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“ANY PAIN WHATSOEVER IS ACCEPTABLE WHERE THERE IS CLARITY”

by Christian Bernard, F.R.C.
Imperator of A.M.O.R.C.

“Any pain whatsoever is acceptable where there is clarity.” This sentence comes from Simone Weil, a French philosopher, whose human value is recognized by all, no matter what one’s point of view.

I heard and welcomed these well-timed words, as a sign, one day in April 2004. Although I often have a difficult time in doing so, I have always thought that it was better to express the sorrow one may feel. Do we not say that words can heal pain?

“Any pain whatsoever is acceptable where there is clarity.” These words have given me support and enlightenment, and since then have helped me overcome difficulties. They have, of course, generated many questions from within. We proceed from one reflection to another as our mind wanders, leading us either to certainty or to even more questions.

Must we accept or suppress pain? How can we accept the unacceptable? What is this clarity accompanying our sorrow? Is it our inner fire? Divine Light? Or is this enlightenment simply the symbol of a falling mask, a being that reveals itself, or negative feelings finally admitted?

First, the coming of clarity is often difficult to bear, because it often leads to a painful realization before giving rise to peace. However, even if we naturally have a difficult time accepting some realities and truths, eventually, the move toward clarity is unavoidable.

Thanks to what is not said, to silence, to restraint, out of respect for others, to timidity, to fear or hypocrisy, we can push back the moment of revelation; but for better or worse, sooner or later, the law will apply. It takes effect for everyone, even if “everyone” is not aware of it. When we take a spiritual approach to life and when our soul, our spirit, and our heart are in harmony with divine laws—or if you prefer, natural laws—a clear view may be offered to us, and things may appear very obvious. Only
this light will clarify all things, the good as well as the bad, for it is akin to knowledge.

As opposed to knowledge, ignorance seems, in some ways, easier to live with. Ignorance can be gentle and protective. It can delude us and prevent us from being hurt.

Jesus said, “Blessed are the poor in spirit,” or “Blessed are the poor spirits.” For centuries, this saying has sparked many discussions and interpretations. Whether we choose the expression “poor in spirit” or “poor spirits,” this is the same as admitting that innocence or ignorance can protect us from adversity or bring us happiness. This also means that embarking on the path of knowledge is not without risk. But, no matter what, we must embark on the path and accept the light that illumines our steps, revealing the imperfection of our progress.

Embarking on the path is not a choice, but an obligation, and sooner or later we must go forward and face it. “Stepping forward can lead far.”

On the mystical plane, acceptance does not mean giving up; quite the contrary. Whether we are simply embarking on the path of knowledge, or if sorrow engulfs our heart, if we are enlightened by Divine Light that shines within and around us, and if we welcome the love of the benevolent beings who support us in adversity, then we will be able to affirm that “Any pain whatsoever is acceptable where there is clarity.”

I will end my message by leaving you with a poem from one of our brothers, George L. Hendel, entitled “Those I Loved.” It may seem gloomy to you, but I find it pleasing and comforting. I think that it perfectly illustrates one of the aspects of this topic:

Those I loved with a passionate love
have hit me with harsh blows
they opened wounds within me
that never healed

I concealed them
in the depth of my suffering
as the only treasure
I had the right to hope for
It was nevertheless the most precious thing
that with humility on this earth
I received welcoming it with a smile
when my heart was tortured

From its own torment
pain consumes itself
and consumes the pain
that burdened us for so long

It consumes all the pains
which gave us an empty gaze
which gave us heavy feet
and brought us back to dust

As above the horizon
a roving bird plays
in the wind with a cloud
my serene thought flies

Carrier of the memory
and of ineffable happiness
it shines forth—from now on—
a love without suffering

For those who read these few lines, if your spirit weakens and if your heart is in darkness, I wish you friendship to enlighten you. If your eyes are sad, may someone smile at you and extend a comforting hand when the path becomes more difficult.

Your brother,

Christian Bernard
Imperator
CHRISTIAN BERNARD, F.R.C.

Imperator of the Rosicrucian Order, AMORC, since 1990

Christian Bernard was born in France on November 30, 1951, under the sign of Sagittarius. He was raised in a Rosicrucian family. As a Rosicrucian since the age of fifteen, Christian Bernard began his work with the French Grand Lodge in 1970. Serving as Grand Secretary, he was eventually installed as Grand Master of the French-speaking jurisdiction and served in that capacity from 1977 to 1993. During that time he presided over many Rosicrucian Conventions where he discoursed upon themes of spirituality and philosophy. Some of these discourses were selected to be published in his seminal book, So Mote It Be!

Frater Bernard was installed as Imperator of AMORC and the Sovereign Grand Master of the TMO on April 12, 1990. Several times re-elected to the office of Imperator by the Supreme Grand Lodge of AMORC, Frater Bernard is dedicated to the world unity of our Order and works in collaboration with all the Order’s Grand Masters throughout the world. Since 1972, his wife Hélène has traveled by his side on the Rosicrucian Path and assists him in his work. They are the parents of three children, all Rosicrucians, and grandparents to several little ones. Among his many achievements, Frater Bernard has overseen the Order’s expansion into Eastern Europe.

Other than Rosicrucianism, Frater Bernard’s second personal passion is soccer. In addition to the affection that he feels for all Rosicrucian fratres and sorores and for his family, like most Rosicrucians, he is also concerned with ecology and the future of our planet.

It was at the Rosicrucian World Convention in Sweden in 2001, which reflected a theme of world peace and harmony among all nations and peoples, that Imperator Christian Bernard introduced the Positio Fraternitatis Rosae Crucis, a document informing the public of AMORC’s position regarding today’s world situation, the dangers threatening it, and the future prospects we wish for all. This landmark Rosicrucian document has struck a responsive tone among Rosicrucians.
everywhere and has set the tone for the Rosicrucian Order’s continuing evolution in the new millennium.

Frater Christian Bernard was much esteemed by our late Imperator Ralph Maxwell Lewis, who placed great confidence in him from his earliest years. He has made every effort to show himself worthy of this, and, so long as circumstances permit, he will continue to serve our Order as he has for the past thirty-eight years.
IS THE UNIVERSE CONSCIOUS?

by Ralph M. Lewis, F.R.C.

In the abstract speculation on this subject, we must first consider how the word universe is to be accepted. We are not thinking of the universe as a complex of galaxies and island universes which are a posterior development of a primary beginning. In other words, we are thinking in terms of Absolute Being. The ancient Greek philosopher Parmenides contended that Being could not have come into existence. For Being to have come into existence, it would need to have risen from something or from a “nothing.” If, however, we give “nothing” such an identity as to make of it a “something,” then that too is Being. We consequently are then obliged to ask, Whence came this “nothing?” In this manner, we can be led on and on, ad infinitum.

Of course it challenges the common credibility to assume that the Cosmos, considered as the whole of Reality, had no beginning. Such an idea ordinarily conflicts with our common experience of causation, namely, that everything seems to have a cause and that therefore it is presumed that Being, the Cosmos, must also have had a cause. But such reasoning only leads us to imagine a prior state and then once again to question whence it came. We conclude from this reasoning that only Being could exist, and that it is eternal and immutable. By immutable we do not intend to imply that the greater universe is inert or that it cannot express itself in myriad ways, but rather, to convey the idea that Being can never be other than what it is. There is no substance or state into which Being could retrogress or dissolve, for that would presume the existence of something other than itself.

In fact, we can use the philosophical abstraction that the idea of a so-called nothing is first dependent on the perception of something. More succinctly, what I see as existing, for example, I can therefore imagine as also not existing. It is this idea of something which gives rise to the notion of a state, or condition, of nonexistence. A pure nothing, if it existed, could never engender the idea of anything coming out of nothing if first we did not have a previous experience of Reality, of things seeming to exist.
This brings us then to the theory of evolution. Being is, but in human experience it does not seem to be inert. The Greek philosopher Heraclitus (ca. 500 BCE) said that nothing ever is, but everything is becoming; all things are passing, nothing abides. “You cannot step twice into the same river, for fresh waters are ever-flowing in upon you.” Thus permanency of form, of particulars, is but an illusion. If there is fixity, then there would be a *predeterminism*. However, have things been ordained to be only as we perceive them? More simply, was there a plan for the whole Cosmos? Are the changes that are occurring simply a moving upward in an evolutionary scale toward an immanent or indwelling idea in the Cosmos? Again, would this not result in a state of *ultima Thule*, a final stage that would be reached in some infinite period of time? And further, then, would Being be arrested under a condition of final inactivity? Such a concept could not be reconciled with the theory that Being is eternally active and becoming.

Here we are brought into conflict with two opposing ideas. One idea is that there is an innate intelligence existing in Being—an intelligence which is its motivating force. This intelligence plans, determines, and in its so-called evolutionary process is but a progression from an original Mind Cause. The other concept is that the whole operation of primary Being is mechanistic; simply, it does what it does by the necessity of what it is. For analogy, gravity functions as it does without any immanent purpose behind or in it.

There is of course the question often considered as to whether evolution, that is, a series of changes from simplicity to complexity, actually constitutes a superior state of an organism or integrated thing.

*Holism*

The theory of *holism* affirms that an organic or integrated whole has a more independent and greater reality than the parts of which it consists. This would make the evolvement into complexity a greater state of reality than those parts out of which it evolved. According to such reasoning, a star then is greater than an atom. But are quantity and intricacy the criteria for determining a goal in nature, or is this only the human idea of evolution?
Simply, does nature consider the star more important than the atom because of its complexity? One must take into consideration that the complex states do not always remain so. Devolution sets in and returns them to their original simple constituents. Consequently, we have no assurance that what we term evolution is indicative of a kind of predeterminism.

However, many are the noted philosophers who have conceived a substratum of what to them appears as axiomatic of intelligence, that is, a purpose existing in the Cosmos. Without referring to such ancient philosophers as the Greek, Anaxagoras, we can relate the ideas of relatively more recent philosophers in this regard. Spinoza (1632-77) expounded the doctrine of subspecies aeternitas, namely, that there is a kind of underlying intelligence accounting for law and order in the universe, and that the whole of Reality is not a mere mechanistic process.

Leibniz (1646-1716) expounded the doctrine of Petites Perceptions. Briefly, this doctrine declared that behind our ordinary conscious acts, deep in our mind, is a reservoir of dark, obscure consciousness, that is, unconscious mental states. Regarding these various levels of consciousness in the human, Leibniz stated: “In order the better to form an opinion of these minute perceptions [petites perceptions] which we cannot distinguish in the crowd, I generally make use of the example of the roar or noise which strikes us when we are on the shore. To hear this noise as we do, we must surely hear the parts of which the whole is made up, that is to say the noises of each wave, although each of these little noises only makes itself heard in the confused combination of all the others together, that is to say in the actual roar, and would not be noticed if the wave which makes it were the only one. For it is necessary that we should be slightly affected by the motion of this wave, and that we should have some perception of each of these noises, however small they may be; otherwise we should not have the perception of a hundred thousand waves, since a hundred thousand nothings cannot make a something. We never sleep so soundly but that we have some feeble and confused feeling, and we should never be awakened by the loudest noise in the world, if we had not some perception of its beginning, small as it is; just as we should never break a rope by the greatest exertion in the world, if it were not to some small extent strained.
and stretched by lesser efforts, although the slight extension they produce is not apparent."

What Leibniz is bringing out here is that our consciousness is a collective consciousness, that whatever we are conscious of is, in part, the fusion of a series of lesser awarenesses combining to give us the realization of the whole.

Is consciousness, however, necessarily mind? Can the universe, in the material sense, be regarded as having a consciousness, just as we attribute that phenomenon to a function of a living organism? Leibniz attributed a kind of indwelling consciousness to what he termed *monads* in his famous work *Monadology*. These monads were stated by him to be innumerable particles in the universe, of which all things consisted, even living matter. Each monad was imbued with a consciousness of a specific duty which it found necessary to perform. Some monads constituted a so-called lower order such as the structure of physical phenomena; others of plants, animals, and finally even the human soul.

**Consciousness**

According to this theory there is an obvious correlation between consciousness and intelligence. In other words, there would be sensitivity in each particular monad; it would be restricted to conforming or responding to certain functions which each monad had to individually perform. The universe, then, from this point of view, would be a collection of these elementary units with their built-in “purpose.” The consciousness is the means of attracting to it any other units (monads) necessary for the fulfillment of its function. Yet the individual monad does not exhibit intelligence in the sense of understanding the *how* or the *why* of what it does.

Can the universe then be conscious of what it is, whatever that essence may be? This consciousness, then, would drive the universe to persist in its very nature of Being. Nevertheless, it would not have a teleological, that is, a Mind Cause, a purpose such as humans are wont to think. Such a purpose would imply a movement toward finality, an ultimate end. Since there can be naught but *pure Being*, eternal and immutable in essence, such
a determined cause leading to a relative inertia would be contradictory. It is the seeming repetition of phenomena as perceived by human beings that gives rise to the human concept that Being follows a determined law and order. But in this thinking we are confronted with the subjective ideas of time and space. To the human mind, such may seem to be objective realities and to be infinite. But what may seem to be a constant succession, that is, a phenomenon having a regular order in a period of time, may actually be going through a change not perceptible to us. It would be a condition that would only suggest to the human mind as being an eternal condition.

The fact that we perceive phenomena that, according to the speed of light, occurred a billion light-years ago and yet are of the same nature now is not proof of a purposeful order. We are only presuming that such phenomena have a built-in, infinite, eternal state as we experience them. The time of which we can be conscious of a phenomenon's existence is no assurance that in a more remote period it was not different. Further, we cannot be certain that it is not going through a change which will make it different from what it is or seems to be now.

Pure Being, the noumenal world, the thing in itself, has no specific fixed qualitative nature. As Immanuel Kant has said, the human mind can only perceive the phenomenal world, and what we attribute to it is our related understanding. It would seem, in human comprehension, that it would be more appropriate to conceive of a conscious universe rather than a universe possessed of mind having humanlike qualities as its basic cause, such as we are inclined to attribute to it.
Ralph M. Lewis was born on February 14, 1904, in New York City. By the time he was twelve years of age, his father, H. Spencer Lewis, had already established in New York City the beginnings of the second cycle of public activity for the Rosicrucian Order, AMORC, in America. The Lewis family moved to San Francisco, California, in 1918 in order to extend the Order’s work to the West Coast of the United States.

Being naturally drawn to the investigation of the mysteries of life, the young man’s inner, searching nature eventually led him to an interest in philosophy, metaphysics, and ultimately mysticism. The Rosicrucian Order struck a responsive chord within Ralph Lewis, and in 1921 he crossed the Threshold of AMORC in San Francisco.

Ralph Lewis progressed through the Rosicrucian teachings, went to work for the Order, and in 1924 was elected to the office of Supreme Secretary, a position that afforded him an outlet for his unique combination of creativity and organizational genius. In this important position he was able to bring about a beneficial centralization of the Order’s activities and a great expansion of the Home Sanctum membership, which substantially strengthened AMORC in a material and, ultimately, spiritual manner. For many years Ralph Lewis worked alongside his father in the Great Work of building and expanding the Order. After a brief time in Tampa, Florida, the Order eventually located in San Jose, California, where his father and others established Rosicrucian Park—the magnificent landmark that serves as the Order’s headquarters. There, Ralph Lewis continued his work, learning every facet of the Order’s teachings and administration.

Following his father’s death on August 2, 1939, Ralph Lewis was elected Imperator, and the following year he was elected President of the Order’s International Supreme Council. Days after he assumed the position of Imperator, the Second World War began, which created many challenges in the organization’s international work. However, under the direction of Ralph Lewis, plans were made for the Order’s renewed growth following the
war. Because of his vision, in the postwar era the Order greatly expanded, Rosicrucian activity was renewed and strengthened in many lands, several new Grand Lodges were established, and the Rosicrucian teachings were introduced to people throughout the world in many languages.

Ralph Lewis held the office of Imperator for forty-eight years. Under his leadership, the Rosicrucian Order grew into a recognized worldwide force for good and the unfoldment of humanity's higher consciousness. In his years as Imperator, Ralph Lewis lectured and greeted Rosicrucians in nearly every land in which AMORC is established. His many lectures, articles, and books reflect his philosophical bent and great regard for independent thinking.

Ralph M. Lewis experienced the Great Initiation on January 12, 1987. He was eighty-two years old.
AUM, OM, AMEN

by Harvey Spencer Lewis, F.R.C.

Of all the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of the Orient and the Occident, the words Aum, Om, and Amen are most frequently used and most generally recognized.

But the average student of mysticism in the Occident knows little, indeed, about either the origin or nature of these words.

In the Rosicrucian rituals and teachings several of these words are used. They are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more precisely in their mystical studies and principles. But from the questions that occasionally come to us from our members and from non-members who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and I feel that it may be helpful to touch upon this subject in greater detail.

Very few of the Christians in the Occidental world who use the word Amen (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect and most certainly misunderstood. And, strange to say, very few Christians know that Jesus himself was called “The Amen” as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries as a mere formality.

Incidentally, it may be said that in the Christian ritualism and ceremonies there are many mystical, Oriental, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with a complete elimination of the beautiful mystical power that could be derived from a correct use
of them, and an understanding application of them. But that is another subject with which we may deal at some other time.

It may not be apparent at first to the average student of mysticism that these words Aum, Om, and Amen are identical except in spelling or linguistic nature. In each case the “m” sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The “o” and the “au” and the “a” are almost identical in sound, and in mystical ceremonies in the Orient are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word Amen should be pronounced as though it were spelled “Amn,” or really “Am,” and as one syllable rather than two. If it were spelled “Ahmn” we would be able to pronounce it more correctly, for the “a” should have a fairly broad sound given to it.

Undoubtedly hundreds of books have been written and many hundreds of secret manuscripts prepared dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that “in the beginning was the Word; and the Word was with God, and the Word was God.” And there are other references not only in the Christian Bible but in the sacred writings of other lands relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know also that in nearly every spoken language of the world there is a sound that is equivalent to Aum or Om.

The First Sound

It is interesting to note, also, that almost the first sound that every babe makes in its attempt to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter “m.” In all of the sacred chants of the East two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the sounds of “au” or “ah,” and the “m” sound. In our secret teachings the meaning of the “m” sound is made very plain and is significantly revealed.
The sound of “ah” or the broad sound “a” is almost universally a sound of adoration or of awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of “ah” to the note of the keyboard mentioned a moment ago.

Right here one might say one would like to know why some other sounds such as “oh” often used in the English language to express surprise or confusion, or other letters of the alphabet such as “r” or “e” or “i” are not used for mystical purposes, or made to represent the word “that was in the beginning.” May I say in answer to this natural question that the combination of “ah” and “m” represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, divine power that brings immediate attunement with the cosmic forces.

It should be kept in mind that humanity discovered these words and did not invent them. Whether we classify this discovery as a result of divine revelation or from experiments on the part of the sincere seeker, the fact remains that people did not arbitrarily select the sounds of “ah” and “m” but found that of all the sounds they could utter, these were associated definitely and positively with divine and creative power that produced certain effects within their beings and within and around their auras. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

**Spirituals**

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the singing of some old-time songs known as “spirituals.” Without the least analytical effort, I noticed the constant repetition of the “ah” and “m” sound in these spirituals, and the very noticeable prolonged humming sound of the “m,” often drawn out to great length by a few of the voices while the others emphasize the “ah” sound.
It is generally recognized in the Occident that these spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to African-Americans, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Oriental, Eastern ritualism that is so widespread among diverse nations and peoples. In these sounds of Aum—Om—Amen we have vibrations of the highest quality of cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of “a” and “u” is equivalent to a diphthong pronounced as the “o” is pronounced in other languages, and this “o” has the same sound as “ah” or “auh.”

The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.

It is for this reason that the mystic in private, relaxed meditation often begins a period of Cosmic Attunement by the repetition of this mystical word either as “aum” or “om,” repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure
a little pitch pipe at some music store, securing one which will give the “a” sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone.

Analyzing the word “aum” as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The “a” sound is associated with the basic powers of the psychic nature, and of the physical body and physical world. For this reason we find the “a” is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence.

The “u” sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the “u” is pronounced alone and separately as in the English language where we pronounce it like the word you. When associated with the letter “a” as “ah” the “u” should be very soft and in the form of “oo,” as in the English word mood. This gives you the double sound of “ahoo” with the accent on the “ah,” and the “ah” sound drawn out slightly and ending with the sound of “oo.” The letter “u” in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, son, and omnipotence.

When we add the sound of “m” we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the “m” into a long humming sound at the end of a word, we are adding the significance of “m” which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for God, or the Almighty. This is why in the early Christian literature Jesus was referred to as “The Amen.” Instantly we realize that the use of the word Amen in the Protestant Christian churches at the end of prayers or glorious expressions to mean “So Mote It Be” is erroneous.
These mystical words of Aum, Om, and Amen should always be used very reverently as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in Oriental, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering; but purely divine words to bring about Cosmic Attunement, and atonement with God in the highest spiritual sense, and only for a holy purpose should they be used.

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.

The best and fastest way to list yourself or another individual with the Council of Solace is to 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 it will continue for as long as is needed.
H. SPENCER LEWIS, F.R.C.

Imperator of the Rosicrucian Order, AMORC, 1915 – 1939

H. Spencer Lewis was born in New Jersey on November 25, 1883, of Welsh heritage and Methodist parents. As a youth he received an excellent education and a fine upbringing. From a very early age, he underwent mystical experiences which already indicated his exceptional destiny. For several years as a young adult he was the president of the New York Institute for Psychical Research and was considered an authority in this field. In New York he entered the advertising world as a skilled artist, and by his twenty-first birthday he was in charge of special art features at the New York Herald. In his personal life, delving intensely into the fascinating subject of mysticism, references increasingly led him to the activities of the Rosicruians. Intent on finding out all he could about the Rosicrucian Order, he eventually made contact with the Order’s European leaders. Having given proof of his integrity and of his knowledge in philosophical and esoteric matters, he was initiated into the Rosicrucian Order in Toulouse, France, on August 12, 1909, where he officially received the mission of reactivating the Order in America. In 1915 he founded the Rosicrucian Order, AMORC, in New York City and was named Imperator, that is, the Order’s international leader.

From 1915 until his death in 1939 H. Spencer Lewis served the Order as Imperator, from which office he directed the founding, expansion, and administration of the Rosicrucian Order throughout the Americas. Among his most important accomplishments during these critical years of the Order’s history we can include the establishment of Rosicrucian Park in San Jose, California, as the Order’s headquarters; expanding the membership from a handful of students to thousands of new members; directing an innovative advertising and public promotion program, which included the use of a traveling “courier car,” which brought the Order to thousands of potential members in towns large and small throughout North America; founding numerous Rosicrucian affiliated bodies—Lodges, Chapters, and Pronaai; establishing the monograph system for distributing the Rosicrucian teachings to the Order’s students; directing an active publishing
program, which included authoring numerous books and writing hundreds of articles explaining the Order’s teachings and viewpoints; founding a radio station dedicated to the arts, culture, and spirituality in general; founding Rose+Croix University, the Rosicrucian Egyptian Museum in San Jose, and the *Rosicrucian Digest* and *Rosicrucian Forum* magazines.

Despite encountering numerous obstacles and difficulties, he carried out his mission well, and the Rosicrucian Order thrived under his visionary direction and energetic leadership. After having dedicated his whole life to the service of the Order, Harvey Spencer Lewis went through transition on August 2, 1939.
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.

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