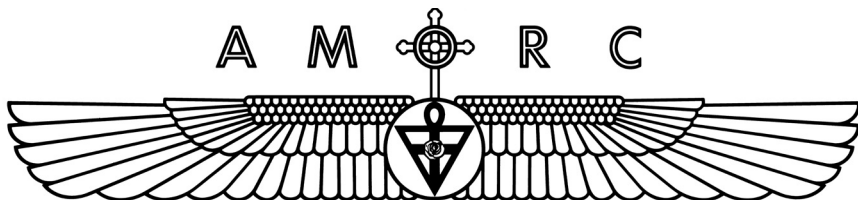


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CONTENTS

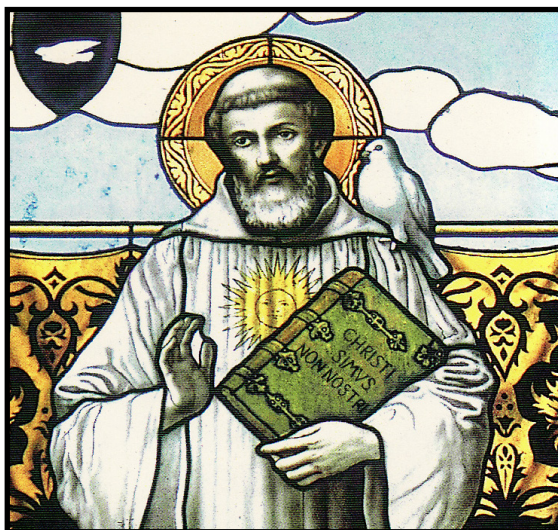
Saint Columban:	
The Beginnings of Europe's Development	1
by Christian Bernard, FRC (Imperator 1990–present)	
Self-Healing	8
by H. Spencer Lewis, FRC (Imperator 1915–1939)	
Whisperings of Self	14
by Ralph M. Lewis, FRC (Imperator 1939–1987)	
Daily Meditation	19
<i>Rose+Croix Journal</i>	23
The Traditional Martinist Order	23
Council of Solace	24
2018 Remaining Heirarchy Date	24
Bequests and Donations	25
AMORC World Convention 2019-Rome	26

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Cover photo - The giant star Zeta Ophiuchi (NASA)

Saint Columban: The Beginnings of Europe's Development

Christian Bernard, FRC
Imperator, 1990 to present



Dear God, please awaken me from the lethargy of my indolence; make the Fire of the Divine Love burn within me; let the flame of Your Love rise up higher than the stars; may the desire to respond to your infinite gentleness burn inside of me, and never cease.

- Saint Columban, sixth century

Within the Ancient and Mystical Order Rosae Crucis we make reference to all of the religions, since they are an integral part of the history of our world, this history in itself being inseparable from what in overall terms is known as "The Tradition," which includes Rosicrucianism.

We are often familiar with the history of Christianity and its saints, even if not followers of this particular religious path. Over the centuries, this history has become every bit as much to do with culture as with spiritual matters, and many proverbs and sayings we use in our everyday language make references to it without our even recalling where they originated; the Bible and other sacred texts are always close at hand,

and we come across the faces and lives of those called saints at places and landmarks we visit wherever in the world we go, so widespread are the countries which have been touched by Christianity. Although non-religious, AMORC is imbued with this Christian culture, as well as with others: for example, reference is made to Saint John in the Traditional Martinist Order. By means of this short article, therefore, I would like to acquaint you with a figure who is less well-known than the saints who are more often mentioned, such as Saint Peter, Saint Joseph, and Saint John the Baptist: this figure is Saint Columban.

In the last few years I had the opportunity when in Brittany, in northwest France, to stroll around a picturesque little hamlet by the name of Saint-Colomban (or “Saint-Columban” in English), very near to the small town of Carnac which is famous throughout the world for its alignments of megalithic standing-stones. I naturally pondered on this name “Columban,” that of an Irish monk who played an important role in the converting of a number of countries in western Europe, and was also renowned for his humanitarian feats and the vision he had of the unity between peoples. Not being a theologian and having had no in-depth education on the history of Christianity, I had never taken an interest in this religious and historical figure; and yet – even though as I mentioned earlier he is less well-known than many figures in the Church – as a result of what he thought, said, and did, he is not only one of the cornerstones of Christianity, but also part of the very foundations of the European mindset.

At a time when the concept of Europe is coming under the spotlight more than ever, with some countries wanting to leave this union of nations while others wish to become part of it, it is worthwhile dwelling on the subject and approaching it not in strategic or economic terms, but by taking a look at one of its roots.

This great and wonderful principle of unity between peoples is, unfortunately, one that has often been envisioned in a spirit of conquest, and therefore by means of warfare: many have made such attempts, including Julius Caesar, Charlemagne, Emperor Charles V, Napoleon, and others. This utopian concept has also been kept alive, fortunately this time, by means of spirituality and a coming together of minds. In this connection we are familiar with the thoughts and actions, and role of the philosophers – including the part played by the Rosicrucian,

Comenius – who worked for a better and more humanistic world, and who “dreamt” of it in a peaceful manner.

One of such people is the man who in his individual way, started the development of Europe: Columban (*Columbanus* or *Columbatlus* in Latin). As a true “Messenger of God,” throughout his life he encouraged the uniting of peoples. At this early point in the Middle Ages, often referred to as the Dark Ages, his ideas led to closer relations between the various tribes occupying Gaul at the time, the former Roman colonies, and the new kingdoms created following the invasions of the barbarians, and also brought together the religion of Christ with the pagan religions that were still very active. Columban, who was made a saint some thirty years after his death, thereby made an enormous contribution to the constructing of Europe.

Numbering almost 750 million, Europeans are spread out across some 50 countries in a continent whose past history – and particularly its recent one – is quite appalling, punctuated as it is with abominable conflicts causing millions of victims; a landmass that is divided up by political frontiers that have been made and unmade through wars that nobody wanted – except of course those who had a vested interest, rather than the interest of Europe’s peoples, in them.

And yet over the centuries, there have sprung up many signs of hope. New ideologies have intermingled with the old ones, and little by little built up this union of nations made out of rapid changes, yet also worrying divisions. It is said that “Rome was not built in a day,” so what can be said of Europe? A long road has been traveled and there still remains a long way to go, but if we look back with a fresh perspective, we can see and appreciate what Saint Columban has contributed to our civilization and to this project that is not only the Europe of peoples, but also the Europe of minds and spirits – or rather, of “the spirit.”

Dozens of localities throughout the world, large and small, bear the name of Saint Columban. The respects paid to him are remarkable, not only across Europe, but also in other countries including the USA, Canada, Australia, Peru, Chile, Japan, China, and others, this being the case because his work went hand in hand with the missionaries over the centuries. Nowadays, his message is still being spread via a number of missions and organizations, and dozens of works have been written about him. I have not read them personally but I know that they exist,

and if this subject interests you and you want to know more about his story, you will be able to find these works in whatever language you wish. There is one point I would like to emphasize: not having received a traditional religious education, I am not a specialist on the life of Saint Columban, or any other saint for that matter; and as I mentioned before, I have not read any of his works; I do not know all about his life and journey or what he did, but initially was simply attracted by his name, and then by the principal idea that radiates from him – namely, the uniting of peoples in cultural sharing and peace.

And so 1,400 years ago, one of these innovative thoughts permeated people's minds and saved a Europe that was in crisis, through the actions and work of a monk from Ireland. Accompanied by twelve disciples, Columban crisscrossed a part of this continent that was being consumed by tribal conflicts. In the chaos of a divided Europe, he was a beam of light. He put forward a concept that was modern, practical, and redeeming: that of unity and humanism. He was convinced that human beings can get along together and, beyond their differences, live in peace. Most certainly he converted people, but without using weapons or torture, and throughout his life's journey he had no qualms about contradicting or lecturing kings and bishops, and even the Popes that he rubbed shoulders with.

Columban was born into a wealthy family in the year 543, in the province of Aileach in the northwest of Ireland, a land which had now ceased to be a remote, windswept place – quite the reverse, it was a society with a rich culture. It was one of the few western countries not to have been conquered by the Romans. Far away from everywhere, sixth century Ireland still abounded in ancient customs that were often harsh and violent. The Druids, who had been sole rulers there until that time, had gradually given way to Christian thought. It was in this environment of profound change that Columban grew up, in the midst of pagan beliefs and the appeal of the new religion that was coming in. The century in which Columban was born witnessed a radical revolution in a land said to be primitive and backward. Ireland naturally felt the influence of Rome as well as other civilizations, with recent discoveries revealing that links had been forged not only with Gaul but also with the African continent.

Known to be a good-looking young man, Columban turned his thoughts at an early age towards mysticism and the monastic life; an excellent student in numerous fields, his brilliance in science, literature, and geometry made him a fine scholar; at the same time, he nurtured his spirituality, standing out for his piety; and, sensing a deep and genuine vocation, he donned the monk's habit at the age of about twenty. His inner quest directed him to enter the Abbey at Bangor, near Belfast, where he led a very austere and devout life. Columban's mind was a gifted and visionary one, and he was known for his intelligence. He liked the strict, military-style monastic rules: emphasis was put on obedience and asceticism in his particular monastery, and he was not scared by the harshness of the regulations – quite the opposite, in fact; his monastery appealed to him above all for the teaching he was able to obtain from the manuscripts in its scriptorium.

He was noticed and liked by all, and it was with nothing but regret – at being deprived of his presence and influence on the whole of the community – that its leadership agreed to his request to travel and carry the Christian thought beyond his own country. In the tradition of the traveling monks, Columban felt he had a mission, and had no fear at leaving his monastery, his colleagues, and Ireland, his country.

At this point in the medieval period, which in many lands saw the ending of the influence of the Roman Empire and when many peoples were still steeped in the old religions or in primitive and pagan traditions, there was born in Columban's heart another vision of the world, another faith, another concept of nations: he knew deep within himself that all people are one, and that it was possible for these nations to come together.

Strong in this conviction, therefore, he started out on his journey in the year 580, accompanied by his disciples: he crossed the Irish Sea and traversed England, where he preached his doctrine; having carried out his work there, in around 585 he landed on French shores, in Brittany; he converted ancient Gaul with his particularly groundbreaking and innovative ideas, and uncommon strength of spirit.

In an exile from which he never returned, he journeyed throughout the western part of Europe, his little group of traveling monks going among other places to Reims, Rouen, Soissons, and other important sites. He was welcomed and befriended by the King of the Franks,

Chlotar II. Columban's reputation was such that the King of Orleans and Burgundy, as well as several bishops, asked him to build monasteries. Wherever he went, it was the same. He appealed for more restraint from kings and churchmen, and openly opposed the Merovingian bishops. At times he put his life in danger, by criticizing those in power whose failure to adhere to the rules he had no time for, leading as it too often did to a life of violence and debauchery.

The strength of his persuasive powers opened up frontiers and the gates of palaces to him, and what he said touched the hearts of those who heard it. After Queen Brunehilde had ordered him to leave her lands following a difference of opinion, Columban received permission from Childebert II, the King of Austrasia, which was then the eastern part of the kingdom of the Franks, to take up residence for a while in his kingdom, and went as far as the Vosges. Having carried out many good works such as constructing buildings, educating the local population, treating the sick, and so on, in 587 Columban founded a monastery within the former castle at the holy site of Annegray, built on top of an old Roman temple at the foot of the Saint-Martin mountain. In 590, he founded a new monastery at Luxeuil on the site of a Christian church erected in the fifth century, near curative natural thermal springs which still exist today. He then built a third monastery, followed by numerous others across the whole of Europe, thereby giving Christianity a firmer foundation; he traveled across several countries, constantly promoting the idea of peace among people and unity between nations.

In the company of his fellow traveling monks and others whose calling he had inspired by his example, he led a life that was contemplative, as well as active in the service of others and of his faith. Throughout his life, with great conviction, he continued his work of converting. Just as he had during his youth in Ireland, he drew the admiration of those around him who listened to him and believed in him, such was the extent to which his sincerity penetrated people's hearts. His virtues were contagious, and his conduct and that of his companions inspired devoutness, for everyone wanted to follow their example. With his fine understanding of the human soul, Columban was politically very astute and knew how to have a positive influence on those he mixed with: this was why kings and the powerful listened to him, and took his advice. He continued his work, particularly in Germany, Austria, Switzerland, and Italy, right up to his death which is said to have taken place on

November 21, 615 at the age of 72 years at Bobbio, where the King of Lombardy had given him some land to set up a monastery on; this was to be his final work, and the last place he lived.

Columban left us numerous writings, which must of course be approached in the context of the age, as well as his religious vocation. It is through his vision of “universality” and his peaceful spirit, a rare thing in his era, that we should gauge the work and spirit of this man who left his imprint on his times. I have neither the courage nor the desire to live like Saint Columban, but I admire the selflessness, fortitude, and strength of soul of this traveler and indefatigable builder.

In 1929, there appeared in the *Rosicrucian Digest* magazine an article by François Jollivet-Castellot entitled “The United States of Europe.” Here is a short passage from it:

The peoples of Europe today are not so different that they have to cut themselves off or fight one other. Quite the contrary, the core of their concepts and heritage is a shared one, owing to the way that things have evolved in ethnic, economic, and even geographic terms. All interests therefore can, and should, work together to shape a Europe that is united and better, prosperous and peaceful, within which countries and people alike would find security in stability and contentment, at least relatively, in the work undertaken under truly democratic forms of government.

This vision of the future, inspired by the great tragedy of the World War (1914-1918) that Europe had just undergone, already existed in centuries past in the minds of many men and women, known and unknown, in the form of a hope, a prayer, a natural and instinctive attraction to that which is Good. Saint Columban was one of these “people of goodwill,” with a heart overflowing with kindly and altruistic sentiments.

Just like Saint Columban and the Rosicrucians of the past, may we, men and women of the twenty-first century, also find within ourselves the inspiration, energy, and determination to create a world that is happier, fairer, and more noble.

So Mote It Be!

Self-Healing

Some Helpful Suggestions of a Practical Nature

H. Spencer Lewis, FRC

Imperator, 1915-1939

After twenty-five years of experience in metaphysical healing work, I feel I can greatly assist people by outlining some of the important principles that they may apply to themselves in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without the patient's cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that patients often wait too long to consult a physician and thereby complicate conditions, when they might have started the treatment themselves before seeking help and saved time and further complications. In some cases there is often a delay of several days. During this time the patient is doing nothing to help herself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patients attempted to do something for themselves at the very beginning, they would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is swollen tonsils, severe pain in the back, the suspected development of a growth of some kind, or a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in

no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which the entire condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. We have a brief phrase for the condition: out of harmony. Perfect health we call a condition of harmonium. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental or psychic cause. This cause will be found in the mind of the patient, or, in other words, in his or her mental and psychic attitude previous to the inharmonious condition.

Inharmonious Attitudes

It seems to be almost impossible to make average human beings realize that the moment they allow themselves to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature – that moment – the mental attitude is out of harmony with the Divine Mind. The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may

be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet he does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever we spend any thought energy in venting our wrath, criticism, or unkind remarks toward an individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. Those who believe someone has done them an injustice and feel they must make critical remarks about that person, or who constantly find an opportunity to tear someone to pieces, are sure to bring ill-health and often ill fortune into their lives. It is a metaphysical fact that for each minute of time we spend in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitudes, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that no one is evil, for all are Children of Light and Children of the Cosmic.

Restoring Harmony

If you have felt otherwise toward anyone, immediately send that person good thoughts and try to undo the evil or unkind thought you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a window or out in the open for a few minutes of each hour and take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After doing that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

Nature's Work

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing, with the eyes closed and with thoughts of peace and nothing else in mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your finger tips together, leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent these emanations from going off into space. It will keep the extra energy in your body from leaving, causing it to recirculate through the body to help in healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

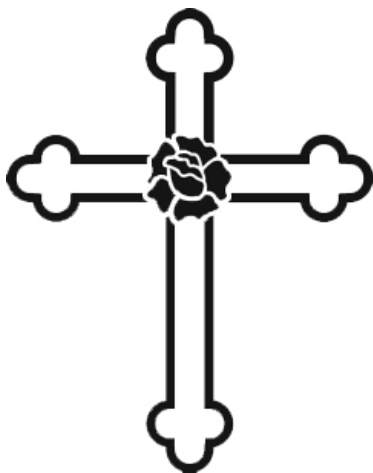
If you are inclined to fall asleep, keep in your mind the thought of peace, and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

If you fall asleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of

duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of one's own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If you are under the care of a physician, you should continue such professional care in addition to the suggestions offered here.

Editor's Note: The Rosicrucian Order is not a healing institution but a school for teaching the art of healing along with many other arts for the welfare of the whole person.



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“My Account” in your online member portal.

Whisperings of Self

Ralph M. Lewis, FRC

Imperator, 1939-1987

Preface to the book *Whisperings of Self*, first published in 1969

Whisperings of Self is a collection of intuitive impressions received by a great mystic philosopher, Ralph M. Lewis, who wrote this work under the pen name of Validivar.

Known to Rosicrucians throughout the world as the former head of that renowned mystic fraternity, Ralph Lewis also received acclaim in the literary world as an author of books and articles on psychology, mysticism, metaphysics, and philosophy.

The aphorisms in this collection appeared singly in copies of the Rosicrucian Digest over a period of forty years, and comprise insights into all areas of human experience – justice, war and peace, ethics, morals, marriage, family, work, leisure, and countless others.

The words chosen succinctly describe the pattern of the universe. They tell of the hows, whens, wheres, and whys of existence. More than that, they serve as guides to show people the way to fulfillment – as guardians to ward off the ills that might beset them.

Ralph Lewis' s frank and direct style provides much food for thought in each brief impression. A reader develops the habit of using a thought for a day, and there are many from which to choose.

These are truly personal guides to daily living, and we hope that they will serve you well.

- Arthur C. Piepenbrink

The following aphorisms are excerpts from *Whisperings of Self*.

Study is the conscious effort to learn; the pleasure to be gained is a secondary motive.



Any condition that always occurs in relation to a phenomenon is a law.



We are rich only when we do not want more than we have, regardless of how little that may be.



A thing has intrinsic value if its essence is in demand because of its essential contribution to some human purpose.



The strong are those who show compassion for the weak, for they are able to resist the vanity of their strength.



Tolerance is an attitude which preserves individualism without jeopardizing the welfare of a whole people.



We live by what we know not by what may be so.



Tolerance is the recognition of the right of others to any actions or expressions of thought which are not contrary to what a whole people conceive as their welfare.



There can never be a paradise populated with people of low intent and little restraint.

Homely philosophy is an appeal to popular opinion rather than a challenge to individual reason.



Never hire a friend, but be friendly to those you hire.



A virtue is a self-disciplinary action by which a certain standard of behavior is attained.



Frustration arises from infringement of unrelated ideas upon one another preventing the satisfactory culmination of any single one.



Superstitions are the assumption of causes. They are substitutes for unknown causes or the attempt to invoke those that do not exist.



Rosicrucianism is not a particular subject but rather the furtherance of the spirit and application of knowledge.



Reason is a blade that grows dull if not whetted with thought.



Let us remember that prejudice is not the conclusion of reason, for it never offers a rational explanation for its objections.



The good in life should be a human creation in relation to events, not a search for a latent, inherent good in nature or the world.



If philosophy is the love of wisdom, then science is the love of coherence.



It is better to think and occasionally be found wrong than to be always right because you are a follower of another.



The inconsistency of the television audience is that it finds satisfaction for hours in idly watching a portrayal of the active lives of others.



Perhaps most of our dissatisfaction with life comes from the fact that our pursuits of happiness are too numerous. Each thing sought in itself seems crystal clear in the joy it will afford. But collectively, they detract from each other and diminish our enthusiasm for any one of them like an assortment of art treasures heaped high.



A miracle is a perceived effect of an unperceived cause. If we know all there is and the laws thereof, there is still the mystery of the cause.



The higher form of society, which we call civilization, really begins with a growing consciousness of self and the attempt to have it discipline the whole of human behavior.



Good is the content of whatever people call happiness.

The vocative and written word can be dynamic. It is a force, once released, not easily controlled. Therefore, nothing should be more carefully selected than our words.



The greatest thoughts are simply expressed, for their simplicity is evidence of their clarity.



The thinker is the one who uses what they collect in the way of experience.



Something can only be an ideal by comparison with something else whose context stands as inferior.



Arrogance is an increased consciousness of power accompanied by a decreased conscience.



What have we learned from war? How to fear the next one even more!



The principal human fault which gives rise to evil is to see things outside their true relationship.



The most difficult art to cultivate: getting along with what you have.



For a free copy of *Whisperings of Self* and other Rosicrucian books, please visit: <https://www.rosicrucian.org/rosicrucian-books>

Daily Meditation

The Rosicrucian teachings emphasize that each of our thoughts, words, and actions resonate throughout the universe, returning to us, directly or indirectly, and contributing to our happiness or, instead, attracting to us trials and suffering. Thus, a positive thought is reflected, sooner or later, in our surroundings and within ourselves. The same occurs with a negative thought. In general, we are indeed the creators of our own environment and circumstances in our lives. Moreover, humankind is responsible, through its mental state, for the suffering, tension, and even the wars that ravage the world. As an analogy, if one of our organs is deficient, our whole body is affected, even if we do not realize that objectively. It is the same with the body of humanity, of which every human being is a cell.

The teachings of AMORC, if they are studied carefully and applied regularly, place our Inner Self, that is to say the Divinity within us, in the primary position to effectively address the challenges that can arise in our lives. In other words, through the study and application of the Rosicrucian teachings, a transfer occurs between our limited minds and the Cosmic Consciousness in which we are immersed, and which is within us.

In this way, the efficacy of the Rosicrucian teachings is unique because they are comprehensive and take into account all levels of our beings, not just the most objective aspects. The Divinity that is within us cannot be perceived consciously because Its nature is too subtle, however It can be felt in our lives through Its effects. We must remember this if we want to experience fulfillment in all areas of our lives, including in material terms. In addition, the Rosicrucian Order has a special mission: **to contribute to the evolution of consciousness, thus creating a better and more peaceful world.** If we maintain malicious thoughts, or engage in negative critiques, or negatively judge instead of seeking to understand, we ourselves become a divisive instrument. In contrast, by steadfastly committing to a positive inner state and to thoughts of love and harmony, even if this is difficult at

first, we not only become true mystics, we also become instruments of peace and human beings worthy of the name.

For the reasons explained above, the Order recommends that each member engages in daily meditation. This allows us, first, to turn over even more power and influence to the Divinity within us, and second, thanks to this power that may not be perceived by our minds and our limited senses, to be ever more effective in the activities of our daily lives. It therefore helps to contribute to building a more just and kind world, that is to say a better one. Although humanity is still immature, in all areas and on all levels, the question might be asked whether circumstances would not be worse without the good done by some people, and without the positive thoughts transmitted by those who know that we must never despair. As long as people will commit to just attitudes and thoughts, born of Omnipresent Cosmic Consciousness, the potential for peace exists on Earth.

To give your meditations greater efficacy, the Grand Master invites you to a particular work that will be exceptionally beneficial to you, if you do it regularly.

This will benefit humanity, even if it is not perceptible to your objective consciousness. Do not speculate about the nature of this mystical work. Do not discuss it with others and do not bring it to the mental level. Perform this meditation, and after some time, observe the results on you and on others. This will be the best proof of its value; proof that you will have given to yourself and that cannot be shared intellectually. So, **spend two brief periods each day meditating**, once in the morning, preferably shortly after you wake up, and once in the evening, after returning home from work or other activities, or before bedtime. Each of these meditations is to last ten to fifteen minutes. They can be done anywhere, provided you are alone and it is quiet. For each of them, proceed as follows:

- Sit comfortably, with your eyes closed, your hands in your lap, and your feet flat on the floor, slightly apart from each other. As you sit in this position, relax, and take three deep breaths, becoming more

relaxed with each exhalation.

- Then in a soft voice recite the Celestial Sanctum invocation, as given in *Liber 777*:

May the Sublime Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, so that I may enter the Celestial Sanctum and attune in all purity and perfect dignity. So Mote It Be!

- Now, softly intone the vowel sound that is recommended for that day of the week (see following page) seven times.
- After intoning the vowel sound for that day seven times in a low voice, intone it mentally seven times, while imagining that you are spiraling upwards towards the infinite, as if you are being propelled by the vibrations of the word itself, as it is propagated throughout space. If you cannot easily visualize this, just make sure you feel the positive vibrations generated. Then feel or see yourself in an ocean of light, an ocean that is the Cosmic Consciousness that pervades the entire universe.
- At the end of this visualization, surrender yourself to your inner calm and remain in this state of receptivity for a few minutes, with no other desire than to commune with Cosmic Consciousness.
- If at any point unwelcome thoughts enter into your consciousness, do not resume your visualization. Instead, mentally intone the vowel sound as if you were focusing your whole being on it and in it. Do this even if at first you intone the vowel sound many, many times, to the point of having to repeat it during your entire meditation period. The important thing is that the subtle force it transmits permeates you.
- Finish your meditation by quietly saying, with your full awareness:
May peace reign throughout Earth and within every being.
- Then say in a low voice the Celestial Sanctum closing invocation:
May the Cosmic sanctify my contact with the Celestial Sanctum!
So Mote It Be!

- Then take a deep breath, rise, and go about your normal daily activities, or at night, prepare for rest.

Even if you are not at home, try to do your two periods of daily meditation. Also, if you cannot find a quiet place to be by yourself, then do them later. The results will be based on your perseverance and commitment. After a little practice, when you have seen the first results and you will find that they continue with time, these two daily periods of meditation will become essential for you. This particular mystical work offers you an exceptional opportunity for realization and transformation on all levels, for your inner self and in your everyday life.

Below are the vowel sounds to use. These are the same each week. The explanations of their meanings will be given in the monographs, when you study that degree. The most important aspect of this experiment is the mystical effects it produces within you and around you.

Monday	MEH	(pronounced May, on C natural above middle C)
Tuesday	KHEI	(pronounced Kay ee, on E natural)
Wednesday	EH	(pronounced A, on middle C)
Thursday	EHM	(pronounced Aim, on B natural)
Friday	THO	(pronounced Tho, on F sharp)
Saturday	RA	(pronounced Rah, on A natural)
Sunday	OM	(pronounced Ohm, on D natural above middle C)

ROSE CROIX



JOURNAL

The *Rose+Croix Journal* is an international, interdisciplinary, transdisciplinary, peer-reviewed online journal that focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and transdisciplinary inquiries that lie beyond the limits of different fields of study.

To read the current issue, to submit a paper, or to volunteer to serve as an editor, translator, proofreader, or other member of this team, please visit: www.rosecroixjournal.org

THE TRADITIONAL MARTINIST ORDER



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. The Traditional Martinist Order offers initiations, as well as systematic and inspiring studies conducted within a Temple, and an inspiring ritual followed by open discussion among our members.

For more information, and to apply for membership, please visit: www.martinists.org

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. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

To list yourself, or another individual, with the Council of Solace, send an email to council@rosicrucian.org or call 408.947.3684, then press 1, and leave a message, giving the name of the person in need of healing.

Metaphysical Aid will begin immediately and will continue for as long as it may be needed.

2018 REMAINING HIERARCHY DATE

THURSDAY, NOVEMBER 15

Rosicrucian members who have reached Monograph No. 1 of the Twelfth Temple Degree receive instructions on how to perform a special experiment on specific dates four times per year at 8 pm local time. The remaining date for 2018 is November 15.

Bequests and Donations

Because of the transformative life experiences members have had as a result of studying the monographs and applying the lessons that they have learned in their lives, many members choose to remember the Rosicrucian Order, AMORC in a bequest or through their generous donations to the great work of our beloved Order.

Bequests

Remembering the Rosicrucian Order, AMORC in your will is a lasting way to demonstrate your appreciation and dedication to our Order and to ensure that the Order can continue its important work in contributing to the evolution of consciousness.

If this is something that you would be interested in doing, the legal name and address to use on any legal documents is:

The Grand Lodge of the English Language Jurisdiction of the AMORC
1342 Naglee Avenue
San Jose CA 95126 USA
United States Federal Tax Identification Number: 94-1156620.

The Grand Lodge maintains a plaque in the Grand Temple at Rosicrucian Park that honors members who have remembered the Order in their wills, trusts, and/or insurance policies. In memory of these thoughtful gifts, the names of members making bequests to the Grand Lodge are permanently memorialized by being inscribed on this Grand Temple Memorial Plaque.

Donations

The easiest way to make a donation to the Order is by logging in to your secure membership portal at <https://amorc.customerhub.net> or you can mail your gift to the address above.

All donations are fully tax deductible, as allowed by the IRS tax code.
You may also donate stocks directly to the Order.

If you have any questions, please contact gmo@rosicrucian.org.
Thank you for helping the Rosicrucian Order to continue to contribute to the evolution of consciousness and to perpetuate the Rosicrucian teachings for generations to come!



August 14 - 18, 2019

Join Emperor Christian Bernard and all of the Grand Masters from throughout the world for the 2019 AMORC World Convention taking place in the spectacular city of Rome!

You can register here: <https://www.roma2019.amorc.it/en/>

Early booking discount ends on August 31, 2018.

Sacred Italy: A Mystical Journey through History **August 19 - September 9, 2019**

Join Grand Master Julie Scott, other Rosicrucians, and friends on this journey of a lifetime through Sacred Italy, following the 2019 AMORC World Convention in Rome.

Together, we will explore Assisi, Venice, Florence, Ostia, Cumae, Naples, Pompeii, Sorrento, Capri, the Amalfi Coast, and then on to Sicily (with cultures dating back to pre-history) to visit Palermo, Tindari, Taormina, Syracuse, and Agrigento, learning about the many traditions that have flourished here, all while experiencing some of the most beautiful art and architecture in the world.

Register here: <http://www.regonline.com/italy-2019>



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