies passing a threshold, which reminds me of a moving ceremony that Rosicrucians know quite well. A part of this ritual is symbolic of the great initiation, namely, transition. At the time of transition, we are indeed on the threshold of what we call the “Master’s Temple.” We are preparing to enter what is objectively unknown to us, and are about to begin
learning something new. What we receive will be in proportion to what we are able to give, serve, and love.

At the time of transition, the soul-personality is admitted into the Temple of the Invisible. Symbolically, there is an antechamber to this Temple, and it is in this antechamber where we wait, adapt ourselves, and learn to be born again into a different and higher state. Eventually we proceed to the threshold chamber where we balance the good we have done against the errors and misdeeds we have committed. From a Rosicrucian perspective, this period, which is similar to the usual mental introspection we are all familiar with, allows us to engage in a form of reflection based upon the complete truth about ourselves, for we are no longer limited by the imperfections of our physical senses. At that time, we know that what we are experiencing is the unvarnished truth about ourselves, and we can no longer fool ourselves with false reasoning. The consequences of our human experiences are intensely perceived by the soul-personality, though thankfully, this period is relatively short-lived. Then we enter the Temple itself and at this stage, we are, according to a traditional expression, “elevated.”

After we have completed the period of adaptation in the spiritual antechamber, after we have balanced our soul in the threshold chamber, much as the Egyptians understood and interpreted it in their “Book of the Dead,” we assess our progress and, depending on the result, make resolutions and plan our future. The soul-personality is fully conscious of the goal it must reach, and with memories of its distant past and of its various experiences on earth and even maybe in other worlds, it takes the decisions that need to be taken.

Because of the intense desire to reach its goal, however, these resolutions often go beyond human possibilities. However, the mission of one whom we could symbolically call the “Master of the Temple of Reflection,” consists in bringing these resolutions back to a reasonable and bearable level for our fragile human nature. The cosmic sphere in which the soul was elevated through transition is therefore a place of preparation where the soul sets up the itinerary for its next incarnation. To echo the observations of many wise men and women of the past, and according to the Rosicrucian Tradition, on average 144 years elapse between two incarnations. The period of rest depends on the duration of life on earth, though other factors can also influence this interval.

We should always remember that oblivion does not exist for the soul-personality. Those it left behind in the world remain forever a part of it and this is why there is never any real separation. At times, this can be difficult for our intellect to understand; for the intellect is used to splitting up and dividing, whereas
the soul, which forgets nothing, includes everything and of course everyone throughout its journeys through countless human Temples. Of course when the moment of death arrives, the body regrets its immanent parting with the soul; and this is when fear of the unknown and of what the soul-personality will meet on its path, appears above all. The departure is distressing for family and friends, for human hearts suffer and are deeply affected by such separations. Yet, although we may be overcome with sadness, we should always remember that those who have physically left us, have not actually parted from us. If anything, they are even closer to us, for we will dwell in them and they in us forever. Although our eyes cannot see them and our ears cannot hear them, they are with us always. It is often said that we need to “kiss goodbye” something or other. But with regard to the transition of loved-ones, this does not mean that we should ever forget them, but simply that we should accept something that cannot be changed.

Let us ever be aware of the briefness of life and live the present moment to the full. Let us thank God every day for being fortunate in so many respects, even when we can no longer see or appreciate the true worth of what we have. Let us always remember to raise our hearts through thanksgiving and gratitude. And when our time is up and we must leave this world, let us have complete peace of mind, so we may know Peace Profound, even if just for a few moments, before everything begins again.

Sincerely and fraternally,

Christian BERNARD
Imperator

Remaining Hierarchy Period for 2006

Remaining Hierarchy date for 2006 is November 16. Hierarchy members are encouraged to participate on this date at 8 pm local time.
My message to you this month is in the form of a little story that is taken from life, one which has made an indelible impression upon my mind, and which I feel sure will register itself permanently upon your mind. I left my hotel room early one week-day morning to go out and take a walk in the bracing air before breakfast. It was in a large eastern city, and I was passing beneath the rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual news stand to which men and women, young and old, were approaching in a hurried manner to buy their morning papers, and then rush up the stairway into the elevated trains to get to their down-town positions, despite the fact that it was only seven o’clock.

Close by the news stand, there was also one of the usual chewing gum slot machines, with its ornate form and its decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder on their nose. Faces that were young, youthful, pretty, vibrant with life, hope, and joy, had looked into that mirror many a time in the days, weeks, and months that had passed. Faces that were worn and perhaps dissipated looking had also gazed into that silvery surface with just a touch of shame or a sense of regret. Faces that were old and wrinkled with honorable effort and respectful labor, faces that were sad, and faces that were happy; faces that were despondent and forlorn, faces that were indifferent, and hardly expressive of anything at all. A very wonderful story could be told by that mirror at that corner. But I do not believe that that old mirror, located in a neighborhood where the wealthy and those of the middle class alike passed by it by the scores every minute, ever expected to reflect such a picture as it reflected this morning.

I had stopped near to the mirror for just a moment to determine which way I should cross the street, and my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently, that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and I saw that it was that of a woman, but what a woman! I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing, threadbare, shiny, torn, soiled, and muddy. Despite the fact that the air was brisk and the
temperature low, she wore a very short, and thin, black jacket, of the ages so long ago that even a costumer would find it difficult to place the year of its style. The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its tears and fringed edges that its real length and finish at the bottom could never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked, and tied with strings that were never intended to be used on shoes. I looked upward to her head, and I saw beneath the little old-fashioned, black bonnet, that was covered with dirt and grime, the straggling ends of gray hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

I saw that the woman walked not only listlessly, but with staggering step, and it was quite evident that she was somewhat intoxicated, and unable to walk, steadily or properly. It was such a terrible picture that I was held spell-bound and I waited until I could see her face. Finally she turned to see if anyone was noticing her, and she was quite satisfied to discover that the men and women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand, red with the cold, and unquestionably worn with years of toil and labor, she held a little package wrapped up in newspaper and tied with a string. Then I saw her face. I saw that her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chapped by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hollows that brought a lump into my throat, and made me realize that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis. From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come, she found it necessary to be up and about in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed except by myself, and as greatly alone as though she were in the midst of a wilderness.

And just at this moment she too looked into the mirror, and she caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a few inches and peered again, and searched in
the glass for some change, for some indication that it was all a delusion, and that what she saw was not real. What she thought or what thoughts passed through her mind at that moment, I could only get from her through the attunement and psychic contact built up by my interest and my concentration, and through my entire being there passed the impression of surprise, regret, and determination. I could almost hear her mental thoughts saying: “Is that I? Can it really be that I look like that?” Then she stepped a little closer to the mirror. Her whole being became nervous—her hands trembled, her lips trembled, she began to cry, and she looked around quickly to see if anyone was observing her, and over her consciousness there passed the sense of public inspection, public scrutiny, and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a fraction of a moment she was a woman again, a woman that cared. Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth she pushed some of the stray hairs back beneath her hat. She wiped the tears from her cheeks. She straightened her bonnet on her head. She threw back her shoulders and lifted her head erect, and tried to put into the mirror a picture that was not there. One moment’s pause, as though waiting for the transformation to take place on the silvered surface, and—there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered, and tears came once more, her body bent forward in its same listless form that it had been, and again she was the woman of the street, uncared for and hopeless. What a conviction came over her, and what a change it made in her. And then realizing the hopelessness of her case and the fact that she could not by any effort of her own, redeem herself and bring back the appearance of what she once had been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a young girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshipped by someone. And yet evil had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever. Or, was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known any love? Had she never known the care of a husband? Had she never had
the joy of motherhood? Could it be possible that this woman had lived all her life, fifty years or more, and had never known love, care, protection, or the interest of a friend. Whatever was the cause of her present situation, whatever had been her life in the past, here was most certainly a living condemnation of the world's social conditions. In thousands of homes, within the call of my voice, there on Columbus Avenue women of younger age were being cared for by husbands, adored by children, admired by friends. In a dozen churches in the same neighborhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational institutions of that section of the city, lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all humankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn, and rejected by humanity.

What a pitiful sight, what a sad commentary on human nature. How long will the human race permit one of the least of its members to go through life as this woman was going through it? Where was the human respect for womanhood? Where was the boasted love we have for our fellow being? Where was the tenderness that humanity says is the one great element that lifts us above all of the animal kingdom?

I shall never forget her story. I shall never forget the joy that eventually came to her, and this one thing I hope you, my brothers and sisters, will never forget: Remember that in every woman, high or lowly, young or old, rich or poor, there is the potential power of the Virgin Mary. In every woman there is the love and tenderness, the sweetness and magnificence of motherhood, and of godliness. And may you never permit yourselves to be one of those who, hurriedly and disinterestedly, passes by a woman or man of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the hearts of such a person and perhaps establish for all time some comprehension of Peace Profound.

From The Mystic Triangle magazine, February 1929.
The Technique of Initiation
by Ralph M. Lewis

Initiation is the outgrowth of two intangible human qualities. The first of these qualities is *self-analysis*. It is because of an intense urge to look upon oneself, to analyze oneself and one’s environment, that humans learn to do many exceptional things. Otherwise we would contribute very little to the advancement of humanity and the progress of society. Our natural attributes are mostly within us. Therefore we are not fully aware of them. We accomplish certain things in life with these powers, but whence they are derived we are not always quite certain. To a great extent we are like one lost in a great forest and who, in our despair, is seated upon a chest the contents of which we never trouble ourselves to investigate. With the passing of time our need of sustenance, food, drink, and protection from the elements becomes greater, and if we would but open the chest upon which we are seated, we would most likely find these necessities. To use another analogy, the average person is like the individual who leans back against a rock on a hillside and bemoans her fate and fortune and lack of opportunity to better herself. And yet that very rock may possess a mineral content that would offer great wealth, but because of her ignorance and lack of inquisitiveness, she knows it not.

Self-analysis, however, does more than disclose our attributes. It also reveals our limitations, the things not yet possible of accomplishment by us. It shows how far we are behind those ideals which we recognize as a state of perfection. It points out definitely where we need to improve ourselves. The process of self-analysis includes the experiences we have had personally and the experiences related to us by others. We discover by their means our strength, our weaknesses, and we apply reason to them. We may say, therefore, that reason is the fundamental factor underlying self-analysis.

But there is still a second quality from which initiation springs, and that is *aspiration*. Aspiration consists of those sensations and desires and wants of the self as distinguished from the passions of the body. Aspiration finds its gratification in the realizing of a need or some ideal which we have set for ourselves. Though reason in self-analysis may disclose our lack of something, it is aspiration that causes us to seek to fulfill the need and to lift ourselves up and beyond our present status.

Any rite, any ceremony, therefore, no matter what its form or how it is conducted, is in fact a true initiation if it does the following: (a) causes us to
resort to introspection, that is, to turn our consciousness within to look upon ourselves; (b) engenders within us aspiration and idealism; (c) exacts from us a sacred obligation or promise which we make to ourselves or to others that we will thereby seek to fulfill our aspirations.

Initiation, etymologically speaking, is a derivative of the old Latin word *initiatus*. This Latin word means beginning, a training, or the beginning of a preparation, the beginning of instruction. This instruction of which initiation is said to consist depends upon three very important elements. First, the efficacy, or the power of the teaching that is being given as instruction. Teachings can have only the influence of the authority behind them; that is, the value of a teaching to be imparted depends upon the authority, the *source* from which it comes. Second, the character of the one to receive the instructions, no matter what their efficacy, must be worthy; otherwise the teachings obviously will be wasted upon him. Third, there must be certain conditions in existence for the imparting of these instructions, if they are to be beneficial; in other words, time and the proper place are important. Profound teachings cannot be discerned at any time. The proper meditation, the proper circumstances, must exist for their assimilation or the seed will fall upon barren ground.

The ancients included in initiation still another important factor. To them it was necessary that the teachings to be given during initiation were kept from the profane, that is, from the masses at large. In other words, *secrecy* was essential. Sometimes this was done because the average person, one without imagination, without aspiration, could not comprehend what was offered—would not be ready for it, to use a common term—and thus might defile what should be a sacred trust. At other times it was said that the teachings of initiation were intended to be reserved for a chosen few who had been selected as a repository for such knowledge. Therefore, on the whole, one had to be introduced to the mysteries, as the content of initiation was called—“The Mysteries” being the laws and precepts which were imparted. In fact, in ancient Rome the mysteries were called *initia*.

Primitive initiation, or the mysteries conducted by primitive society, developed into two definite categories. Remnants of these remain today in most of the initiations of many orders and fraternities but they are not recognized by the modern candidate. The first of the categories was that kind of ceremony by which a power was conferred upon an individual for an express purpose, by some other individual or by a group of them. Thus, for example, in certain ceremonies, the shaman or the angakok, as the medicine person of the Eskimo
tribes were known, would impart magic formulas to the initiates, whereby they would come into possession of a power to cause rain, to grow crops, or to advance the fertility of the soil. According to the shaman the power to do these things was transmitted in a material substance—by means of amulets, in other words. The shaman would give to the candidate, during the course of the ceremony, a brilliantly polished stone, or a bright-colored plume. These were said to have the necessary magical properties.

The second category of primitive initiation consisted of ceremonies which were an integral part of the social life of the tribes. This latter type was by far the most important of the two categories. To explain simply, in primitive or tribal society, people of the same age and gender usually had the same interests, the same occupations, and the same tastes. Consequently there was a tendency to group these particular societies, these particular classes, according to their function, ability, or disability. In other words, the old were in one group, the young in another, those with no children in another group, those who were single, those who were ill or deformed in still other groups, and so forth. It was thought by primitive people that the passage from one group (or groups) to another produced or had certain effects upon the individual.

Now, of course, the natural effects were obvious. There were the physiological changes that took place when a boy became a man. There were also certain physiological changes when a girl entered the state of womanhood. However, in addition to these, it was believed that there occurred certain supernatural effects. For example, when a boy became a man it was believed that the power by which he became a man, or the power that brought about that change, was also transmitted to him at that time. So ceremonies were held by which the individual was initiated into his new status in society; and the new function and new powers, which he was supposed to have acquired, were explained to him.

It was not until considerably later that a distinction was made between specialized groups. This distinction consisted, on the one hand, of that performance by workers in highly developed trades, arts, and crafts, and, on the other hand, of that work which was common labor. The artisans or craftsmen desired to protect the secrets of their trade. They formed guilds, as they became known, for this purpose. Those who were to share in them had to be initiated.

There was an excellent example of this custom during the thirteenth century. In northern Italy a number of towns or cities were like sovereign states, independent of each other in every respect. Each city, with a certain area
around it, was a world within itself, and they were often hostile to each other. If they were coastal cities, they had their own navies; all had their own armies. Common examples of such city-states were Venice and Florence. During this period Venice became renowned for its manufacture of glass. It excelled all parts of the world in its exquisite workmanship. The *secrets* of glass blowing were passed down from father to son at first, but with the increase in demands for more and more of their products, it became necessary that they enlarge their output and that they induct others into the secrets of their trade. And so the apprentice became the neophyte; he was *initiated* into glass blowing, and had to take vows not to reveal these secrets to the profane.

Today in our modern society we have certain rites which amount to public initiations and which incorporate the principle of the transmission of power. In other words, the average citizen in seeking to enjoy certain legal privileges has to participate in ceremonies that amount to social initiation. Thus, in marriage, the conferring of this right upon an individual is done in the form of a ceremony that is equivalent to initiation. It is the same with the granting of the privilege of adoption to an individual. Likewise in naturalization, the person wishing to become a citizen must undergo a ceremony, and the powers of citizenship are transmitted to the individual.

Initiation, as other things, also went through a process of evolution, and with its development people continued to seek in it certain advantages, but the advantages became different. They were no longer just material or physical advantages; they were *moral* ones. Through initiation people hoped to become better acquainted with the gods, how they might be appeased, how their influence could be acquired, what they expected of him, and what constituted right or godly conduct. This knowledge was divulged in the form of dramas; that is, initiations that were likened to passion plays in which the candidate played the principal part, or had a role. The candidate, for example, might assume such suffering as he imagined his gods had endured so that he might have salvation or existence. Then again the candidate might assume an attitude of mind which he presumed belonged to the exalted state of the gods. Or she might enact a part in which she would suggest by mimicry those virtues which she imagined the gods and goddesses possessed and which she desired to have them incorporate in her life.

To receive such initiation a candidate had to prove himself worthy of knowing these *mysteries*. Often he had to undergo a moral preparation. In ancient Greece, for example, all perjurers and those who were traitors, also those
who were criminals, were excluded from the mystery initiations. Ancient Egypt had an even more expedient method. Only those who were summoned could actually participate in the ceremonies. One initiation was called the Osirian tribunal. It purported to reveal how the god Osiris in the court of his higher world weighed the soul of person to determine whether or not he was worthy to enter the life beyond. Those who were to partake in such a ceremony were summoned to do so.

The structure of most initiations, and particularly the mystery initiations of the past and many of the esoteric initiations of the present, follows four definite forms; that is, initiations constitute four principal elements, even though the actual activity and function may vary.

The first of these forms is that which is known as the rite of separation. To the candidate or neophyte is made known the fact that she is undergoing a transition of soul; that is, by certain rites and symbols in the ceremony, she is made to realize that she is changing her old order of living, getting away from her old thoughts, preparing for something new and different. During this rite of separation suggesting a change from the old way of living to the new, she may be told that she will have to separate herself from her family and former associates for a time. She may have to take an oath of celibacy; that is, to remain a celibate until a certain age. She may have to promise that she will isolate herself from the outer world for a brief period. In other words, she may have to become an anchorite, live alone in the wilderness in meditation until a certain development takes place, or she may have to mask her personality in a certain way and resort to simple living. During this rite she may have to undergo symbolical burial; that is, she may have to lie in a chest or coffin to show that she has obliterated the past and left all old ways of living and thinking behind her.

The second form of this structure of initiation is the rite of admission. The candidate is made aware by the initiation he is undergoing that he is entering upon a higher plane of thought and consciousness. This rite may suggest to him that he is having a new birth in thought and living, and this may be symbolized by having him lie upon the ground, then rise to his knees, and finally stand erect as if he is growing. He may also be obliged to come from a dark chamber into a brilliantly illuminated one, depicting the coming from the old world of superstition and fear, which he is presumed to have left behind, into one of peace and new wisdom.

Such symbolical admission into a new world sometimes took the form of what is known as the rite of circumambulation. This consisted of drawing a circle upon the floor of the temple, or upon the ground where the initiation was held,
and into which the candidate was placed. Next to this circle would be inscribed a much larger one around which would be placed lighted candles or tapers. Then the mask or blind was removed from the eyes of the candidate and he would cross or step from the smaller circle to the larger one. This represented a transition from a limited world to an unlimited or lighted one.

Plato, when referring to the mystery initiations of his time, said: “To die is to be initiated.” He meant by this that death consisted merely of that change or process of initiation whereby we depart from our present living into a new realm of existence.

The third form of the structure of initiation is what is known as the *exhibition* of sacred effects. During this part of the initiation ceremony, there are revealed to the candidate signs which represent truths and precepts, the names of the degrees through which she has passed or will pass, and the symbolism of the order.

The fourth and final structure is the *re-entry* rite; in other words, that part of the ceremony by which the candidate is made aware that he is returning again to the physical, to the profane world whence he came. Though he returns again to the outside, circumstances will never be quite the same because of the experiences and instructions of the initiation which he has had. And usually he is obligated to change conditions in his daily life to some extent to parallel the idealism that has been imparted to him during his initiation. Further, during such re-entry rites there is conferred upon him a badge of distinction, some physical effect by which it can be known that he has reached a certain attainment. Though he lives again among the profane, by such a sign he is known to have acquired certain advantages.

For example, every Moslem, if he possibly can during the course of his life, seeks to journey sometime to Mecca to enter the sacred precincts of the Kaaba and to witness there the holy rites. It is an arduous journey; there are no highways to Mecca, no railroads. The Moslem must travel in a caravan, or, if he is wealthy enough, he organizes his private caravan. If he is successful, when he returns he is permitted to wear wound about his tarboosh, or fez as it is commonly known, a white ribbon which signifies that he has made the journey to Mecca, that he has been duly initiated at the sacred See. After each such journey he may place another ribbon upon his fez. I have seen many Moslems in the Islamic countries with two or more such ribbons.

We know from arcane esoteric records that the ancient Essenes wore white robes after their initiations, when they returned again to society, as a
symbol of the purity which they had come to know and experience because of their initiation and as a reminder of their obligations and the transition that was supposed to have taken place in their consciousness.

Now what shall we say is the nature and purpose of the initiations such as are performed by the Rosicrucians? First, generally speaking, Rosicrucian initiation is similar in spirit and purpose to all true esoteric or mystery initiations, although its function, manner of performance and symbolism, of course, are different. On the face of each initiation manuscript in the Rosicrucian Order, there is the statement: “Initiation brings into the realm of reason the purpose and into the realm of emotion the spirit of one’s introduction into the mysteries.” That statement is really the key, as we shall see, to Rosicrucian initiation.

Some ancient initiations were mostly concerned with the realm of reason. They were intended to introduce to humanity new knowledge, experiences that had a noetic quality. They were prepared to impart to people a knowledge of our various existences, the afterlife, the nature of the gods, and the content of virtue, and so on. But reason is not sufficient for mastership in life, and people must not be solely and exclusively dependent upon it for happiness; if we were, humanity would become nothing else but a calculating machine. Justice would be solely a matter of human-conceived law, devoid of sympathy and understanding; that which we would do for each other would rise exclusively out of necessity—in other words, because it was the correct thing to do. Human kindness would be dormant. Today’s society would conduct itself entirely in the manner of the ancient Spartans. Those who were weak or ill would be destroyed, regardless of any feeling or love. Merely because reason would dictate that it would be the practical thing to do away with them, since they could no longer serve the state efficiently or to the best of their ability, they would be executed.

Therefore, esoteric initiation seeks to acquaint the individual with the content of her own soul, to help her express it, to make it as much a part of her consciousness as the other things of her life. It endeavors to make the intelligence of soul not merely a philosophical principle or a rite in a mystery drama, but a reality to people. Therefore, we may say conservatively that Rosicrucian initiation is that process or method having as its purpose the attainment of inner consciousness, the experiencing of Cosmic Consciousness. Each person has an inner consciousness, but unfortunately in most people it is dormant. Rosicrucian initiation has as its end the awakening of this inner
self. In order that this might be accomplished, the initiations, since their earliest inception, have been so designed in their function as to arrest the objective consciousness of a person and control it in a way that the inner, or subliminal, consciousness would be liberated and come to the fore.

Thus while an individual is objectively going through the Rosicrucian ceremonies, intoning certain vowels and burning incense, he is also stimulating his psychic centers and quickening the consciousness of the soul within him. All of these things provide the mood, an emotional outlet, if you wish, that permits an expression of the soul. For most certainly such conditions as peace, humility, and order, which one experiences in Rosicrucian initiation, are as gratifying to the soul as food and drink are to the body. Rosicrucian initiation exercises the self, the real inner you, by placing it in an environment which stimulates it, just as the process of studying develops certain association areas of the brain.

From *INSIGHTS, A Collection of Rosicrucian Essays into Metaphysical and Natural Laws*.

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**Rose+Croix Journal**

*Rose+Croix Journal is seeking papers for its June 2007 online issue*

The *Rose+Croix Journal* is an international, peer-reviewed online Rosicrucian journal that is interdisciplinary and transdisciplinary in approach. The journal focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality—especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study. Topics may relate to any of the arts and sciences and/or to other emerging fields of human endeavor. Papers that expand our understanding of the natural laws around us are especially welcome.

The journal welcomes paper submissions from a wide range of perspectives, including anthropology, archaeology, art history, business, cultural studies, history, history of religions, literature, organizational studies, philosophy, religious studies, sociology, the relationship of science and mysticism, spirituality and esotericism, and others. Book reviews of relevant works are also most welcome.

For more information, and a complete guide to submitting papers to our fourth online issue, please go to [www.rosecroixjournal.org](http://www.rosecroixjournal.org). The deadline for submission of papers is February 15, 2007.

Frater Daniels joined the Rosicrucian Order in 1951. Several years later he was invited by Imperator Ralph Lewis to set up an administrative office for the purpose of distributing monographs and other literature to members in the U.K. and Africa. His success and skill in this endeavor resulted in an invitation to take up work at the Grand Lodge in the United States.

For some years he worked on the printed matter that the English Grand Lodge distributed throughout the world, while maintaining oversight of the office in England and some African countries, particularly Nigeria. Later, as Treasurer of the English Grand Lodge he continued to oversee many operations, and traveled frequently to many countries.

In 1977, Imperator Lewis appointed Frater Daniels Grand Master for all English and Spanish speaking countries. Many will best remember him for his inspiring articles in the Rosicrucian Digest, encapsulating the essence of the teachings of the Order in a simple and direct way.

A memorial service for Frater Daniels was held at the New York City Lodge on July 22, 2006.
Upcoming IRC Classes at Rosicrucian Park

Journey Into Self
Lonnie Edwards, M.D.
October 20-22, 2006

It is important for us as students of mysticism to become acquainted with the tremendous resources that are available to us to make our lives more harmonious. These resources are necessary for us to cope with the many and varied experiences that come to us. Once we learn to tap these inner resources, living will be more of an invigorating affair, continuing and picking up where we left off in previous life times and bringing to consciousness lessons previously learned. Through lectures, participation in meditation, and visualization exercises, the student will be given an opportunity to uncover the composite self, as well as learn how to approach the future. Participants will also have the opportunity to experience discussions and exercises designed to give a stronger recognition to the inner intelligence and how to utilize this realization in everyday experiences. There will be given realistic Rosicrucian methods of coping with and resolving practical, everyday problems arising from relationships and expectations. Every problem has a spiritual resolution. Considerable attention will be given to how to view the world of appearances, the world of realities, and the Cosmic will. Suggested donation: $75.

Prayer of the Heart
Steven Armstrong, Ph.D. (abd)
December 15-17, 2006

Within the deepest core of many of the world’s spiritual traditions is a form of meditation and prayer allowing the practitioner to “pray unceasingly.” These methods provide a path into the “dark places of wisdom,” and facilitate spiritual communion with the God of our Hearts. This workshop will be a practical, “hands-on” experience of preparation for the Prayer of the Heart using music, sacred movement, words, and images, as well as the deep inner prayer itself using methods from several spiritual traditions, including Gnosticism, Hermetism, Judaism, Sufi Islam, Eastern and Western Christianity, Buddhism, Hinduism, Martinism, and others. Resources for further study will be provided, but the true goal of the weekend is to provide participants with an experience of not so much “knowing about” this numinous heart of spirituality, but of an “intimate, living knowledge” (Gnosis), an experience we will be able to use in everyday life. All participants are asked to bring a prayer rug, and (optionally) other icons, images, music, or other aids to deep meditation, and to share experiences with fellow participants. Suggested donation: $75.

Register now for these classes at programs@rosicrucian.org or write to: Programs Dept., Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose CA 95191.
Rosicrucian Domain in Quebec

Welcomes English-Speaking Rosicrucians

The beautiful Quebec countryside northwest of Montreal is the site of a wonderful Rosicrucian retreat known as the Rosicrucian Domain of Lachute, and English-speaking, as well as French-speaking Rosicrucians are welcome to stay in this inspiring Rosicrucian setting. The Domain is open from April until December each year and welcomes English-speaking Rosicrucians for four-day retreats beginning on the first Thursday of each month. Members may stay for two, three, or four days anytime between Thursday and Sunday. The remaining 2006 English-speaking session is:

November 2-5, December (closed for Winter season)

Dates for the 2007 English-speaking sessions are:

April 5-8, May 3-6, June 7-10, July 5-8, August 2-5, September 6-9, October (closed), November 1-4, December (closed for Winter season)

Each retreat will begin on a Thursday, and continue through Friday, Saturday, and Sunday. The Domain will be closed between 11 am Monday and 5 pm Wednesday. Guests at the Domain should not arrive before 5 pm on Wednesday and should depart no later than 11 am on Monday. For groups of 15 or more members, arrangements can be made for a special weekend retreat outside the above schedule. For more information, please call 450.562.1984 or fax 450.562.1225. The email is: drl.amorc@primus.ca. It is the best way to make sure your message will be answered.

ROSE-CROIX CODE OF LIFE

—Point Number 12—

Be attuned to others and speak with care. If you ever criticize, make sure that it is done constructively. If someone asks for advice on a subject you do not know well, humbly admit your ignorance. Never stoop to telling lies, backbiting, or slander. If you hear malicious gossip about someone, do not support it by lending a willing ear.
The Quest for Peace
*Awaken the Spiritual Warrior Within*
October 6-8, 2006
Boston MA

Hosted by the Johannes Kelpius Lodge, this convention will take place at the Best Western TLC, located at 380 Winter Street in Waltham, MA. The Honored Guest will be Grand Master Julie Scott. For more information, contact newengland@rosicrucian.org, or call 617.782.4333.

50th Anniversary Celebration
November 3-5, 2006
Trinidad

Grand Master Julie Scott, EGL Board Vice President Lonnie Edwards, M.D., and Grand Councilor Fitz Gayle will be present to celebrate the 50th Anniversary of Kairi Lodge. For more information, contact kairi@rosicrucian.org, or call 868.665.6424.

58th Anniversary Celebration
November 18-19, 2006
Washington, DC

Grand Master Julie Scott will be present to celebrate the 58th Anniversary of Atlantis Lodge. For more information, contact atlantis@rosicrucian.org, or call 202.396.7548.

Mysticism Brought to Life
Edward Lee
November 3-4, 2006
Vancouver BC

For information or to register, contact vancouver@rosicrucian.org or mail to: Vancouver Pronaos, 809 West 23rd Ave, Vancouver BC V5Z 2B1.

Journey into Self
Lonnie Edwards, M.D.
November 18-19, 2006
Dallas TX

For information or to register, contact triangle@rosicrucian.org or mail to: Triangle Lodge, PO Box 600177, Dallas TX 75360-0177.
Council of Solace

24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others, with the goal of bringing cosmic help to all those who need it. To list yourself or another individual with the Council of Solace go to our website at: www.rosicrucian.org/about/council.html or you may call 408.947.3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and will continue for as long as is needed.

Falling Behind in your Monograph Studies?

Don't give up . . . There is a convenient solution!

Falling behind with your monographs shouldn’t bother you too much, because it happens to almost everyone at one time or another. The teachings are presented in what appears at first to be a rather slow, leisurely pace, and up to a point that is the case. But the exercises and new concepts that need to be absorbed, internalized, and mastered can mount up to the point that some feel they can no longer keep up. Don’t give up at this stage just because the load seems so great; there is an easy alternative.

Simply contact Grand Lodge and ask for your monograph mailings to be put on hold. Provided that your membership remains current, you will continue receiving your Rosicrucian Digest and all other mailings due to you, such as the Rosicrucian Forum, Grand Lodge Bulletin, and the TMO monographs (if you are a member of the TMO). However, you will receive no more monographs until you are ready to receive them again. Then, when you feel you have caught up and wish to continue receiving monographs, simply contact Grand Lodge and ask for monograph mailings to resume.
The Traditional Martinist Order operates under the auspices of the Rosicrucian Order, AMORC. Our Imperator is the Sovereign Grand Master of the TMO, and our Grand Master is the Grand Master of the TMO. If you are a Rosicrucian member who has reached at least the First Temple Degree in your studies, you are eligible to join the Traditional Martinist Order which offers initiation, systematic and inspiring studies conducted within a Temple, and a ritual followed by open discussion among our members.

To learn more about how you can join this remarkable Order, you may obtain further information and an application form in the TMO section of www.rosicrucian.org/members or contact the TMO Administrator at tmo@rosicrucian.org or mail this form to: TMO Applications, 1342 Naglee Ave., San Jose CA 95191, USA.

Name __________________________________ AMORC key # _____________

Address _____________________________________________________________

City/State/ZIP _______________________________________________________

Country ______________________ Telephone ____________________________

E-mail Address _______________________________________________________


“Love Will Build the Bridge”

The next Rosicrucian World Convention will take place in the heart of Europe, in Germany, a nation with a great history and background of tradition, and you are invited to take part in this wonderful worldwide gathering of Rosicrucians from all nations! While the Order traditionally traces its roots to ancient Egypt, it draws much of its more recent history from sources in Germany. Therefore, this will be a voyage into the very heart of the Rosy Cross! Imperator Christian Bernard, German Grand Master Maximilian Neff, along with all officers of the Supreme Grand Lodge, Grand Masters and Administrators, as well as Grand Councilors and Regional Monitors will be in attendance. The Convention will take place under the motto:

From yesterday to today to tomorrow, Love will build the bridge.

Plan now to attend this outstanding Rosicrucian event. For more information regarding the Convention program, registration, hotel reservations, etc., please go to the following:

www.amorc-berlin-2007.de

The password to the Convention website is: amorcb07

Information on a pre-convention tour to France, August 6 - 14, 2007, will be available in November.