Service of Intercession for the Sick and Afflicted

Society of Rosicrucians Inc. (Societas Rosicruciana In America)
321 West 101st Street
New York, N. Y.
SERVICE OF HEALING INTERCESSION

"And the prayer of faith shall save the sick." (James 5:15.)

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

O heavenly King, the Paraclete, Spirit of Truth, Who art in all places and fillest all things; Treasury of Inspiration and Giver of life: Come, and take up Thine abode in us, and cleanse us from every stain, and save our souls, O holy One.

O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice)

Glory be to the Father, and to the Son, and to the Holy Spirit, always, now and ever, and unto the ages of ages. Amen.

O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our iniquities, for Thy Name's sake.

O God, the Source of all light and life, Who with wisdom inscrutable and riches of providence orderest all things, we come before Thee in thanksgiving for all of Thy bounties and loving kindnesses. We ask for wisdom to see Thee as Thou art, with the eye of the Spirit; with the inner ear to listen to Thy Word; to sense Thy presence at all times; and to understand that unity with Thee that Thy Christ besought us to seek. Make us sensible of the Healing Grace of Thy Holy Spirit, Thy guidance and Thy protection, and may we and those for whom we pray ever walk before Thee in the radiance of Thine approval and good pleasure.

O Christ, our true God, Who, in Thy ministry didst heal the bodies and souls of men, striking from those who in true faith, turn to Thee, the fetters of sickness and error; we invoke Thee on behalf of these Thy children who, in human blindness, have strayed from the path of true health, that Thou wouldst grant their petitions here offered in Thy Name.
With Thy healing grant us also the guidance to walk henceforth in the paths Thou dost appoint, and to Thee together with the Father and the all-holy Spirit be glory evermore.

At this moment we join our mental and our spiritual forces with those of all of Thy Servants and Thy Holy Ones, who labor in Thy Name in Thy heavenly mansions, to bring peace, harmony and health to suffering mankind. We pray that we may become instruments of constructive good in Thy hands and that the healing power of Thy Holy Spirit may descend upon all for whom we pray at this time. Amen.

O THOU WHO DIDST GIVE TO THY CHRIST POWER TO HEAL EVERY INFIRMITY AND EVERY WOUND OF SOUL AND BODY, WE PRAY AND WE BESEECH THEE SEND DOWN THE HEALING POWER OF THY HOLY SPIRIT UPON THY CHILD (CHILDREN) . . . UNTO PERFECT HEALING AND REMISSION OF ERROR AND UNTO AN INHERITANCE IN THY KINGDOM OF HEAVEN. AMEN.

We thank Thee, O our Lord, the Physician of our souls and bodies. We beseech Thee of Thy goodness, to loose, to remit and forgive the errors and shortcomings of these Thy children, that, rejoicing in Thy healing and pardoning love, they may go forth into life refreshed by Thy Grace and live unto that blessed culmination when Thou shalt say: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Glory be to the Father, and to the Son, and to the Holy Spirit, always, now and ever, and unto the ages of ages. AMEN.
SUGGESTED BRIEF PRAYERS FOR
VARIOUS OCCASIONS
"Pray without ceasing." (1. Thess. 5:15.)

UPON ARISING
MAY THE POWER and wisdom of God the Father, govern
and protect me! May the love of God the Son, teach and
enlighten me! May the creative and healing power of God
the Holy Spirit, heal and quicken me!
May the blessing of the all-holy Trinity, the Father, the Son,
and the Holy Spirit be with me this day and always. Amen.

AT NOON
MY HEAVENLY FATHER, Thou hast guided my feet until
now; refresh me, O Lord, in these few moments in Thy loving
Grace that I may carry on my work to its fullest until the
day is done. Amen.

AT NIGHT TIME
O FATHER OF US ALL, I thank Thee for the privilege of
living this day in Thy Light; forgive me my trespasses and
keep me in Thy loving Presence during the night. And into
Thy hands, O Lord, Jesus Christ, I commend my soul; bless
me, save me, and grant unto me everlasting life. Amen.

AT MEAL TIME
OUR FATHER IN HEAVEN, we thank Thee for this food;
bless it, O Lord, that our bodily strength being renewed,
we may be better able to serve Thy Purpose. Amen.

FOR THE SICK
O GREAT PHYSICIAN of souls and bodies of men, bestow
upon us and upon those who seek Thine aid the Healing
Power which passeth human understanding. Amen.

FOR THE DEAD
With the Saints give rest, O Christ, to the soul (souls) of
Thy departed servant (servants) ... where there is neither
sorrow, nor sighing, but life everlasting. Amen.
Rosicrucian Wisdom Philosophy has been called by many "occult science" and by many others "spiritual science". Neither appellation is wholly correct because in actual fact Rosicrucian Philosophy is both occult science and spiritual science in the highest aspects of both. It concerns itself with both the phenomenal and the spiritual aspects of the Mysteries and is therefore both occult and mystical. The full fledged Rosicrucian Adept is both a mystic and an occultist.

2. The word occult means hidden, the word spiritual means "pertaining to or like, the soul or its affections - specif. as influenced by divine Spirit hence pure, holy; heavenly minded; opposed to carnal."

3. In a broad but true sense occult science includes academic science for the academic scientist is truly in every sense an occultist. The academic scientist is engaged through laboratory research in seeking out the invisible causes of visible or natural phenomena.

4. Newton, when he studied the reason which causes an apple to fall, was in reality an occultist for he sought the hidden cause of the fall. Franklin, when he sent his kite into the skies to investigate lightning, was equally an occultist, for he too sought the hidden cause of an age old phenomenon. Modern scientists who seek the structure and analysis of the atom are occult scientists, for they are busy with the search for the hidden causes that constitute the very fundamentals of the cosmos.

5. The true occult scientist who fully measures up to the meaning of the term, not only seeks the hidden causes of natural phenomena, he also applies himself to the search for the truths of spiritual phenomena. The occult scientist accepts and uses the laboratory methods as far as they go, but knowing their limitations he does not limit himself accordingly. Instead, he carries on his investigations on higher planes.

6. In another sense Rosicrucian Philosophy has been very properly called CHRISTIAN ESOTERISM. Inasmuch as the root of Rosicrucian Teachings and Rosicrucian Mysteries is enshrined in the hidden teachings of Apostolic Christianity this appellation is quite correct.
7. Occultism is the term applied to the entire field of occult science.

8. There is true occultism and false occultism.

9. True occultism consists of the methodical, rational study and investigation of the laws of nature, applying them ethically and physically in the study of man, his origin, evolution, present status and future estate. True occultism consists in the methodical, rational and systematic study of man's invisible bodies, his psychic and spiritual organs and the inner states of consciousness, planes and worlds.

10. True occultism is a science of the highest kind, which, when pursued with wisdom and caution leads its devotees to states of consciousness transcending the ordinary states of consciousness. When these states of higher consciousness prevail man discerns planes of existence and entities inhabiting them of which ordinary humanity knows nothing.

11. It is the sum total of supernormal experience of countless centuries, perceived with supernormal faculties developed in some men and recorded by the Initiates of the Occult Path, which forms the body of what is known as the teachings of occult science. The secrets of occult science, like the secrets of some higher arts are reserved for those who are endowed with special abilities and for those who take the trouble to cultivate them.

12. True occultism takes up where psychology leaves off and provides its students with a philosophy of living and a way of life drawn from its experiences. This philosophy, when lived and applied to daily life, takes its students into the domain of revealed religion. This occurs because the seeker has penetrated, by way of the occult path, into the planes from whence comes all revelation. Thus, true occult science is not merely a study, but a way of life based on strict self-discipline and many tests of fitness.

13. Occult science concerns itself with EXTRA SENSORY PERCEPTION and its many branches. It includes psychometry, telepathy, clairvoyance, trance, astral projection and divination of many kinds.

14. The higher level embraces inner experience and entry into the unseen. This entry into the unseen is accomplished with the aid of ancient rituals and other formulae, as the result of definite and devoted studies and practices and, as already stated, a way of life based on strict self-discipline and many tests of fitness.

15. There is only one valid reason for entering the occult science path and that is the strongest kind of aspiration for light on the path of spiritual unfoldment that leads to Union with God. The Initiate of the Right Hand Path of true occult science uses his knowledge solely for the purpose of bringing human consciousness to the realization of God.

16. To a seeker who does not wholly accept explanations offered by science, philosophy and religion, occult science offers a rich mine of eternal wisdom to those willing to work for it.

17. It has been said that it takes several incarnations of single minded effort to attain to Occult Initiation. Therefore, not every student of occult science
is destined to become a full fledged initiate. It is, however, within reach of every earnest, dedicated student to attain a gratifying degree of spiritual insight.

18. To the student of occult science there is an occult, hidden or spiritual side to everything in the universe and it will be the purpose of these instructions to help him develop the power of apprehending the spiritual side of the world.

19. Training or developing spiritual powers and forces does not necessarily mean developing clairvoyance, clairaudience or other psychic faculties. These undoubtedly will come if the training has been the right sort along constructive lines, but they are worse than useless if they mean mere mediumship which is dangerous and physically disastrous.

20. The clairvoyance and clairaudience of negative mediumship is limited in scope and inaccurate in detail. True spiritual perception, whether of sight or audition, developed along positive lines that are in alignment with the constructive principle of nature, is not only harmless but highly beneficial because without it man is limited far beyond what nature intended him to be. Not that this is nature's fault - far from it. The fact is that nature gave mankind a fair start, with his spiritual perceptions developed first, but mankind surrendered these faculties for the pottage of sense gratification, and now he must work his way back by slow development to his original equilibrated status.

21. It is important to understand, however, that the development and cultivation of spiritual powers is of little practical value unless they also manifest in the daily and ethical life of the student. The strongest powers of clear vision will be valueless if they do not teach the individual to see the needs and requirements of his fellowmen and engender a desire to supply them. It is of little use to develop occult power unless that power brings with it the desire not only to see the unfolding future but also to point out the "better way" to an unfortunate brother; to guide, console and sympathize with him in a spirit of true brotherhood and in a manner substantially useful.

22. Spiritual power that does not move us to go willingly and cheerfully out of our way to help and give unselfish service is not truly spiritual. It may be psychic but it is not of the universal Holy Spirit.

23. If we have set out to study the laws of nature let us make sure that it is because we sincerely desire to learn how to apply these laws for the improvement of nature's greatest product - humanity. If we have set out to develop spiritual power let us be sure that it is because we sincerely desire to use such power for the alleviation of human suffering, misery, error and woe, and to bring sunshine and cheer to those in darkness. As we develop powers of concentration let us remember that our concentration is not to be selfishly devoted to self, but developed only that we may be able to SERVE.

24. The student should go over this lesson carefully and formulate in his own mind a very definite, positive opinion of just what constitutes occult science. That he may have at all times a well balanced concept of the work he is undertaking and that the Path on which he is now entering may be
clear and straight so that no effort may be lost through misunderstanding.

25. "There is nothing covered, that shall not be revealed; neither hid, that shall not be known." This is the promise, and it is the purpose and duty of legitimate occult science to reveal that which is now covered and to know that which is now hidden, not because it is any part of the Divine Plan to cover or to hide anything that is of use to humanity, but because it IS a part of the Divine Plan to compel humanity to grow to what it seeks to accomplish and to earn the right to know. Humanity receives only that to which it is entitled and then only when it is actually mature to receive it.

26. In closing let the student ponder over wise advice given by the noted writer on occult subjects and an occultist of high rank - Dion Fortune. It pertains to the subject of religion in an occult student's life. This Society is in complete accord with this attitude and heartily recommends it to all of its student members.

27. "Equally it follows that unless the relationship between occultism and religion is clearly recognized, the sacred science, deprived of its spiritual inspiration, will speedily degenerate on to the Left-hand Path. Occultism rightly understood, is the servant of religion, and not an end in itself. Its task is to bring through to the astral plane and within reach of the apprehension of our finite consciousness those spiritual forces which, without the concentrating formulae it employs, diffuse and are lost in the sands of mortal mind. Occultism is the method par excellence of manipulating the human mind, and if it is used as the handmaiden of religion, it brings spiritual influence to bear in dark places that otherwise would be unapproachable.*

STUDY THIS WHOLE LESSON CAREFULLY DURING THE FIRST FEW DAYS. AFTER THAT STUDY A SMALL PART OF IT, TWO OR THREE PARAGRAPHS, EVERY DAY, THOROUGHLY DIGESTING THE MEANING OF WHAT YOU READ. IF YOU DEVELOP AN ORIGINAL CONCEPT ON ANY PART OF THE SUBJECT MAKE A NOTE OF IT SO THAT YOU MAY REPORT THIS ORIGINAL CONCEPT IN YOUR ANSWERS TO THE MONTHLY EXAMINATION QUESTIONS REQUIRED OF YOU AT THE END OF EVERY MONTH.

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025
QUESTIONS

At the end of the month in which this lesson has been received the student-member will answer the following questions.

The questions should be answered in student's own language, and the answers should be brief and to the point.

If there are any questions bearing upon the subject of the lesson the student is free and welcome to ask them.

Obviously, the more original the answers - the greater help the student will be given by the instructor.

1. Why has the Rosicrucian Philosophy been called Christian Esoterism?

2. Is the Rosicrucian Philosophy occult science or spiritual science?

3. Give your own definition of true occultism.

4. What subjects does occult science concern itself with?

5. Give the most important reason for entering the occult Path,

6. For what purpose should spiritual power be used?

7. Why is religion so important to true occultism?

Send your lesson answers, together with your report on the Exercise for the month, (if you have any), to

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EXERCISE FOR THE MONTH

The following is primarily an exercise on CONCENTRATION. In addition, it teaches the Postulant the art of visualization and imagination. However, its most important effect is the realization of personal responsibility and practice of self-control in all incidents of daily life. Faithful performance of this exercise is an absolute MUST to every sincere and earnest student upon the Path.

1. On retiring, before falling asleep, go over in retrospect the events of the day. Begin always with the events just before retiring and work back toward the beginning of the day.

2. As you consider each event, weigh it carefully, judge yourself, your attitude, at the time the event occurred and at the time
you are concentrating upon it.

3. Decide the right or wrong of your position, and if you find yourself to have been wrong, make it your imperative duty on the following day, to rectify that wrong so far as lies in your power.

4. By so doing you will in large measure assimilate the experience it is the purpose of your present incarnation to acquire, and further you will prevent the accumulation of Karma which otherwise might require another incarnation to discharge.

5. Then bring visually before your spiritual contemplation the symbol of the Cross and Rose of the Fraternity, and ascertain what message it may have for you personally.

6. It is a good idea to send us such impressions as you may receive along with your examination answers.

With most cordial sentiments we welcome you to your present stage of membership and with best wishes for your progress upon the Path, we remain

Sincerely yours,

Societas Rosicruciana In America
SPIRITUAL SCIENCE

"We speak the wisdom of God in a mystery, even the HIDDEN WISDOM. . . . ."

"For the spirit searcheth all things, yea, the deep things of God. . . . ."

In the previous instruction we defined "occult" science. In this lesson we shall try to make clear the real meaning of the term "spiritual science."

1. The terms soul and spirit have been used synonymously to such an extent that they have come to mean the same thing in popular estimate. They are, however, distinct conditions or principles. The definition of soul we will leave for later lessons.

2. "Spiritual" according to the dictionary means, "pertaining to or like, the soul or its affections—specif. as influenced by divine spirit; hence pure; holy; heavenly minded; opposed to carnal." Spiritual is the term applied to that which pertains to or affects the inner immaterial nature of man.

3. No one questions that man is endowed with mind, yet mind is invisible, immaterial; therefore it is a spiritual quality of man. Consciousness is an invisible spiritual faculty, for multitudinous proofs through physical research, personal experiences and the highest scriptural teachings of all root religions of the world, testify to the persistence of consciousness beyond the abyss between so-called death and mortal life expression.

4. Science according to the dictionary is, "knowledge gained and verified by exact observation and correct thinking, especially as methodically formulated and arranged in a rational system."

5. Spiritual science, therefore, is knowledge of all that pertains to the inner, higher qualities of man, his invisible forces, potencies, his relationship to higher intelligences and to the Divine, and the inner worlds, planes and regions, gained and verified by exact observation and correct thinking, methodically formulated and arranged in a rational system.

6. Spiritualism is the term applied both to philosophy and to a cult. Applied to the first, it is doctrine, "whether based upon reason, sentiment, or faith, that there are beings not cognizable by the senses, or characterized by the properties of matter, and that are therefore, spiritual as distinguished from material."
7. Finally "spiritualism" is the "doctrine that man is an immortal spirit and holds mortal relations to God as a Spirit."

8. The term "spiritualism" applied to the second instance means "the belief that the spirits of the dead in various ways communicate with and manifest their presence to men, usually through the agency of a person called a medium, also the doctrines and practices of so believing."

9. The study of true spiritual science does not stop with the mere investigation and observation of phenomena or laws that apply to the invisible principle of man and the universe; they profit little unless applied to the individual student who must learn that he is a little world (microcosm) of the great world (macrocosm), that in him all nature's forces are epitomized, that he is destined to become divine and be one with his Source and Father-God.

10. Such a realization will develop in the student a consciousness of his kinship to all that constitutes the world, organic and inorganic, visible and invisible. In everything about him, he beholds himself in past, present and, to a conceivable extent, the future. He sees what he has been in what some forms of life are now. He peers into his future by a study of the supermen of all races, who as Messiahs have given him examples of exalted living with the definite assurance that the works they did he will do IF HE LIVES THE LIFE that makes possible the exercise of spiritual powers of a high voltage.

11. The consciousness of our intimate relationship to everything that we can see or know, develops in us an increased sense of PERSONAL RESPONSIBILITY toward all which constitutes our environment. This sense of personal responsibility expands with our growth to include the universal sphere of being and prompts us to serve rather than be served.

12. In addition to ordinary means and methods of research into the hidden mysteries of nature, the occult scientist develops and uses the power of mental concentration, imagination and visualization.

13. In addition to the foregoing, the spiritual scientist, in his search of the higher mysteries develops and uses the power of PRAYER, MEDITATION and CONTEMPLATION. Few students realize that after certain advanced states in their development are reached, the student may penetrate far into the inner planes by means of meditation. It is by this method that a great amount of spiritual knowledge has been brought to the world.

14. While true Rosicrucianism is a combination of occult science and spiritual science, it is definitely more "spiritual" than "occult."

15. Adeptship of the Rosy Cross is attained when both of these pathways, the way of the occultist and the way of the mystic, (the occult and the spiritual), are perfectly balanced. The Rosicrucian who works on the higher plane of thought, the spiritual, has ever in mind the command "seek ye first the Kingdom of God and His righteousness," encouraged by the promise "and all these other things," (which the occultist seeks), "will be added unto you."
16. Prayer, meditation and contemplation play a very important part in the activities of a Rosicrucian student. However, the Rosicrucian student is well aware that the conventional prayer of uttering a lot of words, without realization of what they mean, without spirit, is therefore worthless. Also that prayer without works (LIVING THE LIFE) is vain and dead. To him spirituality means above all intense and unselfish activity on behalf of his fellow-men and the world in general.

17. The student should not be a plodder in search of the mysteries and secrets of the inner worlds for the mere satisfaction that may come from discoveries of realms little known to the rest of humanity. If he attempts to work and progress with such motives he is foredoomed to failure and disappointment.

18. Man can not function on the planes, or in the regions he desires to enter and study until he prepares a vehicle appropriate to those planes or regions.

19. The purpose of all of the instructions of the Societas Rosicruciana In America is to teach its student-members to prepare their vehicles for such work, or the work of "living the life." "Living the life" means interpreting everything about us, and everything we do, in terms of spirit and reacting to everything in the same way.

20. It has been said that Adeptship is possible to very few. Therefore, the student may feel that his work to attain Initiation may be wasted effort. Some teachers say that it takes three incarnations of dedicated effort to find the Path which leads to Initiation. However, even when we see no possibility of attaining Adeptship, we should be wise enough to make this life one of preparation for it, and one enriched by growing spiritual insight which comes to all those who earnestly try. Not everyone studying the piano will become a Chopin or a Padarewski, but everyone is able to attain to a considerable mastery of music and enrich life thereby.

21. The first step in the preparation of the vehicle and "living the life," is the cultivation of selflessness in the student's inner life. The student must strive to lessen all of his desires for personal pleasure or gain, replace them with desires for the good of the WHOLE, the good of all men without regard to their nationality, race, creed, culture, social and moral standing; but also for the good of the whole universe, therefore the good of the spirits and angels as well as of animals, plants and of all creation. Think not that you are too insignificant for that, or that your powers can not be useful to angels or plants. When you find your feet placed upon the Path your powers will increase beyond your present expectations. Remember that each day you will be approaching ever nearer to God, and therefore you will be evermore participating in God's omniscience and omnipotence.

22. God desires nothing for Himself, and in order to treat the divine Path and become more and more like Him you must rid yourself continuously of egotism. Are you ready and willing to make an earnest effort to blot out your little self and to say, not only with your mind but with all of your heart and soul: "NOT MINE BUT THY WILL BE DONE"?

23. You will soon perceive how much the Path will give you; how many treasures you will find upon it, just because you do not seek them or desire them—as such.
Above all you will find inner peace, that PEACE which comes from Him Who said: "My peace I give unto you." You will find the health of your soul reflecting in the better health of your physical body. You will find untold wealth of knowledge, not book knowledge, but the one acquired directly—which KNOWS—because it sees and understands. You will, also, find that which mean call clairvoyance, even if they do not believe in it. You will find all these powers, and others, on the Rosicrucian Path, naturally, developed as a by-product of "living the life," and activating your spiritual organs by specifically devised spiritual exercises.

24. You will discover clearly and without doubt not as a theory, but as your very own PERSONAL EXPERIENCE that there is now awakening in you a consciousness of the immortal part of you—your Higher Self. Perhaps this is why you are not satisfied with your life as it is. You are not satisfied with those things which are satisfying to your fellowmen. You find something higher within you, and therefore begin to long for the higher things.

25. You, therefore, begin to see somewhat more clearly the outlines of your destiny. You desire that the master in you be not that which is mortal and perishable, but that which is immortal and divine. You want to learn how to rule your bodies and how to use them as obedient tools of your spirit.

26. Until now your bodies have ruled over you, doing with you whatever they chose, and you have obeyed without resistance because you did not know that you did not have to obey them, nor how to disobey them. The control of your bodies is to pass to the God in you, while until now the animal was ruling.

27. It is for this purpose, that you, dear student, have taken up this study and work. Inwardly you realize that in the Rosicrucian Wisdom and in your cooperation with the teachings and guidance of the Rosy Cross, you will find answers to all of your spiritual problems. Inwardly, too, you will realize that the Path upon which you have entered will guide you and lead you to the Union with God and personal experience with the things of the Spirit, the ultimate goal of all men.

Study this lesson carefully during the first few days. After that study a small part of it, two or three paragraphs, every day, thoroughly digesting the meaning of what you read. If you develop an original concept on any part of the subject make a note of it so that you may report this original concept in your answers to the monthly examination questions required of you at the end of every month.

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025
QUESTIONS

To be answered and sent to Headquarters at the end of the month.

1. What is spiritual science?

2. In addition to concentration, imagination and visualization what are the three methods of penetrating into the inner planes?

3. How is Adeptship of the Rosy Cross attained?

4. What is the purpose of the instructions of the Societas Rosicruciana in America?

5. What is the first step in the preparation of "living the life"?

6. What is it that is to be awakened within you as the result of this study?

EXERCISE FOR THE MONTH

1. Upon awakening, let your first thought be HARMONY. Do not entertain another idea until that one has taken firm possession of your mind. Hold it through the day, HARMONY WITH GOD, HARMONY WITH YOURSELF, HARMONY WITH YOUR ENVIRONMENT and HARMONY WITH THE WORLD.

2. Upon arising go to your window, preferably one through which fresh air and sunshine is coming into your room. Stand erect and stretch every muscle of your body (tensing). Relax. Then take a few moments of Rhythmic Breathing as follows:

3. Inhale deeply and exhale thoroughly several breaths, thus expelling impurities from your lungs, so thoroughly that the effects will be felt in the lower lobes.

4. INHALE, RETAIN AND EXHALE through a given length of time, to wit;

   - Inhale 4 seconds
   - Retain 2 seconds
   - Exhale 4 seconds.

   WAIT TWO SECONDS AND REPEAT FOR SEVERAL MINUTES.

One may count by seconds or heart beats. Stretch the lungs to the fullest capacity during the inhalation. Breathe so deeply that the fresh air may be felt penetrating to the utmost extent of the lower lobes of the lungs.

5. INHALING - hold the thought that you indraw the vitalizing divine power from the DIVINE SOURCE OF ALL POWER.

6. EXHALING - hold the thought that you send this Power forth to accomplish your worthy and constructive desires.
"Even so we, when we were children, were in bondage under the elements of the world." Gal. IV, 3.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

1. In the preceding lessons we have shown the difference between occult science and spiritual science; how the first is not necessarily spiritual but how the second is always occult. Therefore, in this and the following lessons, we shall feature the term "spiritual science," and "spiritual scientists," as stressing the purely spiritual significance.

2. In seeking to study invisible causes or origins, we must deal first with the visible effects and then work back to the cause. Obviously, the first general condition that we note is, that all about us is an environment of matter that we comprehend generally in four divisions, commonly known as the Four Elements: Fire, Water, Air and Earth. Everything that we see or sense, can be included in the domain of one or more of these Elements. An occult scientist recognizes, and works with FIVE ELEMENTS, the fifth one being called "SPIRIT" corresponding to the Element Akasha of Eastern Esoterism.

3. The study of the visible and invisible Elements, from their elementary aspect to the most advanced, constitutes one of the most important aspects of the curriculum of esoteric Rosicrucianism. The first four degrees of the Rosicrucian Temple Rites correspond to the Four Elements and the Four Elemental Planes in which the Rosicrucian Initiate learns to function. The Four Angels of Rosicrucianism Michael, Raphael, Gabriel and Auriel are the Archangels of Fire, Air, Water and Earth. The greatest arcane secret of the Rosy Cross is concealed in the sacred, secret and unpronounceable Name of God composed of the Hebrew letters Yod, He, Vau and He; each a symbol of one of the Elements. The Fifth Element Spirit is symbolized by the Hebrew letter Shin.
4. The real Four Elements are, of course, INVISIBLE. What we feel, see, and cognize are but the results of their activities. True Fire is invisible. FLAME is NOT Fire, it is the result of Fire and product of combustion, just as it is equally true that steam is invisible, what we see and describe as steam being merely vapor.

5. True Water is an invisible fluidic medium, the visible result of which is the state of matter we call "water"—the intermediary between Earth and Air, or the gaseous state. Yet the invisible Water penetrates both rocks and air.

6. Earth is not merely the soil of the rocks, or the crust of the planet. Earth in its true sense is invisible, "primordial" or first matter, which was formerly termed by Rosicrucians and the Alchemists "Prima Materia."

7. Air is generally comprehended as space atmosphere. In common acceptance it is the chemical compound that we breathe, in common with animals, and from which the vegetable kingdom derives its principal vital constituents. Yet it is invisible and has specific spiritual qualities.

8. In the old Dispensation the Name of God was known as the Tetragrammaton or the four-lettered, "sacred and unpronounceable Name." As stated before, the four letters of the Name of God are Yod, He, Vau and He, or Yahovah. In some way which the student will discover on the Path these letters and the Elements they stand for, indicate the nature of God. Man being, as we are told, "made in the image of God" they are also descriptive, in some way, of the nature of man; the nature which he must seek and discover within himself.

9. The Scripture tells us that "when we were children, we were in bondage under the elements of the world." Observing the behavior of the human species of the present day, we are forced to conclude that most of humanity is still very much in bondage to the elements and that the great need of the day is that a man free himself from this bondage and slavery. This being peculiarly true of those who aspire to higher states of consciousness. Briefly, the student must discover the Elements within himself, and learn how to use each of them in a constructive way, if he is to become a Master of the Elements of the world (outside of himself), he must first become a master of the Elements within himself.

10. The student must learn how to individually invoke the invisible FIRE for a vitalizing of the Spirit that is within him. He must learn how to keep the WATER of the SOUL pure and undefiled, that his individual reflection of the ocean of thought may at all times develop right and constructive thoughts. Let him learn how to keep the EARTH of his body in a wholesome, healthy state that it may house a healthy mentality and a healthy soul. Let him invoke the AIR Element that he may not become crystallized in a petrified state of mind but be ever open to the spiritual vibrations of the highest.

11. The Four Elements are in reality Four Spiritual Forces working for man, but thus far, man has permitted them to work more or less uncontrolled and more often to be controlled by them. The student must realize that the Elements within him are Divine, and that he exists
because of them. Also that he must learn how to direct and control
them and make them subservient to his higher will for his uses for
constructive good.

12. Let us endeavor to consecrate these natural forces to a spiritual
status in their results. They are already spiritual in the native
state of activity. A strong, vital FIERY Spirit; a pure, calm WATER
Soul of clear thought; a healthy, vigorous body of EARTH, and the
AIR forces focussed in a powerful mind; all these will combine to
make us individual powers for good in community, state, nation and
the world.

13. Turn the Four Elements to practical use within yourself. Do not
think of them as four states of matter in solid, liquid or gaseous
form about you. Think of them IN you, vitalizing you, and making you
what you aspire to be. Follow the Rosicrucian Path not so much "in
theory" as in practice. Strive for control of the Elements within
you and you will be thrilled to discover new phases and nature's
secrets in the subject of the Elements. Discover the workings of the
Elements in you in every situation of your life and you will discover
your own methods of establishing the rule of your higher self over them.

14. Life, yes, our daily life is the battlefield upon which all battles
for self-mastery, as well as the control of Elements, must be waged.
Every moment of our lives offers a great opportunity for countless
victories on this battlefield, and, therefore, spiritual progress.

15. Let us take the Element of FIRE, for our example. The Element of
FIRE, as it manifests itself in us as a very popular emotion of anger
and hate. The uncontrolled Element of FIRE in man leads, among other
things to "killing" of many kinds.

16. "Thou shalt not kill" does not merely signify physical killing of
man or beast. One may injure another in countless ways, by slow degrees
and thus kill him. By one's words one may kill another's reputation and
good name. If you awaken in another person harmful emotions and hateful
thoughts because of your hate, if you shake his faith in what he holds
to be good and true, you kill him in exactly the same manner as when
you give him work which requires greater strength than he has, or when
you supply him with insufficient food or when you pay him insufficient
wages.

17. Uncontrolled sex is another negative manifestation of the Element
of FIRE in man. Dire effects of this particular manifestation of Fire
are well known to all.

18. The Element of AIR is just as deadly in its manifestations, when
uncontrolled, as is FIRE. This is best manifested in our uncontrolled
thinking and speaking and careless words. Our words must carry proper
meaning and weight, for we have no power over them as soon as they
leave our lips. Many a domestic and national war was started by uncon-
trolled speaking, followed by unnecessary tragedies.

19. When the physical body and its low appetites are in control and
man indulges in all sorts of low pleasures of the body, the EARTH Element is in control. Overindulgences and harmful habits, such as use of alcohol, tobacco and many other excesses have to be brought under control, and the Element of Earth placed under domination of the Higher Self.

20. Everyone knows the disastrous effect and unhappiness in all of our lives caused by the cold, clammy and paralyzing Element of WATER, manifesting itself as FEAR of many kinds and on many levels.

21. Every Aspirant on the Path must discover for himself, and in himself, the negative and uncontrolled action of each of the Elements. By earnest effort he must strive to purify them and make them willing servants of his Higher Self.

22. The student realizes, of course, that there is a positive side to these Elements which must be cultivated when the negative side has been brought under control. The Fire of enthusiasm, the Fire of unselfish love, the Fire of aspiration for the higher things are only a few of the constructive manifestations of the Element of Fire.

23. Clear, lucid altruistic thinking and speech, which helps to remake our surroundings for the better is one of the many positive manifestations of the Element of Air.

24. Courage in doing what is right, rather than the popular attitude: "I do not want to get involved" is one of the manifestations of the divine Element of WATER.

25. Finally, a clean, healthy and strong body devoid of harmful enslavements is the product of the positive action of the Element of EARTH.

26. The Masters of Wisdom, the Adepts and all of our Elder Brothers are said to control the Elements not only within, but without themselves as well, and to perform miracles with their aid. The beginner on the Path of Wisdom must begin with himself because by learning to control himself he learns best how to control the things outside of him.

EXAMINATION QUESTIONS

To be answered and sent to Headquarters at the end of the month.

1. How many Elements are there?
2. What is the Fifth Element?
3. What are the Four Elements in reality?
4. What is the true Element of Water?
5. What is the positive side of each of the Elements?

Send your lesson answers, together with your report on the EXERCISE OF THE MONTH (if you have any), to

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025
EXERCISE FOR THE MONTH

IMPORTANT NOTE. The subject of MEDITATION will be taken up in detail in a future lesson. For the time being, and for the present needs of this lesson, the following simple definition of MEDITATION, given by M. Molinos, in his great work "THE SPIRITUAL GUIDE" is

"When the Mind, in order to move the affections of the will, considers the Mysteries with attention, so as to know their truth, reasoning upon details, and weighing the circumstances, such mental discourse and pious act is called MEDITATION."

1. In the EXERCISE FOR THIS MONTH the student will be introduced to the work of Meditation, along the above definition and on possibly the highest and the most exalted spiritual subject, the words of the LORD'S PRAYER. The student must bear in mind that in meditating on the Lord's Prayer he meditates on the very own words of Christ given to mankind as a perfect prayer and perfect material for fruitful meditation.

2. The Lord's Prayer is not only a perfect prayer and perfect material for meditation, it is also Christ's own prophecy of what the world will be like when the Kingdom of God is established upon the earth. It is a blueprint for spiritually minded persons for creating thought forms of the Kingdom of God on earth and Kingdom of God within man himself.

3. The Great Prayer is venerated by Christian and non-Christian spiritual scientists all over the world and is receiving increased recognition from those who have eyes to see and ears to hear. Above all, it is the prayer of the Brothers of the Rosy Cross and their true Disciples and therefore should be the favored prayer for those who enter the Rosicrucian Path.

4. Deeper meanings of the seven petitions of the Prayer will be expanded and elucidated in the seven lessons which follow, so that the student may by his own efforts find the treasure of treasures enshrined in the prayer.

5. Sufficient to say for the present, that in the Great Prayer, among many other spiritual treasures and well concealed secrets are enshrined the method of controlling of the Elements, and the secret of transmutation of the seven base metals into spiritual gold, both of great importance to a Rosicrucian Aspirant.

THE LORD'S PRAYER

Our Father Who art in heaven;
1. Hallowed be Thy Name;
2. Thy Kingdom come;
3. Thy will be done; on earth as it is in heaven;
4. Give us this day our daily bread;
5. And forgive us our trespasses, as we forgive those who trespass against us;
6. And lead us not into temptation;
7. But deliver us from evil.

6. Let the student say the prayer three times a day, and at LEAST once, considering the Mysteries (the secrets) of the words of the Prayer, "with attention, so as to KNOW their truth, reasoning upon details, and weighing the circumstances."

7. Attaining control of the Elements within the student's inner and outer life will come much easier and sooner when the Lord's Prayer is used for occult meditation in the manner outlined in future lessons. There is divine magic and power in the Lord's Prayer not present in any other prayer.

8. We suggest that the student send his impressions to the Instructor, together with the answers to the questions listed on the previous page.

With fraternal best wishes for your success in the Great Work.

Sincerely yours,

Societas Rosicruciana in America
"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

Job, XIV, 14.

1. The subject or doctrine of Reincarnation confronts the student of occult and spiritual Mysteries at the very beginning of his progress on the Path, without an understanding of it theoretically at least, he cannot otherwise fully comprehend the Laws of Karma and Compensation, upon which the evolution of humanity not only ethically, but organically is based.

2. Other terms for reincarnation variously used by the authors on the subject include rebirth, metempsychosis, transmigration, palingenesis and re-embodiment. While each word may have a distinctive meaning of its own, many writers appear to use them interchangeably.

3. The very cry—"If a man die, shall he live again?"—is evidence of the dissatisfaction of mankind with the allotment of "Three score years and ten" for the expression of consciousness.

4. Seemingly, man flits like a firefly, out of the darkness of an eternal past, only to be extinguished for an eternal future after a life expression that, in comparison with higher time and space concepts, is of shorter duration than the sparks of an electric discharge.

5. Nature requires millions of years to produce a grain of sand when we review all the processes that have led up to its present state as such. California redwoods are mute yet eloquent symbols of Nature's creative work, enduring for centuries, and, in the estimation of some biologists, for even thousands of years.

6. Yet Man, the epitome of all creative forces, is assumed in the popular estimate of cold science, to be merely the evolution of a speck of protoplasm, growing like a yeast culture until, after reaching maturity, it is snuffed out, to be no more seen, forever. What a prodigious waste of cosmic energy.
7. In a lifetime of a single man, thousands of cattle, fowl and fish, hundreds of thousands of vegetables and fruits have given their lives to support his existence. Thousands of animals have given their lives in the experimental work of scientists in their efforts to improve man's physical condition. Mines have poured forth their unlimited treasures to accommodate the requirements of his civilization. What a tremendous waste of creative energy, what a crime against the lower kingdoms, if 35 to 65 years is to be the average sum total life expression of an individual AND THE ONLY LIFE EXPRESSION HE IS TO BE PERMITTED after the whole earth has given of its best, to train and equip him for constructive work.

8. It is unthinkable for those who stop to think of it at all. There must be some compensatory condition. And since the beginning of the human kingdom, its thinking members have sought that compensation. It is found in Reincarnation or Rebirth.

9. The great fact implanted in the human mind by the Divine Intelligence is, that man SHALL AND DOES LIVE AGAIN, after so-called death. This is an atavistic truth brought over from one life expression into another in every individual. It forms the principal doctrine of the numerically largest religious group on earth and has been the basic principle of the root religions of the world since mankind first gave voice to religious aspiration and thought.

10. Reincarnation or rebirth is NOT transmigration, or the descent of the soul into lower animals, for that would imply retrogression or devolution. The LAW IS EVOLUTION--progress, the onward, forward movement of all.

11. The truth of reincarnation is comparatively new to the people of the Western Hemisphere, for our civilization is yet young, and it is only in recent times that we have begun to give heed to fundamental principles that concern the welfare of the race. We are still in the shadow of puritanical ancestors with sterling character but narrow vision, who made religion a morbid, gloomy, punitive matter, and sternly denounced any cheerful optimistic realization or concept of Divine Mercy, Love and Charity.

12. Today, we find three classes of people when we note the attitude of humanity in our western world, toward the profound truth of Reincarnation. First, there are those who are well along the Path toward higher consciousness. When this truth of reincarnation is brought to their attention, perhaps for the first time, it is accepted as a truism. There is neither hesitation, objection, question or opposition.

13. Second, there are those less advanced along the Path of evolution, physically and spiritually, who accept it without attempting to go deeply in all that it implies. There is no opposition, but there is lack of understanding.
14. Third, there are those who are deeply crystalized in materialism 
and commercialism, who consider that having paid their church dues 
that is sufficient; who are afraid that it contradicts some partic-
ular doctrine, dogma or tenet of their religious denomination, that 
they not only hesitate, but oppose the truth WITHOUT KNOWING ANYTHING 
ABOUT IT. They reject a truth that has far more to do with their lives, 
their advancement and progress than the dollars they accumulate, with 
less consideration than they would give to the purchase of typewriters 
for their offices or automobiles for their pleasure and convenience.

15. The truth of REINCARNATION is inextricably united with truth of 
Law of Karma, which will be the subject of another lesson. Briefly 
stated, the Law of Karma is simply expressed in the biblical statement 
"as a man sows so shall he reap" and this is pure Christian Scripture. 
Furthermore, Jesus Himself said, in speaking of John the Baptist-- 
"And if ye will receive it, this is Elias which was for to come." 
(Matt. XI, 14). Actually, His words mean--"if ye are capable of under-
standing, John is the reincarnated Elias, whose coming was prophesied."

16. The Christian Church in the Apostolic and Post-Apostolic eras 
taught reincarnation to those that could "receive it," and the writings 
of many Church Fathers are replete with this truth. It is only since 
the Church lost sight of the esoteric and mystic side of Christianity 
and the CHRISTIAN MYSTERIES, that it has not been heard from the pul-
pit or found in the catechism, but today, the most enlightened 
Christian Clergy of all notable denominations are approaching the 
subject with greater courage and assurance, finding that in no-wise 
does it conflict with any fundamental of Christian doctrine and in-
stead explains and makes clear many of the apparent contradictions of 
faulty and questionable translations and exegesis.

17. One of the greatest Saints of the Church, St. Gregory of Nyssa, 
who lived A. D. 257-333, has the following to say: "It is absolutely 
necessary that the soul should be healed and purified, and if this 
does not take place during its life on earth it must be accomplished 
in future lives."

18. St. Augustine, one of the Church Fathers venerated by Christians 
of all denominations, writes: "The message of Plato, the purest and 
most luminous in all philosophy, has at last scattered the darkness of 
error and now shines forth mainly in Plotinus, a Platonist so like his 
master that one would think they lived together, or rather, since so 
long a period of time separates them, that Plato is born again as 
Plotinus."

19. Synesius, the saintly and illumined Bishop of Ptolemais, who lived 
between A. D. 370-430, says: "When first it comes to earth, it (the soul) 
embarks on this animal spirit as on a boat, and through it is brought 
into contact with matter. The soul's object is to take this spirit 
back with her; for if she were to abandon it and leave it behind on 
earth, the manner of her return would bring disgrace on her. . . . 
The soul which did not quickly return to the heavenly region from which 
it was sent down to earth had to go through many lives wandering."
20. Rebirth as a doctrine is the greatest asset of the Church. It explains as nothing else, how those who lived before the Christian dispensation are to be "saved" or partake in the blessings and privileges given to earth's humanity by the mission and works of Christ. ONLY through reincarnation, we can understand how He did and could take upon Himself the sins of the "WHOLE WORLD," not only those of His own time and thereafter, but also those who lived before Him and would, through reincarnation, LIVE AGAIN AFTER HIM.

21. There is nothing fatalistic about reincarnation, for in each recurring life expression we voluntarily surrender temporarily, our cosmic memory of preceding lives, so that we may not become embarrassed by the memories and associations of the past.

22. Reincarnation is the logical and scientific sequence of evolution, as demonstrated by innumerable illustrations in the phenomena of Nature about us. It explains the incongruities, inconsistencies, and apparent inequalities of life as no other hypothesis can or does.

23. Understanding reincarnation, we can understand why it is that the son of wealthy parents given all advantages of life, turns out to be a failure. He is paying the price for a previously misspent life expression. We can understand how one born in a log cabin can become the ruler of a nation and a liberator of a race. He is reaping the reward of a life extraordinarily well spent in a previous incarnation, and is fulfilling a destiny the first steps of which were undertaken, long ages ago. We can understand the inequalities in human life, socially, industrially and economically.

24. Above all, we can only marvel, through an understanding and acceptance of this law, at the goodness, mercy and sublime justice of the Divine Power over all, that shows us through the operation of the Law how Divine Justice DOES manifest, and that though the "mills of God grind slowly, they grind exceedingly small," the big FACT being that they DO GRIND.

25. We can sense reincarnation. By personal living in the right way, one can develop one's psycho-intellectual faculties to an extent that will enable him without any recourse to supernaturalism or miracle, to recover his superconscious memory and, little by little, reconstruct past lives. Many people have fleeting glimpses of recognition in the course of their lives, of people and places they are positive of never having visited physically, scenes and conditions which do not pertain to modern life at all. These are the fleeting impressions from the superconscious memory, that from time to time fleet past and through our normal consciousness and which, without understanding reincarnation, we do not rate at their true value.

26. The proof of reincarnation lies within each individual. Man is the epitome of the Four Elements. He is a microcosmos within himself. He is a universe of cells, each with its individual intelligence. Within his little universe, these cells, countless in number, are dying by millions almost momentarily. The cast off physical bodies of the cells
are thrown out of the human systems as waste. The life spark in each
cell immediately reincarnates and does so over and over again as long
as the human system lasts. The intelligence of all the cells makes
up the sum total of the intelligence of the human system.

27. The best proof of a teaching is its ability to answer adequately
all the questions that may be propounded regarding it. Reincarnation
will be found to answer the complexities, incongruities and inequalities
of human life and shows us also the absolute necessity of right
living, clear and clean thinking.

EXAMINATION QUESTIONS
To be answered and sent to the Headquarters at the end of the month.

1. What is Reincarnation?
2. Is Reincarnation identical with transmigration?
3. What did Jesus say regarding Reincarnation?
4. How can we sense Reincarnation?
5. Where can we find the best proof of Reincarnation?

Send your lesson answers, together with your report on the EXERCISE FOR
THE MONTH, (if you have any), to:
Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

EXERCISE FOR THE MONTH

1. In the exercise for this month, which is MEDITATION on the first
petition of the Lord's Prayer, the student need not establish any
special place for his meditative work. He is to strive to use that
part of his time which is ordinarily unused or wasted; and any place,
wherever he may find himself, as the best place for his work.

2. Thus, he may meditate while walking to work, waiting for a streetcar,
bus or train. He may use part of the time of his "coffee break," or
lunches, or any other time not dedicated to specific work connected with
his duties of every day life. The student will soon discover how much
of his time he has been wasting for nonessential, and sometimes, harmful
activities.

3. He will find such use for his "spare" time an excellent form of self-
discipline and practice of concentration. He will discover a new world
of peace and light.

4. The following words of the Lord's Prayer, familiar to most people, are
the subject of your meditation for this month:

OUR FATHER WHO ART IN HEAVEN;
HALLOWED BE THY NAME.
With student's whole attention concentrated on one or two words at a time, "so as to know their truth, reasoning upon the details and weighing circumstances," the student will discover unsuspected meanings of the words meditated upon. What is more important, he is slowly opening a "door" for himself, leading into the higher planes of consciousness by way of PRAYER, the safest way into the super-physical Divine Planes.

5. The following analysis of the words composing your assignment is for the purpose of illustration and suggestion. The persistent and earnest student will soon discover new meanings of his own.

6. When we say "OUR FATHER," with the word "OUR" we speak not merely for ourselves, but for all men and women everywhere. Note that we do not say "MY Father" but "OUR Father." Saying "OUR FATHER" persistently we are actually working for a realistic feeling of fraternal UNITY with all mankind. Occultly, we are creating a thought-form of that unity which acts as a powerful suggestion in the group mind of mankind.

7. Saying "WHO ART IN HEAVEN" we flood our consciousness with the realization that we are addressing ourselves to, and establishing a personal contact, with our heavenly, invisible Source and Creator, Who is far above our present plane of existence.

8. The words "HALLOWED BE THY NAME," occultly and spiritually, as an invocation, bring the Divine Light and the Divine Presence into our innermost being, the purpose of our prayer being that His Presence becomes a fact in our lives and in the life of the world. "TO HALLOW," according to the dictionary means; "to set apart for holy or religious use."

9. As our name implies our presence, so does the Name of God imply His presence in us and our presence in Him.

10. By the magic of the invocation of God in this manner, we bring the realization of His Presence not only into ourselves, but into the world in general. Bear in mind that these sacred words, having been uttered originally by Christ Himself, create a thought-form on the highest plane of mind. This thought-form helps to build up and bring down, in ages to come, the Kingdom of God--Love and Wisdom and Justice upon this earth. Thus the student, by this humble spiritual effort, along the lines indicated by Christ Himself, is becoming a co-worker with Angels and Hierarchies in building the new world, the world of the great tomorrow—the veritable Kingdom of God.

11. Finally, the work of hallowing (making sacred) your inner self with the Name of God, will instill into you a transmuting divine essence, making your present incarnation richer in the things of the spirit, and the next one of greater usefulness.

With fraternal best wishes for your continued progress upon the Path,

Sincerely yours,

SOCIETAS ROSICRUCIANA IN AMERICA
"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Galatians, VI, 7.

1. In this simple scriptural passage is summed up one of the most penetrating, exacting and far-reaching laws of a cosmic nature that have come within the scope of human knowledge—the inescapable and immutable Law of Karma.

2. We have mentioned this Law in the previous lesson, for reincarnation and the Law of Compensation can hardly be considered apart from it in any sense. It operates in and through the minutest details of life affairs, as the governor to an engine, ensuring that the ordering of our daily lives and the exercise of our free will shall be only in strict accord with the rate and measure of progress to which we are entitled as the result of merit and demerit brought over from our previous mortal life expressions.

3. The term "Karma" is Sanscrit, and although it is a comparatively recent interpolation into the English language, it has already found extensive acceptance and a more or less general understanding. Briefly, it is defined as "the effect of any act, religious or otherwise; the law of ethical causation regulating the future life; inevitable retribution; an idea of Brahmanic origin but developed by Buddhists."

4. Among the ancients, some cults sought to develop the truth of Reincarnation into the doctrine of TRANSNIGRATION OF SOULS; that is, offering punishment to those who misused their immediate mortal expressions, by having their souls incarnated in the bodies of lower animals in the next life expression. Those who used their mortal lives advantageously, were rewarded by having their souls incarnated in still better human expressions next time.

5. The idea of transmigration of souls was a mistaken concept, but it is evidence of the effort to recognize the action of cause and effect, and an attempt to "make the punishment fit the crime," or to apply retributive justice to all evil effects resulting from causes which had their origin in error, ethical or physical.

6. Karma is inextricably interwoven with the truth of Reincarnation and the intermediate states of consciousness between death and rebirth and also between birth and death.
7. The "Man from Missouri" wants to be "shown." He wants proof. Christianity teaches the existence of heaven and hell. But the Christian Church cannot prove it by any laboratory method, or any other method for that matter, acceptable to "doubting Thomases" or scientists. We shall not discuss heaven and hell at present, but we may say with all the positivity at our command, that the existence of that other world in some form, has been and is being proven conclusively, with as much positivity as science would require in any department of its domain, by strictly laboratory methods, through physical research. In other words, those who will "put themselves into a proper position" or condition to receive it, may possess the knowledge that is actual certainty.

8. Just as those who require proof of the existence of "life beyond," or "the other world," can have it by "putting themselves in a proper position to receive it," so also, proof of the action of Karma can be had by a similar receptive attitude of mind and far simpler, for this law does not require special development of the psychic senses to make it manifest; it is observable to all who simply study carefully the operation of cause and effect not only in the natural world, but also in the ethical world of humanity.

9. Then, by application of the Laws of Analogy and Correspondence, we shall find that Karma is equally operative in both the physical world and the spiritual world.

10. Mortal life is not only a day in the cosmic school of experience, but a period of great opportunity. Therein we have two duties to perform; first, to gather experience, second, to exercise our free will in the measure to which we are individually entitled, in attempting constructive work—primarily for the world we inhabit, secondarily, and as a result therefrom, for ourselves and our individual progress.

11. Many conditions through which we pass in mortal life, the reason therefore being at the time inexplicable, may be safely accorded to Karma. For Karma is both good and evil, or rather, punitive. Karma rewards and punishes. Therefore, when we personally experience conditions of pleasure or advantage, help, aid, assistance in time of need, favor shown us unexpectedly, or witness the same conditions applying in the lives of others, we may be sure that it was due to Karmic conditions brought over from a previous existence, and of which we, or others, are just now reaping the reward.

12. Similarly, when we experience unpleasant, disastrous, or evil conditions, for which in our limited sense of justice we can find no adequate reason, or witness the same operative in the lives of others, we may be equally sure that it is punishment for Karmic conditions also brought over from a past life expression.

13. We see about us on every hand, those whom life seems to favor beyond all sense of proportion to observable personal merit. Those who are thus favored have earned it for previous merit accumulated. If we see one visited with misfortune for no observable reason, we may believe that it is a punishment merited, for the strict law of Divine Justice, unlike our human tribunals, permits no erring human to escape, nor does it fail to reward with equally strict justice and in exact proportion.
14. Mortal life is an opportunity to gather experience. Therefore, the spiritual life intervening between death and rebirth is another opportunity, that of digestion, and assimilation of the experience gained. Otherwise, we should be judged for a period in which no opportunity for reflection and introspection was provided and even our limited human judgement will see at a glance that this could hardly be considered as an evidence of divine wisdom or justice. We gain or accumulate experience in mortal life. We digest, assimilate and make a part of our character and individuality, the essence of that experience during our purely spiritual term of expression. We originate causes in the mortal world. We study their effects in the spiritual world, and like taking an inventory, we determine the Karmic accumulation of merit or demerit, as the case may be.

15. Right here a note of warning should be sounded. We should not take too much for granted. Many people who become acquainted with the Law of Karma ascribe almost everything under the sun to its action. Nothing of the sort, Karma is not so easily discerned as that.

16. No human being is exempt from Karma. All are subject to this law. The administration of the Law of Karma rests with the same divine intelligence that directs the movements of all planets of our Solar Group and the forms of life thereon. Divine justice will mete to every one his just punishment and his just rewards, so we need not fear that the culprit who escapes human justice through corrupt courts and political, social and financial influence, can ever escape the full measure of his wrong by the process of Karma directed by the over-ruling Intelligence that notes the sparrow's fall.

17. If it were not for this Law of Karma, well might we be discouraged, for all about us we see the evil doers not only escaping from the immediate consequences of their acts, but if on a scale of sufficient magnitude, being exalted in the community as successful, clever, able and "good business men." As W. J. Bryan once said, "There are three kinds of larceny: if one steals a loaf of bread, that is petty larceny and he is sent to prison for a term of years. If he robs a bank, that is a grand larceny and he gets several months. If he steals a railroad, that is a GLORIOUS LARCENY and he becomes a pillar of the community."

18. Often we are asked, in regard to some unfortunate condition relating to a fellow man, "Do you think it is his Karma?" In our limited judgement and fallibility only a higher Intelligence can tell whether it is Karma, or a condition resulting from some erroneous free-will act committed possibly in all good faith.

19. Understanding of the Law of Karma shows us how we are responsible for the lives of others; how we are in fact, our brothers' keepers. For every thought, word and deed that originates with each of us, affects in some measure several, perhaps many, other human beings. No one can live unto himself. We are all interdependent. If we were responsible only for ourselves, and if we were rewarded or punished only for our merits and demerits as they relate singularly and individually to ourselves, the Karma would be a comparatively simple law and we could regulate our lives accordingly without too much trouble.

20. The fact is however, that as every thought, word and deed influences one or a multitude of other human beings, we are responsible, not only for
the results of such thoughts, words and deeds as they relate to ourselves, but also as they relate to or affect and influence the resulting thoughts, words and deeds of others.

21. If through a hateful expression from one human being regarding another, a third human being is inspired to go forth and do a violence to the second being, the primary responsibility will Karmically rest upon the one who first inspired it. Thus it will be seen that our entire human lives form a complex network of interlaced influences, affecting multitudes of other human beings whom we have never seen, or of whom we may never have heard, yet in some measure, we are responsible for much of their individual activities and results.

22. This Law of Karma or Causation follows us from mortality beyond the grave into the spiritual world. It follows us from the spiritual world through rebirth into the physical world. There is no escape. But it is not to be dreaded. It is something for which we should be thankful for it gives us the "new chance" that so many cry for. By right living, right thinking and right feeling, we can unconsciously work off little by little our accumulation of past Karma, and if we know the law, we can consciously endeavor each day to prevent future accumulation. In the parlance of the day it means to "watch our step" at every turn, and soon we shall find our lives regulated in such manner that we shall instinctively rebel at any sort of thought, word or deed of a retrogressive nature.

23. "As a man thinketh in his heart, so is he." If we begin with the thoughts, in the heart, our outward actions and words will soon be shaped accordingly; in other words, let us begin our corrective measures right at the source, which is mental. According to the Hermetic maxim, "as within, so without," if our inner thoughts and ideas are right, our outer manifestations will naturally accord therewith. Furthermore, by deliberate acts and words of an intentionally constructive nature, without any selfish or personal motive attached thereto, we can set in operation forces which will act powerfully for good as they spread out in every direction, like the ever-widening circles of ripples caused by throwing a stone into a clear pool, they will reach an extent unknown to us individually, but nevertheless surely, and the energy developed by them will do much toward annihilation of destructive forces previously instituted by us and help us to swell the balance on the credit side of our individual Karmic accounts.

EXAMINATION QUESTIONS

1. What is "Karma?"
2. How can we gain proof of the action of this law?
3. What warning is given in regard to Karma?
4. What special responsibility does Karma impose upon us?
5. Where should we begin to develop "good" Karma?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH, (if you have any), to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025
EXERCISE FOR THE MONTH

1. It is highly advisable that the student realize at this stage that the three spiritual exercises, (S. N. 1, S. N. 2 and S. N. 3), so far given are not "for the month" only, or a temporary type, but are a permanent institution and daily activity in his new way of life. The reason should be obvious.

2. The "introspection in reverse" exercise, given in lesson S. N. 1, among many other things, will teach the student in a practical manner the difficult arts of concentration, visualization and meditation without which progress in occult science is unthinkable. In addition, the exercise, because of its introspective side, is bound to improve the character and the spiritual fabric of the student and sensitize his spiritual perceptions.

3. The HARMONY and the RHYTHMIC BREATHING exercise in Lesson S. N. 2 is of enormous value, instilling the elements of HARMONY in the life of the student, and establishing healthy and powerful rhythm in all that the student thinks, feels and does.

4. The Lord's Prayer, being Christ's own formula for recreating the world into the Kingdom of God, is by far the surest and the safest way of bringing the aspirant, with the passing of each day, closer and closer to the UNION WITH GOD and his own gradual deification. When, through the analysis of and earnest meditation on the spiritual meaning of every word in the SEVEN PETITIONS of the Great Prayer, the student will at last perceive the hidden and profoundly occult meaning of every word of the prayer, he will not need any special encouragement to merge his daily life and all his efforts to the Lord's Prayer.

5. In brief, the Aspirant should perform his INTROSPECTION IN REVERSE exercise every night before falling asleep. Every morning upon arising, he should establish within himself the seed thought of harmony with God and all men, and strive to set a powerful rhythm in all of his constructive thoughts, words, and deeds. He should say the Lord's Prayer at least once a day with ever increasing insight into the higher meaning of every word of it and growing ability of visualizing the thought-forms of recreating himself as a little KINGDOM OF GOD, by the magic power of the words composing the Great Prayer.

6. When, through his inner growth, the student will look forward to these spiritual exercises, not as spiritual chores, but as the most welcome and enjoyable spiritual adventures—his progress has been established and his feet ARE on the Path. This accomplishment is not easy, but the results are very much worthwhile.

7. The exercise for THIS month is the meditation on the second petition of the Lord's Prayer—"THY KINGDOM COME." Again we remind the student that his whole attention must become concentrated on one word of the petition at a time—"so as to know its truth" and the higher spiritual meaning.
8. Thus, obviously, the word "THY" refers to GOD'S Kingdom, or the Divine Kingdom, which the student seeks to establish in his daily life, in himself, and in the world about him.

9. The word "KINGDOM" means absolute rulership by the King—God in this case. Therefore, the student prays for and visualizes establishing God's absolute rule in all of his thoughts, words and actions. He sees himself (in the thought-form he creates) doing, speaking and thinking in his daily life, his highest concepts of what constitutes the absolute rule of God within himself!

10. The word "COME" is not merely an invitation, or a prayer, or a petition. Knowing that the establishing of the Kingdom of God already exists in the Divine Mind, the student with the word "COME" affirms and visualizes the existence of this Kingdom of God within himself and its gradual extension into the world outside of himself.

11. Truly, dear Student, there is mighty divine magic in Christ's own words—"THY KINGDOM COME." In relation to this petition in the present lesson and its teachings on the Law of Karma, our gradual efforts to establish the Kingdom of God within ourselves, help to wipe out the old Karma, help to create good Karma for the future and accelerate our progress toward the great goal upon the Path—our unification with the Eternal One.

With fraternal best wishes for your progress and spiritual welfare.

Sincerely yours,

SOCIETAS ROSICRUCIANA IN AMERICA
"There is a natural body, and there is a spiritual body."
I Cor. XV, 44.

1. If we read the subsequent passages of this wonderful chapter of 1st
Corinthians, we shall find that man is comprehended in three general
divisions. In the 45th verse, we note, "The first Man ADAM, was made a
living SOUL, the last Adam was made a QUICKENING SPIRIT."

2. In the ancient wisdom, ADAM of Genesis was a synonym for earth, RED
EARTH, as it was termed. This we find borne out in the 47th verse, where­
in it is written, "The first man is of the earth, earthy; the second man
is the Lord from Heaven."

3. Eve symbolized life. The Garden of Eden was represented by the hu­
man body, with Man as the invisible, thinking, reasoning, feeling, liv­
ing tenant. When Adam "knew" his wife, it signified the union between
Earth and Life, resulting in the bringing forth of all living things
thereon. Many modifications and interpretations have been subsequently
given to these passages.

4. First the natural body or physical vehicle developed in VISIBLE
manifestation, as is stated in the 46th verse of the same chapter, "How­
beit, that was not first which is spiritual, but that which is NATURAL;
and afterward that which is spiritual."

5. After the natural body, the second grand division of Man became
manifest, the SPIRITUAL BODY or vehicle which "quickened" the physi­
cal body, and Man became a LIVING SOUL, or endowed with a Soular Body.
These then, constitute the three great divisions, the Body, Spirit
and SOUL. But they are only BODIES and are not to be considered as
the Man himself in any instance. THE REAL MAN IS THE INVISIBLE,
THINKING, SENTIENT, LIVING TENANT, WHO FUNCTIONS THROUGH THESE BODIES
OR VEHICLES AND DIRECTS THEIR ACTIVITIES FOR HIS SPECIFIC PURPOSES.

6. In man's sevenfold constitution Rosicrucians recognize the follow­
ing SEVEN PRINCIPLES--threefold Spirit, i.e., Divine Spirit, Life
Spirit and Human Spirit; united by MIND to threefold Body--Astral
Body, Etheric Body and Physical Body.
7. These Seven Principles of Man are utilized by the Ego in its quest for experience by contact with its interior and exterior environments.

8. By referring back to our former statements, we find that there is a third threefold body; namely, THE THREEFOLD SOUL. The threefold Soul includes the Conscious, Emotional and Intellectual Soul.

9. These threefold groups constitute what are termed the VEHICLES OF MAN, because they are the avenues through which he expresses and also, through which he receives impressions from the exterior world.

10. The purpose of these bodies or vehicles may easily be seen. It is a law in all worlds that to function in any given world, region or plane, one must have a body or vehicle suited or appropriate to that world, region or plane. The fish, equipped with fins and gill breathing apparatus can live in the water element or region, where man, without that equipment could not survive. The bird, with its wings adapted to all sorts of weather conditions, can live in the air, where man, notwithstanding his marvelous accomplishments in aeronautics, is limited to temporary conditions. The General of an army cannot confide his plans direct to a private, for that soldier, however loyal, not having given the requisite study to tactics, could not visualize his superior officer's idea. The General has to work through a series of grades of subordinate officers.

11. All this is true of Spirit. Spirit, as such, cannot function direct through a mere mass of blood, bones and tissues. It must develop intervening grades of vehicles, each dependent upon the preceding for its impulses and motive power. When these grades of vehicles work synchronously or in harmony, the Ego functions perfectly and AT EASE. When this harmony does not exist, we have DISEASE, which is therefore, imperfect and improper functioning or inharmony between spirit and the physical vehicle.

12. Without going into details of cosmic evolution at this point, we observe simply, that the first emanation from God, or Deity is termed VIRGIN SPIRIT, for it is as yet undifferentiated into its subsequent nature and attributes.

13. By the first differentiation it becomes known as the DIVINE SPIRIT of Man-to-be. By the next differentiation, it becomes or develops the attribute or nature termed the HUMAN SPIRIT of Man-to-be. By the third differentiation, it develops the attribute known as the LIFE SPIRIT of Man-to-be.

14. The Spirit of Man in its threefold nature, then develops or "crystallizes" the bodies or vehicles of the threefold body. The Human Spirit develops the Astral Body, through which man is capable of desires, passions, wishes, impulses to action, etc. as well as higher orders of emotions. The Life Spirit develops the ETHERIC BODY of man, which enables him to draw upon the vital forces of the higher strata of the etheric ocean, in which all visible creation is submerged and which, in its more subtle phases, interpenetrates the invisible worlds as well. The Divine Spirit crystallizes the PHYSICAL
BODY OF MAN, much in the same manner as the shell fish crystallizes its hard outer coat or body, over the softer and finer inner tissues. The Physical Body enables Man to contact the exterior, crystallized form of matter which will constitute his mortal environment.

15. Thus the Spirit of Man, in its threefold nature, correlates with the divisions of the Threefold Body, by a series of grades, as it were, that extend from the inner, subtle, impalpable, spiritual worlds, to the outer, tangible, material world. In this way, every possible phase of mortal experience is made available to the Spirit through definite points of contact.

16. Having developed the Threefold Body, to afford a continuity between the inner, invisible worlds and the outer, visible one, the Spirit of Man reacts upon these vehicles of expression and contact, developing each to higher perfection, and in the process extracts from each the essence, or pabulum which we call soul. Coming from the different vehicles, it will be seen that soul also, is threefold and as this essence is what makes it possible for us to be sentient, reasoning, emotional and feeling creatures, we term the three divisions the Conscious, Intellectual and conscious or Emotional Soul. Through Soul human consciousness is made possible.

17. The Threefold Spirit, after it has become individualized as such by its progress through the lower kingdoms of life, is termed collectively, the EGO.

18. The vehicles composing the Threefold Body are not born all at the same time. First to manifest is the Physical Body at the moment of human birth. The Etheric Body is born at about the age of seven; the Astral Body at the age of fourteen and the Mind becomes matured and active at the proverbial "age of reason," twenty-one years. Note that the Astral Body, source of desire impulse, is born at the age of puberty and adolescence.

19. A little meditation will reveal to the student, the meaning of the Rosicrucian motto, OMNIA AB UNO, All From One. This motto is very ancient and appears on all our literature as a constant reminder of the unity of God and Man, and the evolution of all mankind from God.

20. As Man is evolutionally, a direct emanation from God comprising as one of his attributes a distinct element of divinity, it is the mission of Man to express God in the material world. Man also appears as a composite creature, uniting Divinity and Humanity in each unit and collectively in the mass aggregate.

21. This being the case, the principle of human brotherhood ceases to be a platitude or a beautiful and altruistic theory, and becomes an organic fact.

22. The important truth contained in this progression of the vehicles of Man or the development of bodies which enable him to function in both the visible and invisible worlds at the same time, is the actual fact of our At-One-Ment with God at all times, because we are a very part of His existence.
23. The more we study this lesson, the more we shall realize how futile it is to "seek" God as a principle far off, when the truth is, that He IS infinitely near; that "we live and move" and have our being in Him.

24. St. Augustine lamented this futile search after God outside of himself, in the following words: "I, Lord, went wandering like a strayed sheep, seeking Thee with anxious reasoning without, whilst Thou wast within me. I wearied myself much in looking for Thee without, and yet Thou hast Thy habitation within me, if only I desire Thee and pant after Thee. I went round the streets and squares of the city of this world seeking Thee; and I found Thee not, because, in vain I sought without for Him, who was within myself."

25. Each human body represents, as it were, a bridge or span between the finite and the infinite, extending from an eternity past, to an eternal future, for though its temporary expression may indeed be fleeting, if timed from the womb to the tomb, nevertheless it is the symbol to us of imperishable attributes and spiritual correspondences associated with it, that are independent of time periods or space concepts. A little reflection will reveal to us our true lineage and cosmic ancestry and give us an almost overwhelming sense of our individual responsibility to our fellow men and of the actuality of our oneness with God and the consciousness of His Presence.

26. This truth of the essential unity is well set forth by Franz Hartmann; "Unification with the Eternal One is the only aim and object of all true religion. All things are originally one, they are all states of one universal divine consciousness; they merely APPEAR TO BE different from each other on account of the illusion of form. Differentiation and separation exist merely at the surface of the periphery of the ALL; the CENTER is one. To become reunited with the Center is to enter the REAL, and to become divine and immortal. After a man has become united with his Higher Self, he may become united with Christ."

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**EXAMINATION QUESTIONS**

To be answered and sent to Headquarters at the end of the month.

1. What is the REAL MAN?
2. What are the three divisions of Man?
3. Why are the various bodies or vehicles necessary.
4. What is the Ego?
5. What is Man and what is his mission?
6. How does Hartman express the "essential unity"?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH, (if you have any), to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York 25, N.Y.
EXERCISE FOR THE MONTH

1. The exercise for this month is the meditation on the third petition of the Lord's Prayer—THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. Again we remind the student to center his whole attention on ONE WORD of the petition at a time, so as to know the higher and the more spiritual meaning of the word.

2. We emphasize, at this time, one very important characteristic of the Lord's Prayer of greatest importance to every aspiring occult student. The spiritual exercises based on the SEVEN PETITIONS of the Lord's Prayer, are not merely superb meditative exercises, as wonderful as they are. In addition to these, and many other unsuspected spiritual uses, they are the most practical operations in SPIRITUAL ALCHEMY, awakening and activating the SEVEN SPIRITUAL CENTERS IN MAN. The "glass vessel" or the "alchemist's retort" is the human aura, called the SPHERE OF SENSATION by Rosicrucian Adepts. The alchemist's FIRE, used for transmutation of base metals into spiritual gold is the DIVINE LIGHT invoked in each petition from "on high"; (Kether, Binah, Chokmah; Father, Son and Holy Spirit), and distributed into the several spiritual centers within the AURA.

3. The third petition is particularly appropriate to the present lesson on THE BODIES OF MAN, as it is the goal of attainment that the WILL OF GOD BE DONE in and by man's bodies, visible and invisible. In lesson S.N. 2, Paragraph 26, it is stated: "The control of your bodies is to pass to the God in you, while until now the animal was ruling."

4. This control of the bodies is accomplished with this direct and sincere petition to God, "on high" IN YOU, to come into your visible and invisible self and establish HIS WILL in you, the little earth, (microcosmos), on as high a level as it is done in the heavenly world by the heavenly denizens.

5. When you say THY WILL BE DONE, think of the perfection of the Divine will and see yourself responding to the highest instead of the lowest. When you say ON EARTH AS IT IS IN HEAVEN, visualize your own earthly self dominated by the highest spiritual aspirations and WILL to think, to feel and to act in the way and manner as they do in heaven.

6. The spiritual center above your physical head is the SEAT OF YOUR HIGHER SELF and the source of transmuting LIGHT; your point of contact with the INFINITE AND INCOMPREHENSIBLE GOD.

7. This is the CROWN of your being, the KETHER of the West and the THOUSAND PETAILED LOTUS of the East, overshadowing your objective self at all times. St. Peter (I. Pet. V, 4) speaking about the Christian spiritual attainment writes: "Ye shall receive a CROWN OF GLORY (LIGHT) that fadeth not away." And Prophet Isaiah speaking of God "on high"—"Until the Spirit be poured upon us from on high, . . . then the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."
8. Therefore, when you meditate on the words of the third petition, strive to feel the LIGHT of the Spirit poured upon you from on high (above your head) and see yourself and your aura suffused with the Light of the Spirit, bringing you peace and assurance of the divine Presence for ever.

9. It is of great importance that the student provide himself at this point with a small diary or a monthly record sheet and keep a record of his spiritual exercises. Unless the exercises given in S.N. 1 and S.N. 2 and the Lord's Prayer, as given in the subsequent lessons, are performed daily with UTMOST REGULARITY and enthusiasm, no progress in first hand experience should be expected. The meditations on the Lord's Prayer, particularly, must be performed with eagerness and reverence, and not as spiritual chores. The student will experience no difficulties in this respect, if he realizes, as a spiritual fact, that whenever he is privileged to meditate on the Lord's Prayer he places himself before the face of the Living God. Contrary to all doubters, prayer IS communication and communion with God, the greatest privilege of awakened man.

With sincerest good wishes for your progress, we are

Sincerely yours,

Societas Rosicruciana In America
1. In this lesson we shall take up the practice of concentration, one of the most vitally important processes in all phases of development, particularly the spiritual and psycho-intellectual, which depend largely upon the ability of the aspirant to focus upon immediate requirements.

2. For the purposes of these instructions it is necessary to make clear, right at the outset, that there are several types of concentration, two types of which concern us particularly at this time.

3. The first and the easier one is the concentration on some mundane desire, physical even though immaterial object or attainment, usually for our own comfort or success.

4. The Society does not tell you what your desire should be other than it should be reasonable and legitimate. The Society as an Occult Teacher realizes that each human Ego sets out on its life journey under the direction of one of the celestial Hierarchies, the "Lords of Destiny," and by them is accorded a certain latitude of free will to contact mundane environments and assimilate experiences as it will, enjoying the reward of good works and reaping the Karma of misspent energy.

5. Therefore, if the student entertains a specific desire based upon unworthy motives, principles or ideals, we point out to him that he can succeed in realizing them, but in so doing he works damnation to his own spiritual and mental qualities and destruction to himself, for he is following the "LEFT HAND PATH" and shall not come out thence "until he has paid the uttermost farthing" of karmic debt.

6. The second type of concentration, the more difficult one, is on a mental or spiritual aspiration, devoid of any aspects of selfishness. It is a concentration on spiritual rather than on sensual things. This form of concentration operates on a vastly higher plane than the first, and leaves no feeling of fatigue of any sort like the concentration on the sensual things does. It gradually awakens the dormant spiritual organs in man.

7. The lesson text will cover mainly the concentration on the desires of the first type, while the EXERCISE FOR THE MONTH will cover concentration on the desires of the second type, the spiritual type. The underlying principles of both are the same. The results, in the first case mundane, in the second, spiritual.
8. If the desire or the ideal you have decided to hold above all others for realization is worthy, based upon lofty principles and ideals and calculated to ensure the good of others as well as yourself, then FIX THAT IDEAL IN MIND FROM NOW ON UNCHANGEABLY.

9. The aspirant who really desires to succeed must develop the power of concentration to the point where he can fix the attention on one subject, undisturbed by any extraneous thoughts or impressions, for the subject on which his attention is fixed IS HELD BY IMAGINATION, which mirrors the subject spread out as it were, for concentration, like the glassy surface of a calm lake, and fleeting thoughts and impressions are like so many puffs of wind that break the mirror-like surface into ripples, disturbing and distorting the image.

10. Often concentration is taught by having the student fix his attention on a point within a circle on a piece of cardboard, or else upon a goblet of water. Many seek to cultivate concentration by the use of crystal spheres or glass globes. These are purely mechanical means and lead to mediumistic development which the true Rosicrucian student does not seek. It is also a grave question how much genuine psychic power is ever developed by such means, for the resulting phenomena borders so closely upon the domain of autosuggestion that it is difficult to determine the line of demarcation.

11. Some teachers instruct the student to concentrate upon a religious or esoteric symbol. It is undoubtedly true that many members of monastic and occult organizations have attained states of mental ecstasy by long continued concentration upon the various forms of the cross and devout meditation upon the Great Drama and many mysteries it symbolizes.

12. Our own Fraternity in some departments of its work and for special purposes instructs the members to concentrate upon the symbol of the Rose and Cross and many remarkable experiences have resulted therefrom.

13. For your own assistance upon the Path and the work immediately in hand, YOU are to concentrate upon the ideal or desire of a mundane type if you are so inclined, always bearing in mind that your desire be of the highest kind and of unquestionable benefit not only to yourself but to others as well.

14. To those spiritually minded we recommend that the principles of concentration here taught be applied to the subject of the EXERCISE FOR THE MONTH. This we do in line with the well known admonition, already quoted: "SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS AND ALL THESE THINGS WILL BE ADDED UNTO YOU."

15. First of all, you are to fix this detail or desire in your mind so that it is of paramount importance to you in your waking hours, then you will unconsciously visualize it by your power of imagination; that is, you will have a perfect picture of it ever before your consciousness.

16. Now note the academic definition of IMAGINATION; study it carefully and you will begin to realize somewhat of the latent power you have within yourself. "Imagination is the act, process or power of imagining thought, the CREATIVE or CONSTRUCTIVE power of the mind." The dictionary gives a large amount of information on the subject which the student is advised to
read carefully, but much of it is irrelevant here. As a digest however, we may observe that the imagination *EXALTS, MOVES, CREATES* and focusses all the units of a given group of facts or experiences, into one.

17. Now, with a power for constructive effort and activity like this, inherent in each human being, there is no reason under the sun why one should not be able to realize his or her ideal in human experience, if the power is *APPLIED*. Most of us are prone to let it lay dormant, functioning only in poesy, fancy, dreams and impractical aspirations. The reason we usually fail to utilize it is, that ordinarily we do not know enough about it to set it to work.

18. The human imagination is exactly like a camera ground glass. The lens focusses the units of the landscape upon it in one concrete picture, but unless the sensitized film or plate is inserted, the picture is not retained or preserved. Similarly, our consciousness, operating as the lens, focusses all the units of sense perception into an image received by our imagination but unless the mind, *SENSITIZED AND QUICKENED BY CONCENTRATION*, RECEIVES the image or visualization for a sufficient length of time to make the record, no permanent picture is retained. We are all woefully conscious of this. How much we would like to recall in many ways, of many things that we cannot. We cannot simply because, lacking concentration at the time, the mind was not sensitized or quickened to receive a sufficient impress of the image.

19. Psychology has tested this out in many ways. In a crowded city we pass thousands of faces each day, but how many of them can we remember? How many steps has the office building you enter daily? How many windows are there in the building in front of which you stop daily to buy your morning paper? You have seen them every day but you could not answer this question. WHY?

20. Because none of these things have interested you.

21. That is the secret of success. There must be interest in a subject, a paramount interest, in order to give you a sustaining incentive to concentration thereon.

22. How does the image of your desire become operative?

23. The Key is given in the *SONG CELESTIAL*, or the *BHAGAVAD GITA* in Chapter XIII: "The elements, the conscious life, the mind, the unseen vital force, the nine strange gates of the body, and the five domains of sense; desire, dislike, pleasure, pain and thought THESE ARE ALL WROUGHT ON MATTER by the Soul."

24. The principal factor in the quotation is, that all the effects noted are wrought on Matter that, on the mundane plane, is the medium through which largely we have to work. The five domains of sense are apparent. The "nine strange gates" are the nine orifices of the body, two nostrils, two ears, mouth, two mammary or breast orifices, the urethral and the anal orifices. These are the avenues of ingress and egress to and from the body.

25. As matter is the medium through which our mortal expressions are manifest, and as all the elements of what is called mortal life are "wrought
on matter" by a force which we know to be mental, then our course is clear and obvious.

26. First we must have the definitely chosen object, subject or goal. Second, sufficient interest in that object, subject or goal. Third, the power of concentration to hold it fixed in the mind and the imagination. Fourth, the power of imagination itself, developed and quickened into a constructive force.

27. The sort of concentration required for our present purpose, must be the vigorous, active, constructive kind that will be operative anywhere and under any conditions. So retire to some room or place where you can secure at first the closest approximate to complete silence and quiet. Relax the body into a restful condition, so that neither clothing nor furniture cause the least annoyance, fatigue, or irritation. Having relaxed, close the eyes. Not for any supernormal phenomena but simply to shut out the consciousness of the immediate environment and the thoughts it inevitably causes. Wait until the entire body is in a state of relative calmness and the brain fairly quiet. Then form as complete a picture in your mind as possible, of your desire. Begin your concentration, not simply contemplating the picture in a PASSIVE manner but by developing every detail of the picture. It makes no difference whether your desire be an abstract theorem or a physical need, DEVELOP THE PICTURE OF IT.

28. Develop the picture of it as clearly as possible bringing out by your fixed concentration every detail, angle of vision and possibility. When you feel that you have visualized as clearly as it can be made to appear, FIX IT by holding that visualization in your imagination for the next ten or fifteen minutes, extending the time each day until your entire period of silence approximates from twenty minutes or a half-hour.

29. Do this TWICE each day. Bring up the picture so obtained the first thing each morning on awakening, first, however, holding the thought of harmony with the world, harmony with God and Nature. Repeat the process at night when retiring.

30. This process will make the picture a part of your sub-consciousness so that it will be ever present, WORKING ON MATTER in the mundane world to ultimately accomplish the materialization of your desire.

31. The student must not conceive the idea that the processes outlined in this lesson neglect the spiritual aspect. That will be reserved for the next lesson. But to be of value in mortal life, the spiritual qualities must become active for constructive good and in some instances the processes of effecting that activity are identical.

32. By the act and process of concentration outlined in this lesson you will commence a line of causation that will gradually bring about the conditions created by the details of your visualization in the imagination. This is because your mental and spiritual powers attain a vibratory status that brings all your environment into rapport and harmony with their own and ultimately creates the very conditions you desire to bring about.
EXAMINATION QUESTIONS

1. Give your own definition of CONCENTRATION.
2. Give your own definition of IMAGINATION.
3. How does the Human Imagination operate?
4. What are the four necessary factors to the realization of your desire?
5. How are the desired conditions gradually brought out?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH to -
Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025

EXERCISE FOR THE MONTH

1. The student is urged to study carefully the underlying principles of concentration and imagination contained in the text of this lesson. These principles are the basis of concentration and imagination applied on any subject or plane, mundane, mental or spiritual. By understanding the principles elucidated in the text of this lesson the student will be in a better position to understand the principles of spiritual concentration and the use of creative imagination when he is concentrating on the spiritual meaning of the words in the Lord's Prayer and make out of them, through the power of his imagination, thought forms imbued with Divine Power.

2. While the student should perform all of the concentrative work assigned in the lesson text, he should by no means neglect the permanent exercises of lessons S.N.1, S.N.2 and the complete Lord's Prayer, with particular concentration and attention paid to the specific Petitions elucidated so far in each lesson.

3. The Fifth Petition - AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US - is our meditative assignment for this month.

4. The esoteric interpretation of this Petition, as of all of the other Petitions, has many levels, planes and meanings. Our interpretation will be on the alchemico-quabalistic level, in order to introduce the student to the actual PRACTICE of spiritual alchemy, which should take place in his daily life and which will be studied by him in the more advanced work in the future.

5. It has been mentioned previously that the invisible body of man, sometimes called the AURA, may be likened to an ovoid transparent glass vessel. It is because of the similarity that the alchemists named it an alembic, a glass vessel, which, in physical alchemy was used for distillation of various chemical substances. Within the invisible body on several different planes, are located the spiritual organs of man called in the West - the Sephiroth of the Tree of Life, and in the East - the Chakras.

6. To trespass, according to the dictionary means - "transgress any divine law or duty; offend; sin." In the Western Occult Tradition there are SEVEN MAJOR TRESPASSES or SINS - correlated with the Seven Spiritual Centers or Seven Sephiroth on the Tree of Life in Man.
7. The following are the seven capital sins and their opposite virtues:
1. Pride - Humility, 2. Covetousness - Liberality, 3. Lust - Chastity,
7. Sloth - Diligence. All of these "hang" on the Tree of Life and are correlated with their corresponding alchemical METALS of the spiritual alchemist.

8. To illustrate - one of the foregoing is the sin of ANGER. On the emotional (astral plane) each of these "sins" and its opposite virtue has color, form and substance. The colors of the virtues are pure and filled with LIVING LIGHT. The colors of the sins are murky and filled with deadening darkness. The color of anger is dark and dirty red, its alchemical metal rusty IRON, and its Sephoria GEBURAH-STRENGTH.

9. When an explosion of anger, or hatred toward a fellow man takes place within us - we trespass, or sin, and instantly suffuse our invisible body, our AURA, with dirty red color which stays with us until transmuted and purified by the WHITE BRILLIANCE of Divine Love and in this manner "FORGIVEN" by God.

10. Therefore, when we pray - "AND FORGIVE US OUR TRESPASSES", the Divine transmutative LIGHT, the FIRE of the Alchemists, comes down from "ON HIGH" within us and turns the dirty rusty RED of IRON into the pure, brilliant and cleansed DIVINE STRENGTH - GEBURAH. This, later on, by the arcane operations of spiritual alchemy becomes transmuted into the virtue, or faculty of Divine Strength and Justice, one of the seven principal components of the fabulous Philosopher's Stone.

11. When we pray - "AS WE FORGIVE THOSE WHO TRESPASS AGAINST US" - we state a profound fact of SPIRITUAL Alchemy based on Christ's own words - "love thy enemies". Because, by the Divine Law, when others send hatred and anger toward us, and we instead of reciprocating in the same kind, send a stream of the Divine Light of Love to them, the transmutative power of Divine Love from "On High" will help to transmute the murky red of their anger for us into the beautiful pure rose Light of eventual strength and love for us.

12. The student is urged to ponder over the foregoing carefully and strive to APPLY the teachings herein elucidated in the incidents of his daily life. Let him use his power of CONCENTRATION to bring the Divine TRANSMUTING LIGHT of God into every situation wherein he has trespassed. And let him use his God-given power of creative imagination to help the divine transmutative processes of making friends out of enemies whenever he prays the SACRED WORDS OF POWER - "AS WE FORGIVE THOSE WHO TRESPASS AGAINST US".

With warmest fraternal wishes for your progress upon the Path,

Sincerely yours,

Societas Rosicruciana In America
"Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." 1. Tim. iv; 15.

1. Meditation is one of the most important essentials and an actual fundamental of all spiritual progress.

2. In the preceding lesson you were taught how to shape your desire into a definite visualization. If you have performed this work your desire has now become—A DEFINITE, CONCRETE THOUGHT FORM.

3. Your thought form is not a lifeless image or picture but an ORGANIC GROWTH in the invisible world, a living growth. The original desire was the seed. Concentration shaped it upon the ground glass of the imagination which we compared to a camera.

4. Meditation supplies the POWER for growth. It quietly and gently yet continuously emanates from its source a stream of energy that is absorbed by the growing thought form organism amplifying and expanding it to greater proportions.

5. We have termed the original desire or idea, the "seed," for it is Rosicrucian doctrine that everything grows from its seed whether in the visible or the invisible worlds. Concentration shaped the thought organism growing forth from that seed, in the soils of the ETHERIC and ASTRAL planes.

6. Meditation is really and essentially a function of the sub-conscious mentalism, for by it we can solve many problems with which the conscious mind with its many inhibitions due to the overplus of environmental impressions cannot grapple in an isolated manner.

7. The importance of the advice given us by our subject text is apparent; "meditate upon these things; (for instance, your subject desire or ideal) GIVE THYSELF WHOLLY TO THEM, that thy profiting (the working out in actual manifestation of your desire or ideal) may appear to all."

8. The Apostolic writer is, of course, here treating of spiritual things, but a reading of the entire chapter quoted will reveal to what extent mundane matters really ARE spiritual as to their essential basis, and the application, if true in one instance, is equally true in all matters pertaining to human welfare.
9. The student of metaphysical science will not accomplish much outside reading before he will find that it is an accepted canon that everything in the physical or visible world is a counterpart of an archetype in the spiritual or invisible world. The mundane presentment may be, and usually is, only a rough materialization of the archetype.

10. All the important inventions known to us have had their origin in crude materializations of an original thought form developed by the human mind from the invisible archetype in the invisible worlds, where developments of civilizations yet to come have been and are being perfected by those who have human evolution in charge.

11. These thoughts, when understood, will show the student why it is so important to develop the specific thought form of his constructive desire, which, if worthy should redound not only to his own but also to the advantage of all his fellow men. And it is true in a far greater sense, that just in proportion to the unselfishness of his ideal or desire, will be the success attending his efforts, for the beings previously referred to as having in charge the progress of human evolution, delight to assist those who delight in assisting others. Human cooperation is but a reflection of the higher and more potent spiritual cooperation.

12. In Lesson S. N. 8, paragraph 26, four essentials in the progress of attainment or progress toward illumination were noted. Meditation makes the fifth essential step or factor, and adds to the constructive work already under way, the capacity and actuality of growth.

12-A. It is meditation that you now will engage in while "in the silence" already referred to in the preceding lesson. And for practical results, you will soon meditate, not only in the silence, but out of it as well, for you will note that ere long, with no apparent effort of your own, thoughts definitely related to the subject of your serious meditation, will present themselves, even during the hours of occupation when the conscious mind is normally focussed upon the ordinary details of every day life and activity.

13. This will be because the subconscious mentalism has taken hold of the subject and seeks to bring or force its development to the surface at every opportunity. Therefore strange experiences will be noted wherein thoughts will flit through the consciousness relating to serious spiritual subjects even intruding on ordinary business affairs of the day. These thoughts will be found precious. They will develop instantly and must be recorded immediately for they will never recur in the same form again. It is a rule in occult science to record either verbally or by writing, every thought that comes to an aspirant in this manner. If you wait until a convenient time, grope as you may, you will be unable to recall the specific thought in its original form and clarity. Put it down on a scrap of paper, memo pad or other convenience, or speak it aloud. The physical effort required to speak or write it will impress it imperishably on your memory so that you may never have to refer to the written record. But if you fail to record it in some way, it will be lost to you forever. You may later on get other thoughts relating to the same subject, but never the original inspiration for that is what it really is.

14. There is an ethical factor involved in your progression work which we must not fail to point out to you. When studying the Hermetic science and philosophy in a later series of lessons, you will learn more specifically about the Law of Polarity. Now while you are undergoing a specific cultural
process toward the realization of a given desire or ideal, there is a certain amount of danger of becoming polarized toward all else. This is as fatal to true development as are the many abnormal practices enjoined upon students by alleged occult societies and cults whose name is legion. Those who do become polarized in this manner are known to the world at large as "MONOMANIACS" or persons of one idea, fad, habit or penchant. Such persons are to be pitied, for ere long, the world about them soon discredits even what they actually may know of real value.

15. This can be avoided by one simple procedure. Seek and cultivate close association with successful and balanced people. It does not mean to shun the unfortunate or less successful people. Your duty to them and to all others remains the same. But you can not help them, unless you are up to normalcy and the best attainable degree of efficiency.

16. The explanation of this advice is simple. Successful people, in any department of life's activities, are those who in one way or another, have lived constructively. There may be much to criticize in a given individual's career as known to you or others, nevertheless, the elements of constructive energy are prominently active in the aura of that person, and by association, without ever allowing your purpose or the intent to become known to them, your own aura will receive according to the law of opposites, that which it may lack, or of which it may be depleted for a time.

17. On first thought, this advice may appear to the student as an encouragement toward selfishness. Selfishness consists in concentrating solely on one's own desires to the exclusion of all else, and regardless of the rights, comforts, needs, or happiness of others. But if your desire is worthy, and it includes the essential element of thoughtfulness for others and will result in placing you in a condition and position to be useful and helpful to others, then it is perfectly legitimate for you to use every possible means that will aid you in ATTAINING. But mark well; when you HAVE attained your desire and even while you are attaining it, do not ignore the claims of those who, like yourself may be struggling along the Path and need what you can do for them, as much as you need what others can do for you.

18. In other words, we have brought the whole matter to the great requisite of all spiritual development and progress, SERVICE. There is no higher phase of spiritual development or culture than PERSONAL SERVICE. Jesus said, "My Father worketh hitherto, and I work." (John v. 17), and all the teachings of the Master were based on the fundamental of service and none of us are greater than our Master nor can we expect to perform the works that He did in accordance with the assurance from Him of our power to do so, unless we are willing to and DO conform to the provisions He made and the rules of life by which He was guided.

19. All work is service of some sort and all work is noble, and the two words, "WORK" and "SERVICE," must be the keywords of every aspirant to progress on the Path of Attainment.

20. Meditation is truly the factor that will make for the growth of your thoughtform. Concentration and imagination have sown the seed and
developed the picture. Meditation will reveal the details of the picture and cause the thought form to grow. Take any picture you please, a photograph or a color print. Look at it. The first impression gives you an idea of the whole picture. It may be pleasant or otherwise. Concentrate upon it and it will impress a permanent image upon your memory that may be recalled at any time. It will give you a visualization that the imagination can dwell upon it at any time you desire.

21. Now meditate upon it. Little by little details are revealed that escaped even your most searching glance or scrutiny. Ideas of perspective, distance, dimension, utility and other values will stand out as your meditation continues. The sub-conscious mentalism will react upon it giving you ideas which the ordinary concentration would never have evoked. Much the same process is operative when the paleontologist begins to reconstruct a pre-diluvian monster from a single tooth or bone found fossilized. Later discovery of still more complete remains proves his conclusions to have been true.

22. Meditation is a process known and practiced by the ancients and valued by them to the point of making it a ritualistic custom. Even in Genesis xxiv, 63, we find that Isaac went out to meditate in the field at eventide. This is the most appropriate time for meditation, when the mentalism is not disturbed by the activities of the day and the Patriarch well knew the value of isolation for he went into the fields where presumably he could and would be alone. There he lifted up his eyes.

23. For the same reason it has ever been an accepted practice for those who adopt the monastic life, and definite hours of the day, especially after sundown are set apart and devoted to it. The result is, that some of the finest revelations of illuminism have come down to us from those who have adopted the meditative life, but what the world needs nowadays is not so much devotees of seclusion, as devotees of active service, IN and FOR the world that needs them so badly.

24. Every aspirant can have as much seclusion as he desires without adopting any abnormal means of attaining or securing it. Jesus, when in the midst of His work, went apart into the "mountain" to pray. Geographically, there was no mountain existent in some of the places mentioned. He went into the mountain by RETIRING WITHIN HIMSELF. That is, He withdrew from the consciousness of the outer world wherever He might happen to be, and functioned mentally in the quiet and seclusion of the inner mental and spiritual world.

25. Every aspirant can do likewise, and with a little experiment, he will find that it is possible to do so even in the busy office, or other place of industry, without attracting attention or causing comment. This is what is meant in one sense by being IN the world but not OF it. And just to the extent that we avail ourselves of this possibility of withdrawing from the outer world, will we find it possible to obtain a clearer view of our problems and solve many difficulties that otherwise seem insuperable.
EXAMINATION QUESTIONS
To be answered and sent to Headquarters at the end of the month.

1. What does Meditation supply?
2. What essential Rosicrucian doctrine is mentioned in this Lesson?
3. What accepted canon of the visible and invisible worlds is given in this Lesson?
4. What is the great requisite of all spiritual development?
5. What is meant by "going into the mountain"?
6. What is meant by being IN the world but not OF it?

Send your lesson answers together with your report on the EXERCISE FOR THE MONTH to:
Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025

EXERCISE FOR THE MONTH

1. The student should apply the principles taught in this and in the previous lessons to his meditations based on the petitions of the Lord's Prayer. With each petition he should create a living thought form of a far-reaching effect in his life.

2. Our meditation assignment for the month is the SIXTH PETITION of the Great Prayer—AND LEAD US NOT INTO TEMPTATION.

3. It is impossible that God should tempt us Himself or put us in any position approaching offense to Him. God tests, but he does not tempt, that is, does not invite or drive anyone to evil. "GOD CANNOT BE TEMPTED WITH EVIL," says St. James, (Jas. I: 13-14), "NEITHER TEMPTED HE ANY MAN: BUT EVERY MAN IS TEMPTED WHEN HE IS DRAWN AWAY BY HIS LUST AND ENTICED." God leads no one into temptation except in the same sense as he hardens by WITHDRAWING HIS HELP, as St. Augustine says, when a man has made himself unworthy of it and not by communicating malice to him.

4. It is obvious from the foregoing that God, the Divine Higher Self, does not lead man into temptation. It is the lower self with its animal propensities that succumbs to the temptations of the world and falls into sin and error. Clearly, therefore, the problem is to replace the rule of the lower self with the rule by God, the Higher Self.

5. Consequently, when we PRAY—"AND LEAD US NOT INTO TEMPTATION" we invoke and imagine the Divine Light and Presence to come down from "ON HIGH" into our invisible bodies to purify our weaknesses and assume complete control of our thoughts and desires. Therefore, when in answer to our prayer, the GOD WITHIN assumes full control of our human thoughts and desires we become
WHOLLY IMMUNE TO ALL TEMPTATIONS of the flesh and can not be led into any trespasses.

6. What we ask in this petition is that GOD will not permit us to yield to temptation, that He will come to our help, protecting us by His Grace from the assaults of evil, and with the Light of His Grace (from "ON HIGH") fortify our will against the lures of concupiscence.

7. When the student strongly imagines the Divine Light coming from "ON HIGH" and actually filling his Aura (invisible bodies) with the PROTECTING LIGHT OF GOD and realistically FEELS the SAVING GRACE OF GOD within himself, he knows that his petition has been answered.

8. Each time he prays this SIXTH PETITION and experiences the entrance of the PROTECTING PRESENCE of God in his soul, his faith and his personal experience of God increase miraculously and he feels closer and closer to his Great Goal— the Unification with the Eternal One.

With fraterbal best wishes for your progress upon the Path, we are

Sincerely yours,

SOCIETAS ROSICRUCIANA IN AMERICA
"For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." Hebrews, vii, 19.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hebrews, X, 22.

1. In the preceding lessons you have been instructed how to originate and develop a definite thoughtform along constructive lines and to stimulate its growth by meditation. Now the question will naturally occur to the student, "how will this thoughtform become operative for me, even when I have formulated and developed it? The answer is: IT WILL BECOME OPERATIVE THROUGH THE LAW OF ATTRACTION.

2. Thus far in these lessons, we have avoided the usual phraseology and technical explanations common to metaphysical treatises, in order to accomplish two purposes, viz.: to introduce the student to the science without discouraging him by the use of a seemingly unintelligible vocabulary; and then to make him an active worker from the very beginning and not a mere theorist of which there ARE ALREADY TOO MANY, AND MOST OF WHOM ACCOMPLISH VERY LITTLE.

3. It is a law of physics that "unlikes attract, and likes repel," meaning of course, "polarities," the term used to express opposites.

4. Universal, Primordial substance or Prima Materia manifests the two polarities of Matter and Spirit. We observe and know that the law compels the two unlikes, Hydrogen and Oxygen, both of them invisible, to unite in affinity as water, a visible substance. The law of correspondence of which we shall learn more later, operates similarly to compel all other manifestations to be in accord with the same general principle.

5. In other words, formations in the invisible, spiritual world, seek their material manifestation in the visible material world. In this search for the material expression Nature's forces generate and develop tremendous activity and this activity operates along the line of the Hermetic Principle of UNITY and is the cause of all action and reaction, urging and restraining, positive and negative, in cosmos. It produces the phenomenon we ordinarily call "LIFE." When Hydrogen and Oxygen unite in producing water, no new thing is created; there is simply a VISIBLE manifestation or expression of UNITY between these gases.

6. The same principle holds true in regard to your thought-form. Thus far you have formulated and developed it on the inner, invisible, spiritual plane. But the activity you impart to it by meditation causes it to develop an inherent
activity that manifests by seeking material expression on the mundane plane. In other words, the invisible thought-form which is the positive polarity, seeks the negative polarity or material expression of itself. All that is visible in the mundane world about us is the expression of the activity of the invisible archetypes in the invisible or inner worlds; archetypes formulated either by higher entities in the invisible worlds, for the benefit of humanity whose welfare they are seeking, or by human entities in the visible world whose thought-forms thus assume an almost universal importance, inasmuch as they affect both directly and indirectly all humanity, as well as the individuals by whom they were formulated. This also gives us a glimpse of our responsibility to all our fellow men.

7. If you have ever watched frost crystals form on a window pane during cold weather, you will have noticed how the lines of crystallization radiate in very definite directions and always in geometrically correct proportions of balance and symmetry—a fine illustration of Nature's maintenance of equilibrium.

8. Your thought-form operates in exactly the same manner. In the case of the frost crystal, we see the lines of crystallization becoming clearly visible and these lines represent to us what are called the "lines of force," i.e., the direction taken by the operative force active in crystallizing the moisture. Your thought-form does the same thing. You cannot see it visibly in just the same way as the frost crystals, but you can see it in observing carefully the various incidents in your daily life, which will become apparent to you as indicating just how conditions are shaping themselves toward the ultimate realization of your desire.

9. Little by little, you will note how apparently insuperable obstacles are being eliminated, providing you with greater scope and opportunity and the way being made clearer for you to progress toward your goal.

10. The frost crystal does not spring into visible manifestation instantaneously; neither will the realization of your thought-form. The frost crystal is a manifestation wherein and whereof the constructive material is of the most attenuated character. Your thought-form is a complex involving a vast array of constructive materials, and possibly also involving other individuals, and much time is necessarily required for the operative activities to bring all the elements together in visible realization.

11. But the realization will surely come, if you are patient and persistent and above all, conscientious. Lines of force will radiate out from your growing thought-form just as the tiny roots radiate out from the fast-growing plant or shrub. These roots radiate out in ever-widening areas in search of nourishment, and that nourishment consists of material substance which they can assimilate and expand therefrom.

12. So too, with your thought-form; the lines of force it sends out, like roots, are seeking nourishment of greater consistency than the purely spiritual planes offer, and as they are positive, and on the spiritual plane, in seeking that nourishment, they follow the law of opposites and by Attraction draw to themselves matter of greater consistency which they assimilate by "concretion" and so gradually build up, here and there, the elements necessary for the complete realization in visible form.

13. The length of time required for your thought-form to manifest will
depend entirely upon the nature of the thought-form itself. If it is a simple one, you may note almost immediate results. Again, if it concerns yourself only and does not involve other entities, results may be obvious at an early period. But if, for instance, your thought-form involves the reconstruction of a life or a work in which great crises have raised apparently insuperable obstacles, then you must reasonably expect that a correspondingly longer time will be required. Harmony must be restored and a new environment created in which the thought-form can manifest.

15. Some shrubs will grow hardily in the most severe climates while others require hot-house nurture. And there is a great number of gradations between the two extremes. So too, with thought-forms. Some will grow hardily in any environment, while others require an environment created artificially for them and until the active forces have created such an environment, visible manifestation is not to be expected.

15. There is nothing miraculous in this. Science teaches that all substance is, in the ultimate, homogeneous or identical. The thought-form, as a spiritual creation, works with primal substance, bringing it into visible manifestation in the perfectly natural method of crystallization outward just as does Nature, only by an accelerated manner, for while Nature works along orderly processes of tremendous time duration, the thought-form directed in an equally orderly manner has back of it a guiding intelligence.

16. Nature has also an intelligence back of it—the Divine Intelligence—but that Intelligence directs for the evolution of the mass, while in the specific case of the individual, the thought-form is developed for an immediate purpose concerning one individual's life-time and is therefore directed by that individual intelligence for immediate results, and within the sphere of the operator's own auric environment.

17. Our subject texts throw a peculiarly valuable light on the subject. Note that the first says, "the law made nothing perfect." There is no such thing as perfection. The word can be used only in a comparative sense. If we were perfect, we should be equal with the Absolute and there would be no need for our existence. Such a thing is unthinkable. The law does not make perfect; the law simply guides and directs, and if we follow it we succeed in our undertaking. If we do not follow it, we fail or fall into error and the penalty, even "the uttermost farthing" must be paid. This is Karma, the working of the law.

18. The law of Attraction operates to attract or draw to. It furnishes the material and builds up. But it does not perfect or complete. Our text says, "but the bringing in of a better hope did." Hope is the process of looking forward with anticipation to a material or spiritual improvement in our individual, or the general environment. That is exactly what you are doing with your thought-form only using different words. For when you hope, you formulate the picture of that for which you hope and we all know how frequently things earnestly, persistently and sincerely hoped for, "come true." Our "hope" or thought-form does perfect, that is, comparatively speaking, and in the sense that it completes what it has brought to it through the Law of Attraction. And the Law of Attraction is a Divine Law, instituted by Divine Intelligence, and so, as we bring in our "better hope" or concreted thought-form, if it is worthy, we draw nigh unto God by being in harmony with His law. For The Master said, "And I, if I be lifted up, will draw all men unto me." The realization of any worthy thought-form, ideal or desire, is in itself an act of drawing nigh unto God.
19. We are admonished to draw near with a true heart in full assurance of faith. You must believe in your ideal or desire and consequently in your thought-form. You cannot "try it out" as a mere experiment, for by so doing you insult the Divine Intelligence and failure confronts you from the very start. Remember further the words of the Master, "according to your faith be it unto you." We shall realize just in proportion to our faith.

20. How many amongst our friends have we seen start a business, a house or some enterprise, and then "get cold feet," to use an expressive colloquialism. Also, how many have we seen succeed after being "thrown down" time after time. Persistence and faith in what you are doing is the necessity. It is a law as old as the hills and older, and no one can change it nor can any system get around it.

21. Now note another point. "Having our hearts sprinkled from an evil conscience." If we are building a wrong thought-form on an unworthy basis as warned against at the start of these lessons, we shall find that we can indeed, set in motion the forces and activities pertaining to our thought-form, and for a time, and to some extent we may appear successful, but eventually the results will rebound upon us and we shall merit ourselves the harm that we may foolishly have sought for others.

22. Why? Because, again it is the law.

23. In furthering your thought-form, do not doubt. In the first place, you are dealing with cosmic force and cosmic substance; therefore with cosmic supply which is illimitable. It is a source that never fails. Who ever saw a doubter succeed? A thought-form started by a doubter is doomed to wither and disintegrate almost immediately after it is formulated, for doubt shatters the structure, and it is impossible to hold steadfastly in concentration or meditation, anything regarding which we hold even the shadow of doubt.

24. Concentrate and mediate, securely entrenched in the consciousness of your power to win, and the ultimate success of your endeavor, but make sure that your conscience, that monitor against error, approves your work in every detail, for work resulting from an "evil conscience" or done in spite of the warnings of conscience will bring harm, sorrow and trouble to you in the end, no matter how much you may seemingly triumph for the time being.

25. Why should we have our bodies washed with pure water? This admonition formed part of the ancient code, wherein ablutions formed an actual physical part of all religious enterprise, plus a certain spiritual and mystic significance as well. But on the physical plane today, it should form a part of all our daily work, for a diseased mentalism seldom exists in a healthy physical organism, and never will a diseased organism afford a proper working vehicle for a healthy mind. The mind under such circumstances is obliged to work under great handicap.

26. Do not attempt to limit your thought-form as it develops under your meditation, but also do not attempt to change or modify the original concept. You will find that it will amplify itself as you progress and as your powers of concentration and meditation become stronger and more penetrating. Make no effort at change on your part, hold to the original concept but let the thought-form itself, grow as it will. There is a nice distinction to be noted here which words cannot adequately describe. It must be experienced in your actual personal consciousness as you progress, but with this
admonition, you will realize that it is possible to hold to your original picture, letting further details appear continuously, as was the case with the development of the sensitized photographic plate described in a former lesson.

27. Hold the original concept, visualization or picturization positively and firmly in your imagination, with no thought of failure or shadow of doubt. This process will make you an actual worker in the spiritual kingdom as few other methods will do. It is the purpose of these lessons, as stated, to make the student an actual worker right from the start, and not a mere reader, and we assume as your teacher that you entered upon this study with definite desires to progress in the Art of Spiritual Science. So we shall hold you first to the fundamental laws, bringing in the allegorical and symbolic considerations later on, altho we shall not dwell extensively upon them in any series of lessons, for the great desideratum is Work and Service.

EXAMINATION QUESTIONS

1. How does a thought-form become operative?
2. What lesson do we learn from the frost crystals?
3. Why does a thought-form operate quicker than the ordinary evolutionary processes?
4. Can we limit or modify the original thought-form?
5. What have we set in motion by our work so far?

Send your lesson answers together with your report on the EXERCISE FOR THE MONTH to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

EXERCISE FOR THE MONTH

1. The Exercise for this month is the final, the Seventh Petition of the Lord's Prayer—BUT DELIVER US FROM EVIL.

2. It is assumed that every earnest student has prayed the Lord's Prayer as suggested three times a day, concentrating on the spiritual meaning of every word of every Petition, in order "so as to know their truth." Furthermore, using every word as a blueprint, for the creation of a thought-form of high spiritual value and usefulness to the world.

3. It is hoped that many of the students used their creative imagination and their faculty of visualization in order to bring from ON HIGH into their invisible bodies the UNCREATED LIGHT OF GOD, partially activating six of their seven dormant spiritual centers, in accordance with the suggestions made in previous lessons. For only with awakened and activated spiritual organs, is spiritual perception or spiritual insight possible. Those who performed these exercises faithfully, are being rewarded with amplified spiritual insight. Those who failed to perform them should begin now.
4. Only the GOOD in us can deliver us from EVIL, or keep evil away from us, and the Six Petitions so far prayed, have brought considerable DIVINE LIGHT (GOOD) into our AURA (SPHERE OF SENSATION), and give considerable positive stimulation to the six out of our SEVEN SPIRITUAL CENTERS or ORGANS.

5. When we say, BUT DELIVER US FROM EVIL, at the same time visualizing clearly a further outpouring of Divine Light from ON HIGH into our Aura, spiritually we become a veritable pillar and globe of LIVING INVISIBLE Light in which no darkness (EVIL) may exist or survive. All evil thoughts and desires rebound from the "SHINING ARMOUR" we have put on with the magical material of the Lord's Prayer and we become in tune with God, the Hierarchies and all Mankind. Love, another word for Divine LIGHT, binds us together as Sons and Daughters of God, the Heavenly Father of All.

6. The student must bear in mind that he must endow the simple form of the words of the Lord's Prayer with "THE SPIRIT THAT GIVETH LIFE"; otherwise it will be ineffectual. Mere form of words will not do—for the "FORM KILLETH."
The more faith, power of creative imagination, love for all that is GOOD and reverence for holy things, he puts into his words the greater the outpouring of Light into his soul, the quicker the spiritual awakening and attainment of the "CROWN."

7. As far as the world at large is concerned and the thought-form which the student is visualizing of it, he should, while praying BUT DELIVER US FROM EVIL, visualize the DIVINE LIGHT pouring from ON HIGH into the souls of all men, cleansing them and making them immune to all evil.

8. There is a profound occult symbolism to the seven-candle candelabra used on the altars of many ritualistic Churches. The student who practices the spiritual exercises of the Lord's Prayer actually lives this symbolism.
Three times each day, whenever he prays the Lord's Prayer, he lights the "seven-candled candelabra" within himself, before the altar of the Living God, the throne of his Higher Self. And it is these seven lights, the organs of his eternal Spirit, which will deliver and protect him from all evil which comes from the "HERE" and from the "HEREAFTER."

It is our sincere wish and prayer that the teachings elucidated herein will bring Joy, Peace and true Progress to you.

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
THE ROSICRUCIAN CREED
also known as
THE FIVE AFFIRMATIONS

1. AFFIRMATION NUMBER ONE: "WE AFFIRM the existence of One Infinite Intelligence, Omnipotent in its functions; from which we emanated as unconscious spirit substance and to which we return as conscious, individualized entities."

2. These FIVE AFFIRMATIONS are sometimes referred to, although erroneously, as the Rosicrucian Creed. They are in fact a condensation of that Creed handed down to us from the time of our Father Hermes.

3. When a creed is the expression in concrete form of the belief of a body of people or of an individual, based upon actual personal KNOWLEDGE and EXPERIENCE, it is most commendable as preserving the truth it expresses against misconstruction and misinterpretation. The original Hermetic Creed of the Rosicrucian and Hermetists was, therefore, a TRUE creed for it was simply the concrete expression of the belief and acceptance based upon the actual knowledge and experience of our earliest Initiates.

4. Man's belief in God, or an Infinite Intelligence is really more than mere belief; it is a mental, intellectual or spiritual state effected by the death to rebirth experience of every Ego, while passing through the Third Heaven. And these experiences, although they may not be in our surface consciousness while in the mortal state, have nevertheless been so deeply etched into our inner spiritual consciousness, that few who have attained any really definite status in evolution, can deny them.

5. Deep down in his heart, man knows that because he is a creature of some sort, he must have originally had a Creator of some sort; that because he is finite, there must be something Infinite that brought him into being. Something greater than himself, guided his development from a globule of protoplasm, to a congeries of conscious, active, intelligent cells, in the organism we call MAN.

6. As Rosicrucian students, we AFFIRM the existence of One Infinite Intelligence. We do not simply say we believe it. We affirm it because we KNOW it. We know it because if we have accomplished the actual study and WORK that we have obligated ourselves to on affiliating with the Fraternity, we cannot have failed to have come into conscious contact with Divinity in a very real sense.
7. God is a Spirit. That is the old law of expression, long before the Christian Era appropriated it as special thereto. Being Spirit, God is therefore Omnific, Omniscient and Omnipotent. These three attributes express our understanding that, being Spirit, God is All-pervading or All-Present; All-Wise, and All-Powerful.

8. In this FIRST AFFIRMATION lies the potent power of constructive progress, for we consciously and conscientiously AFFIRM the existence of God, our emanation from Him and our return to Him we affirm a process of continuous activity and progress which will be actually realized by mankind much sooner than would be otherwise the case.

9. AFFIRMATION NUMBER TWO: "WE AFFIRM The Incarnation of the Spirit in visible form, or Matter, to be for the purpose of Experience."

10. It is generally agreed, not only among occult science, but even in the more orthodox organizations, that the process of acquiring experience constitutes at once the purpose, opportunity, and occupation of what we call human life.

11. In entering into incarnation, the Spirit surrenders—temporarily—its possession of Divine Consciousness, in order, for the purpose of impending incarnation to gain a higher degree of SELF-consciousness. In entering into incarnation, the Spirit sacrifices the undisturbed serenity of Divine Consciousness and voluntarily or involuntarily as the case may be, takes on the disturbances and distractions incident to acquiring SELF-CONSCIOUSNESS.

12. True experience is disturbance of the static conditions of life, either spiritual or physical. This disturbance is necessary to bring into perspective the conditions of relativity that will make important points and incidents prominent and compel attention. For instance, a life in which every wish could be gratified instantaneously would be utter boredom, resulting in sluggishness, inactivity, finally disease and the end of the individual.

13. Human life is always a period of strife. If it is not, there is something wrong about it. Only those who have sounded the depths can understand or reach the heights and Nature provides for this in the case of every individual through the necessity of Reincarnation.

14. Incarnation holds its own special mystery. In the Gospel of St. John (X, 18) Jesus makes the statement, "Therefore, I lay down my life that I might take it again. No man taketh it from me, but I lay it down myself. I have the power to lay it down and I have the power to take it again. This commandment have I received of my Father."

15. We all have the power to lay down our lives and to take them up again. We do so whether we know it or whether we believe it or not. We can not help so doing. IT IS THE LAW, and the example of Jesus, like every other illustration afforded by His life, is merely to concrete our attention on the thing we should understand, inquire into and make a part of our own cosmic character, applying the law in a personal sense.

16. The continuous incarnation of some and the release from incarnation of others, constitutes the celestial stairway of the Biblical Seer, who saw angels ascending and descending in his vision. It is the stairway between the celestial and the terrestrial with traffic in continuous procession both ways. Whether in
mortal or spiritual life, each of us is on that stairway and like ships that pass IN THE NIGHT, WE ARE PASSING and repassing the same ones over and over again, and sometimes the flash of recognition extended helps us to be more sure and positive of our beliefs and our affirmations.

17. **AFFIRMATION NUMBER THREE**: "WE AFFIRM That all life is continuous, without beginning and without ending; Evolutional on a constantly ascending scale of Progression."

18. The Rosicrucian Creed is most concisely comprehensive. In the first two articles we affirm the Existence of One Infinite Intelligence, Omnific, Omnipotent and Omniscient from which we emanated as unconscious spirit substance and to which we return as conscious individualized entities.

19. In the second article we affirm the incarnation of Spirit in visible Form, or Matter, to be for the purpose of Experience.

20. In the third article now under consideration, we recapitulate the former affirmations by further defining them. Infinite Intelligence to be Infinite, Omniscient, Omnific and Omnipotent, MUST BE continuous, without Beginning and without Ending; It must be evolutional Itself, or there would be a condition of cessation which is synonymous with Ending, which also postulates Beginning. If Matter is Spirit, and it is, then Divine Evolution must be in a constantly ascending scale of progression, otherwise there would be possible only a very limited opportunity for Experience and a single incarnation would be conceivable, that would answer all requirements.

21. Finally, the fact that Life IS continuous demonstrates that we ourselves must of necessity be an integral part of Divinity for all life is simply an outward expression of the Divine Life and that is eternal, so we must be eternal, gradually working our way outward and upward to our Center again, with greater consciousness, unfoldment and awakening.

22. **AFFIRMATION NUMBER FOUR**: "WE AFFIRM That the Mortal may attain to the Knowledge of the Spiritual, while yet Incarnate."

23. This affirmation is based upon SEVEN FUNDAMENTALS:
   1. The universal belief common to all nations, races and peoples of life after so-called death.
   2. The Hermetic Teachings, as first revelation to mankind, of the Mysteries.
   3. The Teachings of the various World Saviours and their Bibles.
   4. The personal demonstrations made by a long line of Illustrious Initiates.
   5. The personal demonstrations of a large number of present day Initiates, from whom direct and first-hand evidence can be secured.
   6. Revelations afforded by the investigations known as "Psychical Research" which corroborate at this later day, the findings of the pioneers who have handed down to us their earlier experiences.
   7. The proven fact that anyone who seriously undertakes it may experience in some degree and phase according to individual temperament, character, and attention to study, an evidence of the tangibility and existence of conscious life on unseen planes of being.

24. On these seven basic fundamentals we hold that the Fraternity is entirely justified in affirming the fact that the mortal may attain to the knowledge of the spiritual while yet incarnate, for many an all-important branch of physical science has been and IS built upon far less, in some instances on a single fundamental, or even hypothesis.
25. Next in importance we have as a basis of our affirmations the Teachings of
the World Messiahs and Saviours. Being Messiahs they all agree, which is a
proof of their lofty mission and the truthfulness of their messages. Hermes said
"The Soul lives after the body dies." Krishna said, "All that doth live, lives
always. The soul is the principle of life which the sovereign Wisdom employs
always. The Soul is the principle of life which the sovereign Wisdom employs to
animate bodies. The Soul thinks, acts, and is immortal."

26. Zoroaster said, "The Soul is a bright Fire and by the power of the Father
remains immortal and is mistress of life." Confucius said, "How abundantly do
spiritual beings display the powers that belong to them. We look for them but we
do not see them; we listen to but do not hear them; yet they enter into all things
and there is nothing without them."

27. Buddha said, "The Soul is not born, it does not die. It was not produced
from anyone, nor any produced from it. Unborn, eternal, it is not slain though
the body is slain." Mohammed said, "By the brightness of the morning and by
the night when it groweth dark, thy Lord hath not forsaken thee—verily the
life to come shall be better for thee than the present life."

28. The words of Jesus are familiar to all, "I am the resurrection and the life;
he that believeth in me shall never die." St. Paul saith, "So also is the
resurrection of the dead. It is sown in corruption, it is raised in incorruption.
It is sown a natural body, it is raised a spiritual body. Behold, I shew you a
mystery; we shall not all sleep, but we shall all be changed."

29. All through the ages, the mortal, has sought to KNOW the spiritual and to
those who have been willing to live as closely as possible the SPIRITUAL LIFE,
has come the gratification of the desire stimulating the search. Yes, the mortal
can attain to the knowledge of the spiritual if he seeks it with his whole heart,
making his search the primary object of his life. To those who would like the
reward without the effort of attainment will come only disappointment and
discouragement. The mortal CAN attain to the KNOWLEDGE of the spiritual if he
is willing to live the spiritual life.

30. AFFIRMATION NUMBER FIVE: "WE AFFIRM The Truth of Reincarnation as a factor
in the Soul's evolutionary progress, necessary as many times as may be required
for the assimilation of the requisite experience."

31. The subject of Reincarnation has already been covered in a previous lesson.
Therefore, we will not again go over the ground already covered.

32. The necessity of the positive affirmation by our Fraternity of this truth
of Reincarnation is evidenced by the fact that the Church through its laxity and
slothful neglect of its heritage and its failure to teach this premier fundamental
of its organization, is shown in HEBREWS V, 12, and the implied condemnation
therein may be rightfully taken to heart by the ecclesiastics who have shirked
their duty; "For when for the time ye ought to be teachers, ye have need that
one teach you again WHICH BE THE FIRST PRINCIPLES OF THE ORACLES OF GOD, and
are become such as have need of milk, and not of strong meat."

33. Our Fraternity affirms the truth of Reincarnation for still another reason,
and one not so apparent on the surface. Popular occult fiction and even the more
serious treatises both accuse and imply that the Rosicrucians sought and are
alleged to have obtained the secret of prolonging human life, even to the extent
of making it practically immortal or everlasting.
34. In support of this assertion apologists and opponents of the Fraternity point to the Rosicrucian doctrines of the Elixir of Life, Panacea, and the Philosopher’s Stone. All these are claimed to prolong life indefinitely.

35. All these have their place in our philosophy and science and are accessible to those worthy of receiving and attaining them, but they are misunderstood and misinterpreted by those not in position to know anything about them and thus have been misused as the motifs for absurd stories and impossible conclusions.

36. Rosicrucians DO seek everlasting life, AND IN THE REAL TRUTH OF REINCARNATION THEY HAVE DISCOVERED IT. Not in the concept of Reincarnation as an endless series of lives only to culminate in a NIRVANA, or absorption into Brahma, that is synonymous with annihilation, but in a series of life expressions that alternate with spiritual expressions, THE THREAD OF CONSCIOUSNESS RUNNING UNBROKEN THROUGH THEM ALL, and culminating in the attainment of a celestial status wherein earthly incarnations are no longer necessary but where individuality and personality are imperishable and indestructible and where consciousness expands not only into a fourth dimension, but into an infinite number of dimensions. It is this continuity of life, correctly understood, that constitutes the Rosicrucian student’s goal.

37. The IN VOLUNTARY incarnations of man proceed at an average ratio of two to the passage of the sun through one zodiacal sign, which brings each expression somewhat over a thousand years apart. As the Ego advances in age and progresses in experience, the interim is shortened and in the most advanced stages incarnations follow each other in special cases where the privilege has been earned by merit, at short intervals, so that the work in hand may not be delayed by an undue interim.

38. Reincarnation is a glorious truth to contemplate. It has naught of weariness or discouragement in it. It is the one big TRUTH that shall and does MAKE MAN FREE when man begins to comprehend it. All of us realize it inwardly from the very hope and wish that it may be true. If we affirm it vigorously and unyieldingly, the consciousness of it will grow and expand within us, until it does make us free from all worry regarding the after-death state and the realization of lost opportunities. Other lives will give us new opportunities, new possibilities, higher status and greater insight into life’s mysteries if we improve those of the present to the best that lies within us.

EXAMINATION QUESTIONS

1. What potent power of constructive progress lies in the First Affirmation?
2. What is true experience?
3. What important truth do we affirm in the Third Affirmation?
4. On how many fundamentals is the Fourth Affirmation based?
5. What is the reason, not an apparent one, that our Fraternity affirms the truth of Reincarnation?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025
EXERCISE FOR THE MONTH

1. As Rosicrucian students, we AFFIRM the cosmic truths enshrined in the FIVE AFFIRMATIONS. We do not say that we believe in them. We AFFIRM them because we KNOW them. And this knowledge comes to us legitimately and naturally as the result of our faithful study and even more faithful practice of the spiritual exercises assigned in our work, and above all our earnest effort TO LIVE THE LIFE.

2. But the fact that we AFFIRM them is the important point to be emphasized. Day after day, somewhere in the world, Rosicrucian students and Initiates are affirming these sublime truths and day after day there go out upon the ethereal and astral planes, the vibrations of these affirmations to which we regularly add our own and these vibrations find lodgment and acceptance in the mentalism of thinkers whom we do not know and may never know. But these thinkers, who are busily and sincerely engaged in the study of Nature's mysteries, formulate these truths into new concepts and each, in his own sphere of influence and activity brings out the resultant thoughts which do not fail to make impress upon the world's work and progress.

3. In actual fact each Rosicrucian student engaged in the work of AFFIRMING the cosmic truths enshrined in the FIVE AFFIRMATIONS becomes a "broadcaster" of the Divine Message to all humanity on superphysical wave lengths and a co-worker with the Hierarchies, who use similar methods in their work of enlightening humanity.

4. It is for these reasons that each student of these lessons is required to devote at least twenty minutes each day to the work of "broadcasting" the FIVE AFFIRMATIONS. No special trappings or stage props are necessary. At the time selected the student may sit relaxed in his chair and audibly, or silently, as he prefers, read the FIVE AFFIRMATIONS several times, concentrating on the meaning of every word and CREATING a strong and clear thought form of the truth thus "broadcasted".

5. The above is THE EXERCISE FOR THIS MONTH and it is hoped that the student will voluntarily adopt it as his daily permanent contribution to the enlightenment of the world. Please bear in mind, that it is not the length of time one gives to this "broadcast" but the FAITH in what one is doing and the loving desire to help that will make this work of transcending importance.

6. Finally, let us make these FIVE AFFIRMATIONS a positive factor in our own INNER lives, for they mean much more to us subconsciously than we at present realize.

With kindest of good wishes for your success in the Great Work,

Faithfully yours,

Societas Rosicrucian In America
321 West 101st Street
New York, N.Y. 10025
THE FIRE DOCTRINE

"Ye shall receive a CROWN of Glory that fadeth not away." Pet. V, IV.

1. The Fire Doctrine of Rosicrucianism is one of the most important principles enshrining as it does the mystery of the Great Central Flame and of the Uncreated Light, or Solar Flame, three of the aspects, by which Rosicrucians comprehend Deity. It is a teaching or principle that is age-old, and found to be embodied in some phase in every world-religion and philosophy.

2. The Fire Doctrine is a fundamental principle because it is a COSMIC principle. It is defined by Hartmann as "an internal activity whose external manifestations are heat and light. This activity differs in character according to the plane on which it manifests itself. FIRE on the spiritual plane represents Love or Hate; on the astral plane it represents Desire and Passion; on the physical plane it represents Combustion. It is the purifying element, and in a certain aspect identical with "LIFE."

3. The Gnostics taught, and rightly so, that Fire is the epitome of external intelligence and the sublime potentiality of Mind, Desire and Will, each of which will be recognized as attributes alike of God and Man.

4. The true Fire of the spiritual scientist does not burn. It vivifies, vitalizes, stimulates and energizes. Directed by a spiritual alchemist it purges the dross of the lower nature, just as it drives mad with animal passion, bestiality and brutality when misused by the ignorant and those who fail to understand the real nature of the unseen yet powerful force.

5. God is said to have spoken to Moses from a flaming bush which, however, was not consumed. Here again the mystical presence of Divinity is emphasized, and furthermore Moses was warned to put off his shoes from off his feet, for the place whereon he stood was HOLY GROUND, even more imperatively emphasizing the DIVINE PRESENCE.

6. The journeying of the Pillar of Fire by night, before the Israelites in the Wilderness is another instance of the specific Presence of Divinity and its application, i.e. the illumination of the Path of Darkness to the true Disciples and Pilgrims, in travelling toward the SPIRITUAL GOAL is obvious. In the wilderness the Fire indicated the Divine Presence before a people specifically chosen for A PURPOSE.

7. Our Fathers in the Art taught that true Fire is the substance of the Divine, and the further we progress in spiritual insight the more fully we shall realize this truth.
8. We are told in the Bible that "OUR GOD IS A CONSUMING FIRE." However, when we take the action of consuming as INDRAWING INTO HIMSELF, just as we consume food by taking it into ourselves, or gain knowledge by RECEIVING instruction, we can understand that being consumed by God means simply being taken into Himself, confirming the Hermetic and Scriptural Teaching that "In Him (God) we live, move And have our being."

9. Sufficient has been said to convey to the student the idea of the omniscience of the inner, invisible, spiritual FIRE as understood by the esoterists. It is the same Fire that descended as the manifestation of the Holy Spirit or Divine afflatus as "cloven tongues" upon the heads of the Apostles at the first Pentecost. It is the same Fire that is invoked and that inspires and illumines the Initiate of today, as it has the Initiates of all ages, in the understanding of spiritual truths. The most ancient symbols of this Holy Fire are the ever-burning lamps on the altars of all world religions.

10. The student should learn from this brief lesson somewhat of the tremendous Divine Force enshrined and hidden in his spiritual anatomy, latent yet potential within him which makes possible when properly conserved and directed, almost anything that he may decide to undertake. The principal attribute of this Fire is the LIGHT in the true illuminism that all spiritual truth-seekers aspire to.

11. Probably the clearest, as well as the most inspiring description, and the most advanced one, on the reality and the nature of the Divine Fire, by a true Adept of the Spirit--Monk, Elder Silouan--of the ancient and famous Monastery of Mt. Athos, Greece, is given in the book THE UNDISTORTED IMAGE. The following is a verbatim quotation from this book:

12. "Uncreated Light is Divine Energy. Contemplation of uncreated Light begets, first and foremost, in all-absorbing feeling of the LIVING GOD--an immaterial feeling of the Immaterial, an intuitive not a rational perception--which transports man with irresistible force into another world, but so warily that he neither realizes when it happens nor knows whether he is in or out of the body. At the time he is more effectively, more deeply conscious of himself than he ever is in his everyday life, yet he forgets both himself AND THE WORLD, CARRIED AWAY BY THE SWEETNESS of the love of God. In spirit he beholds the Invisible, breathes Him, is wholly in Him.

13. "This supra-mental sensation of the Living God is accompanied by a vision of Light, of Light essentially different from physical light. Man himself then abides in light, becomes assimilated with the light which he contemplates and is spiritualized by it. He then neither sees nor feels his own material being, or the materiality of the world.

14. "The vision comes incomprehensibly. Its approach is unexpected: it appears neither from without nor even from within, but unaccountably encompasses the spirit of man, lifting him into the world of Divine Light..."

15. "God operates, man receives; and space and time, birth and death, sex and age, social and hierarchal status--all cease to exist for him. The Lord has come, in His mercy the Unoriginate Lord of Life has come to visit the soul.

16. "Contemplation of Divine Light is unfettered by circumstance; dark of night and light of day are equally propitious. Sometimes the Light comes to man in such fashion that he remains conscious both of his body and of the world around him. He
can then stay open-eyed, and simultaneously behold two lights, the physical and the Divine. It is this kind of vision that the holy Fathers called 'vision seen by the physical eyes'. This does not mean, however, that the beholding of Light is analogous to the psycho-physiological process of natural vision, for Divine Light is of different nature. It is the light of the mind, the light of the spirit, the light of love.

17. "Physical light is the image of Divine Light in the natural world. We can only see the objects around us when there is light, and the eye discerns them badly if the light is poor, better if there is more light, and, finally, in a full light of the sun our vision reaches a certain completeness. Likewise, in the spiritual world no real vision is possible without Divine Light. Divine Light is constant in itself but man's receptivity varies. Faith is light, but in a small measure; hope is light but not yet perfect; the perfect light is love.

18. "UNCREATED LIGHT, like the sun, lights up the spiritual world and makes visible the way of the spirit which can not otherwise be seen. Without this light man can neither apprehend nor contemplate, still less perform the commandments of Christ, for he dwells in darkness. Uncreated Light bears within it eternal life and the force of Divine love. Indeed, it is Itself both Divine love and Divine wisdom, indivisible one in eternity.

19. "Divine Light IS eternal life, The Kingdom of God, the Uncreated energy of Divinity. . . . Divine Light, omnipresent and in all things, waits upon many, but 'people know him not'.

20. "When his prayer for the first time progresses into a vision of Divine Light, what man then contemplates and lives is so novel and unprecedented that he can find no interpretation for it. He feels that the confines of his being have been inexpressively widened, that the Light has translated him from death to life; but the magnitude of the experience leaves him wondering and bewildered. It is only after repeated visitations that he appreciates the Divine gift he has received. At the time of the vision and after, the soul is filled with deep peace and the sweetness of the love of God. She aspires to nothing, neither to glory nor wealth, nor any other earthly happiness, nor even to life itself. All these things seem to her of no account; her entire impulse is toward the living boundlessness of Christ in whom there is neither beginning nor end; neither darkness nor death."

21. While the above described experience is typical of mystical monastic training and disciplines it is essentially similar to that of all other schools and methods of legitimate spiritual development of the Western tradition.

22. In the non-monastic training this Divine Force is invoked by the Initiate and with the aid of his creative imagination brought down from "ON HIGH" into his invisible bodies, thus activating the spiritual organs and centers. To illustrate, we can not do better than to give you in what follows one of the most powerful invocations used by Candidates and Initiates of the Ancient Greek Mysteries. (This INVOCATION TO THE FLAME was translated from a Greek Papyrus by Dr. Carl Wessley, Griechische Zauberpapyrus, 1888.)

INVOCATION TO THE FLAME

23. I call upon Thee, O Living God, radiant with Illuminating Fire! O Unseen Parent of the Sun, pour forth Thy light giving power and energize Thy Divine Spark!
Enter into this Flame and let it be agitated by the breaths of Thy Holy Spirit! Manifest Thy Power and open for me the Temple of the Almighty God which is within this Fire!

Manifest Thy Light for my Regeneration, and let the Breadth, Height, Fullness and Crown of the Solar Radiance appear!

And may the God within shine forth!

24. Little serious study and meditation will readily reveal to the student the tremendous power of the above invocation and the possibilities it offers for his own personal use.

25. The student will learn more of the creative aspect of the Divine Fire when he studies Alchemy and the Quaballah, in the future lessons. Then he will see how the sublime Force properly conserved, trained and directed will enable the Fire to give forth its principal attribute—LIGHT in the true illuminism that all spiritual truth-seekers aspire to.

26. This INNER FIRE on whichever plane of your daily life you may use it should not be wasted. It is your equipment for mortal life, emanated direct from the Divine Source and it is what makes you an integral part of God. Use it for Constructive, and therefore Divine purposes only.

EXAMINATION QUESTIONS

1. What mystery does the Fire Doctrine enshrine?

2. What did our Fathers in the Art teach?

3. What is meant by the Biblical statement, OUR GOD IS A CONSUMING FIRE?

4. What is the principal attribute of the Divine Fire?

5. How is the Fire misused on the mental plane and on the mundane plane?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025
EXERCISE FOR THE MONTH

1. The student should begin this exercise with a powerful inward dedication of all of his bodies, visible and invisible, and all of his little world (kingdom), to the service of God and of mankind. This dedication should be made in the spirit of the words—FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY, FOREVER AND EVER, AMEN.

2. It is the teaching of the Secret Western Tradition that the personal Higher Self in man, the God WITHIN, contacts man's consciousness through a spiritual Center just above man's head, called the CROWN, Kether in Hebrew. The same spiritual center is known to the Initiates of the Eastern Tradition as the Thousand Petalled Lotus.

3. The Bible is replete with references to the CROWN and hints are given that the location of this CROWN is "ON HIGH," or immediately above the body of man. St. Peter (I. Pet. V, IV) speaking about the Christian attainment says: "Ye shall receive a CROWN of Glory (Light) that fadeth not away." The words ON HIGH in reference to God and His abode in us are frequently mentioned in the Scriptures. Isaiah makes this significant statement: "UNTIL THE SPIRIT BE POURED UPON US FROM ON HIGH.... THEN THE WORK OF RIGHTEOUSNESS SHALL BE PEACE, AND THE EFFECT OF RIGHTEOUSNESS QUIETNESS AND ASSURANCE FOREVER."

4. It is well whenever thinking about our Higher Self, our "personal" God, to think of Him as the LIFE AND LIGHT INCARNATE overshadowing you from the point above your head. Think of Him as the ESSENCE of ALL POWER, LOVE and WISDOM manifesting as WHITE BRILLIANCE or the UNCREATED LIGHT.

5. Visualize yourself as being slowly suffused with Divine Light until you feel conscious of being merged with the Divine and Infinite Life of God. This visualization produces an exalted feeling of expanded consciousness that nothing physical can give.

6. Having attained some realization of our at-one-ment with our Higher Self, the next step is to bring as much as possible of the Divine Essence into our body. This will help to purify it, spiritualize it and transmute its dross of carnality into the gold of spirituality.

7. To aid in this process it is well to use some invocation, such as the INVOCATION TO THE FLAME of the Greek Mysteries quoted in the lesson text, or the following prayer of ancient Apostolic Christianity: "O HEAVENLY KING, THE COMFORTER, SPIRIT OF TRUTH, WHO ART IN ALL PLACES AND FILLETH ALL THINGS, TREASURY OF INSPIRATION AND GIVER OF LIFE, COME AND TAKE UP THINE ABODE IN ME, AND CLEANSE MY SOUL FROM EVERY STAIN. AMEN."

8. A powerful visualization of LIGHT as entering the body from above into the region of the heart and from there sending the life giving rays of Divine Light to every cell in the body, should be made coincident with the words of the Invocation.

9. Visualize the radiance of the DIVINE LIGHT until you FEEL IT fill your head, illuminating your MIND and expanding your consciousness. After holding this image until you feel something of its power, see the Light descend and illuminate your heart. From there see it illumine the nucleus of every cell of your visible and invisible bodies until your whole body is filled with this Divine Light. Send a
blessing thought to all of the cells of your body in gratitude for their service to you.

10. At the close of this exercise, in recognition of the Divine Presence in you, make the Sign of the Cross in the following manner:

- Touching your forehead, say: THINE IS
- Touching the heart say: THE KINGDOM
- Touching the right shoulder say: AND THE POWER
- Touching the left shoulder: AND THE GLORY
- Clasping the hands upon the breast say: FOREVER AND FOREVER, AMEN.

NOTE: Advanced students will recognize in the above exercise the elements of a spiritual exercise known to esoterists as the EXERCISE OF THE QUABALISTIC CROSS. The exercise herein given in a modified form is given in order to prepare the student for its more expanded elucidation in the future lessons of the Quabalistic Series.

11. We close this twelfth instruction of the present Series with the words of the ancient Rosicrucian benediction:

BE THY MIND OPENED UNTO THE HIGHER!
BE THY HEART A CENTER OF LIGHT!
BE THY BODY THE TEMPLE OF THE ROSY CROSS!

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
INTRODUCTION TO HERMETICISM

"I and my Father are one." John X, 30.

1. From ancient Egypt, the land of Mizraim, have come the fundamental occult teachings which have so strongly influenced the philosophies of all races, nations and peoples for many thousands of years. The Secret Doctrines of Egypt have spread to India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient lands. The Sages of the land of Mizraim freely provided for those who came to them, who were prepared and mature to partake of the Holy Wisdom preserved in the Temples of Egypt.

2. The Mysteries of Egypt, named Osirian, Serapian and Isiac, are the most ancient known to humanity and were the parents of Eleusinian Mysteries of the Greeks. All these Mysteries were Initiations, or forms of esoteric instruction, relating to the knowledge of divine powers and beings, and the connection between Man and the Divine Source from which he is animated and inspired. Now the tracts which have come down to us, associated with the name of Hermes as their author, are all concerned with that arcane wisdom which was developed in three directions: religious and ethical teaching; alchemy, the relation of the material to the spiritual and the transmutation of the former into the latter; and magic, the employment of the spiritual powers latent in Man upon the physical plane.

3. Among the great Sages and Adepts of Egypt there once dwelled one whom the Masters themselves hailed as THE MASTER OF MASTERS. He was known as HERMES TRISMEISTUS. This man, if a "man" he was, lived in Egypt in its early days. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself.

4. Tradition records that he lived three hundred years in the flesh and that after his passing the Egyptians deified him under the name of THOTH. Years later the people of ancient Greece also made him one of their many Gods—calling him HERMES, the God of Wisdom. The Egyptians revered his memory for tens of centuries, calling him the SCRIBE OF THE GODS, and bestowing upon him his ancient title TRISMEGISTUS, which means THRICE GREAT. In all of the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with THE FOUNTAIN OF WISDOM.

5. There are some who claim that Hermes Trismegistus is identical with HIRAM the hero of the myth of Freemasonry, which is a partial reconstruction of the ancient Mysteries.
6. Even in our day, we use the term "hermetic" in the sense of "secret," and this because of the fact that the followers of Hermes always observed the principle of secrecy in their teachings. They did not believe in "casting pearls before swine," but held to the teaching "MILK FOR BABIES, MEAT FOR STRONG MEN." These maxims are found in the teachings of Jesus Christ in the Bible, but both of them were used by Egyptian Sages for many centuries before the Christian Era.

7. The Hermetic Teachings are to be found in all lands among all religions, but never identified with any particular country nor with any particular religious or philosophical sect. This because of the warning of the ancient Sages against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history.

8. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests and so mixed FORM with SPIRIT, theology with philosophy, so that the occultism of India and Persia was gradually all but lost amidst the mass of religious superstition, creeds and "gods." So it was with ancient Greece and Rome. So it was with the Hermetic Teachings of early Christianity, which were lost at the time of Constantine, who helped to smother philosophy with theology, temporarily losing to the Christian Church that which was its very essence and spirit.

9. There are now strong indications that after centuries of darkness the Christian Church is beginning the struggle to get back to the Mysteries. Some of the arcane teachings were preserved in the Ritual and Ceremonial of the oldest branch of the Christian Church, as well as in the oral sacred Tradition, also called HOLY WISDOM by that Church.

10. But there were always some illumined souls, in the Church and outside of it, who kept alive the Flame and thanks to them we have the TRUTH still with us. The Brotherhood of The Rosy Cross is one of the preservers and custodians of the Secret Hermetic Wisdom, where it has been passed from Master to Student, from Initiate to Hierophant, from mouth to ear. When it was written down, its meaning was veiled in the terms of alchemy, so that only those who possessed the key could read correctly.

11. To the Rosicrucian Fraternity alone belongs the distinction of hailing the "Thrice Greatest" as the "Father of Our Art," for it has long been a Fraternity tradition that Hermes Trismegistus was the originator of what has since been known to the world as the "Rosicrucian Order or Fraternity." This tradition does not imply that Hermes by any manner of means, definitely and constructively organized the outward and visible fabric of the Fraternity; it simply means that the Rosicrucian organization was the first to develop the principles laid down in the Hermetic writings, and that at the time which, also according to the tradition, must have more closely approached the actual promulgation of these principles than any aggregation of scholars and students known at the present time.

12. The writings preserved to us, which form part of the study work of the Rosicrucian Fraternity, are known as the DIVINE PYMANDER and consist of seventeen chapters, treating of the Nature of God, Origin of the World, the Creation and Fall of Man and the Divine Illumination necessary to effect his deliverance. The principal edition of this work appeared in Paris in 1554, and
had several subsequent editions. Other Hermetic writings of undoubted genuineness were preserved by Partricius in the NOVA DE UNIVERSE PHILOSOPHIA, A. D. 1593.

13. The translation of the PYMANDER in English is a verbatim reprint of one from Arabic by Reverend John Everard, who died about 1640. It is not to be assumed that any scriptural writing could reach the scholar of today without suffering the inevitable corruption due to often repeated translation, not to mention religious and philosophical partisanship, but it is quite probable that the translation in use by the Fraternity is as complete and accurate as we could reasonably hope in a document of such vast antiquity.

14. In the preface to the original English translation of Everard, one who gives his name as J. F. has the following to say: "In this book, though so very old, is contained more true knowledge of God and Nature than in all the books in the world besides, I except only the Sacred Writ..... There is contained in this book that true PHILOSOPHY, without which it is impossible ever to attain to the heights."

15. Throughout the Rosicrucian Rituals and teachings the appellation "Father of our Art" repeatedly occurs, and as these rituals are of the most obscure and remote origin it is quite evident to students of liturgical and ceremonial origins that some very specific reason therefore must have existed when they were first formulated.

16. The supreme power of true spiritual origin is manifest in every line of the entire Hermetic collection. "I and my Father are one," said Jesus. "No man cometh unto the Father except through me." Thus did Jesus proclaim his Divine sonship and authority. "Therefore am I called Trismegistus, as possessing the three parts of the philosophy of the whole world," said Hermes, a claim or statement no man could make unless well assured of his complete at-one-ment with the Divine Source of being, and the author of the known universe, for to possess the knowledge of the whole is a Divine prerogative. History does not record it, as said of any human being, save those whose at-one-ment with the Father or Divine Source was clearly and unmistakably evident, that they made any similar claim to possession of the complete knowledge of the arcana of Nature. And it is well known to aspirants spiritually, whether within or without the pale of occult science, that the further one progresses in spiritual attainment, the more humble does such an one become in his or her attitude toward the members of the human family among whom they may be called to work.

17. In still another sense, this claim of Hermes to possession of the three parts of the knowledge of the whole world, is analogous to the sayings of Jesus which have led to the Christian concept of the Father, Son and Holy Spirit. For Hermes gave that knowledge, which had been entrusted to him by his Divine Source, to the world of his day, and the power of the Divine Spirit has preserved that knowledge unto us of this day, for our study and enlightenment, even as it perpetuated the teachings of Jesus who, when leaving the scene of his mortal mission said, "I leave you not comfortless," and informed his fellow workers that the Holy Spirit should come.

18. As to the claim that Hermes was an Atlantean Avatar, we are not concerned. Early Christian teachings warned the followers of that system against Antichrists
and against those who should in later days, with such plausible claims to authority, preach and heal in the name of Jesus in such manner as to deceive the very elect.

19. The Rosicrucian concept of Hermes is that of the first avatar of the human family as known to students of history, sociology and archaeology, whose mission was performed at a time not beyond the comprehension of modern man, and whose contact with the unseen and Divine Source of creative power was so intimate and personal as to make the results of that mission effective throughout the whole extent of the present evolutionary wave.

20. In each succeeding incarnation he amplified that mission, its works and teachings, with clearer revelations and observations according to the race or age in which they were given, until ultimately they have spread to the uttermost parts of the world, exactly as Jesus commanded his disciples to preach the Gospel to all the world and to every nation. Nowhere do the Hermetic teachings and the Mosaic and Christian teachings conflict, when the true esoteric meaning of each is clearly understood.

21. In your future study, at all times keep the inner vision keen and alert for the visualization of that heroic figure, towering so majestically over the rise and fall of the empires, the wrecks of nations, schools, systems, philosophies, doctrines and dogmas, through succeeding ages, overshadowing and surviving all by the intense virility and spiritual potency of his mission and message, and who, said, "if with all your heart, ye truly seek Me, ye shall SURELY find me."

22. Spiritual knowledge is not given merely for the asking, nor is it always given in vernacular. All truth is given under conditions of apparent concealment, simply because its attainment necessitates actual, positive, definite, personal activity. YOU MUST SEARCH, and SEARCH WITH ALL YOUR HEART if you expect to find or to attain. The Master meant exactly what he said. Not a portion of the heart will do. All of it must enter into the search, which must be actuated not by mere desire for knowledge however sublime that knowledge may be, but because one hungers and thirsts after that Divine Light to which the human Ego is heir, but which demands that the heir struggle and strive earnestly for his inheritance, for only by so doing can he prove himself worthy to be entrusted with the powers that result from its attainment.

23. In this introductory lesson of the series to be devoted to a consideration of the Hermetic Science and Art, we have attempted to convey to the student an idea of the personality from whom the teachings emanated. We have given more than a hint as to his identity through several incarnations. From this it may be seen that Rosicrucians regard the Hermetic Art as essentially sacred and it must be in this attitude of mind that the student should commence his study of the lessons that will follow.

EXAMINATION QUESTIONS

1. What particular Hermetic work is used prominently in Rosicrucian study?

2. Under what name did Egyptians deify Hermes?
3. What is the meaning of the word Hermetic?

4. What sayings of Jesus and Hermes indicate their at-one-ment with the Divine Being?

5. What is the Rosicrucian concept of Hermes?

6. In what attitude of mind should the student begin his Hermetic study?

Send your lesson answers together with your report on the EXERCISE FOR THE MONTH to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

EXERCISE FOR THE MONTH

1. Unity of Man with God is the keynote of Hermeticism. Deification of man is the ultimate Goal of Hermetic Teachings. This deification is achieved by man through living his daily life in this world in imitation of God, by thinking of himself as a Divine child, by acting and feeling as one; thus helping to bring the latent divine powers and his true nature into objective reality.

2. Ordinary man acts like an animal because he thinks and reasons like an intellectual animal, devoid or doubtful of faith in his own immortality, slave of his senses, lover of things carnal and doubter as to his high estate and destiny. Too often he doesn't know the difference between right and wrong.

3. In the Fourth Book of the Pymander of Hermes, Paragraph 89, it is written; "For man is a Divine living being and is not to be compared to any brute beast that lives upon earth, but to them that are above in heaven, that are called Gods."

4. The method of transmutation of his level of consciousness from human-animal to the divine is given in no uncertain language in the Tenth Book of the Pymander of Hermes in the quotation as follows:

5. "Command thy soul to go into India, and sooner than thou canst bid it, it will be there.

6. "Bid it likewise pass over the Ocean, and suddenly it will be there; Not as passing from place to place, but suddenly it will be there.

7. "Command it to fly into Heaven, and it will need no wings, neither shall anything hinder it; nor the fire of the Sun, nor the Aether, nor the turning of the Spheres, nor the bodies of any of the other Stars, but cutting through all, it will fly up to the last, and furthest Body.

8. "Behold how great power, how great swiftness thou hast! Canst thou do all these things, and cannot God?"

9. "After this manner therefore contemplate God to have all the whole world to himself, as it were all thought, or intellections.
10. "If therefore thou wilt not equal thyself to God, thou canst not understand God.

11. "For the like is intelligible by the like.

12. "Increase thyself into an immeasurable greatness, leaping beyond every body; and transcending all time, become eternity and thou shalt understand God: If thou believest in thyself that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every art, every science and custom of every living thing.

13. "Become higher than all height, lower than all depths, comprehend in thyself the qualities of all the creatures..... and conceive likewise, that thou canst at once be everywhere in the sea, in the earth.

14. "Thou shalt at once understand thyself, not yet begotten in the Womb, young, old, to be dead, the things after death, and all these together as also times, places, deeds, qualities, quantities, or else thou canst not yet understand God.

15. "But if thou shut up thy Soul in the Body, and abuse it, and say, I understand nothing, I can do nothing, I am afraid of the sea, I can not climb up to Heaven, I know not who I am, I can not tell what I shall be; WHAT HAST THOU TO DO WITH GOD? For thou canst understand none of those fair and good things; be a lover of the body, and evil.

16. "For it is the greatest evil, not to know God.

17. "But to be able to know and to will, and to hope, is the straight way, and Divine way, proper to the Good; and it will everywhere meet thee, and everywhere be seen of thee, plain and easy, when thou dost not expect or look for it; it will meet thee, waking, sleeping, sailing, travelling, by night, by day, when thou speakest, and when thou keepest silence.

18. "For there is nothing which is not the Image of God."

19. The student is urged to study, to ponder over the innermost meaning of and to meditate on the foregoing quotations. Not only are great secrets of the ancient Egyptian Temple concealed therein, but spiritual power for the expansion of consciousness from that of an intellectual animal to that of Man, conscious of his Divine Sonship, is there for the mere recognition of it.

May the Light of the ancient Truth shine upon you and bring you new Understanding!

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
THE SEVEN PRINCIPLES

"I in them, and thou in me, that they may be made perfect in one." St. John, VII, 23.

1. The great message of Hermeticism is the doctrine and truth of the Unity of all things.

2. This truth we shall find summarized in the Gospel of Hermes, which is taken from THE VIRGIN OF THE WORLD. For simplicity, comprehensiveness and clarity, we have never seen a better exposition of the cosmic verities and the farther science progresses, the more it proves the essential truth set forth in the following lines:

THE HERMETIC GOSPEL

"All is ONE, and that ONE is All, since all things were in the Creator before the Creation, and we can call Him All since all things are His members. Wherfore, remember throughout all this discourse, to bear in mind Him who is ONE and All, the Creator of all things.

"Everything descends from heaven upon the earth, into the Water, into the Air; only Fire is vivifying. That which descends from above is generative; that which emanates and rises is nutritive.

"The Earth, alone self-supported, is the receptacle of all things, and reconstructs the types which she receives.

"The whole is ONE and everything proceeds from UNITY.

"Now this UNITY, which constitutes the world, is formed of Four Elements: Fire, Water, Earth and Air.

ONE single World. ONE single Soul, ONE single God.

"As above, so below; in all things --UNITY."

4. In their study and contemplation of the inner meaning of this profound concept of Unity, the ancient philosophers and the medieval Hermetists soon realized the truth of the homogeneity of basic matter, developing the knowledge of Cosmic Root Matter or Substance which, as Prima Materia or First Matter, is the foundation of all manifested forms; the variety of expression being simply the result
of varying molecular and atomic combinations.

5. Modern science has carried this knowledge much farther, into the realm of the electron, ion and quantel. However, this concept of the sameness or identity of primitive particles of Matter, led to the concept that by understanding how to resolve any given form of Matter such as a metal, into its constituent atoms and then recombining them, a metal could be "raised" from a lower to a higher form or type, for instance, silver to gold.

6. This was the theory on which the idea of Transmutation was based.

7. The group of philosophers who devoted their efforts primarily to this work of Transmutation, became known as the "Alchemists," and alchemy was the mother of modern chemistry.

8. Hermeticism and Alchemy go hand in hand, and just as the Hermetic Gospel quoted above is the key to the ethical concept of Unity, so the Smaragdine Table is the key to the Alchemic concept of the basic Unity of manifested creation.

9. The Smaragdine Table accredited to our Father Hermes, was found according to Albertus Magnus by Alexander the Great, who discovered the Tomb of Hermes in a cave near Hebron. The tomb contained an emerald table, "The Smaragdine Table," on which were inscribed thirteen sentences in Phoenician characters.

10. THE SMARAGDINE TABLE

"I speak not fictitious things, but what is true and most certain.

"What is below is like that which is above, and what is above, is like that which is below, to accomplish the miracles of one thing.

"And as all things were produced by the mediation of ONE Being, so all things were produced from this one thing by adaptation.

"Its Father is the Sun, its Mother is the Moon; the Wind carries it in its belly, its nurse is the Earth.

"It is the cause of all perfection throughout the whole world.

"Its power is perfect if it be changed into Earth.

"Separate the Earth from the Fire, the subtle from the gross, acting prudently and with judgement.

"Ascend with the greatest sagacity from the Earth to Heaven, and then again descend to the Earth, and unite together the powers of things superior and things inferior. Thus you will obtain the glory of the whole world, and all obscurity will fly far away from you.

"This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

"Thus were all things created.
"Thence proceed wonderful adaptations which are produced in this way."

"Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world."

"That which I had to say concerning the Operation of the Sun is completed."

11. Further reference will be made to this Smaragdine Table in the Alchemic Series.

12. Analysis of the Hermetic Gospel and the Hermetic Writings as a whole discloses that the entire Hermetic philosophy is to be comprehended under seven "Principles" or subdivisions. These SEVEN PRINCIPLES are as follows:

13. The Principle of MIND: 
   This Principle exhibits the Universe and all manifested Creation as a Divine Mental Concept and that the ALL or ABSOLUTE has for one phase that universal substantive energy we ordinarily term Mind.

14. The Principle of CORRESPONDENCES: 
   Following the Hermetic axiom that that which is above is like that which is below and vice versa; that which is within being like unto that which is without, we study the analogies between the visible and the invisible. The study of correspondences reveals the laws operative in both planes of being.

15. The Principle of POLARITY: 
   This Principle maintains the law of Unity but shows that each unit in any sphere of manifestation is of a dual nature, having two sides, opposites, or "polarities," identical in nature but differing in degree, operative as positive and negative, making extremes meet and reconciling paradoxes.

16. The Principle of VIBRATION: 
   This Principle postulates universal motion and activity; everything from the least to the greatest is in a state of vibration either atomic, electronic, molecular, or in the mass.

17. The Principle of RHYTHM: 
   This Principle sets forth the ebb and flow, the action of the pendulum, the rise and fall and compensatory action in the rhythmic activity of all forms both of Matter and Spirit. This Principle of Rhythm and the Principle of Vibration are now well established phenomena of every physical laboratory and the most notable advances of modern science are developed from them.

18. The Principle of CAUSE AND EFFECT: 
   Everything is a matter of the correlation of cause and effect; everything known is both the cause of a subsequent effect and an effect resulting from a previous cause. Nothing "happens"; there is no such thing as "luck" or "chance." Law is immutable.

19. The Principle of GENDER: 
   As everything is dual, positive and negative, so also everything has its masculine and feminine expressions. This law manifests on all planes and in all spheres.
20. The synthesis of these seven principles shows us the truth of the Rosicrucian and Hermetic axiom *Omina ab Uno*—All from One.

21. In considering the Atom we find the following correspondence between the human vehicles and the structure of the atom:

22. a. In Mass structure it corresponds to the Physical Body.
    b. In Molecular structure it corresponds to the Etheric Body.
    c. In Atomic structure it corresponds to the Astral Body.
    d. In Electronic structure or separation it corresponds to the MIND of Man.
    e. In Ionic structure—pure electricity, it corresponds to the EGO, God, Light, ESSENCE.

23. From these analogies and correspondences we learn that in the ultimate the soul and substance of Metals, Plants, Animals and Men is identical.

24. Working further from the correspondences we find that:

25. All things are born, emerge, proceed or originate from One Primordial Cell, the Cosmic Egg.

26. One of the lowest forms of life, the amoeba manifests as a single celled organism. As the life scale rises, we find man as a multicellular organism composed of an almost inconceivable number of cells.

27. Each cell is a primary unit, with its own individual life and individual consciousness.

28. Man is to the sum total of his cells as God is to the sum total of the Solar System. Man is a microcosmic Solar System. Man, as Humanity, is the "Body of God"; therefore truly "In Him we live and move and have our being."

29. If we co-ordinate and correlate our cell consciousness in perfect harmony, we are "At-One" with ourselves and are at EASE. If we fail to so co-ordinate, we have DISEASE.

30. Being of the Body of God, if we co-ordinate our consciousness in harmony with that of the rest of Humanity in the highest ethical aspect, we are AT-ONE with God and enter into His peace.

31. Each cell, under guidance of its own consciousness, selects just what it requires for its nourishment. Each group of cells composing an organ does likewise. Each group of organs constituting a Human Unit does the same. And when each group of Human Units shall obey the law operative in the lower phases, we shall attain Universal Brotherhood, for this selective law operates harmoniously. When the law is broken anywhere along the line, we have functional disturbances in the Human Unity and functional disturbances in Community, State or Nation.
32. Cosmos is built by TIME dividing NUMBER in perfect proportion, rhythm, or Measure.

33. The student who begins the study of Hermetic Philosophy should realize at the very outset, that he is studying -- GOD. This is a legitimate study, for it is our duty to learn all that we can regarding the Source of our Being, if we do so reverently and solely with the desire to learn of God in order to approach God and enter more and more into His Consciousness and to partake of His Nature.

34. The student who understands this and accepts the responsibility imposed, becomes more than a metaphysician or an alchemist, he becomes a student of TRUE religion.

35. Religion is of three different kinds:
   a. Natural Religion.
   b. Revealed Religion.
   c. Humanist Religion.

36. Natural religion is based upon the evidences of God's qualities and himself, as supplied by Natural Phenomena.

37. Revealed religion is based upon the direct communication of God's Will to Mankind. The Hermetic Divine Pymander and the Bible are classed under revealed religion.

38. Humanist religion is based upon the principles of positivism with a philosophical basis.

39. Rosicrucianism and Hermeticism are based primarily upon the first two, Natural and Revealed religion, but they go much farther than the academic definitions, asserting that the best and highest of all revelations come from the consciousness of the "God Within," individually to each human Ego.

40. Remember at all times, that the true Rosicrucian student is the one who seeks to correlate science, religion and philosophy for the clarification of understanding, rectification of error and apparent contradiction, working constructively to bring about a greater and higher revealment for the benefit and welfare of mankind.

41. In so doing, he must commence at once, to develop the discrimination of scientific method, the deductive processes of philosophy and the reverence and religious attitude of religion itself.

42. In earlier lessons we have mentioned the Four Elements and hinted at others not yet fully known. The Fifth Element is Aether or ether, and Hermeticism is peculiarly the science of the Fifth Element the "Free Ether" known to early thinkers as "Chaos," the Eleutheros "immaculate and incorruptible" of Hesiod and the Greek savants. In another sense it is the "Ain Soph" of the Hebrew Kabalists, the Divine No-Thing which is, therefore, the matrix of all things and is the "No-Thing" so frequently referred to in ancient Rosicrucian prayers.
43. Theologically, Ether is the mystical River of Eden which divided into four heads (or modes of expression). In its more obvious expression it is now regarded as a constant and the matrix of all manifested forms in the externalised or objective universe. It is regarded as plastic and fluid and above all, as the medium thru which the human thought and will functions. The relations between it and Mind are not yet fully determined though interesting experimental phenomena have been produced.

44. A few recent scientists have attempted to do away with the theory of Ether, but it has remained a stumbling block to them and to deny it is simply to negate their specific hypotheses.

45. Process in the study of electrical energy alone, has established the position of Ether as an Element. Ether alone of all the Elements, has the property of universal diffusion that makes possible transmission of vibratory conditions thru interstellar space, without which our present advances in physical, astronomical and chemical science would have been impossible.

46. Future generations will learn of conditions within the Ether itself, that they do not dream of today. Ether is a conditioned substance even though it is almost Divine in its aspect of omnipresence. But the point to hold in mind regarding this Fifth Element is, that by proper contemplation of its known qualities, elusive though they may be, we shall observe that by the all-pervasive, universal nature of this Element, the UNITY inculcated by Hermeticism is a FACT. Ether surrounds, penetrates and binds all things and all conditions, both in the matrix of the Spiritual World and in the Material World which is born from it.

EXAMINATION QUESTIONS

1. How may all things be said to have been in the Creator before Creation?

2. What is it that descends from above as a generative agent?

3. Can you offer an original suggestion as to a correspondence between something visible and something invisible that will apply both spiritually and physically?

4. Give an instance each of a physical, physiological and psychological vibration.

5. What is the true meaning of Atonement?

6. How is "Universal Consciousness" built up and developed?

7. How can "something" come from "No-Thing"?

8. How can we conceive of the Unity between the Divine and the Human to be physically as well as spiritually possible?

Send your lesson answers, together with your report on the EXERCISE FOR THE MONTH to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025
EXERCISE FOR THE MONTH

1. In the previous lessons, the answers to questions were to be found incorporated in the lesson itself, so that a careful reading thereof would disclose them. In the Hermetic Series, you are to begin thinking in the abstract, for Hermeticism is an intensive study in the purely abstract, and brings the mental processes of the student into closer rapproachment with the Abstract Division of the World of Thought.

2. Therefore, the answers to the questions hereinafter listed, will not be found directly in the text of the lesson. In each case, you must work out an answer of your own, developed by careful, intensive thought and meditation on the question in hand. This will strengthen your powers of observation, discrimination and intuition and form a most excellent drill exercise for assisting in awakening your centers of spiritual perception.

3. Take Psalm 133, the first verse; "Behold, how good and pleasant it is for brethren to dwell together in unity!" Meditate on this from three standpoints; the physical, developing the concept of the actual organic connection between the human and all forms of life; the psychical, bringing out the mental correspondences, interchange of ideas for constructive good, and intellectual companionship; and lastly, the spiritual, seeking the vision of true universal brotherhood when humanity shall become united on all three planes. THEN SEEK EACH DAY TO PUT YOUR THOUGHTS INTO ACTUAL PRACTICE. Does this seem absurdly simple? Try it. And as you put your principles into practice, note the results, and at the end of the month survey the work of the past four weeks and decide whether or not you have materially progressed.
1. The general subject of this instruction as given above is best considered from the starting point of MENTAL TRANSMUTATION. From this we learn that MIND as well as Metals and the so-called Natural Elements may be transmuted from one status to another, raised from degree to degree, condition to condition, polarity to polarity, lower vibration to higher vibration.

2. True Hermetic Transmutation, whether applied to Mind or Metals, in the Mental or the Physical Laboratory is fundamentally a MENTAL ART. Ignorance of this fact may lead earnest seekers after the truth to expend whole life-times in fruitless search along lines unproductive of results, except disappointment. All substance may be and is homogeneous, but its manipulation from the lower to a higher status must begin first on that plane wherein are all beginnings as we are able to understand them, the plane of mentalism or Mind.

3. Mind as we have previously taught, is not an organized vehicle of man as yet, but is the mirror through which the higher is reflected in the lower, hence the mirror through which the lower can also gain a glimpse of the higher. MIND being not a body, but an element is a phase of Universal Substance and is the vehicle through which WILL operates, functions and focusses.

4. The word "TRANSMUTATION" which was formerly derided by academic science and now accepted by it as having a definite place in modern chemico-physical processes, has been usually employed to designate the ancient art of Transmutation of Metals—particularly of the "base" metals into "Gold."

5. Exotericists have seen nothing in this art except the attempt to find a physical process of raising common or base metals into precious metals, largely from motives of human greed, and in some rare instances from actual scientific inquiry of a truly commendable nature, devoid of selfishness. Divested of the religious element mentioned as a requisite in the last Instruction, the ordinary reader or inquirer will find himself wallowing on the "Slough of Despond" of failure through purely materialistic concepts, but the correct esoteric and spiritual understanding of the term Transmutation, makes the successful accomplishment of it possible to all who will undertake to live the life necessary to its practical application.

6. The word "TRANSMUTE" means to change from one nature to another, from one form or substance into another; to transform.
7. Therefore, mental transmutation means the art of changing and transforming mental states, forms and conditions, into others. More than this, it means that any form or mode of transmutation applied to substances or conditions other than purely mental must perforce begin with the requisite mental status.

8. MENTAL TRANSMUTATION IS REALLY MENTAL CHEMISTRY. And all transmutation, even when devoted to raising "base" metal to a higher, MUST BE ACCOMPLISHED THROUGH THE OPERATION OF MENTAL FORCE—MENTAL CHEMISTRY IN COOPERATION WITH PHYSICAL CHEMISTRY—BUT FIRST THE MENTAL.

9. The Light and Life of the INFINITE GOD has been crystallized or materialized into the baser metals of the composition of the human body. These baser metals or materials are being gradually raised and brought into higher spiritual expression.

10. The body, it must be remembered, is composed just as much of metals in chemical form, as though they could be demonstrated in their virgin expression.

11. For instance; RADIUM materializes into a number of different elements, until its ultimate expression becomes LEAD—an example of the lowering of higher vibrations resulting in the densest state of Matter.

12. Conversely, if LEAD is the lowest polarity of Radium, then RADIUM is the highest polarity of LEAD.

13. ALCHEMICALLY AND HERMETICALLY, LEAD corresponds to the lower personal mind; RADIUM corresponds to the Higher Mind—IS the Higher Mind, for analytically RADIUM will be found to be the perfect expression of the Activity and Radiation of the Higher Mind itself, that Higher Mind whose attributes are known to be Will, Wisdom and ACTIVITY.

14. Both the Higher Mind and Radium are inexhaustible sources of Radiant Power, Energy and Illumination and draw from the same Source—the Universal Mind, or the Mind of God.

15. The same Law applies to all other Metals and Elements of which the physical body is composed. All have their higher correspondences, which, on the higher planes, are Qualities, Valors, Forces—the Soul, Light and Spirit of the Materialized aspects.

16. In the present instance LEAD, symbolized by Saturn, is an emblem of MATTER, the Element of Earth.

17. Man, a unit in the Universe, sees nothing but Change in Matter, Forces and Mental States. He sees that nothing really IS, but that everything is in a state of BECOMING and CHANGING. Nothing seemingly endures, but CHANGE itself.

18. Among the philosophers of all times, the Substantial Reality has been called the "INFINITE AND ETERNAL, THE INCOMPREHENSIBLE GOD." Hermetic Masters call it the ALL.

19. The true and inner nature of the ALL is unknowable, for naught but The ALL ITSELF, can comprehend its own nature and being. The ALL must always be unknowable except to Itself and to those who progress in infinite cosmos to at-one-ment with the ALL and develop the Cosmic Consciousness in amplitude.
20. All efforts therefore to ascribe to the ALL, personality, qualities, properties, characteristics, and attributes through human concepts are presumptuous; the ascription of the qualities of the creature to its CREATOR.

21. The Unity or All, in one of its aspects, is MIND. Therefore, THE UNIVERSE IS MENTAL or existent in the Mind of the All. The Universe being mental, then TRANSMUTATION must be the Art of Changing the conditions of the Universe along the lines of Matter, Force and Mind.

22. This is just the point where the operations either of so-called Black or White Magic begin and become effective.

23. All that we call "Psychic Phenomena, Mental Influence, Mental Science, New Thought Phenomena" etc., etc., operate entirely on the Mental Plane, for there is but ONE PRINCIPLE involved, no matter by what names its various manifestations may be called.

24. The various Treatments, Affirmations, Mantrams, etc. of different schools are but formulas, often quite imperfect, very often absolutely unscientific, and still more often unintelligible, of the Hermetic Art, arranged by self-constituted teachers, who themselves have failed to grasp the inner significance and logic of the various formulas or mantrams they have framed.

25. Mental states of other persons, as well as one's own self, may be changed or transmuted by Hermetic methods. Even material conditions depending upon the minds of other people, may be changed or transmuted in accordance with the earnest desire, will, and properly devised and prescribed "treatments" of the person desiring changed conditions of life.

26. The application of the transmutative processes may be used for good or ill, in strict accord with the Hermetic Principle of Polarity. But it must be understood that our use of the term "ill" or "evil" is not the orthodox acceptance, but in the sense of misdirected good or misdirected energy.

27. For we must ever bear in mind this fundamental truth--THE ALL--"Under and back of the Universe of Time, Space and Change, is ever to be found the Substantial Reality: THE FUNDAMENTAL TRUTH OF ALL TRUTH."

28. As in the previous instruction, we shall form the habit which should continue in all Hermetic studies, of seeking such correspondences as the subject may offer. In this case the Principle of Mentalism has shown us that the All in Mind is one of its aspects, and that Mind is a phase of Universal Substance. Therefore we shall allow ourselves a wider range and latitude than the previous instruction afforded. We have found that CELLS ARE LIVES.

29. Generalizing, therefore, we may say for present purposes that the

MOLECULES IN CELLS ARE THE LOWER ASTRAL MAN.
ATOMS OF MOLECULES ARE THE SPIRITUAL MAN.
WITHIN THE ATOMS IS LIGHT--THE INFINITE GOD.

One God, One Life, One Ultimate, and WE, collectively, are that Ultimate. ("One Life, One Light, One Power, Thou All in All.") In that Ultimate resides all Sound, Color, Number and Form.

30. The Visible Universe is the Body of the Heavenly Man. The Terrestrial Man is the epitome of the Heavenly Universal Man. The Visible Heavenly Man is the material pole of the Invisible Spiritual Divine Man, called GOD, in His totality.
31. The material body of Man is the external physical counterpart of forces and qualities which are the REAL SUBSTANCES composing the SOUL-MAN, for instance; Faith, Hope, Charity, Compassion, Justice, Sympathy are the Spiritual Grades of Matter used in building SOUL, as HYDROGEN, OXYGEN, IRON, POTASSIUM, SODIUM, CARBON, etc., are used in building the Physical Body.

32. The idea of complete UNITY is the prime feature of all Hermetic study and discourse, and nowhere it is better summed up than in the words of permanent mantram of our Hermetic Series "IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING."

33. HOW may we enter into a deeper consciousness of the full truth and significance of the mantram? St. Matthew tells us how, in the 6th Chapter, 33rd Verse, wherein he says, "SEEK YE FIRST, THE KINGDOM OF GOD, AND HIS RIGHT-EOUSNESS AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." (Knowledge, wisdom, personal power, etc.)

34. We are also told in Matthew III, 2, that long ago there came the "voice of one crying in the wilderness," "REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND." And that "THE KINGDOM OF GOD IS WITHIN US."

35. Every Rosicrucian student should remember to:

Seek FIRST the Kingdom of God, to
Seek NOW, AT HAND, and to
Seek it WITHIN YOURSELF.

36. This is the only way in which each of us will succeed in "KNOWING OURSELVES," and it is the only way of approach to that Kingdom wherein we shall find rest and a complete understanding of the Mysteries, for that Kingdom is the Kingdom of Light and Wisdom, where that which is hidden shall be revealed.

37. In connection with the Permanent Mantram, remember also the words: "IN MYSELF I AM NOTHING; IN THEE, I AM I." And note that in all prayers we address God in Rosicrucian terms as "ETERNAL AND INFINITE."

38. This is amplified by the words following familiar to all Initiates; "I MADE OF NOTHING, LIVE THOU IN ME AND BRING ME OUT OF THE REGION OF SELF, INTO THE ETERNAL LIGHT."

39. In other words, the "I"—the EGO, made of no PHYSICAL SUBSTANCE, as matter is academically understood, must emerge from the region of SELF by the consciousness of the Presence within the INFINITE and ETERNAL GOD, and being thus conscious, it enters the LIGHT.

40. What Light? The Light of Cosmic Consciousness, which is the only true spiritual development worth seeking or having; and to be attained only by the elimination of Self and the attainment of At-One-Ment with GOD—and thus we can truly exist only in the deep fullness of the Divine Mind, the

LIGHT OF THE WORLD.
EXAMINATION QUESTIONS

1. What may be done with the mind?
2. Is mind a Body or an Element?
3. What is Mental Transmutation?
4. What is the Universe?
5. On what plane do the Physical Phenomena, New Thought, etc., operate?
6. Can the mental states of others be transmuted?
7. What is terrestrial Man?
8. What type of Matter is used in building Soul?

Send your lesson answers together with your report on the EXERCISE OF THE MONTH, to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

EXERCISE FOR THE MONTH

1. During the ensuing months, you are to take inventory of your mental qualities. It is a work that will call for the utmost conscientiousness on your part. Write down every good quality you believe yourself on due introspection, to possess. Write down also, every undesirable quality, trait, habit, mannerism or characteristic. Balance the two columns. Note what you must discard; what you must cultivate; WHAT YOU CAN TRANSMUTE, and then set about it in the light you have gleaned from this lesson.

2. Be unsparing in your introspection but also be just to yourself. Do not seek to be self-condemnatory, nor, on the other hand, should you excuse yourself for every fault. The process you now inaugurate, together with your daily introspection on retiring, will help to liquidate your Karma by showing you what you are accumulating and stimulating you to make such restitution as shall pay the debt.

3. Begin now, to build yourself into what you should be, and what from NOW ON, YOU WANT TO BE.

4. You need not send your report on the foregoing inventory, which is solely between yourself and your conscience. Instead, tell us what are your experiences during and after your daily exercise of meditating on the Lord's Prayer.

With warmest fraternal wishes for your progress upon the Path!

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
THE GREAT COSMIC PARADOX

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii-9-10,

1. Meditation on the Scriptural statement as applied to our Hermetic studies will reveal to us how true it is that now we know only in part. We are taught in academic science to understand the world about us as composed of the Four Elements, Fire, Water, Earth and Air in various combinations through their chemical constituents, and to us our world is a very real, tangible place and entirely substantive in nature.

2. But in occult science we are also taught that this appearance of reality is, in fact, a delusion; that our world is only a reflection of the real world, the inner spiritual world. It is something like the picture we see upon the screen, projected from a stereopticon or cinematograph. The real picture is behind the lens. The light passing through it carries the rays bearing every detail and the image is projected and assembled upon the screen.

3. In a similar way, the rays from the inner world pass through the lens or focus of mind and create the image of the world about us in which we live and function. To us, our world is very real, but that impression of reality is due to the fact that we are also a part of the image. We, and the world in which we live, constitute the image or thought form in the Divine Mind and this is the great truth which in part, has been so widely propagated by Christian Science.

4. Keeping these truths in mind, we shall endeavor in this lesson to understand the great paradox, the relation between the visible and the invisible worlds presents to finite, human reason. While the Universe is NOT still IT IS:

5. In other words; while to the INFINITE ALL, the Universe with all its forces, laws, phases and departments is as a Mental Concept, or Dream visualization, yet to the FINITE it is accepted and treated of as REAL. Because, if the INFINITE conceived the Universe as Reality in its own Mind, then the Universe would become a fixity, static, and progress would cease. Correspondingly, IF Man, the FINITE conceived the existence of the Universe as solely that of a dream state, then re-incarnation would imply revolving in circles, again making no progress.

6. This Hermetic Law of the Paradox is known as the primal aspect of the Principle of Polarity. We shall be confronted with it in almost every phase of occult research in the domain of Cause and Effect, the problem of the Absolute and the Relative. This is one of the most common weakness of many modern schools of thought. Students are taught to reason thus: "I'm a part of God. God is Good. All that is God is Good. Therefore I am all Good. And being all good I can do no
wrong. I am never wrong. I am the substance of the Infinite. I dwell in the Infinite mind. Nothing that is outside the Infinite Mind can approach or affect me."

7. Nothing could be more sophistical or erroneous. If this were true, free-will would cease to be a Divine prerogative. No one would be amenable to the Law or to any Law. And it is simply a different expression of the truest oriental fatalism.

8. Although we ARE in the Infinite Mind, we have not the totality of comprehension of the Divine Mind, any more than the drop of water in the ocean has the comprehension of the totality of the ocean. We are approaching a fuller comprehension as we progress toward the Infinite by virtue of experience gained and assimilated, not by mere repetition of a mechanical formula.

9. Anything that has a Beginning and an Ending is in a way, unreal, impermanent, uncertain and unenduring. The Universe having had a beginning even in the Divine Mind must therefore be unreal, an illusion, a phantasmagoria IN THE DIVINE MIND.

10. Nothing is REAL except the Infinite God.

11. Paradoxically, while to the Absolute the Universe is illusionary, unreal, the result of Divine Meditation, nevertheless to that lower stratum of the Divine Mind which constitutes the Mind stuff of the mortal units of Divine Creative Expression and Manifestation, the Universe is very Real indeed, because it is an homologous condition. It is simply the difference between "Absolute Truth" and "Relative Truth." Matter exists to our senses. But we know it to be merely Spirit or Cosmic Root Substance crystallized; a group of units of force. And were it not for our limited phase of Mind we would not "know" it to exist at all, even to our senses. In the same way the characters of authors, dreams of artists, concepts of sculptors, inspirations of musicians come into the scale of our mortal comprehension.

12. The Law is: WHAT IS IN THE INFINITE LIVING MIND OF GOD IS REAL IN A DEGREE SECOND TO THAT REALITY ITSELF WHICH IS VESTED IN THE NATURE OF THE INFINITE GOD. Thus while we may come to realize the illusory nature of the material universe, we are also sure that even the meditation or dream is held firmly in the Divine Mind, and that not a sparrow shall fall unobserved. From Ion to Mass, Matter will thus remain to us--Matter, and the Laws of Nature will remain as effective and constant, because the ALL is LAW itself. We must try to grasp the concept that the so-called Laws of Nature are Mental in Nature and are Creations Mentally of the Infinite One. Thus we have no conflict with science, for the latter simply states that the Universe is Material, while Hermeticism postulates it as Mental and both now agree upon it as "Energy"--which is simply a synonym for the Infinite.

13. The big fact to be kept in mind is, that THE ALL IS MIND--THE UNIVERSAL IS MENTAL--HELD IN THE MIND OF GOD. From any standpoint the Universe is changing, flowing, transitory, and unsubstantial and therefore UNREAL, but at the other pole of the truth, from any other hypothesis, Materialism or Energism, we are compelled to ACT and LIVE as though these transitory things were REAL and PERMANENT.

14. QUOTATION: "The half-wise, recognizing the comparative unreality of the Universe, imagine that they may defy its Laws--such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the Universe, use Law against Laws; the higher against the lower; and by the Art of Alchemy transmute that which is undesirable into that which is worthy, and thus triumph."
Mastery consists not in abnormal dreams, visions and fantastic imaginings of living, but in using the higher forces against the lower—escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the Master." (Kybalion)

15. While the Universe "is not" yet "it IS." In other words, to those constituents of the image in the Divine Mind, their environments are just as real and tangible as their own existence. It is only when Man understands that apart from God he has NO REAL existence, that he begins to realize the impermanence and unreality of what has heretofore seemed to him to be so real and permanent.

16. The Mineral in its Trance Consciousness knows of no other form of existence. We, looking down upon that Kingdom see in it but a state of dense crystallization into Matter and--ILLUSION. We know that even now it is in process of disintegration and that the forces of cohesion are loosing their hold therein. We know that the Vegetable Kingdom in its Dreamless Sleep state of Consciousness knows no other state of existence but its own, and we see even here, that the Vegetable Kingdom has already passed its zenith and that its uncontrolled growth has ceased; some species are now extinct, and that it too, is passing. The Animal Kingdom in its Dream Sleep stage looks uncomprehendingly upon both the Vegetable Kingdom and the Human Kingdom and fails to understand them as separate forms of existence from its own. Yet WE look down upon the Animal Kingdom and see great types and species extinct, others giving way to better and more improved types with totally different forms, yet all from identical beginnings.

17. So too, with the Human species. It KNOWS itself to be above the lower Kingdoms, it ASSUMES that there is a higher and better state of existence, but until recent years the mass of humanity has failed to realize that ALL Kingdoms are but forms embodied in the Divine Image and that progress from a lower to a higher Kingdom, called Evolution, or the improvement or betterment of the species in any Kingdom is but the clearing up of the Image in the Divine Mind, becoming less and less blurred, and better and better understood. It is, in a way, like the focussing of an image through a stereopticon on a screen. At first the image is blurred and hard to understand, but as the lens is properly adjusted it becomes clearer and clearer and the audience, the spectators—the Human Family—become better able to see what is being projected and at least see clearly the image or visualization that was the ORIGINAL INTENTION OF THE AUTHOR OR PROJECTOR.

18. This fully expresses Man's position in the Cosmic Scheme. As he evolves and progresses, he sees more and more clearly the ORIGINAL INTENTION OF HIS DIVINE AUTHOR AND PROJECTOR, and as his consciousness clears farther and farther from the static consciousness of his condition as undifferentiated Virgin Spirit, and the states of consciousness peculiar to the lower Kingdom of life, he wakes into full consciousness plus REASON and then applies the latter to developing his consciousness closer and closer to the Divine, until he enters at last the Cosmic Consciousness.

19. By this application of Reason he will eventually succeed in transmuting his sheath of Mind "Stuff" to the status of the LIVING MIND or higher stratum of the Divine Mind, in which he lives, moves, and has his only REAL, true existence.

20. This idea of the higher and lower strata of the Divine Mind is simply an instance of the application of the Hermetic Law of Polarity, and our own individual existence, is to each of us and collectively, a matter of comparative relativity. Everything that can possibly enter into the imagination of Man, is a condition of
relativity. If our solar day was only half as long, if our watches moved twice as fast, if our lives were on the average one-half the present average, WE WOULD BE UNCONSCIOUS OF IT, for there would be nothing by which we could compare as with a standard. All so-called Time, Space, Motion, and Change are purely relative conditions in the Divine Mind and contingent upon our development and clearer understanding of the Divine Image.

21. Our rising from the lower to the higher stratum, from lower evolutional conditions to higher evolutional conditions is but our emergence from the blurred, indistinct state of the Image in the Divine Mind to the perfect focus of AT-ONE-MENT with the Original IDEA and SOURCE. It is easy to say, "I am ONE with my Source." It is true. It is equally true of the Amoeba but that organism does not know it and could not understand it. A parrot can be trained to SAY it, but even he, vastly advanced beyond the amoeba will not KNOW it and cannot understand what he has been trained to say. Similarly, many good people use this saying as a sort of mantram because they HAVE BEEN TRAINED TO SAY THEM by some school or other, but they do not KNOW it, neither can many of them even today, understand it.

22. It is much different from saying, "I am ONE with my Source," from saying consciously through personal cognizance of its inherent and actual truth, "I am AT-ONE with my Source." That is a far different thing. Being at-one means that the great work and journey of evolution has been accomplished and the speaker then "KNOWS HIMSELF" and has entered even though it be ever so little, into the Cosmic Consciousness of his Creator and GREAT ORIGINAL. The stereopticon image can never become at-one with its source. Remove the screen and it ceases to exist. It cannot be made to reflect backward. Man, removed from the screen of human evolution ceases to exist as we at present know him but when he realizes that he himself cannot exist apart from God, his ORIGINAL, then he can dispense with his objective body and physical manifestation, knowing that he is at-one with his source because he then exists in that Source solely, and with out the illusionary accompaniment of materialism. We cannot be at-one with our Source COMPLETELY so long as we hold the consciousness of being involved with matter in some form or other, but apart from Matter, we can enter into AT-ONE-MENT with Him who has projected us as images in His Own Divine Mind.

23. The student will note that we have not denied the existence of matter as do some cults and schools, simply because they too, understand these truths only in part. What we must realize is, that we, as part of this image in the Divine Mind, comprehend the rest of the picture or image, namely, the world about us--our universe--in terms of matter as an aid to our senses in understanding our environment. We can not very well do otherwise and we would not if we could, for by studying matter, we begin to comprehend the infinite details of the picture, infinite because the entire image is formed in the INFINITE MIND. It thus becomes a revelation of the scope and magnitude of the mentalism of our Creator and Source.

24. Hermetic students need not fear that the understanding of the truth of the seeming paradox presented in this lesson, will eliminate personality and individuality. The trouble is, that most people are more or less impressed by the various creeds of the world which have in some degree and to a greater or lesser extent endeavored to interpret God as person. The Great Being whom we call God is cosmic, universal in nature, and therefore we, though images in His Mind, are, as parts and FACTS in that Divine Mind, real because He is real, and Humanity collectively, is "God thinking Himself into manifestation." God is Humanity in the abstract, and also, Humanity in the abstract, is God.
EXAMINATION QUESTIONS

1. What is a paradox?

2. What is the paradox presented in this lesson?

3. Does the fact of our world being an image in the Divine Mind rob us of personality and individuality?

4. What is the difference between "Atonement" and "At-One-Ment"?

5. Why should the human species "assume" that there is a higher and better state of existence than its own?

6. What do you understand to be implied by the term "cosmic consciousness"?

EXERCISE FOR THE MONTH

Take for the subject of your daily meditation, the text of this lesson: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." What is it that we know in part? What do we prophesy in part? What is it that is "perfect" that is to come? What is it that is now in part but shall be done away with? Study and reflect upon these questions carefully. Do not attempt to interpret them in the light of any creed or previous doctrinal teaching. Let your mind be open if possible to inspirational illuminism and revelation. It may be that happy surprises may await you. The higher and inner worlds are as desirous of giving you light as you are to receive it, but they cannot do so if your mind is crystallized in historic and traditional grooves, yet no truth that you may ever have learned will be destroyed for truth can never be destroyed. But we must learn whether some things we think are true really are so, or just well intentioned conclusions of ourselves or those before us. Let in the light that may come. The instructor will welcome your ideas if put briefly and concisely.

MEDITATION

1. The Universe is a manifestation of thought, and thought is an action of mind. The mind whose thought can bring a universe into existence must be a Universal Mind, embracing in its totality all the individual minds that ever existed and containing the germs of everything that will ever come into existence.

2. Mind is a motion of will. Without the will acting either consciously or instinctively within the mind, there would be no production of thought, nor could the will produce any orderly thought on the mind if there were no Wisdom, and it will therefore be safer to say the Universe is a product of thought, will and wisdom; nor could either of these three ever produce anything, if they were seeking to act independently of each other.
3. They must necessarily be one, and that ONE, representing itself in three different aspects as Creative Thought, Universal Will and Divine Wisdom, commonly called God. It will therefore be best to say: THE UNIVERSE IS A MANIFESTATION OF GOD.

4. A man's life does not reside outside, but within his own body, and likewise God does not live outside of His own creation, but His power acts inside of Nature. God is everything in Nature, and also in that which is not produced by nature and therefore supernatural and eternal, such as Justice and Truth. Nevertheless Nature is not God, everything is not Divine; but everything is in a state of being, wherein under certain conditions, the power of God can become manifest. Likewise, a stone or a tree is not nature; but in each stone and in every tree certain qualities of natural laws are revealed.

5. If God is One and All, then there can be only one original power and one original substance. If our minds were independent of the conceptions of time and space, we might perceive how it was that the One ever came to manifest Himself as a Tree and to create the world, but as we ourselves are His creatures, we cannot encompass our Creator, we cannot penetrate with our curiosity into the Sanctuary of the Mystery of Mysteries, we can merely rise up in thought to the throne of the Infinite One, and to seek to FEEL the power of God within our own heart, and then we will know more about Him than if we study all the libraries of the world and attend all the universities. It is through Meditation and other spiritual exercises that we activate our spiritual organs and rise up in thought to the very Throne of God.

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
"Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning."

1. A moment's meditation on the subject text will show us how it applies to and illuminates the essential Hermetic doctrine of "THE ALL." In a very true sense, everything that we can cognize in the universe, the world, or our immediate environment, is a "gift," for it is something given or bestowed, whether through evolutionary process or otherwise, in the exercise of the Creator's free-will. And even if we apply cold, scientific reasoning to this view, we shall find that it is the free-will extension of the thought in the Divine Mind, to afford the most feasible and logical channels for the operation of that energy we call "life."

2. All creature things come from, through, or by the Creator, who is the "Father of Lights," for God is Light, (1 John, i-5) with whom is no variableness, neither shadow of turning and that it is evidently the Infinite to whom the Apostolic writer refers is show by his statement in his First Epistle to Timothy (vi-16) wherein he gives the attributes of the Infinite One in the following description; "Who only hath immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power, everlasting." With this thought fixed in mind we shall consider The Infinite One as THE ALL, and ALL as in the Infinite God.

3. Continuing our concept of God as the All, and bearing also in mind our further concept that the Universe is Mental—contained within the Mind of the ALL, we must by the application of the Hermetic axiom bear in mind that the ALL or the INFINITE ONE is in ALL.

4. In other words, the every day mantram "God is All and in All," but little understood from the occult standpoint. This truth is expressed in Hermeticism as follows: "While All is in THE ALL, it is equally true that THE ALL is in All. To him who truly understands this truth hath come great knowledge." (Kybalion). This is another way of expressing the immanence of THE ALL or Infinite God.

5. If the student visualizes in his own mind a picture, say of a statue, a painting, landscape or otherwise, an invention, a book or other literary effort, he will observe by close introspection that while it may be made objective or manifest externally ultimately, yet its real existence is in his own mentality—within himself—and furthermore, what thinkers seldom note, he himself is mentally a part of every detail of the vision, that is, of course, assuming that the vision is an original effort, and not the duplicate or re-creation mentally of something well known to the thinker.
6. This is one of the greatest of the mysteries, simple as it may sound, for when we contemplate the truth that the entire microcosm—all that is—exists in REALITY within the Mind of God, we also realize that God is in everything that is. The only difference between the cosmic concept and our illustration being, that one represents the creation of a mental visualization in the finite Mind, and the other is the Creation of Infinite Mind.

7. All attainment of spiritual illumination will be only commensurate with the persistent and single-minded effort to comprehend the existence within the student's self, of the Real Presence of God. And this is the Hermetic exegesis of the doctrine of the "Real Presence" which under varying forms of dogma has been the basic fact in all great world religions.

8. We are taught that we came "from the Center" and are "returning to the Center." In other words we emerged from the inner visualization of the Infinite Mind of the Absolute, into Objective mental existence--objective in the sense that we are conscious of our inter and mutual relationships in that Mind—and we "return to the Center," or return to the inner creative Center of the Infinite Mind endowed with self-consciousness which we are learning to transmute into Cosmic Consciousness.

9. We are taught that the attributes of the Infinite are WILL, WISDOM, and ACTIVITY.

10. Long before Solar Systems were brought into manifestation, the Divine WILL moved the Substance of the Infinite One into a process of "Becoming" which is synonymous with ACTIVITY, through Infinite WISDOM, though in its most latent state.

11. This process of Becoming was one of the lowering of the Vibrations of the Substance of the Infinite One, the lowest manifesting as what we call Matter. Still, it is to be noted, All is yet the substance of God. It is necessary to bring this concept before you at this time, although it may be safely assumed that it is recognized by all, inasmuch as the study of true Hermeticism like many phases of so-called New, yet really old, very old, Thought is apt to lead the student to place a mistaken valuation upon the true character of Matter.

12. This lowering of the vibrations of the substance of the Absolute is the exegesis of the process of Involution, and is analogous to the process in the Mind and Activity of the sculptor who first visualizes his statue and then lowers his highly vibrating mental concept into the dense static condition of stone.

13. This lowering of the vibrations of the substance of the Absolute is also known to occultists as the "Outpouring of the Divine Energy" and is what we term, coming "from the Center." It is the swing of the cosmic toward creative process and manifestation. This Outpouring lasts until the maximum swing of the pendulum is reached when the original urge ceases, and the return swing is our "return to the Center" and begins and accomplishes the process of Indrawing of the Divine Energy, or EVOLUTION.


15. In other words the substance of the Infinite One separates from its static condition into Force Units as unindividualized energy, and recombines as individualized Life Units through Physical, Mental and Spiritual Evolution.
16. The great truth concealed herein is, that thought returns to the thinker. As all creation is the result of the Meditation of God, and Evolution is the "return to the Center" as the Thought of God concreted, individualized--remember, "as above, so below"--"as within, so without"--the thoughts of each individual Life Unit of God, or Human, formed in the abstract go forth into involution, and return evolved with all their latent power unfolded, and how little we know just what the harvest may be. It is for this reason that the Great Law of Causation MUST be an absolute Fact in the universe.

17. And whoso seeks to attain illumination via the Hermetic Path must hold in mind ALWAYS the consciousness of the power of Thought and carefully calculate the results that may be expected from all thought process, serious or trivial, great or small.

18. But as we are indrawn, back "into the Center" as individualized Life Units, Soul has been born by the Alchemic Wedding of Involution and Evolution, and thus we are saved from annihilation by merging our substance and consciousness, for each Soul must retain its individual consciousness, and this is the reason that Soul is extracted as essence, as taught in the fundamentals of Rosicrucian science. It is this extraction of Soul that saves us, who started on our old pilgrimage as Virgin Spirits, from returning--not virgin, but worn, disintegrating spirit substance, or Cosmic Root Substance breaking up from its affinities and combinations, into original, homologous substance. The final ultimate atom of the Threefold Soul, expanded into the sublime light of Cosmic Consciousness and Comprehension will be the Force that will make of every Ego a Creative Hierarch in its due time.

19. Let each student consider himself as isolated from all contact with external and objective forms of life, organic and inorganic, if possible. What would be his greatest desire? Whether it be called Freedom, Release from the awfulness of inactivity, Desire to reproduce his self and kind, or by any other name, the real reason and desire, is experience.

20. The attributes of the Infinite are Will, Wisdom and Activity. It has the Will to Act, but would not do so unless impelled by Desire which is created by its potent Wisdom, and would not have received an initial impetus unless that Wisdom predicated a reasonable degree of Satisfaction.

21. Therefore, as the ALL or God is above all Cause and Effect because it is the originator of all laws and therefore above all Law, and yet is obedient to all Law because in all that His own Laws control and govern, we may say that all Creation seen and unseen, is a state of God THINKING Himself INTO MANIFESTATION--OBJECTIFYING HIMSELF -- in other words the process whereby God Himself proceeds out from the Center of His own INNER SELF or SUPREME CONSCIOUSNESS and CRYSTALLIZES HIMSELF INTO OBJECTIVITY WITHIN HIS OWN MENTALITY.

22. "Let every student take this concept as a Meditation, for to him who truly understands this truth hath come great knowledge."

23. Furthermore, each human being is an individual thought of God, and as we are taught that the thought always returns ultimately to the thinker, so therefore, as individual thoughts of God must perforce return unto Him; in other words return to our local Solar Center; ultimately to God.

24. The human being reacts upon certain vibrations, giving them tangible shape and direction, and this process, roughly stated, we often call thinking. But it
will be noted that we find many men in many and divers parts of the world working in their mental reactions upon the same vibratory impulses, at the same time, but the honors go to the one who succeeds in gaining the clear concepts back of those vibrations and giving them to the world for the use of its Humanity in the form of new discoveries in some branch of human knowledge.

25. We do, however, have the power and the privilege, as the nearest approximate in Nature to the superior Creative Intelligence back of all her manifestations, of reacting upon all other conditions in her domain for all are beneath the Human Kingdom in point and purpose of evolution. Thus, we can utilize the thought vibrations of the Creative Power or God insofar as they are directed upon the lower Kingdoms, acting thereby as the instruments through which He is working and perfecting His own ideas.

26. In these Hermetic studies, it will be seen that we are using phraseology and terms somewhat different from those employed in our studies in the Rosicrucian Philosophy, and the student must not allow himself to believe that he is departing in any way from the earlier teachings. Hermeticism goes hand in hand with Rosicrucianism, in fact, is inseparable from it, but the difference is this: that while in our Rosicrucian philosophical work we dealt with cosmological processes in terms of exact science, in Hermeticism we are "thinking" or reacting to the vibrations of the Thought World Region by working in the Abstract. Keep this in mind in all Hermetic study for it is a process of "thinking" or reasoning in the abstract, entirely.

27. Our ability therefore, to progress, is limited only by our capacity to apprehend and react to, the vibrations which brought us into being and which still maintain us in objective manifestation as Mental Images in the Divine Mind. Our Free-Will is our power of responding to either the higher or lower vibrations of the Divine Mind as they constitute our immediate environment, and our acceptance or rejection of the guidance and impulses transmitted to us from those median vibrations of the LIVING MIND OF THE INFINITE ONE that we call the Hierarchies in various grades.

28. The attainment of Cosmic Consciousness is contingent upon the actual, intense, personal realization of our status as individual thoughts of God and this must not be in any academic sense but solely through actual realization, which means ILLUMINATION. And this ecstatic state or condition is to be attained only by so living as nearly, approximately and comparatively, the Divine Life, that we shall succeed in raising our physical vibrations to the point where, mentally at least, Matter ceases to obscure our senses and dominate our concepts and becomes subject to our Reason. Then, while we may not assume God's prerogative of ORIGINATING THOUGHT, we shall be privileged to ENTER INTO GOD'S THOUGHT AS PART OF ITS ACTIVE PRINCIPLE, applying our experience and bringing our Free-will into willing co-operation with God's Will and then, and then only will our real work as Creative Hierarchs-to-be, begin.

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**EXAMINATION QUESTIONS**

1. How does our subject test apply to the general concept of "THE ALL?"

2. What is meant by "Real Presence?"

3. How is the ABSOLUTE said to be in a process of "Becoming?"
4. How is this "Becoming" effected?

5. How does Hermeticism explain Involution and Evolution?

6. Explain the phrases "coming from the Center" and "returning to the Center."

7. What is born from the Alchemical Wedding of Involution and Evolution?

8. Are Rosicrucianism and Hermeticism separate philosophies?

Send your lesson answers together with your report on the EXERCISE OF THE MONTH, to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

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EXERCISE FOR THE MONTH

1. The essential principles of all world religions have been developed from the same basic and fundamental concepts. That the idea of our Creative Source as THE ALL; its immanence (see dictionary definitions) and immutability are thoroughly established in the Christian Scriptures as well as the Jewish, perpetuating earlier concepts, look up the following passages in your Oxford Bibles; Heb. i-12; Eph.i-4; Mal. iii-6; Psal. xxxiii-11; 1 Sam. xv-29; Num. xxiii-19.

2. In the first reference is set forth God's immanence and his power to change (or evolve) conditions. In the second, his choice (or creation) of us before visible creation manifested. In the third, his unchangeableness. In the fourth, his eternal nature. In the fifth, his impersonal nature and his position as immeasurably above the species called man. In the sixth and last, the affirmation that God is not a man neither the son of man; contradicting some of the theological doctrines.

3. Now sum up these testimonials, concrete or bring them together and apply them to the concept that you have been forming of the nature and attributes of THE INFINITE ONE. Meditate upon the fact that these same attributes and characteristics manifest in some way or other throughout all known worlds and all that in them is; that they are in you, to be brought out into better and stronger manifestation; that you may exemplify them to a very appreciable extent. Ask yourself how and why this can be so. Then react to your best concept of these characteristics in everyday life.

You are eternal, but your nature is constantly changing for the better. Your body is limited to environment, but your spirit can soar to the heights or reach out to the confines of known space. In your mind you can create, and then bring about the visible manifestation of your thought forms; at present by industry; later on by mental power. Realize the God-powers within you. When you have done so, do not be content with the passive or tacit acceptance of the truths that become clearer to you. They will be of no value to you unless you put them in practice. Apply them in everyday life in every possible way. You will see the world itself react to you amazingly if you persist.
MEDITATION

1. Each human being may be looked upon as an unlimited sphere of consciousness with a visible center. Each resembles a living nebula of which only the solid kernel is visible. Visible man is not all there is of a man, but surrounded by an invisible atmosphere, emotional (astral) and mental, an organized ocean of invisible substance, wherein all things exist. If man were conscious of his own greatness, he would know that within himself exists the Sun, and the Moon, and the starry sky and every object in space, because his true self is God and God is without limits.

2. The centre of consciousness of normally constituted man is located in the brain. When the mind perceives and feels an object the impressions have to travel all the way to the brain. If we look at a distant star our mind is actually there and in contact with it. If we would transfer our consciousness to that place of contact, we would be upon that star and perceive objects thereon as if we were standing personally upon its surface.

3. If we were not able to feel with the Mind, we would not be able to become conscious of the character of things we see and their qualities are invisible to us, but the individual SPHERES of beings enter and pervade each other and exchange their sensations like the circular rings produced when a handful of pebbles are thrown into a lake.

4. Perception is a passive imagination, because when we perceive an object, the relation which it bears to us comes to our consciousness without any active exertion on our part.

5. But there is an active perception or imagination by which we may enter into a relation with a distant object in space by a transfer of consciousness. By this power we may act upon a distant object when we succeed in forming a true image of it in our own consciousness. By concentrating our consciousness upon such an object we become conscious in that place of the sphere of mind where that object exists.

6. Instead of perceiving an already existing relation, we establish consciously a relation between such an object and ourselves. If we can form in our mind a true image of an absent person, and cling to it with all our will, we are then identified in our minds with that person, and are actually with him or her.

7. Our real "I" is everywhere, and wherever we locate our consciousness, there are we consciously ourselves all except the physical form. How could we be nearer to a friend than to be in perfect harmony with his soul, and identified with him in his own consciousness?

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
THE HARMONIC PLANES
The Second Hermetic Principle, Correspondences

"To whom then will ye liken God? or what likeness will ye compare unto him?" . . . "To whom then will ye liken me, or shall I be equal? saith the Holy ONE?" "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. xl-18 and 25-26.

1. According to HERMES, "as above, so below and as below, so above." A marked analogy appears between the saying of Hermes and the subject text taken from the Hebrew Scriptures. This principle of likening, comparing or studying correspondences has long been a powerful factor in enabling man to arrive at a solution of some of the most abstruse problems thus far presented to him. It is in common use in scientific laboratories and schools and may be applied with equal value and equal propriety in the domain of religion and philosophy. Hermeticism, being a synthesis of religion, science and philosophy, it is natural to expect this law to have been postulated at the very beginning of the Hermetic revelation, which, indeed, was the case.

2. Enough has been given in the preceding lessons to cause the student to realize that Hermeticism has for its object, the bringing about of a personal revelation of the nature and attributes of God to the sincere seeker after Truth. Therefore, in the deepest sense, all correspondences are the likening of one phase of God to some other phase enabling us to realize how true it is that "In Him we live, and move and have our being."

3. As we have seen in the preceding lessons, the ALL is in ALL, and All is in the ALL; therefore every unit in the several planes of Cosmic Manifestation, Life, and Being, (including Becoming) must be subject to identical Laws and thus show forth the Harmonics both of Involution and Evolution.

4. Hermeticists classify the phenomena of the known Universe under the three broad general divisions termed the
   1. Physical Plane
   2. Mental Plane

5. These Planes comprehend the lower divisions of the physical world known as the Chemical, (Solids, Liquids, and Gases); the Etheric divisions of the physical world, and the Lower Astral, for Number 1.

6. Number 2 includes the higher divisions of the Etheric regions or planes of the Physical world, the Astral, and the Region of Concrete Thought, of the World of Thought.
7. Number 3 includes the higher regions of the Astral world, the Region of Concrete Thought, Abstract Thought and the lowest of the higher regions of the Divine World.

8. Thus the Phenomena of each blend with higher and lower planes, forming one complete unity; the higher phenomena of the Physical and the lower of the Mental; and the phenomena of the higher mental with the lower physical.

9. These Planes are more than states, conditions or dimensions. A dimension is measure in a straight line. This would not define the cosmic relations referred to. An ordinary dimension is conceived by us as length, breadth, and thickness. The Planes of this lesson must be considered as a STATE or DIMENSION CONCEIVED AS CONSCIOUSNESS, interpreted as what is commonly designated as the "FOURTH DIMENSION." This pertains to the Third Hermetic Principle—"that everything vibrates, nothing is at rest," and will form the topic of the next lesson.

10. We must keep in mind however, that our concepts of the cosmic Planes must be those of States of Consciousness, an universal dimension, a condition of integral vibration. Realizing this, we shall understand the occult truth that the "Kingdom of God, is within us," one of the mantra set for our study during this course.

11. This is a deep truth, fellow students. For, once realized, it brings to our conscious minds the truth that wherever we are there also are all the conditions that make our heaven or hell, our spiritual uplift or our spiritual and mental depression.

12. As we gather in the unity of class study or proceed with the daily occupations of life, there are ever present all the conditions, states and dimensions of consciousness THAT WE EVER WILL EXPERIENCE.

13. In the great unity of the Divine Mind, our physical bodies are merely the outer and more slowly vibrating states of matter crystallized from the activities of spirit substance; meantime, our more ethereal vehicles are vibrating on their respective planes of being as each has, in the course of centuries and eons, become more and more highly organized and differentiated from primal conditions.

14. If for instance one of us should experience his death or transition at this moment, it would be merely the discarding of the physical or dense body. And without departing from the chair in which such an one was sitting, the Ego with the Etheric and Astral Bodies and Mind Sheath would be functioning in the Etheric World. At the second death, without removing, the Ego, Astral and Mind would simply discard the Etheric Body and function in the Astral World. At the 3rd death, the Ego and Mind would discard the Astral and function in the higher Astral World, and the Lower Thought Planes. And so on; space means nothing in cosmic relations. At the exact place wherein each one of us may now be, all our respective vehicles function and vibrate in their respective planes, and our heaven or our hell is right here and now, exactly wherever we may be at any time of our existence, terrestrial or celestial.

15. Thus the cosmic root substance vibrates through each of us and at every moment of our existence we are in the Kingdom of God, and the Kingdom of God is within each of us at the same time. As the man Jesus said, "I am IN the Father and the Father IN ME."

16. Initiation and spiritual development therefore is the process of entering into the higher states of consciousness, and this entering in, is what actually accomplishes the AT-ONE-MENT with the Father or The Infinite One.
17. Therefore all existence on the Three Great Planes mentioned is an existence solely WITHIN THE INFINITE MIND OF GOD.

18. Some present day philosophies teach that Matter is non-existent, and a previous lesson warned against allowing such teachings to give us a false concept or appreciation of the true value of matter.

19. So, Hermetically, we divine the Three Great Planes of Manifestation into Seven Minor Planes, each of which are in turn sub-divided into seven sub-planes.

20. The Plane of Human Mentalism like all the others is sub-divided into seven grades, of which the race today has reached approximately the fourth, a process which has required millions of years to accomplish. Of the present race, some have evolved to the Fifth Grade.

21. We must remember, however, that there have been races before us who have accomplished these Grades and passed hence, to higher. Our own Race is the Fifth with laggards from the Fourth. Some Hermetists style the coming man of the Sixth Sub-Division the "Super-Man" and that of the Seventh, the "Over-Man."

22. The Third and last great division, the Spiritual Plane is sub-divided into seven Minor Planes, each being again sub-divided into seven, as in the cases of the Physical Planes and the Mental Plane.

23. These seven sub-divisions of the Spiritual Planes are indescribable in terms of comparative phraseology. They are the habitat, grade for grade of exalted spiritual beings and hierarchies whose development and status is as far beyond man, as man is beyond the amoeba.

24. These seven sub-divisions of the Spiritual Plane may also be stated to be the habitat of such exalted Beings as can be described only by the term—"clothed-in-pure-energy." These sub-divisions are the realms of the Archangels, Angels and Demi-Gods. In the lower of these sub-divisions dwell those whom we term Masters and Adepts. Then come the Hierarchies of Lords of various phases of Evolution. Beyond them are the "Gods," whose attributes are beyond mere human hypothesis. It is the wisdom of these lofty intelligences that is superimposed upon the mortal world, guiding and unfolding its evolution, yet all these Celestial Hosts and Hierarchies must be conceived as existing even as ourselves, only in the Mind of the ALL, the INFINITE GOD.

25. In attempting a reasonably logical concept of these hierarchies, only those whose steps were entered in the Path in previous lives, can hope to gain a clear insight, for the phenomena of the Higher Spiritual Plane is vastly differentiated from that of the Mental Plane. And then, too, in contemplating the higher spiritual planes we must remember that some things may not be spoken, neither written, and that true Hermeticists realize that only to those who earn the right to know, by actual perseverance in personal practise of the Hermetic Art of Transmutation of the Lower Human Principles to the Higher, will the clear vision be given, and such are unable to translate their vision in terms of ordinary speech. It is the occult truth of the Scriptural saying, regarding things which it is not lawful for the tongue of man to utter.

26. It must be noted also, that to Hermeticists, the word "Spiritual" itself takes on a vastly more important meaning than any attributed to it in orthodox theological parlance. To the theologian it means ethereal, lofty, sublimated, holy, reverent or religious; to the Hermeticist it means LIVING POWER, COSMIC VITAL FORCE, ENERGY AS COSMIC ROOT SUBSTANCE.
27. And spiritual Power, it must also be noted, can be used as freely for what is commonly termed "evil" as for what is as often termed "good"; and this is in strict adherence to the Law of Polarity. But the penalty imposed upon the successful ones apparently, who utilize spiritual power for personal ends and so-called Evil, or in other words the misuse of Spiritual Power which is Black Magic, is terrible indeed, and this truth is the basis for the great epics on the "Wars in Heaven" and the legends of the "Fallen Angels" whose pride led them to measure their ambitions against the Will of God.

28. All the Seven Great Hermetic Principles stated in the early lessons are operative on All Planes, because in the ALL and OF the ALL.

29. The Principle of Mental Substance comprises the ALL.
The Principle of Correspondence manifests the Harmonics and Agreement between the Planes.
The Principle of Vibration differentiates the Planes.
The Principle of Rythm manifests the ebb and flow.
The Principle of Cause and Effect likewise manifests on all planes.
The Principle of Gender or Creative Energy operates along the lines of Masculine and Feminine aspects.
The Principle of Polarity is also operative on every plane.
The Principle of Correspondence is the great Principle to be sought in all Hermetic study, as the key to the Mysteries through analogy.

EXAMINATION QUESTIONS

1. What are correspondences and how are they applied in any form of study?
2. What great Hermetic axiom illustrates the point?
3. What regions (Rosicrucian) do the three Hermetic Planes include?
4. What "Dimension" do the Planes of this lesson constitute?
5. Who are the "Supermen" and "Overmen" said to be?
6. Why do we not describe the seven sub-divisions of the Spiritual Planes?
7. On what plane do "Masters" and "Adepts" dwell?

Send your lesson answers together with your report on the EXERCISE OF THE MONTH, to:
Society of Rosicrucians, Inc.
321 West 101st Street
New York, N. Y. 10025

EXERCISE FOR THE MONTH

1. This lesson is really the guide to and a definite step on the Path that leads to the realization of the "God within" us. It is one thing to accept the truths propounded herein; it is quite another thing to actually realize their living, vital existence as a part of our consciousness.

2. Meditate daily at least one-half hour at a time, both morning and evening, on the permanent mantra for Hermetic students— "In Him we live, and move and have our being. Precede your meditation with the Lord's Prayer. Engage in this meditation in the light you have received from this lesson. When it is fully realized how true it is, that we cannot escape from God; that we are part of His very being, having our own life only
because of and through Him, then the student will become aware of a very grave sense of personal responsibility for many things that he has heretofore considered as trivial, and he will see how important is every factor that can enter into our daily lives, and endeavor to make everything count for a distinct advance in spiritual attainment and progress.

3. You are requested to report briefly and concisely, at the end of the month, just what ideas and concepts you may have formulated as a result of your month's meditation. Remember, everything in your mortal life is important. Do not underestimate the value of anything. The supreme importance lies in your ability to transmute everything to a status of definite spiritual value.

It is your privilege, your duty, your obligation and, your work, to make the consciousness of the presence of God within you and your existence in Him a part of your higher mentalism. It is the way opening for you to approach closer to the Highest Good.

MORE ABOUT THE LORD'S PRAYER

1. Some of our Associate Members are under the erroneous impression that the spiritual exercises as given in Lessons S.N.3 to S.N.10 is to be practiced only for the time when they were actually studying the Lessons in which these exercises appear.

2. This is a very serious error. To even a partially spiritually awakening individual the Lord's Prayer becomes a daily spiritual necessity for keeping his spiritual anatomy activated. It is the only and the minimum method, in our materialistic world, to keep the flame of the Spirit burning.

3. To a sincere Rosicrucian student, the Lord's Prayer, prayed three times daily, remains the mandatory and basic exercise of his spiritual progress; all other spiritual exercises, assigned for a given month, are additional to it.

4. The Lord's Prayer and its interpretation as given in Lessons S.N.3 to S.N.10 is one of the many esoteric and quabalistic methods of saying it.

5. We give you herewith another interpretation, a quabalistic one, which may have a greater appeal, and greater power for you. Take your choice and remember that each Lord's Prayer, prayed with earnestness, faith and spiritual understanding, will take you one step closer to the Great Goal of the Hermetic Philosophy--your own deification.

THE LORD'S PRAYER

Make the Sign of the Cross in the usual manner: IN THE NAME OF THE FATHER (touching your forehead), AND OF THE SON (touching your heart), AND OF THE HOLY SPIRIT, (touching right and left shoulders respectively), AMEN.

"Our Father Who ART IN HEAVEN"

When touching your forehead visualize the FATHER (the I AM) in you, the GOD WITHIN, in the "CROWN" above your head, as suffising your mentality with His Divine Essence of Wisdom. When touching your heart visualize the SON, as the Divine Essence, shining from above into the region of your heart and suffusing your emotional nature with the LIGHT OF LOVE. When touching your breasts visualize the HOLY SPIRIT, in the horizontal shaft of LIGHT Divine, suffusing your whole AURA with the Divine VITALITY and Power, through the CROSS OF LIGHT you have just made, and which is actually shining in your SPHERE--IN LIGHT.

Address yourself in all sincerity and faith to OUR common Father, the ONE IN ALL, above your head in the "CROWN" of your being, "on high." Think of
"HALLOWED BE THY NAME"

Visualize, and strive to FEEL Him WITHIN YOURSELF as the Divine ESSENCE of LIFE AND LIGHT. Think of this Source of your BEING as the essence of all WISDOM, UNDERSTANDING and virtue; actually, as the result of your petition sending His Ineffable Rays from above into your soul, or aura.

What is His Name? The First commandment tells us "I AM the Lord thy God," referring, of course, to the "I AM" in you, the real and imperishable YOU. Express in your thought and FEELING all possible LOVE, HOMAGE and GRATITUDE to the Eternal and deathless ONE WITHIN YOU, directing "the ray of your mind" to the "CROWN" of your being (KETHER), affirming with all your faith that HE may be found only within you, and that you have found Him at last.

"THY KINGDOM COME"

Visualize and WILL, with your HIGHER WILL, His Light actually descending from "on high" into your soul, "little World," or aura, bringing along within it WISDOM AND UNDERSTANDING of things divine, as well as JUSTICE, COURAGE, FAITH, LOVE and a new conception of spiritual Beauty.

"THY WILL BE DONE ON EARTH"

The "earth" is your personality, your perishable self. Determine, therefore, that His will and not your human will control all your thoughts, feelings, words and activities, now and in the future.

"AS IT IS IN HEAVEN"

Such as you would want them to be whenever you aspire to function in your highest consciousness (the consciousness of your highest heaven), and are animated by your highest aspirations.

"GIVE US THIS DAY OUR DAILY BREAD"

Visualize, as the result of all your prayers and invocations, the continuous INPOURING OF THE LIGHT FROM ABOVE into your soul every day and every moment.

"AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US"

Momentarily affirm your contrition for all human errors made; express a burning desire to manifest love and forgiveness toward all fellowmen.

"AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM THE EVIL ONE"

Visualize again His Light descending into your soul, and from the Cross you've made in the Living Light equilibrating your aura, spreading His Holiness and Power all over your soul (the little World), thus keeping all temptation and evil away from you.

"FOR THINE IS THE KINGDOM... etc."

Make the Sign of the Cross as in the beginning, affirming that the little world (your soul) over which you made this holy and LIFE-GIVING SIGN is THE KINGDOM OF GOD--from now on.

May the Uncreated Light which you bring into yourself and into the World when saying the Lord's Prayer, be yours always.

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
The Third Great Hermetic Principle

"For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring."
Acts, xvii-28 (Permanent Hermetic Mantram.)

1. This permanent mantram of the true Hermetist has been brought before the attention of our students on more than one previous occasion. The purpose of any mantram is to develop a specific thought-form that the sub-conscious faculties can use in building or functioning to bring about a certain desired end. The danger attending the use of any mantram is the possibility of using it without special thought, merely as an oft-repeated mechanical formula minus the stimulus of constructive concentration. In this latter event, no mantram will produce the results originally sought.

2. There is vastly more in this permanent mantram of the Hermetists, than appears on the surface. We are apt to take the words "live" and "move" literally, as simply expressing our ordinary daily functions and activities and this, to be sure, they do, but they go much farther than this. They express a truth that has to do with the very secret of life itself.

3. Living and moving are in one sense synonymous, for that which lives, also moves. It may not be moving as expressed by locomotion, but it is moving in the sense of expansion, continuing, subsisting, or reproducing and in all organic form it also means growth in some direction, dimension or amplification. Even the rock, impregnable as it appears, is in its atomic and electronic structure, in a state of motion, and those rocks that develop atomic motion up to a degree capable of producing certain phenomena, we term radio-active to a greater or lesser degree.

4. All Cosmic Root Substance, whether manifest as Matter, or in differentiated spiritual states and conditions, is in a state of continuous motion, ACTION and REACTION--VIBRATION, from the tremendous potentiality of the ion and electron in their restricted spheres of infinitesimally reduced radii, to the cosmic undulations of universal proportions.

5. And the more limited the given spheres of vibration, the more powerful and potent do such restricted vibrations become.

6. Everything in the Universe--the Cosmos--from the INFINITE ONE to the microbe, moves and vibrates, and the various spheres of Being with their teeming entities on the spiritual side, as well as the manifold manifestations of Matter and its
7. The INFINITE ONE and the DIAMOND (the latter considered as practically the most crystallized aspect of Matter) may be regarded as the two great Polarities and exhibit remarkable analogies.

8. The INFINITE may be conceived as Being in a state of vibration of such incomprehensible intensity and rapidity AS TO APPEAR AT REST, exactly as a swiftly revolving wheel appears to our physical sensoria to be at rest.

9. Correspondingly, the Diamond may be conceived as Matter in such a reduced and exceedingly slow status of vibration as to appear also AT REST.

10. Yet, both the INFINITE and the Diamond, the highest concept of comparative spiritual perfection, and the highest concept of material perfection in Nature's creative activity in the Mineral world, both have one great property in common, the power of PROJECTION OF LIGHT RAYS, CELESTIAL IN THEIR VERY GLORY.

11. The INFINITE and the Diamond represent the poles of Spirit and Matter, and between them in the domain of vibration lie untold millions of differentiated states waves and modes, with corresponding phenomena manifesting from each.

12. The known universes swing around the Great Central Flame; Suns and their attendant systems swing around the Central Sun of their individual Universe; Planets and their Satellites swing around their parent Sun; all revolve as well upon their respective axes; from suns to atoms the action is the same, circular and spherical (Ellipsoidial), increasing in intensity as the area of activity becomes circumscribed.

13. Ions and electrons have their infinitesimal orbits; Atoms, in constituent groups conceal and revolve about their central Atom; Molecules vibrate against and around each other.

14. Resulting from these differentiations of vibration are the phenomena known as COHESION, which is Molecular Attraction; CHEMICAL AFFINITY, or Atomic Attraction, and GRAVITATION, or Mass Attraction. In the correct understanding of the principle of vibration will be found the true knowledge of all these different forms of Attraction, especially regarding that of Gravitation.

15. The formation of the vortex, the downward pull, the spherical rotation and compound whirling motion of the water as it narrows down to the small end of the funnel, are the exact reproductions of the activities in interplanetary space.

16. The Earth is situated in a sub-vortex of the parent sun's vortex, and would disintegrate if removed therefrom.

17. This principle of vibration is the primary cause of the differentiation between the two great divisions of sublimate Matter—Cosmic Root Substance and Universal Ether.

18. Cosmic Root Substance is that from which all things are manifested; Universal Ether is a denser form which acts as the vehicle of communication of light on the higher planes and heat, electricity and magnetism on the lower, being the connecting link between the lower forms of vibration known as Matter and the higher forms called Energy or Force on the spiritual plane.

19. One is familiar with the phenomena presented by a body set in motion, noiseless at the start, slight sound manifesting as the motion increases, definite notes being
established as the rapidity is greater until true pitch and tone are produced. Also, if we watch closely, we shall see the beginning of color, manifesting as dull red, increasing in intensity, until the complete spectrum has been effected. Beyond this the eye cannot see, but delicate instruments can detect still other light phenomena of far greater potency and power, and these invisible rays now designated as X Rays and Ultra Violet Rays are in common use. Our physical sensoria permit us but a limited concept of the vast realm of Nature's activities, and there is an infinite range below our sense perception, and correspondingly an infinite range above the same.

20. This may be familiar to all, but is reiterated here, inasmuch as it forms a very definite basis of departure in the process of self-development and individual unfoldment, for the higher sense faculty is to make us equally observant of that which now lies beyond our ordinary vision and sense scope.

21. In this Principle of Vibration lie also the secrets of Involution and Evolution. For as the highest concept of vibration is what we term the INFINITE and as the decrease of such vibrations reach the opposite polarity of Matter, so, when the vibrations begin the ascending scale they must again return to the INFINITE, the Center.

22. In other words, the primal vibrations of the INFINITE ONE expend the force of their initial action in producing Matter, and regain that force in the reaction from Matter back to ultimate Spirit.

23. Thus the primal ACTION is Involution, and the resultant REACTION is Evolution, and in the process new worlds are created and old worlds pass away. To continue our illustration, after reaching the stage of vibration where we are no longer able to visualize its results, we can conceive that it may reach a status wherein the force of Cohesion in its original wave or ACTION is overcome and begins ultimately the separation of Mass, Molecule, Atom, Ion, and Electron into Universal Ether, and thus, with all reverence, ultimately into Cosmic Root Substance perfected by experience, the Body of the Infinite God.

24. In the process referred to above, the phenomena of heat and light thrown off are not the substance of Universal Ether itself, but the energy liberated from the confinement in which it was placed by the crystallizing process. Although Matter itself has been often stated to be a form of Energy, the energy liberated as Light and Heat is of a much higher order, confined and entangled as it were in the material forms.

25. And true to Hermetic Law, all forms of Thought and the phenomena of Mentalism in manifestation are differentiations of vibration, from the inception of the archetypal form to the projection and crystallization into visible manifestation. And as light and heat are "thrown off" in the processes of vibrational activity, so mental vibrations are thrown off which may find lodgment in many persons at the same time, and thus produce the phenomena of many minds, widely separated by time and space, at work on one and the same concept, or holding identical views on various subjects and questions, although unknown to each other.

26. The Phenomena of Mental Telepathy, Suggestion, etcetera, are due to this cause.

27. Every thought, every emotion, whether good or so-called evil, constructive or destructive, pleasurable or unpleasurable, has its individual and distinct mode of motion and state of vibration, and once any or all of these are definitely and accurately known by the occult operator, they can be reproduced, implanted or placed at will in the mind of one or more subjects, simply by causing the mentalism
of such subject or subjects to vibrate at the required rate and in the specific mode. In this same way, much healing phenomena may be accomplished.

28. In so doing, the operator produces or creates on the Mental Plane just what the materialist produces or creates on the Physical Plane, namely, "Vibration at WILL," for by polarizing one's mental state, one can put one's self into any desired phase of mentalism with its resultant accomplishments. This is the beginning of the Art of Transmutation by Mentalism, for once the underlying principles of Vibratory ratios are determined, one can transmute at will by the process of mental compulsion of a differentiated state of vibration in the substance, object, or material it is desired to transmute.

29. We began our lesson with the analogy between the Infinite and the Diamond. In the course of the lesson we brought out the fact that Light is liberated in the various processes of evolution. We shall now carry that analogy somewhat farther.

30. The INFINITE and the Diamond represent and in fact ARE the highest and lowest states respectively of vibrational activity, both seemingly AT REST. One is the Source of that Power which streams forth as the supernal Light that lighteth the whole world and gladdens the spiritual eye of Man. The other is the container and epitome of the expended wave of primal ACTION in creative activity before evolution begins, and in storing that energy, under proper conditions, give it forth in a glorious Light that gladdens the physical eye of Man.

31. The INFINITE ONE and its ultimate attainment is the highest spiritual aspiration of Man. The Diamond and its attainment represents the actual highest material aspiration and desire of Man, and in both cases it means the resultant acquisition for the one takes Man from illusion into REALITY. The aspiration for the other blinds Man from the attainment of Reality still further and tighter to illusion. And herein is the occult power of the Diamond, for which it has been both feared and revered for ages by seers and those who KNOW. And history records that the search for the illusory, has plunged Man into ferocity, conquest and the inability to establish true values.

32. The INFINITE ONE is concealed as in each one of us students; the Divine Spark of the Great Central Flame preserved in its Essence throughout all transformations in the eon old journey through involution and rebirth. The Diamond, in fact many diamonds are concealed in us in soluble form, as the pure carbon which is their constituent and which forms such an essential element in our own physical composition. And when the relations between pure Fire and pure Carbon are fully determined, we shall see again how clearly stands the truth that all Matter as the lowest pole of Cosmic Root Substance is homologous, and that we have within ourselves, the power and the material to transmute into whatsoever may be desired, if we attain the spiritual sight that reveals it.

33. The Rosicrucian philosophy requires laboratory practice and work for its deeper understanding, but the laboratory that is required first of all, is the laboratory of one's own self. "If that which thou seest, thou findest not within thyself, thou wilt NEVER FIND IT WITHOUT THEE."
EXAMINATION QUESTIONS

1. In what condition is all Cosmic Root Substance?

2. Can you conceive of anything in the Universe that does not move and vibrate?

3. What are two notable polarities in the scale of being?

4. What two poles do they represent?

5. In what is our Earth situated?

6. What are the two great divisions of sublimate Matter?

7. What two fundamental principles have their secrets in the Principle of Vibration?

8. What power does the occult operator possess who determines a given ratio of vibration?

Send your lesson answers together with your report on the EXERCISE OF THE MONTH, to:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025

EXERCISE FOR THE MONTH

1. The meditative exercise called for in the preceding lesson was on one phase of our permanent mantram. This lesson calls for mental work on a distinctly different phase, yet the two will be found to coalesce most harmoniously and give the student a greater degree of light on the inner and esoteric interpretation. Keep in mind that all this Hermetic study implies the development of abstract thought and its purpose is the attainment of the higher planes of thought and mentalism that will eventually enable the student to become an operator on the mental planes as alluded to in the present lesson.

2. The attainment of ability to function on the higher mental planes and the culture of a high degree of abstract mentalism will open up new avenues to the student and make it possible for him to realize hitherto unknown and undreamed of powers of visualization and spiritual insight. This the true road to Independent Seership which alone is worth the struggle for attainment. It is this Independent Seership that is distinct from the involuntary type of mediumship which is dependent upon "controls", "guides" and "familiars," so fraught with danger to the subject. One can see far more and far better in ordinary life when using one's own eyes voluntarily and wheresoever he will, than when using them only under the direction of another and restricted as to their use. The same is true in spiritual sight. Learn to use your own spiritual vision, uncontrolled by outside influences, especially influences you cannot see yourself and as to whose true identity you have neither guarantee nor clue and which often utilize the most specious arguments to unduly influence the chosen victim or medium.
3. Meditate on the actuality of a state of motion in every phase of life. Concentrate on a piece of rock, wood; then the lower organism; ultimately the higher including your own self, and let it become clear to you how this Principle of Vibration is the motive power of what we call life, which is equally true of both stardust, microbe and man, and that because of it, we are truly vibrations of the universal Power that in all humility we call the INFINITE and INCOMPREHENSIBLE GOD.

MEDITATION

1. Absolute self-consciousness belongs only to God—the INFINITE ONE. He alone is self-existent and independent of any outside conditions. He only is self-sufficient, and needs nothing to excite consciousness or knowledge in Him.

2. Man's self-consciousness, insofar as the realization of the Divine Presence has not awakened within him, is a complete illusion.

3. He, in whom the Divine Consciousness of his true inner self has awakened, require no external stimuli to let him know that he lives. He may be shut up in a prison or a tomb, he carries his own light with him; he cares little for the company of men, if he is in company with God.

4. Man is an organism, in which either God or nature or the antithesis of God, the devil, may become self-conscious. If only nature is self-conscious in him, he has then no real life or consciousness of his own. It is absurd of him to speak of dying, because he has never yet come to life. If God has become self-conscious in him he will be one with God, whose temple he is. If the self-consciousness of the devil resides in his house, then he is a personal devil for all practical purposes.

5. From the moment that man becomes relatively conscious of the existence of a spiritual power within his soul, he enters into relationship to that power, he attains spiritual consciousness; but it may still be a long time until that power becomes fully alive and self-conscious in him.

With every good wish for your spiritual progress upon the Path.

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
"When the morning stars sang together, and all the sons of God shouted for joy." Job, xxxviii-7

1. This passage from the Book of Job emphasizes a most important point not only in Hermetic studies, but also in all science, both academic and occult. For ages, it was considered as being merely figurative or allegorical. The founders of our modern astronomical science discovered that, far from being figurative, it was a fact. The stars in their motions produce a definite concord of musical notes, just as the whirr of a wheel or a rapidly moving object is known to us to produce a specific sound phenomenon, not always concordant, but at least illustrative, and by increasing or decreasing the rapidity the object can be made to produce a definite harmonic note.

2. The phenomena of the stars constitutes what is known in Hermeticism as Rhythm. We shall endeavor in this lesson to convey an idea as to the universality of this principle throughout all known planes of being. A preponderating percentage of the phenomena of mentalism, especially the curative processes of mental science, is effected through the ability to apply this principle in individual cases for individual requirements. The effect produced by the repetition of mantrams is due to the rhythmic nature of regularly repeated formulae, acting upon the subconscious mind. Careful observation will reveal to the student, and probably to his surprise, to what extent his everyday life is made up of rhythmic conditions prevailing in his emotional, business, social and religious activities.

3. Rhythm is one of the most important principles in all Hermeticism, and is very closely related to both the Principles of Vibration and Polarity, and in fact, without the more definite knowledge gained through an understanding of Rhythm, we should have very little concept of the importance of the other two.

4. It is through the Principle of Rhythm that the phenomena of Vibration and Polarity operate to produce orderly results to which all the manifestations of the Four Life Streams react in accord with the phase of consciousness peculiar to each.

5. In studying Vibration we postulated at the very outset, that SOMETHING must vibrate; in other words that vibration was not to be considered as a pure abstraction; if there is to be vibration, there MUST be something to vibrate. Thus when we conceive of the INFINITE ONE in a status of the most intense vibration, far beyond human comprehension, it follows that the INFINITE is not a negative abstract quality or mere "principle"—it MUST be substance in order to vibrate, and to creatively emanate or project from itself, in creative process.
6. Obviously, in studying Polarity, there MUST be substance to be polarized, substance whether visible or invisible. And as Force can be polarized, it follows that force, in order to manifest the phenomena of vibratory impact and polarized action must be substantive in nature. Force is also in some phases—energy. And Matter as we are told, is now described by advanced scientists as Energy also. Therefore in strict accord with the concept of Polarity as defined in the previous lesson, that showed how intangible and invisible is the line of demarcation between the polar opposites, it is difficult to state just where Matter begins and Force as such terminates, or vice versa.

7. Rhythm may be defined Hermetically as the cosmic or natural measurement of vibration. It is the flow to and from between the poles or opposites of a given condition; the pendulum action backward and forward, the ebb and flow, action and reaction, on all planes visible and invisible, mental, physical and spiritual.

8. Nowhere is this principle seen to better effect than in the domain of music, astronomy, astrology, and history, the great sciences that cover the planes and states of consciousness peculiar to each enumerated in the preceding paragraph.

9. In music, the composition of vocal, or the production of instrumental music is based primarily upon the measurement of rhythmic vibrations, and the musician who has the fullest concept of this great Principle, whether conscious of it as such or not, is the one who will produce the masterpiece in vocal or instrumental results.

10. In astronomy, we behold the visible result of rhythmic motion on the cosmic scale, so accurate that the reappearance of a star invisible for many years, can be mathematically predicted to the fraction of a second.

11. In astrology, the same rhythmic motion and process is witnessed in the production of specified aspects under the head of "directions" which enable us to read, according to our ability, the clock of destiny.

12. In history, the effect of rhythm is seen in the recorded acts of mankind, form the earliest moment of his appearance in the mundane world, to the present.

13. As in music we learn of counterpoint and harmony; in astronomy, of the mystery of the ebb and flow of tides, succession of seasons and other phenomena of every day life including the alternation of night and day, so in history we observe and learn of the rise and fall of empires, the waxing and waning of civilizations, the disappearance of continents that have served their day, and the birth of new ones potent with future possibilities; the ever changing fortunes in the struggles between conquered and conquerors.

14. Even in our own day, when human life is lived far more rapidly than in olden times, and when ten years give more experience to the worker and thinker, than thirty years of a century past could have given, we see the effect of rhythm in the fluctuations of fortune, the transience of fame, the temporary tenure of power, the rapid rise and equally rapid fall of those acclaimed by their fellow men as great.

15. City after city has been in turn, designated as the mistress of the world, that today is either a heap of ruins, or in process of becoming such, or obviously doomed by a future turn of the wheel of destiny and the march of civilization and achievement to fall, in its appointed turn.
16. Thus, it is this very principle of rhythm that MAKES progress; that keeps EVERYTHING IN MOTION, in continual ebb and flow.

17. In Man, the Homo, rhythm maintains its sway. In his spiritual life, wave after wave of religious thought and expression has obtained for the moment, and given way to higher and more concrete expressions; in his mental life, philosophy after philosophy has in succeeding waves given him greater and still greater illumination; in his physical life, waves of inventive genius have alternated with waves of practical application of the fruits of that genius.

18. In the womb of its mother, the maternal rhythmic heart beats stimulated and brought into manifestation the foetal heart beats. After birth, man preserves those heart beats by commencing the process of independent rhythmic breathing for himself, maintaining by that rhythmic breathing the process of life which had been entrusted and committed unto him and when divested of that with which he is now invested, the physical body with its elements of a metallic nature and substance, he shall function in more glorious spheres of being, he will preserve and maintain his acquired reason and intelligence and communicate with others of his environment by the pure rhythm of mental correspondence.

19. Thus, the Principle of Rhythm is universal in its application. There is no such thing as absolute rest, or cessation of motion.

20. In our mental and psychological life the Principle of Rhythm in accordance with the Law of Polarity manifests on two notable planes; those of the Higher Conscious and the Lower Conscious; the dominant conscious and the temporarily subordinate subconscious. The Super Conscious mentalism in this instance finds its correspondence on the spiritual planes, where it too is obedient to the laws of Polarity.

21. In observing the phenomena of rhythm operative between the Planes of the Conscious and the Un-Conscious or Sub-Conscious, we note the wide range of its activity. Thus in those who respond to the higher rhythm we find the production of creative results almost god-like in their nature; the literary marvels of a Wilde, and the architectural triumphs of a White. But in each of these cases, the response to the impulses of rhythmic activity were passively natural or negative; involuntary--and we find these great creative geniuses responding also to the lower impulses, that we have given them as unenviable place in human annals, in the domain of sensualism.

22. The trained occultist, knowing the Law of the Principle of Rhythm will be conscious of the lower, but respond intentionally only to the higher, and thus rise above the possibility of acting on the impulses of the lower although having full knowledge of the same, and being conscious of the impulse peculiar and individual to it.

23. To do this, the trained occultist takes advantage of his knowledge of the Law of Polarity, and by "WILLING" himself mentally to refuse obedience and response to the impulses of rhythm on the lower plane of sense consciousness, "POLARIZES" himself against the strength of the impulses, and from the individual standpoint of "POISE" and "SELF POSSESSION" which is "SELF MASTERY" he watches the receding ebb of reactive assertion of the animal nature against the higher spiritual nature.
24. In our human existence, the action of rhythm is seen again in the extremes of joy and sorrow, which it is an aphorism, almost invariably succeed one another, sometimes in quick succession. Enthusiasm and Depression, Interest and Indifference have their physical counterparts in Strength and Weakness, Health and Disease.

25. This is a definite step toward Mastership. Human emotions and feelings rise and fall within each of us in accordance with our response to the impacts and impulses of the rhythmic activities of our environment and our mental attitude thereto. So also do the tides of the ocean rise and fall in response to the rhythmic activities of lunar and planetary impacts and impulses in conjunction with physical environment.

26. By careful reconsideration of the preceding lessons, the Principle of Rhythm like those of Polarity, Vibration, etc., can be shown to be a property of the INFINITE itself. Therefore we have within each of us a cardinal power and weapon to offset any response to the impulses of rhythm on the lower conscious planes. Like all properties of the INFINITE, Principle, whether of rhythm or polarity or vibration is immutable, and indestructible. But it has its MASTER and SUPERIOR in the WILL of the INFINITE ONE. And that WILL is reflected and projected into their "Image," Man. The Human WILL therefore, if properly cultivated and developed is our impregnable shield and fortress against lower impulses and their destructive results, brought on by blind obedience to the Law and Principle of Rhythm.

27. The training, strengthening and cultivation of genuine, effective "WILL-POWER" is the primal duty of those who seek Mastership.

28. It is a well-known Law of physics, that the "Angle of Incidence must equal the Angle of Reflection." This is another way of expressing the truth of the great cosmic Law of Compensation; in other words, the wing of the pendulum in one direction measures the swing in the opposite direction. Everything in Nature may be observed to obey this Law.

29. Except for the human Will under even the slight direction of unintelligent discrimination between the extremes of polarities or what is commonly called right and wrong would leave us simply the prey of unreasoning cosmic forces.

30. We speak of "Wrong" as such, not on account of any real ethical value involved but from observance of the destructive effect that is sure to result from acquiescence with it.

31. The struggle to develop the Human WILL to its ultimate expansion and strength takes us out of the domain and sphere of influence of the Law of Compensation in many departments, excepting notably that of Karma and places us more intimately under the influence of the Law of Neutrality or Neutralization, which state is explained to every Novice of the Order in the elemental consideration of the various regions of the great world planes, each having been shown to possess its "neutral region".

32. The effect of our association with the Law of Neutralization is to lessen our response to the lower impulses of the rhythmic impacts, freeing us from the entanglements of sense, and at the same time it prevents us from losing our equilibrium in the domain of higher consciousness or becoming too much detached from the environment in which for the time we are intended to function.

33. The Law of Compensation, however, still makes itself felt in our mental states, for it is a well known fact, that those who enjoy the most keenly, are also those who suffer most keenly, while among those races inured to hardship, the members who are most callous or indifferent to pain are also the most indifferent to joy, and the
the stolidity of the aborigines is well attested.

34. About us on all sides, we see the operations of this law. Those who have never enjoyed plenty, suffer far less in times of necessity and deprivation than those who have been reared in luxury, and those whose early environment has been one of every possible advantage, suffer most acutely and intensely when changing fortunes plunge them into the depths of necessity and even want. We appreciate and cognize pleasure only to the extent that we have known pain, for pain is experience. The pleasure we may experience in this incarnation without any appreciable effort or desert on our part toward it, may in the inexorable operations of the Law of Compensation be our reward or reaction from conditions of duress in a previous existence.

35. All life is continuous, all is rhythmic, and successive rebirths are but the expressions of the alternate swings in the pendulum of human existence. True, a time will come when incarnations on this sphere will cease, but the life rhythm and life wave will continue elsewhere according to the degree of attainment to which we are entitled.

36. Cultivating our WILL POWER, and taking advantage of the Law of Neutralization may enable us to escape much of the pain ordinarily due to humanity at large, but such relief must be purchased at the expense of genuine, intelligent effort and endeavor, that will provide a degree of experience commensurate with that otherwise required.

37. All is rhythm, balance and counter-balance, point and counterpoint, through successive lives, here and elsewhere.

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**EXAMINATION QUESTIONS**

1. What react to the orderly results which are produced by the phenomena of Vibration and Polarity operating through the Principle of Rhythm?

2. What modifies these results in each of the Life Streams?

3. Can Polarity exist independently of substance?

4. Can force be polarized?

5. Give the Hermetic definition of Rhythm.

6. What sciences are especially illustrative of the phenomena of Rhythm?

7. What effects of Rhythm are noted in history?

Send your lesson answers together with your report on the EXERCISE OF THE MONTH TO:

Society of Rosicrucians, Inc.
321 West 101st Street
New York, N.Y. 10025
EXERCISE FOR THE MONTH

1. It is not at all difficult to observe the phenomena of Rhythm in the more obvious conditions of our daily environment, but the student must remember that occult science consists in seeking the invisible causes of all visible effects. Therefore, it is important that you take for your monthly exercise, the consideration of conditions that may appeal to you as being isolated from the general state of affairs; apparently unrelated to your actual requirements, or to matters of well known interest in general. Study each condition selected until you ascertain its exact place in the scheme of life; what relation it actually does have to every other condition great or small, important or seemingly trivial. This exercise or rather, study is most important, for the occult scientist does not seek the glittering examples but studies the obscure, and from this study have come the most important advances in human progress and life.

2. When you have succeeded in reasoning out the action of the Principle of Rhythm in general conditions, as outlined above, apply your powers of observation and deduction to your own personal environment and life. Note your tendencies. Introspect. Seek to learn why you either do something repeatedly or else do the very opposite thing to something you have previously done.

3. Now go deeper. Study your habits. Note the rhythmic nature of them. Soon you will learn how habit is formed and why we become, so to speak, "slaves" of habit. Now HABIT CAN BE BROKEN IN THE SAME WAY IT IS FORMED; by opposing another habit to polarize it, with this difference however. In the second instance, the habit formed is intentional, whereas the first habit was unintentional. The second habit being intentional, can be broken or discontinued merely by act of will, as soon as its mission has been performed. This is an important fact for every operative occultist to learn and by properly reacting to this suggestion, he will find himself in a position to do great good to his fellow men. He can suggest remedial conditions to oppose to undesirable, and then release the thought or suggestion as soon as it has performed its work. But first, learn to accomplish successful results upon your own self before attempting to operate for others.

Faithfully yours,

SOCIETAS ROSICRUCIANA IN AMERICA
1. What follows is a sort of birdseye view of Rosicrucian philosophy intended to present to the reader a brief conception of the principal truths underlying the whole structure of what has been termed the Rosicrucian Wisdom Teachings. We believe that this presentation should be of great interest to everyone searching for reasonable keys to the many mysteries surrounding us from the cradle to the grave.

2. To present such truths in a way that will be soul-satisfying to every grade of intellect is next to impossible in a brief paper such as this. One thing must be stressed right in the beginning of our presentation and that this is not some new creed, cult or fad but a glimpse of ancient Wisdom religion, taught from the beginning of man to those who were ready, and preserved by the Rosicrucian Fraternity for the present generation of seekers after the truth.

3. This presentation, being brief of necessity, is only partial and very general in its scope. Detailed presentations and minute explanations are given to the students and members of the Fraternity in the Degrees of the Grades and the extension courses, as well as in the private and individual instructions.

4. Our first subject is that of GOD. It is certain that the reader will agree that every person's conception of God is different from that of his neighbour. This conception depends entirely on one's mental development and background, which varies considerably between the bushman aborigine of Australia and a cultured person of any of the advanced races.

5. However, whether we take a case of belief in a wooden idol by a jungle savage, or a worship of an elderly gentleman sitting on a golden throne, such as pictured in many Christian Churches— it is the same ageless effort of mankind to find and worship the Creator and the Source of ALL THAT IS.

6. Knowing God, as the ALL IN ALL, the Rosicrucian student has a most profound sympathy with every conception of God that humanity ever invented, be it a God of thunderbolts worshipped by a savage, or the God of love and mercy worshipped by the modern truly civilized Christian.
7. Indeed, the Rosicrucian sympathizes even with him who says "there is no God," for to deny the existence of spiritual LIGHT is no crime, but a temporary blindness.

8. We are told in Holy Writ that God is a Spirit, also that man was made in God's image. It is safe, therefore, to assume that there is a similarity between Man and God.

9. We may be helped in finding out about this similarity by going to modern science for help. Modern science tells us that man's physical body is composed of countless millions of cells, each an entity in its own right, possessing intelligence of its own, yet permeated by and subject to a greater intelligence that of the man himself or human individual.

10. The atoms of which these cells are composed are compared to miniature solar systems and they in turn possess an intelligence of their own.

11. To each of these millions of cells, man's Spirit, the Higher Self, the "I" working through the mind, is God; if these cells ever tried to reason about it.

12. Let us go further. This earth upon which we live, as well as other stars, is called sometimes a "heavenly body." This simply is another word for divine body, or a body of God. Strangely, this appellation is quite true.

13. Suppose we think of ourselves, both in body and mind, as the more intelligent cells in the body of a great Divine Being (our planet). A Being as great in proportion to us, as we appear to be to the cells of our body. Transcending us in power, wisdom, love, even as we transcend in power, wisdom and love the little cells in our body, about whose plans and designs we have the same conception as our cells have of ours.

14. Supposing we call this great Divine Being—Whose physical body we call our earth, and in Whom we obviously live, move and have our being and Whose intelligence is IN us—GOD, or CHRIST SPIRIT—will we be guilty of irreverence?

15. Tell me, dear Reader, which is a grander and nobler conception of Christ? Is it this one here presented, as an ever present REALITY, in WHOM we live, move and HAVE OUR BEING, or is it a conception of Him as a martyred holy Man of two thousand years ago?

16. This teaching does not deny the existence of the historical Jesus the Christ. It is through becoming Jesus the Man, that Christ the God has become the indwelling Spirit of this planet. How this was accomplished is a mystery later on solved on the Path which leads to union with God and attainment of conscious immortality.

17. Read your Holy Bible in this light, and you will be amazed how clear certain passages will become to you. For example: "Lo, I am with you always."

18. This conception of Christ shows Him not as head of certain few called Christians, but as actual life and light of ALL MEN, regardless of what they pretend to believe in.
19. Let us go still further in our quest. We know that in the boundless space
surrounding us, there are millions of planets and stars, such as our earth and
sun. Consider all these splendorful beings, great is wisdom and power beyond
human understanding, as the cells in the Body of Him Whom we call the ONE In
finite, Incomprehensible GOD, THE FATHER OF ALL. Our cells, ourselves and all
of the Heavenly Hierarchies are truly His members, and yet He is beyond human
conception as far as the totality of Him is concerned.

20. When we look at a man we do not think or say—there go millions of cells;
and so, when we look at the starry galaxies, let us not think or say—there
are the bodies of so many heavenly hierarchs. Rather let us think and say—
there is the great invisible and incomprehensible ONE INFINITE GOD, the source
and the ROOT of all.

21. Conceived in this way, God is beyond human understanding and specula­tion
and yet so near, actually "at hand," for all that we see here or on a star
which has ceased to exist millions of years ago IS GOD HIMSELF in manifesta­tion.
All that we fail to see with our physical eyes, but are able to perceive men­
tally or spiritually is His Life, His Spirit, His Wisdom. He manifests Himself
to us in the beauty of a rose, in the spark of mercy in the eyes of our fellow­
men and in the splendor and beauty of the most distant star.

22. Verily, He is the ALL IN ALL as the Gospel of Hermes has it. He is the
ONE "BY WHOM ALL THINGS WERE MADE," according to the Nicene Creed of the
Christian Churches. Yet, He is a Person, because all visible creation is His
personality and the word "person" derived from Latin means a MASK. Thus, all
things visible to the human eye and even to the microscope are masking the ONE
GOD Who is back of it ALL.

23. If this concept of the One God, Infinite in Wisdom and manifestly PRESENT
EVERYWHERE appeals to your intelligence, and brings Him closer to you, keep on
pondering and meditating over this truth. Such meditation will open new vistas
to your spiritual insight, increase your tolerance and understanding of all re­
ligions, and reveal a greater realization of your closeness and kinship with
your God. It will help you to bring increased KNOWLEDGE of God, rather than
the mere pretended belief. If it does not appeal to you—lay it aside for
the time being.

24. Whatever conception of God you prefer, it CERTAINLY IS one of the count­
less ones of the INFINITE, INCOMPREHENSIBLE GOD—in one of His many "masks."

25. The next step in our search is that of MAN and here we are helped by the
 teachings of the Holy Bible that GOD IS A SPIRIT, and that MAN IS MADE IN HIS
IMAGE. In view of the foregoing, the real man is not merely the perishable
body, but A SPIRIT, a portion or a spark of the ONE GOD, enshrined for a
specific Divine Purpose in the body of flesh and bones.

26. The Christian Church teaches that the complete man is composed of body,
soul and spirit. The Rosicrucian philosophy amplifies this Christian teach­
ing into a ninefold constitution—a threefold body, a threefold soul and a
threefold spirit. The Rosicrucian philosophy shows us that what is seen of
man—his physical body—is only one ninth of him and the most insignificant
part of him at that.

27. Man, being made in the image of God is not only fearfully but wonderfully
made in his ninefold constitution. His threefold body is first the familiar
dense or physical body, next his less known vital or etheric body, or a body
of vital forces, and last his body of emotions or desires—sometimes called ASTRAL BODY.

28. The first is visible to the eye, the second and the third are ordinarily not visible but an ability to perceive them by developing clear vision may be cultivated in a training provided by the higher Rosicrucian study and practice.

29. Next is the threefold soul. Finally the threefold SPIRIT of MAN, called the EGO, the HIGHER SELF, or the I AM.

30. All these nine principles of man are studied in detail in the Rosicrucian philosophy, their origin and purpose made clear, their existence and relationship to God made real and all the humbug and superstition surrounding them swept away.

31. By such study the searcher learns to KNOW himself, not as a corpse animated by some undefined, vague thing called spirit, but a wonderfully complex being built through millions of years by Divine Wisdom and animated by an individualized spark of God, the Divine Spirit in Man.

32. This divine spark, this real self, this Eternal in us, which like the Infinite God the Father has no beginning and no ending, is not something nebulous or far removed from us, but is that Invisible Principle in us which we best describe whenever we say I AM. The material physical and the perishable part of us we best describe whenever we say the word HE.

33. The I AM, the SAME EXPRESSION USED BY EVERY MAN when talking about himself, is called by some mystics the 'sacred name of God' in man. The I AM is the same in every human being. What makes us differ one from another is the HE part in each of us. This HE is that complex mental, emotional, vital and physical nature, which due to differing experiences of each I AM, in different lives, is different in every one.

34. It has taken the I AM millions of years of toil to build the HE part to the present status so that the Divine Spirit may manifest itself in the physical world.

35. This process of building the HE by the I AM, from a single physical cell to the present status of humanity is usually called EVOLUTION.

36. Some people object to the theory that we may have descended, or ascended, from the monkeys, or monkey-like creatures. These good people would be shocked to learn that not only did the present humanity inhabit monkey bodies—but forms and bodies infinitely lower than the monkeys.

37. Through the millions of years, the Divine Spirit of Man evolved and inhabited a great variety of bodies until the present complicated structure has been evolved. Each time man's body is conceived in the womb of his mother, he repeats the process of going through all the forms he inhabited in his previous existences on this planet, in the nine months of his prenatal life. During this nine month period of gestation, previous to actual birth, he assumes the forms of invertebrate, vertebrate, fish, bird, reptile and mammal.

38. From the primeval firemist and slime through countless ages and all sorts of forms, the human spirit progressed continually improving and perfecting his bodies. In all this work of building he was aided by the Divine Hierarchies.
At the time of the ancient continent of Atlantis he completed the building of his physical and astral bodies, with the aid of divine hierarchies, as these are now, and through the addition of individualized mind became a self-conscious entity.

39. The process of man's progression up to this time is called INVOLUTION in the Rosicrucian philosophy, because up to this time the Divine Spirit was being INVOLVED in physical matter.

40. But from this time on, or from the point of becoming a self-conscious entity with individualized mind, the process is called EVOLUTION. At this time MAN commenced alone, and unaided by the divine Hierarchies, to evolve his several vehicles and particularly his threefold soul.

41. It is at this remote time that man became a living soul and began calling himself I AM.

42. From this point onward, through countless incarnations as a man, from extreme savagery to the present comparative civilized status, getting better and better with each incarnation, man has become more and more in the likeness of his Creator and Source.

43. Through strife, through conquest of nature about him, through suffering and pain man evolves his latent powers of God into objective manifestation.

44. The reader must bear in mind that this ageless process of evolution, from the lowliest forms to the present state, was accomplished by the SAME Human Spirit that is in YOU and in ME.

45. You and I and all other "you's" and "I's" feel kinship with mud, because we inhabited it ages ago. We feel kinship with WATER because it, too, was our habitat once upon a time. All of us have many characteristics of the animal kingdom because we were even like them in the dim past. And we honestly admit that the "savage is under our skin."

46. Let us take an average individual and keep him under observation. He, or she, will act like a man one minute, like a woman the next; then again like a builder, a priest, an artist, a warrior, a manufacturer, and what not. Why? Because he or she in his or her evolution was all these and more.

47. Evolution, as a doctrine, is a profound truth, but it is satisfactorily explained only with the doctrine of REINCARNATION or REBIRTH. This doctrine teaches that everybody has lived before on this earth and that he or she is what he or she is as a result of experiences in previous lives.

48. This doctrine teaches that the true home of the real you and I is the inner, invisible heavenly worlds, but that we, the Divine spirits, come on earth periodically to learn, through experience, the art of creating in the physical world and for this purpose assume many roles and personalities. In the Rosicrucian philosophy the human span of life is considered to be a term in the school of life for the Divine Spirit, followed by a "vacation" home.

49. The real "YOU" and I is born in such environment and to such parents as it is best for our spiritual progress.

50. Physically, from time of conception to time of birth man repeats all the forms and bodies he inhabited in all of his previous existences in matter.
51. From birth to approximately age 7 he builds his vital or etheric body. From age 7 to age 14 he builds his desire body. From age 14 to age 21 he builds his mind. After the age of 21 man is ready to take up his schooling where he left off in his previous incarnation.

52. We do not pretend to know God's ultimate purposes concerning humanity, yet it is safe to assume and comprehend, even with our finite minds, that the purpose of human life in this world is the gaining of experience and learning the Art of Creating.

53. God, the Infinite Intelligence, the Great Builder of all is a Creator and whenever we create anything mentally or physically, particularly anything that benefits the world in which we live, we come more and more God-like and in the "image" of our Father.

54. It is safe then to assume that man's existence here on earth is for the purpose of developing the undoubtedly divine attributes of Love, Wisdom and the constructive power to Create.

55. For most of us, if not all of us, each lifetime in the flesh is a very strenuous term in the school of life and when our allotted time is nearly expired we get tired, our body becomes worn out in the struggles of life and we lay it aside.

56. This process of laying aside of the worn out body by the Divine Spirit in man is called Death and for definite reasons has been surrounded with all sorts of sadness and gloom.

57. Yet Death after a lifetime usefully spent in learning and serving is only a graduation day and a return Home for a well-earned rest and a preparation for another term--higher than before--in the Divine School of Life.

58. Therefore, in the Rosicrucian philosophy, Death is treated as a release, as a day of graduation into a Higher Life.

59. After the death of our physical body, we, the immortal Spirits, clad in our more subtle bodies, go home:
   a) to rest
   b) to assimilate the lessons of life learned in the incarnation just completed
   c) to prepare for the next term in the school of life.

60. When these three purposes are accomplished we return on earth again, in new clothes (which is our new body) and take up our lessons where we left off the last time.

61. Just what transpires after death is studied in a logical, sane and soul-satisfying way in the Rosicrucian Philosophy. Those who are mature for this study will find joy and happiness in it as well as a realization of the sublime beauty and justice of God's plan for His children. The personal realization of Truth sets man free by abolishing his fear of death and increasing his appreciation of the glory and privilege of Life, and the beauty and majesty of Death.

62. A true devotee of Rosicrucian Wisdom Teachings has no fear of Death. He actually knows, not merely believes, that it is a glorious Door to a newer, greater and freer Life. His mortal life and his after death life are to him an indivisible part of One Eternal Life. His ultimate goal is the attainment of conscious unity with God, the Father of all, and his own deification.
TO ALL WHO SEEK:

-- to improve their condition
-- to live a finer life
-- to understand life's meaning
-- to harmonize science and religion
-- to know truth from error

"Let not him that seeketh cease from his search until he find. And when he finds he shall wonder; wondering he shall reach the Kingdom, and when he reaches the Kingdom he shall have rest." This is the heartening promise of the Master, whose every word and action encouraged the earnest searcher. But you must know how and where to seek.

These pages describe a pathway that can lead you — as it has led countless others since remote times — to a clear understanding of life and your part in it. You will be led by experienced guides; you will be given the necessary help over rough spots; you will be told what to do and how to do it. And if you do YOUR part, you will arrive at the goal you seek; you will become a better and more successful citizen; you will learn the nature of disease and how to combat it; you will develop your mental powers to greater creative ability; you will awaken your spiritual perception and contact inner worlds; you will learn how to "consciously create circumstances"; you will, in short, make rapid strides in your own evolution.

Briefly, the object of the Society's Path of Knowledge is to open the Soul's vision so that it may behold the Truth, and that the Truth may make it free. This Soul's Vision does not necessarily result from the study of books dealing with Occult Science. In fact, such study often tends to confuse and even to obscure rather than to illuminate. But, by following an authoritative and definite system of instruction based on the time-proven Rosicrucian Wisdom Teachings, the dormant faculties of the Soul are trained to recognize Truth whenever and wherever it is presented to the consciousness.

THE SOCIETY OF ROSICRUCIANS, INC.

Is a non-profit membership corporation instituted under the Laws of the State of New York on July 19, 1909.

This Society is the American organization formed by properly qualified initiates to propagate the Ancient Wisdom Teachings in the western world. This body is also known as the Societas Rosicrucciana In America, and is a part of the
ANTIQUTY OF ROSICRUCIANISM

Tradition ascribed the origin of Rosicrucianism (but not under that name) to Egypt, some centuries B.C., as an organization among the Egyptian priesthood and its Hierophants. Shortly after A.D., the Christian ministry found that the truths of the Ancient Wisdom Religion foreshadowed the New Dispensation, and the two blended in the thoughts of small groups, which became the resort of the more mystical members of the Christian clergy.

Thus the Fraternity, comprising these groups, as it came down to the Middle Ages, was an organization of clerical members, men who were living the spiritual life and given to spiritual meditation. These men, true Initiates, devoted their lives to research in the arcana of Nature, applying natural laws to the problems of human life.

It is the priceless and closely guarded wisdom bequeathed us by these true Initiates, plus the accrued testimony of the Initiates of later ages, tested by personal experience and corroborated by the findings of academic science, that the Fraternity offers men and women at the present day through the Societas Rosicruciana In America.

CHRISTIAN ROSENCREUTZ

In 1378 was born in Germany, Christian Rosencreutz (Rosy Cross) who became a great spiritual leader and mystic. After many years' study and travel in Europe and the East, he revivified the Fraternity, and its true branches have since been known under names incorporating his name and their location in their Latin titles, such as Societas Rosicruciana In America.

The great spiritual and philosophical revival and religious reforms that followed Christian Rosencreutz were largely due to those who openly or secretly followed his inspiration. Among these Rosicrucians were many illustrious men of art, literature, science, philosophy and religion, and the curious inquirer may discover even today in their works the keys to their identification with the movement.

THE SOCIETY TODAY

Today we find the Society composed of serious-minded men and women who are studying and applying the principles of an Art which has been taught (sometimes secretly) for centuries and which has had a far greater influence upon the world's history than the masses of people and their nominal leaders have suspected.

These principles never change. The progress of modern science merely confirms them, and, by adding its testimony in their favor, has helped to vitalize and spread their acceptance and use more widely today than ever before.

The instructions issued by the authority and under the auspices of the Societas Rosicruciana In America, give the student just what the Rosicrucian Fraternity actually teaches and just what it has taught for centuries past. They do not consist of what some one individual thinks they should be or were. They do not embody some writer's individual ideas, put out as Rosicrucian. They are the Rosicrucian Teachings, because they are issued by the Rosicrucian Fraternity itself through its branch in this hemisphere—the Society of Rosicruceans. Each
Instruction is unique, original and exclusive, right from the philosophical archives of the Fraternity.

All do not have the time to pore over volumes of the Ancient Wisdom, therefore, the Society supplies a graded course of instruction embodying a synthesis of the Teachings of the World's Spiritual Leaders. This does not mean that it is necessary to be learned before one can participate in the spirit of the Teachings, for the fundamentals are simple in the elementary stages. These fundamentals provide a sound foundation for subsequent progress. Further illumination comes naturally by following the Society's System. Perfect freedom is allowed for the speculative energies of the mind, for blind adherence to an external organization usually implies spiritual and intellectual stagnation.

OBJECT OF THE SOCIETY

The sole object of the Society is the spiritual, moral and intellectual development of its members and, indirectly, of all mankind. This is accomplished through teachings which correlate Religion, Science and Philosophy, particularly in connection with Mystical Christianity and Hermeticism. It emphasizes the Sage's exhortation: "O Man, Know Thyself."

The Society, while including among its teachings the wisdom of several religions, is definitely not interested in its members' religion, race or creed. Recognizing the value that inheres in every form of religious expression, it seeks, among other things, to show each member the true, inner meaning of whatever he has already been taught in religion.

While the Society is a profoundly religious organization, it is not a Religion but a Synthesis of Religion and Philosophy. Oftentimes religion without philosophy tends to dogmatism and fanaticism. Philosophy without religion tends to intellectual pride and human presumption, and it may lead to egocentric effects instead of to Union with God. In true spiritual Science, religion and philosophy are united. Every true spiritual pathway leads ultimately to God whether it be followed by Nature's Mystic, the Philosopher, the Occult Scientist or the Practical Mystic. Immortality is the Divine Image within every Soul which is destined to pass from latency to actuality, to the Divine Sonship unto which all men are called, whether they respond to that call or not.

NATURE'S CONSTRUCTIVE PRINCIPLE

As a Member of the Society you would join with fellow students all over the world who are endeavoring to live most usefully to themselves and to humanity, in accordance with principles laid down centuries ago by our Fathers in the Art and promulgated today by their followers in direct spiritual descent.

Above all, the Society's Teachings guide the student to a constructive life of right thinking, right acting and right speaking; they align him definitely with Nature's Constructive Principle, stimulating him to make the most of the opportunities afforded by every day of mortal life. They develop into activity those inner faculties that enable him to live a real life of continuous spiritual unfoldment in a state of Health, enjoying the Happiness that comes through the possession of true Wisdom and the ability to use it constructively.

TEACHINGS NO LONGER DIFFICULT TO OBTAIN

The original written Rosicrucian Teachings, such of them as are available to all, are largely confined to rare books in the original Latin, and, for the most part,
are inaccessible to the greater part of humanity. Unlike many modern cults, the Society of Rosicrucians has no comprehensive bibliography. Little has been written for the public by the members themselves, and most of the modern works purporting to give a history or explanation of the Rosicrucians are little more than assumptions or apologetic treatises.

Through monthly Instructions, the age-old Wisdom Teachings are given in a manner that renders them applicable in a practical way to the problems of everyday life. They are issued in a form especially designed to meet the needs of busy men and women.

The Rosicrucian Instructions can be secured without any awe-inspiring obligations, merely by expressing your desire for them in a simple form of enrolment on the voluntary subscription plan. This enables the Society to meet the cost of production, printing, postage and the correspondence entailed; the Society does not--and never will--make a monetary profit for any individual.

ASSOCIATE MEMBERSHIP

Today in the United States, both men and women are admitted to Associate Membership in the Society without regard to their membership or lack of it, in other organizations.

The instructions begin with the elementary principles of spiritual science, and progress in graded series right through every legitimate phase of the subject. Conjecture, speculation, psychic humbug and personal theories are absent; and spiritual science has been placed on an exact basis of correspondence with academic science.

Those who have already accomplished study in mystical and spiritual science will find these first Instructions splendid for shaping the various concepts they have gained elsewhere into a coherent system of sequential thought, affording them a platform from which they can carry on further work.

SPIRITUAL INSIGHT

If followed faithfully, the Rosicrucian Teachings guide the student to True Spiritual Insight. This is in complete alignment with the Harmonic, Constructive Principle in Nature, and develops the firm basis of Personal Responsibility and Moral Accountability.

The Rosicrucian Teachings unfold and reveal the mysteries of the human mind, its powers and potentialities; that which is true and legitimate in other fields of mystical and spiritual or mental science, will be found incorporated in them. They will help you to become a power for good among men, but this attainment must be won through merit, and a sincere, unselfish desire to be of constructive good to others less fortunate in life; spiritual power is not won through selfishness.

The importance of spiritual insight may not be apparent to all. That will depend largely on one's definition of the expression. The Society uses "spiritual insight" to designate that condition wherein a man or woman comes to such AT-ONE-MENT with the Source of his Being that Its power is reflected through him daily on all planes of being—mental, moral, physical and mundane, as well as what is commonly termed spiritual.
The student learns how and why "ALL IS ONE AND ONE IS ALL," -- the profound Hermetic axiom that is the essence of the most practical operative philosophy that has ever been given to man. This axiom is brought down from the realm of abstraction into the concrete world of ordinary affairs, and when once understood in its true light, sheds its effulgence throughout our daily lives, bringing a new and glorious meaning to one's present religion or philosophy.

THE SOCIETY'S RELATIONSHIP TO OTHER BODIES

The Society of Rosicrucians is in most complete harmony with all legitimate mystical schools and orders, and their members will find that the Rosicrucian Teachings will amplify their present or previous studies.

It is not necessary to leave your Church. Stay in it and love it better than ever before. It is not necessary for Associate Members studying the Instructions to leave any organization with which they are not affiliated, for true teachings are never really contradictory; they are only seemingly so in some cases and these can readily be explained. We may say in passing, however, that the Society is responsible only for the Teachings issued under its own auspices, and that it is decidedly NOT a "School" in the usual meaning of that word.

While there are many organizations in our land which in varying degrees are similar to ours, there are some others with which we have nothing in common. In stating what this Society strives to avoid we are being quite definite that we do not condemn, attack, nor countenance the attacking of any other organization, for we know that insofar as it is dedicated to some Ideal, every organization serves some useful purpose, even though not the best one.

Thus, we avoid all godless and materialistic occultism, psychism, hypnotism and the unholy use of these for the selfish acquisition of money and power. We avoid all supernatural and sensational claims, the posing as being "advanced" teachers of psychic delusions, astralism, omens, superstition, unhealthy fortune-telling in any form, pseudo-psychic propensities, necromancy and passive mediumship tendencies. The insatiable craving for the mysterious and phenomenal is a perversion of the Soul's natural desire for Truth and Union with God.

Experience has amply demonstrated that the alluring psychic realms and playing with hidden fire lead to nervous wreckage, mental and moral unbalance, wild fantasies, self-righteous attitudes, and a restless running about after wisdom and consolation, in anything and anywhere except in the Inner God, Who is the Revealer of all Mysteries, and the unfailing Consolation in all suffering and sorrow.

THE INSTRUCTIONS

The Rosicrucian Instructions in Occult Science cover not only the Rosicrucian concept of cosmology, evolution and philosophy; they embrace the Biblical Hermetic, Alchemic and Kabalistic teachings as well, and they cover the principles of the Tarot, and Mental Science in all its forms.

The lessons are sent to enrolled students at the rate of one lesson each month. Examinations are given at the end of each lesson and these examinations are required so that the Instructor at Headquarters may be better able to guide each student according to his individual needs and abilities.
In each Instruction the student is given specific work to do, requiring a few minutes each day. Questions are asked at the end of the Instruction which the student answers and has his replies checked by the Staff at Headquarters. The student's queries about the lesson are in turn answered.

Upon completion of the first three year's course in Occult Science consisting of the Rosicrucian, Hermetic and Alchemical Series, a wide altitude of choice is permitted as to future work. At the end of four years' study, a certificate of accomplishment is issued if examinations on each year's course have been creditably passed.

Lectures in Christian Mysticism, a series of lessons on the true, mystic meaning of the Bible, are also available to those especially interested in that important and practical subject. These are entirely separate from the Occult Science series, and may be taken with or without that series. A descriptive booklet will be sent on request.

**ROSICRUCIAN HEALING MISSION**

In conformity with the Ancient Landmarks, the Society maintains a Healing Mission to which its members have access without money and without price.

Requests for healing, and for information concerning Spiritual Healing, should be sent with complete but concise statements of condition and diagnosis.

**PRIVILEGES OF MEMBERS**

Associate Members have the following privileges and receive these benefits:

1. Monthly instruction in one or more courses
2. Analysis and grading of their own written papers based on the Instructions.
3. Advice on problems relating to the work, without fee or obligation, from the Headquarters' staff.
4. A monthly letter from the Imperator of the Society, touching on subjects of special interest at the time as viewed by Rosicrucians.
5. A daily prayer for healing and mutual helpfulness, in which the members participating are linked with their fellows around the globe.
6. Attendance at lectures and classes of the Society in various cities.
7. Association with other fellow students in study centers, where those on the same path gather to share their gains of wisdom.
8. Monthly publication of the Society's "Mercury."
To enroll as an Associate Member of the Society of Rosicrucians it is only necessary to fill out the simple form for enrollment as a student of the Rosicrucian Wisdom Teachings, which is enclosed in this brochure, or which will be sent from Headquarters.

We ask you merely to pledge a voluntary monthly contribution for the support of the work. This can be any sum within your means and which you feel you can afford.

If for any reason you wish to discontinue the Instructions, you may do so by advising us, and contributing for the lessons you have received.

The Society leaves entirely to its members what each will contribute for the lessons, except that it feels justified usually in asking a minimum pledge to cover the actual cost of producing and mailing them.

The average pledge is at present about $2.50 per month. This about covers the actual minimum overhead cost per member.

The Society hopes that its members will realize that their contributions are not only to cover actual production costs but also to assist in the extension of its Teachings as widely as possible and to make them available to "shut ins."

The Society seeks to serve every earnest, honest searcher for truth, and will go out of its way to make its knowledge available To Those Who Seek. In so doing it aspires to be a chosen vessel of the Lord, Who said: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."

Address all inquiries, applications and correspondence to Headquarters, as follows:

SOCIETY OF ROSICRUCIANS, INC.
(Societas Rosicruciana In America)
321 West 101st Street
New York, N.Y. 10025

Telephone: UNiversity 4-3729

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TO THOSE WHO SEEK

SILLABUS OF THE LESSONS IN OCCULT SCIENCE

Liber I, Part 1 - Rosicrucian Series (12 Lessons)
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Liber III - Alchemical Series (12 Lessons)
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Liber VI - Philosophic Series (12 Lessons)
Liber VII - Spiritual Series (12 Lessons)
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More advanced work is included in later libers on Spiritual Healing, Scientific Series, Post Graduate Series, Ethical Series, Progressive Series etc.

Societas Rosicruciana In America
321 West 101st Street
New York, N. Y. 10025

I desire to be enrolled as a student of the Rosicrucian Wisdom Teachings,

Name in full __________________________________________________________
as you wish it used (Please PRINT your name here)

Mailing Address _______________________________________________________
(Please PRINT the address carefully)

City or Town __________________________ State Zip Code ____________

Birthplace __________________________________________________________

Birth year ______ Month ______ Day of month ______ Hour ______ AM
(Please give exact hour and minutes of birth as closely as possible) PM

Occupation __________________________ Married _______ Children _______

I voluntarily subscribe $_________ monthly for the support of the Great Work and

I enclose herewith $_________ as my first subscription. A small photo or snapshot would be appreciated.
"Omnia ab Uno"

SOCIETAS ROSICRUCIANA IN AMERICA
Associate Membership
OCCULT SCIENCE, LIBER I.
Rosicrucian Series, No 11. Serial Number, 11.
BY DR. GEORGE WINSLOW PLummer, X° 32°.
Fourth Edition

THE ROSICRUCIAN ELEMENTALS

"Even so we, when we were children, were in bondage under the elements of the world."

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage"? Gal., iv, 3 and 9.

CAREFUL reading of these and the intervening sentences quoted from the fourth chapter of Galatians will reveal to the thoughtful student that vastly more is implied than a mere reference to local environment as would seem from literal acceptance. In every case, Biblical statements are to be regarded as esoteric or hieratic, and it is the inner significance that is to be sought if we would reconcile all the warring factions in human interpretation of the Scriptures and make the teachings easily applicable to every day life.

To the Rosicrucian, the term "elements," implies the Four Elements: Fire, Water, Air and Earth, and verily there was a time when we were in bondage to these "elements of the world," as indicated by the reference to them in Rosicrucian Fundamentals.* At that time, humanity existed in the form of "elementals" or types wherein the Involving Spirit was leaving the Animal Kingdom to become Human, but "inhabited largely the realm of the Mineral Kingdom erstwhile."

* Rosicrucian Fundamentals, by Khei X°

Using some forms of spelling recommended by the Simplified Spelling Board

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farmers have peopled the earth with to them imaginary creatures, that have formed the motifs and themes of ballads and epics and who shall say that after all, the original inspiration was not the actual inner consciousness of the presence of these very beings?

It is customary in these materialistic days to scoff at all such things, yet we have seen many fancies resolved into fact and many "highly colored imaginings" become actual verities. To the genuine Rosicrucian, the crowded streets of the cities become wildernesses and the solitudes of forest and plain become tenanted with a multitude of true friends. All nature lovers know this altho few of them perhaps, know why. Seek to realize this yourself and relax from the strain of crowded thorofares by seeking nature's freedom as much as possible. Seek nature, not wantonly to kill her forest citizens but to make them your friends and you will be amazed to find how they will respond and still more amazed at the sense of inner companionship you will feel.

QUESTIONS
1 What are the groups of Rosicrucian Elementals?
2 How does astrology bear witness to their existence?
3 Describe the different types of elementals.
4 Are they immortal beings?
5 How much of fact do you find as distinguishable from fancy?
6 What every-day proof of invisible organisms does science offer?
7 How does the human Ego differ from an elemental?
8 What type of elemental beings does the Rosicrucian ritual invoke?
9 What thought is it the purpose of this Lesson to convey?
10 What evidence have we of the possible help of elementals?

MONTHLY EXERCISE
In connection with your personal thought form, meditate upon the possible assistance that each of the Four Elements might afford, to constructively build and strengthen it. Hold the thought that you desire all such assistance as may be possible and also that you desire to be of all possible assistance to those who are just beginning their evolution upward and ask that the way be opened for you to render such assistance.

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Today, every human embryo in the process of gestation reproduces the characteristics of the Mineral, Vegetable and Animal Kingdoms ere it becomes a true homo, and this is in accord with its previous evolutionary career up thru these Kingdoms as "elementals" thereof.

The Rosicrucian Elementals were best described by Abbé de Villars, in his treatise *Comte de Gabalis*, in the eighteenth century, and are classified under four distinct grouping:

- Fire............................The Salamanders
- Water..........................The Undines
- Earth...........................The Gnomes
- Air................................The Sylphs

These beings are referred to in Sanskrit, as the "Bhuti" (*Bhutas*), elements, created beings, elementals, ghosts, goblins, imps, demons phantoms, elementaries. The *Deva* (feminine *Devi*) was an elemental god, or as we give it in Rosicrucian nomenclature, "King," of a given Element. By the ancients, elementals were regarded correctly as "nature-spirits" presiding over or functioning in the elements of Fire, Water, Earth or Air; "beings evolved from or constituting the lower elemental nature of man; centers of force in the astral light."

The study of astrology substantiates this interpretation, for we find that every individual may be classified as belonging to either the Fiery, Watery, Earthy or Airy Triplicities; furthermore, we observe the fiery temper or nature of one individual; the watery, fluidic, unstable nature of another, the phlegmatic, heavy, stable, unemotional nature of still another and the wavering, idealistic, airy nature of a fourth. The elements obviously and undoubtedly do enter most importantly into the constitution of Man, not alone as regards his physical and chemical constituents, but in his mental traits, temperament and ethical characteristics.

According to de Villars, the Elementals are unseen *intelligences* "who inhabit the Four Elements, of the finest essence of which, they are composed. The Abbé, a theologian, following the concepts of the Church, considered that the elementals were, before the "Fall of Man" subject to him, in consonance with the Genesisic statement that to Man was given power and dominion over every living thing. But this statement obviously applied to living things in the visible world of "Adam," not the unseen, for that would have made him ruler over the spiritual worlds as well.

The sylphs are described as having human form, but docile, interested in the sciences and attracted toward the sages but hostile to the ignorant. Their females are said to be of a masculine and Amazonian type of beauty.

The undines or nymphs are said to inhabit the rivers, lakes and seas, especially running streams, brooks and waterfalls. The females exceed in number the males and are very beautiful.
help them consciously by striving to live a definite life, we shall receive from them in gratitude the assistance in our daily work, it is possible for them to render us according to the element in which they function.

How many well attested cases are on record where people have been saved from disastrous fire by "hunches" "intuition," "premonitions," etc. The same from death at sea when ships on which they intended to sail have afterward been reported lost? How many have been saved from accidents by landslides and earth upheavals, whirlwinds, tempests, etc.? Being human, it is common for humanity to take all possible credit to itself and its self-assumed powers, but some day this self-same humanity will learn with amazement how much of its assumed genius is due to the helpful co-operation of humbler but still intelligent nature-forces.

The master-mind of Shakespeare has brot these truths out finely in several of his works, notably The Tempest and a careful study of this work is recommended to all students, remembering that it is necessary to "read between the lines," for Shakespeare was a Rosicrucian and embodied much of our philosophy in his works, altho in the veiled and guarded manner so necessary in his times.

Remember always, that the intent and purpose of the true occultist is the search for the invisible, hidden causes of all known effects. This does not require the mumbo-jumbo of magic circles, pentacles, gowns, cups and other medieval hocus-pocus. It is a straightforward, legitimate, scientific research. And bearing this in mind, it is not only lawful but a duty for us to avail ourselves of the assistance and co-operation of the nature-forces, of which we shall learn much more as we progress.

We should keep St. Paul's warning before us and not seek to revert by surrender of our mentality to lower states of consciousness, either by passivity or subjectivity in psychism, to the bondage from which we have evolved. Then we should endeavor on the other hand, to help those elemental beings who are starting on the pathway we ourselves have traversed in aeons past. The more we place ourselves in rapport with the nature-forces in a legitimate way, by contact with nature in all her varying moods, appreciating her harmonies and symphonies of color, structure, immensities and constructive processes, knowing that each embody definite forms of life struggling upward to the heights we have attained, the more we shall draw to us the helpful, co-operation of those struggling intelligences and we shall find that many a crooked way will be made straight without apparent cause, and many a problem solved when we least expected it and in ways still less expected.

These entities are not mere fancies as much as may be supposed. Artists have peopled the air, foresters have peopled the woodlands; mariners have peopled the seas and miners and
the laws under which they exist. As proof of this statement, we have only to note the use of antitoxins wherein one group of organisms are set to work to annihilate the work of destructive organisms, yet both are, to the naked eye, invisible. Fifth, these organisms or creatures inasmuch as they do exist, are subject to nature’s laws and law predicates a power to enforce it. Therefore we assign these organisms scientifically to species, class, genus, etc., and occultly to “kingdoms” over which a definite force or ruler presides.

This instance will suffice to show how the mythos and pseudo-science of yesterday has become the real knowledge and use of today and therefore, all the efforts of our earlier brethren, fanciful as some of them may appear, were necessary as preliminary steps to direct our attention to the very existence of forms of life exterior to our own, even in invisible planes of being.

Reference has already been made to the first of our subject texts, in Lesson No. 3, of this series, and therein we noted how at one time we were in bondage to the Four Elements strictly as such. In this Lesson we obtain a larger glimpse of the Scriptural observation, for now we learn in addition of our existence as actual living entities during that bondage, crystallized not only within the Elements themselves, but living and functioning in obedience to the laws of those kingdoms, governed by elemental rulers and intelligences from which we have now evolved or escaped. This shows us the true and complete meaning of the term “children” applied to us.

In those early stages of evolution we were veritable children. As elementals, it was our purpose to learn how to construct human bodies for our future use when we should be permitted to incarnate as human beings. Elementals are entities evolving from the lower kingdoms and under instruction how to develop the requisite vehicles for human incarnation. But they are still phases of the Universal Spirit, no longer Virgin Spirit but differentiated by the passage thru matter in the lower kingdoms, but not yet individualized. That is why the ancients considered that they could not hope for immortality. It is only when the Universal Spirit becomes individualized, that it becomes a complete and true human Ego and it is only the human Ego that goes on thereafter from one incarnation to another until its involuntary incarnations are completed and it passes permanently to the higher spiritual existence. Elementals, being of the elements are long-lasting but impermanent.

We must not smile at the concept of the marriage or union of elementals with humans in order to attain immortality, for that is just what does happen to some degree. With every inhalation, with every meal or drink and in the oxygen absorbed for combustive purposes, we are taking into our bodily economy multiform types of living creatures, whose bodies or physical vehicles perish, but whose minute intelligences are absorbed into the complete intelligence of our organism and thus do, in a very
obvious manner, attain to the immortal consciousness that is pre­served by the human Ego.

But our second subject text gives us a warning that is as applicable to us of today, as it was to those of St. Paul’s time. There have been those in all ages of the world’s history, who are continually seeking association with what are Scripturally termed “familiar spirits,” “controls,” “guides,” yet of whom the seekers know naught and have no way of proving or testing the desirability of such entities for intimate associations.

Those who seek thru mediumship or the medieval fads now so much in vogue among alleged occultists and their victims, of invocation and evocation of spirits by the use of mantrams, tentacles, wands, swords and other gimcracks, little realize the dangers they invite. It is possible by such means to draw to one’s self discarnate entities and disembodied spirits of what is termed the “earthbound” class. But it is far easier and more dangerous to attract by such means, elemental entities with a semblance of human intelligence but inimical to man and it is against such that the Apostle warns us.

The reason is clear. To do so is devolution. By evolution we have risen above the elemental group and as a result of individualization and becoming true Egos, we have known God and are known of God. Why then, should we turn back and seek the companionship of the “weak and beggarly elementals” with their semblance of intelligence, an intelligence that is indeed real but only a microcosmic fraction of the complete human intelligence? Why should we seek or desire to become again in bondage by association with such entities and therefore make ourselves subject to their “control” and revert to the laws of kingdoms lower than our own?

Some writers have ascribed all sorts of animal and reptile shapes and forms to these elemental spirits, without however, any adequate authority for so doing. Stories of fairies, elves, brownies, etc., have their origin in the Rosicrucian concept.

The elementals are ascribed to the cardinal points. For instance, the gnomes to the north, salamanders to the south, sylphs to the east and undines to the west, and a study of mythology will reveal to what extent even the hardly defined ideas of these creatures extant in earliest times, influenst the literature of the period.

The more advanst among the elementals, seek, by the law of attraction, association with humankind, altho invisibly, and by this association learn the laws of the Human Kingdom in which it is their destiny to incarnate when qualified to do so. They affect humanity according to temperament. Thus the salamanders affect the sanguine; the undines affect the phlegmatic, the gnomes the melancholic and the sylphs the bilious.

It is difficult to separate fact from fancy in treating of this subject, for so much has been written concerning these elemen-
tals in all seriousness, by well accredited artists, principally of
the medieval school, that we must seek to find in their fancied
characteristics the facts as revealed by modern science.

We do know that each of the elements is inhabited by mul-
tiform species of living organisms, but this does not cover the
entire question. As occultists, we also know that the invisible
worlds are inhabited by multiform types of beings in all stages
of evolution, many and groups of which have not yet reacht
the stage wherein they can incarnate as humans and attain true Ego-
hood. It is to this class that undoubtedly beings answering in
some respects to the general concept of elementals belong.

And in some parts of the Rosicrucian rituals, not the ele-
mentals themselves, but the Sovereign Spirits of the Elements
are invokt, not for personal manifestation but for the unity of
elemental forces at particular times and for particular purposes.
These Sovereign Spirits are the Group Spirits of each Kingdom
and are far above the elemental spirits and are the Intelligences
constituting well defined hierarchies in the higher planes for the
guidance and development of the lower planes. And the invo-
cation referd to, is not accompanied by the magician's jugglery
but is purely a spiritual rite.

St. Paul warned those to whom he wrote, against taking any
part in seeking to cultivate or make possible an association with
elementals; that, instead of lifting them to the level of humanity,
would only succeed in devoluting humanity back to their status
and bondage.

It is possible, however, for us to help in the evolution of
these elementals, if by acknowledging their existence, we develop
in our civilization and cultural centers ethical attributes and char-
acteristics by which they can pattern, and so gradually raise them-
theselves more rapidly to the status that will entitle them to enter the
Human Kingdom in mundane or mortal expression. It is an exact
parallel to the fact that animals once wild, but now domesticated,
by constant association with human masters, take on by a kind of
induction a degree of intelligence hardly distinguishable from true
consciousness and reason in its elemental form.

Furthermore, and this is the purpose of the present Lesson,
if we keep the facts just cited in mind, and hold the thot that we
draw to us those creatures of human semblance in the invisible
world who are just beginning to qualify for the Human King-
dom we shall help ourselves by helping them, for service as we
have previously pointed out, is the greatest of all spiritual laws
for advancement.

We of the mundane plane are, in the mass, the positive
polarity of humanity. Elementals form the negative polarity
or "incipient" humanity. Therefore, by the same law we de-
scribed in the preceding Lesson, we can, without any magical
nonsense, draw them to us, without descending to them or sub-
jecting ourselves to them as "controls" or "guides" and as we
The gnomes inhabit the earth and are of small stature and act as guardians of minerals, subterranean treasure and precious stones. They are ingenious and are friendly to man and easy for him to direct or command. The females are also of small stature and ordinarily good looking.

The salamanders inhabit fire, are attracted to philosophers, and their females, while beautiful beyond all other elementals, are rarely seen, for they dwell in a purer element. Their habits and modes of existence are exemplary, their mental attractions being even greater than those of their persons.

The elementals are said to know the existence of the Supreme Being but do not look for eternal life for their soul qualities are essentially mortal. But they may claim immortality by marriage with a mortal. As they are composed of the purest essence of their respective elements, they may live for centuries or even indefinitely, but only by marriage with a mortal can they attain immortality. The children born of such marriages are said to be more noble and heroic than those of ordinary parentage and from this belief, Zoroaster, Alexander, Hercules and others, are claimed in mythology to have been the children of elementary spirits.

The salamanders are composed of the most subtle particles of the sphere of fire, conglobated and organized by the action of the Universal Fire; the sylphs are composed of the purest atoms of the air; the nymphs of the most delicate particles of water and the gnomes of the finest and most potent essence of earth.

According to the old philosophers, each species must be sought in its appropriate element and only by practising the virtues of that element. The four groups are assigned to four rulers:

Salamanders are ruled by Djin.
Undines or nymphs are ruled by Necksa.
Gnomes are ruled by Gob.
Sylphs are ruled by Paralda.

Many other features alleged to be descriptive of the elementals may be found by the student who cares to delve into the ancient lore but those we have given will suffice to convey an idea of the popular concept entertained by ancient and medieval occultists.

From the modern Rosicrucian standpoint, the facts are, first—that there are living beings or creatures in every phase of life and its kingdoms; second, that this is true because life is universal; third, that even the most minute of these living organisms has a specific degree of intelligence, whether it be the intelligence of the primitive cell, or the combined intelligence of a group of cells in a single or a complex organism; fourth, that these living creatures may be adapted to the service of man to the extent that he studies the kingdom to which they appertain and comprehends
REBIRTH

"If a man die, shall he live AGAIN? all the days of my appointed time will I wait, till my change come." Job, xiv-14.

The subject or doctrine of Rebirth confronts the student of Occult and Spiritual Mysteries at the very beginning of his progress on the Path. Without an understanding of it theoretically at least, he cannot otherwise fully comprehend the Laws of Karma and Compensation, upon which the evolution of Humanity not only ethically, but organically is based.

The very cry—"If a man die, shall he live again?" is evidence of the dissatisfaction of mankind with the allotment of “three score years and ten” for the expression of consciousness.

Seemingly, Man flits like a fire-fly, out of the darkness of an eternal past, only to be extinguished for an eternal future after a life expression that, in comparison with higher Time and Space Concepts, is of shorter duration than the sparks of an electric discharge.

Nature requires millions of years to produce a grain of sand when we review all the processes that have led up to its present state as such. California Redwoods are mute yet eloquent symbols of Nature's creative work, enduring for centuries, and, in the estimation of some biologists, for even thousands of years.

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cosmos within himself. He is a universe of cells, each with its individual intelligence. Within his little universe, these cells, countless in number, are dying by millions almost momentarily: The cast off physical bodies of the cells are thrown out of the human system as waste. The life spark in each cell immediately reincarnates and does so over and over again as long as the human system lasts. The intelligence of all the cells makes up the sum total of the intelligence of the human system.

The best proof of a teaching is its ability to answer adequately all the questions that may be propounded regarding it. Rebirth will be found to answer the complexities, incongruities and inequalities of human life and shows us also the absolute necessity of right living, clear and clean thinking.

QUESTIONS

1. What is rebirth?
2. Is rebirth identical with transmigration?
3. How often is the Ego re-embodied?
4. How does Man epitomize the Zodiac?
5. What proof have we internally, of rebirth?

MONTHLY EXERCISE

Take the 12th and 13th verses of the Gospel of St. Matt., the 17th chapter, and meditate thereon. There was nothing divine about John the Baptist or his former expression, Elias. Therefore, as a human being, what was said of him, must be equally true of all others of his species. Meditate on your own general proclivities and tastes. Seek to learn thru history, with what era or period they seem to be most in harmony. In the silence, seek to find your own place in evolution. Meditate daily on the personal application of the subject text at the beginning of this lesson.

For greater detail read the chapter on “Reincarnation” in “Rosicrucian Fundamentals,” by Khei.

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Yet Man, the epitome of all creative forces, is assumed in the popular estimate of cold science, to be merely the evolution of a speck of protoplasm, growing like a yeast culture until, after reaching maturity, it is snuffed out, to be no more seen, forever. What a prodigious waste of cosmic energy.

In the lifetime of a single man, thousands of cattle, fowl and fish, hundreds of thousands of vegetables and fruits have given their lives to support his existence. Mines have poured forth their treasures to accommodate his commercial requirements from the first iron and bronze implements of the prehistoric human types, to the monsters of steel on ocean, railway and in the air, as well as the structures of his dwellings for the types of today. Thousands of animals have given their lives in the experimental work of scientists in their efforts to improve man's physical condition. Multiply this truth in the case of the individual, by the countless billions of humanity that have trod the surface of the earth since the dawn of human races. What a tremendous waste of creative energy, what an economic waste of material, what a crime against the lower kingdoms, if 35 to 65 years is to be the average life expression of an individual AND THE ONLY LIFE EXPRESSION HE IS TO BE PERMITTED after the whole earth has given of its best, to train and equip him for constructive work.

It is unthinkable, for those who stop to think of it at all. There must be some compensatory condition. And since the beginning of the Human Kingdom, its thinking members have sought that compensation. It is found in Reincarnation or Rebirth.

Two great facts were implanted in the budding human consciousness by the Divine Intelligence, viz.; that the best specimens of the species were to act as rulers and guides in the evolution of the mass of the species. Hence arose the line of Kings. Today, such individuals are obsolete and mere figure-heads in the government of peoples and nations, but the big FACT—that Government is the most sublime quality of the human intellect, entailing the care and welfare of the mass of humankind, still remains, and any attempt to overthrow that principle is a direct blow to progress and evolution.

The other big FACT and the one that unconsciously makes the greatest impress on the human mind is, that man shall and does live again, after so-called death. This is an atavistic truth brot over from one life expression to another in every individual. It forms the principal doctrine of the numerically largest religious group on earth and has been the basic principle of the root reli-
which various radical movements are trying to correct, usually by mistaken means and ideas, but vainly seeking correction and improvement.

Above all, we can only marvel, thru an understanding and acceptance of this Law, at the goodness, mercy and supreme justice of the Divine Power over all, that shows us thru the operation of the Law how Divine Justice DOES manifest, and that tho the "mills of God grind slowly, they grind exceedingly small," the big FACT being that they Do GRIND.

There is nothing objectionable to the thoughtful mind, in the alternation of sex. How otherwise could ANY Ego obtain the complete experience necessary to attainment of the cosmic consciousness. Could the female ever understand the use of brute force and energy necessary to combat the exterior world? Could the male ever understand the inner nature and Divine creative principle of Motherhood and the feminine viewpoint in life? Yet there are individuals who by advanst progress on the Path, manifest an unusually clear understanding of the needs, views and natures of the opposite sex and such are the leaders in the race who are making for a better civilization in the future.

Rebirth as a doctrine is the greatest asset of the Church. It explains as can nothing else, how those who lived before the Christian dispensation are to be "saved" or partake in the blessings and privileges given to Earth's humanity by the mission and works of the Christ. Thru rebirth, we can understand how He did and could take upon Himself the sins of the "whole world," not only those of His own time and thereafter, but also those who had lived before Him and would thru rebirth, LIVE AGAIN AFTER HIM.

We can sense rebirth. By personal living in the right way, one CAN develop one's psycho-intellectual faculties to an extent that will enable him without any recourse to supernaturalism or miracle, to recover his super-conscious memory and little by little reconstruct past lives. Many people have fleeting glimpses of recognition in the course of their lives, of people and places they are positive of never having visited physically, scenes and conditions which do not even pertain to modern life at all. These are the fleeting impressions from the super-conscious memory, that from time to time flit past and thru our normal consciousness and which, without understanding rebirth, we do not rate at their true value.

The proof of rebirth lies within each individual. As shown, Man is the epitome of the zodiacal conditions. He is a micro-
gloomy, punitive matter, and sternly denounced any cheerful optimistic realization or concept of Divine Mercy, Love and Charity.

Today, we find three classes of people when we note the attitude of humanity in our western world, toward this profound truth of rebirth. First, there are those who are evolved and well along the Path toward higher realization and consciousness. When this truth of rebirth is brot to their attention, perhaps for the first time, it is accepted as a truism. There is no effort connected with it. It seems always to have been a part of their consciousness. There is neither hesitation, objection, question, nor opposition. It is clearly logical, natural and obvious.

Second, there are those less advanst along the Path of evolution, physically and spiritually, who accept it without attempting to go deeply into all that it implies. There is no opposition but there is lack of understanding.

Third, there are those who are deeply crystallized in materialism and commercialism, who consider that having paid their church dues that is sufficient; who are afraid that it contradicts some particular doctrine, dogma or tenet of their religious denomination; who live their lives on the old theory that "one life at a time is sufficient," that "we are here today but a long time dead," etc., etc., that they not only hesitate, but oppose the truth without knowing anything about it. They reject a truth that has far more to do with their lives, their advancement and progress than the dollars and cents they accumulate, with less thought than they would give to the purchase of typewriters for their offices or automobiles for their pleasure and convenience.

The truth of rebirth is inextricably united with the truth or Law of Karma but the latter we shall leave for another Lesson. The Law of Karma is, that "as a man sows, so shall he reap." That is pure scripture. And Rebirth is equally pure Scripture, for Jesus himself said, in speaking of John the Baptist—"And if ye will receive it, this is Elias, which was for to come." (Matt., xi-14.) This shows that Jesus had the same different evolutionary grades to contend with as do we in our day, and these three grades will be amongst us during the continuance of our present wave of human evolution.

The Christian Church in the Apostolic and Post-Apostolic eras taught rebirth, and the writings of many of the early Church Fathers are replete with the doctrine. It is only since the Church lost sight of the esoteric and mystic side of Christianity and the Chris-
tian Mysteries, that it has not been heard from the pulpit or found in the Catechism, but today, the Christian clergy in all the notable denominations are approaching the subject with greater courage and assurance, finding that in nowise does it conflict with any fundamental of Christian doctrine and instead explains and makes clear many of the apparent contradictions of faulty and questionable translations and exegesis.

We have given in brief, the Law of Karma. It is far reaching and most complex in its effect upon human affairs. The Law of faith is, that man shall live again, not only in the spiritual worlds, but also again upon this earth plane, and shall continue to alternate his spiritual and mortal lives until he has gained all the experience that mortal life upon this earth plane can give him.

Observe, this does not imply that man shall undergo an endless or countless series of incarnations, ending at last in a Nirvana, which, despite efforts to explain to the contrary, means annihilation of individuality. The drop of water merged into the ocean can never by any possibility be recovered as the same drop of water. It is there, but it has lost its individuality. The human spirit or Ego merged into the ordinary concept of Nirvana may indeed be merged in the ocean of the Infinite Mind or Infinite Intelligence or One with the Divine, but this is not true At-One-Ment, it is losing the individuality.

Evolution was intended to and does, create the individuality by individualizing the threefold Spirit in Man, into the true Ego or Real Self. And evolution is intended to and does carry on that process of individualization to the highest potency and power and it is the Divine intent that “all may be like unto Him,” that is, with evolved Egos, maintaining the individuality once gained, throughout all eternity.

So the Ego in Man, that is, the Real Man, alternates his physical and spiritual expressions and continues to do so until he has experienced all that earth life can give him. And this process, like all other processes of Nature, is strictly natural and is governed by specific laws.

Man, as shown in the preceding Lesson is the composite or epitome of the Four Elements which compose and constitute all things upon our planet. These Four Elements are Fire, Water, Earth and Air. Now the Zodiacal Constellations thru which our Sun passes in the course of what is termed the “Precession of
the Equinoxes" are twelve in number. In these twelve “signs” as they are called, are four “triplicities” of three constellations each.

The first triplicity, Aries, Leo and Sagittarius, constitutes the Fiery triplicity; the second, Taurus, Virgo and Capricorn, constitutes the Earthy triplicity; the third, Gemini, Libra and Aquarius, constitutes the Airy triplicity and finally, the fourth, Cancer, Scorpio and Pisces, constitute the Watery triplicity.

The Sun requires approximately 2,100 years to pass thru a given sign. During that time, the human Ego incarnates in mortal expression twice, alternating its sex expression, so that by the time it has completed the whole series of mortal incarnations, each approximately 1,000 years apart, it has, as male and female or positive and negative, completed expression under the dual polarities of each sign in the whole zodiacal twelve. The only exceptions to this process being in the cases of little children who have not succeeded in attaining true earth life and these reincarnate almost immediately.

Thus does natural law provide opportunity for complete experience in mundane expression, bring each expression sufficiently removed from the preceding so that both locale and ethical customs will provide a complete change of scene, environment and experience.

There is nothing fatalistic about rebirth, for in each recurring life expression we voluntarily surrender temporarily, our cosmic memory of preceding expressions, so that we are not embarast by the memories or associations of the past.

Rebirth is the logical and scientific sequence of evolution, as demonstrated by innumerable illustrations in the phenomena of Nature all about us. It explains the incongruities, inconsistencies and apparent inequalities of life as no other hypothesis can or does. It shows us how no human soul can ever be “lost” or destroyed; that salvation is the destiny of every human being.

Understanding rebirth, we can also understand why it is that the son of wealthy parents, given all the advantages of life, turns out to be a failure. He is paying the price for a previously mis-spent life expression. We can understand how one born in a log cabin can become the ruler of a nation and the liberator of a race. He is reaping the reward of a life extraordinarily well spent in a previous expression and is fulfilling a destiny the first steps of which were undertaken, long ages ago. We can understand the inequalities in human life, socially, industrially and economically,
gions of the world since mankind first gave voice to religious aspiration and thought.

From the totem poles of the Alaskans to the grotesque images of Deity in Equatorial Africa and Australia; from the Chinese Joss to the High Altar of Christian Cathedral, the same FACT is in evidence, that from somewhere, down thru the ages, humanity has been invested with the truth that there is another life beyond the human—a spiritual life—and millions of those who have delved deepest in religious truth have found for a certainty that human life is simply an alternation of the spiritual and mortal expressions, up to the point of accumulating all the experience that activity on this particular planetary sphere can give them.

Reincarnation or Rebirth is NOT transmigration, or the descent of the soul into lower animals, for that would imply retrogression or devolution. The Law is evolution—progress—the onward, forward movement of all. Nevertheless, even the mistaken concept of transmigration had its good effect for it taught humanity respect for the lower animals in a way that probably no other doctrine ever has. A man hesitated to slay his beast for he knew not if he were taking the life of one of his own ancestors. Mankind had also the supermen of its time to look up to, and emulated the constructive lives of the sages in order to enter their ranks in the next incarnation.

As the races have grown older and wiser (in some things at least) and as mankind has entered more deeply into the arcana of Nature and in the case of initiates, investigated some of these fundamental ethical and religious truths thru personal experience, the accumulated number have been able to give personal testimony that greater knowledge of evolution and general science confirms, as to the FACT of a spiritual life beyond the grave, and that another mortal expression—several expressions—is the privilege of each individual human being.

The truth of rebirth is comparatively new to the people of the Western Hemisphere, for our civilization is yet young and we have been so busy growing, that it is only in fairly recent times that we have begun to give heed and close attention to fundamental principles that concern the welfare of the race. We have been and some still are content to let the clergy do our thinking for us ethically, our politicians act for us in civic affairs and our lawyers muddle conditions until at present one can hardly walk a single block without transgressing some law of the community. Furthermore, we are still in the shadow of puritanical ancestors with sterling character but narrow vision, who made religion a morbid,