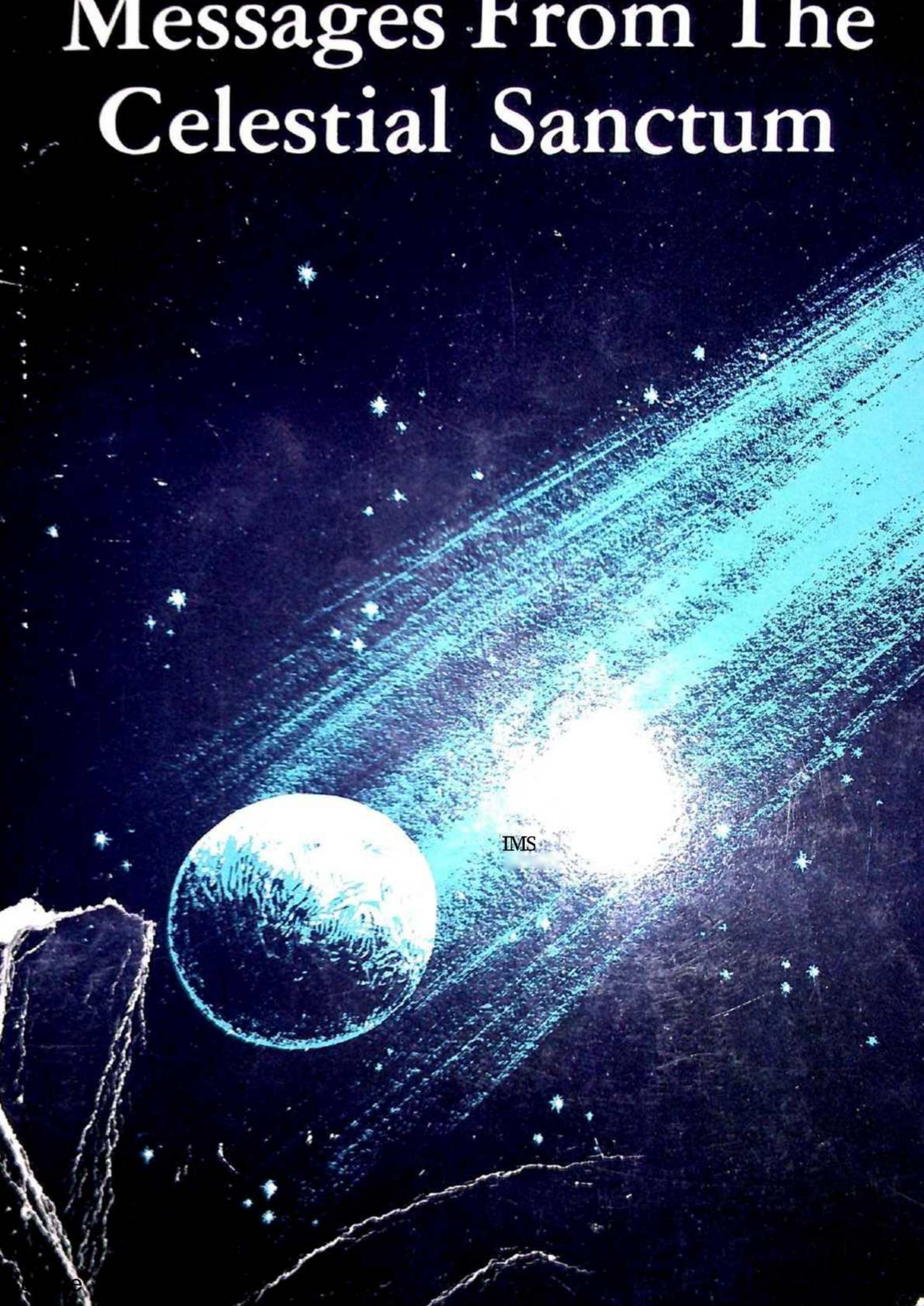
Messages From The Celestial Sanctum



MESSAGES FROM THE CELESTIAL SANCTUM

MESSAGES FROM THE CELESTIAL SANCTUM

by

RAYMOND BERNARD, F.R.C.

Supreme Legate
of the
Rosicrucian Order, AMORC, for Europe

(Translation from the French by Elizabeth Quan)

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Dedication

to my wife

and my son...

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To Readers who are not members of the .

Rosicrucian Order. AMORC

This book, originally published in installments, was written for members of the Rosicrucian Order, AMORC. It has now been revised for wider circulation and, although the text has been neither modified nor adapted, some specific changes had to be made for readers not belonging to our organization. If they have no valid information on our Order, they may ask for literature, especially the free booklet entitled The Mastery of Life. That will help them to avoid hasty conclusions, and to understand better the terminology sometimes used by the author.

The Rosicrucian Order, AMORC, is neither a sect nor a religious organization. It teaches no dogma. It proposes instead, solutions and bases for reflection. Its members always and in every regard retain their freedom, especially in thought and action, according to their own conceptions. Truth is one under many and diverse aspects. This book offers one of these aspects, and for some, it will be a step toward the truth buried in the depth of each being. For others, it will be the road toward the Rosicrucian Order, AMORC. For

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all, it is the simple attempt of an author to be obedient to the fundamental rule of the organization of which he is one of the highest officers, this rule being — to serve.

Raymond Bernard served as Grand Master of the Rosicrucian Order for France and French-speaking countries during the writing of this work. In his references to the Grand Lodge, he is speaking of the headquarters for that area. In later years he advanced to the office of Supreme Legate of AMORC for Europe.

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INTRODUCTION

Before reading the messages which I transmit to you in these pages, an important point must be made. As you will see, for myself, I give the appearance of a cathedral to the Celestial Sanctum. You, yourselves, may adopt this visualized form or may well choose another. Only the visualization is important, and I shall remind you of this as often as necessary.

I must remind you also that the circumstances related in this work are essentially symbolic. *They are the condition and the result of the visualization I have adopted, but the messages retain their importance nevertheless. They are the results of my own Cosmic contacts– that is, the expression of the light which I have received at the level of the Celestial Sanctum. The "Masters" to whom I refer designate* the inner state *attained at the moment of a particular contact. If the realized contact concerns a practical question, this inner state will be called "the Master of Experiments". If the purpose of the contact is a question dealing with the law of Universal Love, it is called "the Benevolent Master", and so on.* Careful reading of the whole of the first chapter entitled "Observation, Visual-

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ization, and Cosmic Attunement" will permit you to understand the form taken by this work _____ so that you can learn to reach the Celestial Sanctum easily, and to profit from its rays of Cosmic Light. Your contact will vary in degree depending on the motive which determines it, and this motive is up to you, yourself. Thus your inner state will be more or less intense, more or less elevated, depending on the nature of the motive which you have chosen, or the question which has led you to contact the Celestial Sanctum. The intuition which you will experience, the Light which you will receive, the help which you will obtain, you will be able to personalize for yourselves, attributing its origin to a Master, giving it form, as it were, within the framework of all-powerful visualization. Actually the greatest satisfaction that you will obtain in your contacts, the comprehension which you will gain, originate solely from Cosmic omniscience in all its impersonality.

To attune with this supreme wisdom and draw from this communion incomparable fragments of Light, or assistance, there is no more efficient means than the method of visualization explained at length in these pages. It is by impregnating yourselves intensively by a *careful*

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reading of this book that you will be able to receive satisfaction from the Cosmic for the valid questions that you will wish to have clarified, and for all your needs and legitimate desires.

After you have finished reading, it rests with you to put into practice what will have become an integral part of your being, because each time that you feel the need for it, you will know how to re-enter into yourselves to attain the Celestial Sanctum, the only state, the only focal point, the only place where man may find the definitive and true solutions to his problems and the best answers to his questions.

Raymond Bernard

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CHAPTER I

OBSERVATION, VISUALIZATION AND COSMIC ATTUNEMENT

Every member of the Rosicrucian Order, AMORC has heard of the Celestial Sanctum. Rare are those, however, who know how to obtain all the benefits which Rosicrucian terminology calls "Attunement with the Celestial Sanctum". Some claim never to have succeeded in raising themselves to that sublime place of Light and Peace. This point is debatable, since the reports received on this subject show that a great many arrive at this point without being objectively aware of the results obtained.

In actual fact, with most people, a failure (if there is a failure) is essentially due to discouragement or to regrettable negligence. After several supposedly unfruitful trials, the temptation is great, it is true, to give up further efforts. But most often, while not wholly unaware of the benefits and powerful aid in a contact with the Celestial Sanctum, a great many will rely only on their reasoning to bring harmony to inharmonious conditions and to find a solution to some

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problems, instead of searching *first of all* **for more Light and strength in Cosmic Attunement.**

Visualization is a fundamental element in the search for contact with the Celestial Sanctum. In mystical and Rosicrucian life in general, one forgets too often that reasoning and speech are the faculties which man enjoys to express himself on the physical plane only, and to communicate with others on the same plane. One does not communicate with other planes and with the Inner Self in this manner. The only means to do this, the only faculty given to man to achieve this, is visualization. That is why, in every initiatory technique, mystical and even religious, words and gestures, speech and movement, sound and ritual, have no other purpose than to facilitate (in truth,' to create) an inner visualization whereby attunement will be established. Chants, prayers, hymns, incantations, processions, statues, and images, and the different forms adopted in all countries have no other aim. Also, visualization is of prime importance in all spiritual life, whatever its form, and the most humble of the faithful visualize without knowing it. The initiate and the adept, for their part, learn to visualize methodi-

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knowledge and to pass successfully the various stages in their evolution.

To visualize means "to see inwardly", and it is evident that none may arrive at this point without having first developed the faculty of objective observation. There are many who look "without seeing". They go about like robots, completely withdrawn, without observing their surroundings. That is why, when they want to construct a mental "image" they encounter insurmountable difficulties. Observation is voluntary. It is necessary, in the beginning at least, to want to observe and, with this objective, to want to draw the attention from the inside toward the outside. It is necessary to look around oneself consciously, to examine faces, people, and things, with the same intensity as a photographer or a painter concentrating on every detail. In the beginning, it is a difficult undertaking, but perseverance results in automatic reaction, so that consequently, there is established an observation more and more rapid, a memory more and more faithful, and a greater ease in effective visualization.

In visualization, the results of observation are linked with imagination. In the image to be constructed, the foundations are built by observa-

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tion. In my own case, I am in the habit of visualizing the Celestial Sanctum as having the appearance of a cathedral. I could just as well choose a mosque, a synagogue, a temple, or some other place, even secular, but a cathedral inspires me more, and that is why I have chosen it as the foundation of my personal visualization. Certainly I have seen more than one cathedral, and in each one "something" has greatly inspired me. Observation gives fundamental knowledge of the subject. The determining role of the imagination will be to improve the effectiveness of the mental picture by adding whatever may arouse inner emotion and spiritual exaltation. In my own case, this is achieved by combining in the imaginary cathedral all those "things" which have inspired me in the different cathedrals which I have visited, down to the last detail. First of all I must "see" the cathedral in its entirety, as if I were flying over it; next, I examine the special exterior features, and finally I approach the central doorway and go inside, continuing to use the same care in visualization and adding to it, if possible, the impression of the fragrance of incense and whatever other particular elements I wish. The necessary rule is, then, to "live" the

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visualization, to become part of it as if it were our own actual conscious experience. This participation is comparable to the state produced in watching a movie which greatly interests us. At that time, we actually "integrate" with the plot and the setting. We are entirely part of the film, and this is exactly the effect which must be produced in visualization.

Visualization, naturally, has an end, and is succeeded by the passive phase of experience, the most important part. Visualization is the means of attaining a determined state. Once having attained that state, the means ought to be for-
gotten. The mental creation is achieved, and the
time to derive benefit from it has arrived. It is
time, therefore, to stop the work of building up, and to give way
to the passive state, with its own
pictures, thoughts, emotions, and impressions.
When has that time come? It is impossible to state, exactly. One can say that, in a way, the transference works by itself—the active phase is transformed slowly into a state of receptivity, and one knows that visualization is ended and that attunement is taking place. Two questions are often asked: How long does this communion last? and What impressions are drawn from it?

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The answer to the first question is simple. This question is actually an error in itself. In the flowing life of the objective consciousness, everything is evaluated with the idea of time. But in the state of Cosmic Attunement, time does not exist. It is only after the experience, having returned to the state of ordinary consciousness, that one notices that the experience, in its phase of receptivity, has lasted a second, a minute, or a quarter of an hour. One will notice also, that the result obtained is identical', whether the experience has taken place for a period of a second or even more, which leads us to the second question and answer.

During the attunement, there is knowledge in the most absolute sense of the term. The being is completely immersed in omniscience and omnipotence. If visualization has been conducted with a predetermined aim, such as the solution to a problem, a health question, or a request for help or protection, the attunement works in such a way that the goal will be reached in its universal context. If visualization has been undertaken only to attune, without a definite purpose, attunement will take place as a whole, and the being will draw from it whatever is profitable to it at that time.

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This is without doubt the best form of contact; the Inner Self knowing better than all reasoning what may be useful to the person in attunement. The point to remember is this: in every case, attunement is made with the universal, that is, with the all, with this sole difference—that in the case of a visualization directed towards a definite goal, the response will arise out of the general context suitable for all forms of contact, without exception.

It is important to remember that at the instant of attunement there is no perception. Knowledge is unformulated. It is in the very brief time of one's progressive return to objective consciousness, during the time between the attunement itself and full consciousness on the physical plane, that the reply, or the expected help, or even the possible message and the impressions properly expressed, take "perceived or conscious form". In other words, it is as one progressively returns to the outer world that "attunement" reveals a perceptible form, that it is clothed in human comprehension. Naturally the attunement may be so short in relation to temporal ideas, and the "return" may be so rapid, that

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perception may seem concomitant with attunement, but *this is not the case*. In some way it produces an inverse process to that of visualization. Visualization has ceased just before attunement, and, after this, knowledge takes "form" progressively and is "understood" in the particular aspect desired by whomever has been searching for it. Frequently there is at the same moment an impression of pictures, incense, or other things. Such manifestations vary with each person, and are the evidence of realized contact, because this, on the level of integrated knowledge, has made possible attunement with a Master, a mystic assembly, or other adepts in attunement at the same moment. It is also possible to do some particular "work" on this high plane under the direction of a being from another sphere, or an initiate still on the earthly plane. These differing conditions may be felt when the return takes place.

This is an important point: *do not hasten* the return to objective consciousness. It is advisable to let things take their course, in order to assist passively with this return, *in contemplating* and observing the impressions which, little by little, take form. It is necessary to observe oneself.

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If the thought seems to wander, if the association of ideas takes form, it is enough to follow it as it unfolds. The will should not intervene. As soon as it does, the objective consciousness will take control of the being, and the experience will end. It is also possible to have no particular impression, but that does not mean the attunement has been a failure. This may be due solely to the fact that there has not been proper perception at the desired time. The objective consciousness may have had to take up its activities again too quickly, or else the return may have been accomplished with receptivity not being sustained as it should have been. In any case, comprehension has not had the opportunity of fulfilling its role. But whoever has carried out the experience in the manner that I have just described, will be convinced that attunement has indeed taken place, and that it has been a complete success, which means that in every way one will draw benefit from it. Whatever has been obtained will be retained, and the Inner Self will function in such a manner that the objective comprehension will perceive it ultimately if it did not do so at the time. That will take place in the course of a

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of awakening. In every case the fruit of attunement will be perceived *as soon as* the Inner Self encounters again the desired passive condition, *whenever* the objective consciousness will be least active, including the moments of emotion, fear, or surprise. Comprehension can even take place after the problem has been solved, help granted, or health restored, because the result of , attunement is *present* in him who has achieved it, and this result works even without his knowledge. Thus the appropriate response is adopted in the particular circumstance, the necessary inspiration appears for the solution of a problem, and medical advice produces rapid effects. A little reflection will then reveal that if one has been "guided" in this way it has been as a result of the preceding attunement.

Thus each person measures the fundamental importance of visualization and the Cosmic contacts it makes possible. Such contacts are helped and made considerably easier in their ultimate comprehension if they have taken place in the sublime setting of the Celestial Sanctum.

It is almost commonplace in our day to affirm the creative force of thought, and to emphasize that this is a powerful and effective

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ally. The Celestial Sanctum has been built with the help of this creative force, which means that it really exists. To be sure, it is of such a nature that it cannot be perceived by the objective senses— but .are thoughts limited in this way? Now, each person is the reflection of his thoughts, and his life,, hi&happiness, and his actions are the result of them. The Celestial Sanctum is also known by . its. effects on those who attune with it regularly, and on those who have been helped through it. It is. as. real, as living, as the soul personality of which our body is the Sanctum. It is as real as the building of stone where the faithful go to pray, but it is more easily accessible, since it may be reached in the place where one is at any time, which may be in the quietude of home, or in the uproar and excitement of the street. It is necessary only to put into practice some very simple instructions, and if the circumstances are against it, even to proceed with a brief mental purification. Visualization will be the decisive point, and if it seems long in the beginning, perhaps difficult, repetition will make it progressively so rapid and so effective that the Celestial Sanctum will be attained almost simultaneously with the desire to reach it. It is almost unavoidable for a member of the Rosicrucian Order,

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AMORC, not to profit each day by this marvelous creation. It should be at the heart of both his mystical and his secular existence. It should become the place to which, by a simple reflex, whenever the need arises, he can raise himself in consciousness to receive a message, a directive, an inspiration, or help. It is actually the Celestial Sanctum which ought to preside over his Rosicru- cian studies, his mystical researches, and his experiences. It is under its guidance, in its presence, that he should build his Rosicrucian life. His entire existence will then be bathed in harmony and infinite understanding, and his interior evolution will then unfold in an ambiance of high spiritual vibrations. Human difficulties and distressing experiences will be illumined by perfect understanding, helping him to overcome them, to see and to accept them as temporary burdens. In other words, he will constantly share in the privilege of a wisdom always available to the degree of understanding he has attained on the Path, and he will bathe in the Greater Light ready to manifest itself in him and through him.

My intention is to reveal to you now, some of my personal experiences in the Celestial

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Sanctum. They have been chosen from among many, because whatever I recommend to the members of the Rosicrucian Order, AMORC, I naturally apply to myself. Except for the relating of an experience in which I conducted the ceremony, as my duty periodically dictates, what I shall describe concerns the periods of personal attunement, which are of greater interest since they relate to mystical explanations and messages relative to Rosicrucian teachings.

My most ardent wish is that this manuscript will encourage my readers, whether Rosicrucians or not, to use more extensively the exceptional advantages offered by Cosmic contacts. These advantages are not reserved for the author of these pages, nor for any particular person. They are for the use of everyone, and in order to take part in them, as I do, it is only necessary, with a sincere desire, to assume with confidence the path leading to the sublime meeting place of the Celestial Sanctum.

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CHAPTER II

THE CELESTIAL SANCTUM

I now invite my readers to accompany me in my visualization of the Celestial Sanctum. I have stated before that, in my visualization, the Celestial Sanctum assumes the appearance of a cathedral, but each person may choose his own conception of it, as long as it responds to his own deep aspiration and arouses in him the emotion and inspiration which will produce a perfect and effective visualization, as precise as will be the description, in this chapter, of my cathedral. Together, my readers and I will see it erected in space, high above the Earth, immense and integrated in the solar light which completely outlines its contours and which, at the same time, conceals it completely from the gaze of man.

There it is, shining with a brilliance purer than pure diamond. From a distance it seems transparent, and careful scrutiny is necessary to distinguish the architecture. The concept of the building is prodigious. Gothic architecture is harmoniously mixed with Norman, as if to lend it grace and remove all coarseness from it. Seven pyramidal spires rise to infinity. One of them, at the back of the edifice, more massive, higher

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the others, surrounded at the base with seven smaller spires, is surmounted by an immense golden cross, at the centre of which shines the ruby of a rose emitting rays in all directions and illuminating the distant Earth with its calm light. From the outside, one can see three vaulted Gothic arches which contribute to the graceful flying buttresses. On each side, marked by two spires, impressive portals, engraved with two interlaced triangles, are sheltered under wide arches ornamented by a thousand symbols. This part of the cathedral supports the high central spire seen before. It constitutes almost the central point of the edifice, because here is the main frontal part of the cathedral, and behind is the rear of the structure, the rounded form of which suggests a Templar chapel. To this general view, add the innumerable high, stained glass windows, the designs of which cannot be distinctly seen from the outside, and the immense finely carved rose window. Carry the entire structure to infinite proportions, and you will have a very general idea of its magnificence.

But let us approach the cathedral and prepare to enter. The facade is of unequalled splendor. Two smaller portals flank the gigantic

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central portal surmounted by a triangle whose upper point reaches the base of the rose window, which the triangles above the neighboring portals rejoin at the two lower points. At the top, another notched triangle raises its upper point to halfway up the two spires, partly hidden by a wall with 144 niches which shelter many statues, symbolizing the guardians of the edifice. Whom do they represent? I only recognize a few. I am led to think that they perpetuate the memory of the great founders of religions and the most advanced adepts of all time. Just below the centre of the rose window, twelve statues are seen in gigantic niches carved with a thousand symbols, among which the constellations of the zodiac shine with a special brilliance; and I understand that they emphasize the basic cycles of humanity, with each statue personifying someone who has fulfilled his mission in one of the cycles. There are Ram, Mithra, Abraham, Jesus, Mohammed, and others whom I cannot distinguish. Lower down, in seven other niches, are the greatest Masters concerned in the initiatory evolution of our Earth, and I am filled with emotion on recognizing them. Finally, between the three triangles surmounting the portals, are two statues, one draped in black

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and the other in white, symbolizing the two pillars of knowledge, the double polarity from whence emanates all manifestation. On each side, halfway up the cathedral, twelve superimposed niches complete the general effect, and the statues which occupy them symbolize the fundamental paths of wisdom according to traditional Kabala. Everything is of an indescribable splendor. Contemplation is not at all saddened by an impression of greyness'. Everything is bright, and if a look is directed to a detail, that becomes illumined and reveals its full significance. Primordial wisdom takes form in the cathedral, and it appears in its innumerable aspects under a universal symbolism which I will not explain because it assumes a particular significance for each visitor, according to the degree of comprehension which he has attained, and the direction given to his visualization, if he has chosen a cathedral to represent the Celestial Sanctum.

This extraordinary arrangement of circles and triangles in various colors which encircles the central portal deserves to be contemplated at length, but it directs a different message to each one. The only symbols equally understandable to everyone are the two immense triangles

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engraved on the principal portals and surrounded by a perfect circle. One is arranged with the apex at the top, the other with the apex directed toward the bottom. There is no other symbol over the portals. This is to emphasize the importance of the triangle in the ultimate mystical step toward perfection and unity. Occasionally, when one begins to rise toward the cathedral, and it appears in the distance immersed in clouds, one thinks he knows where the elusive foundations are buried. But, on approaching, the clouds dissolve, and one realizes that they were merely an illusion of the mind, still chained to Earth, before the being soared towards the sublime heights which it aspired to attain.

The moment to enter has come. Like a breath upon our soul, strange music with unknown rhythms coming through the great portal greet us. Others enter at the same time as we do, and it is impossible to exactly define their race or their nationality. However, by the signs which certain ones make, we recognize their beliefs. Here is one who, after genuflecting, makes a sign of the cross. Here is another who covers his head, here is a third, making the homage of his faith to Allah. There is a visitor

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making a traditional gesture, and a great many like myself making the Rosicrucian Salutation to the East before entering.

The atmosphere is impressive. Whereas from the outside the cathedral seems transparent, like glass, inside all is in semi-darkness. The impression is rather like that of eternal twilight, where multiple sunsets are reflected in the innumerable stained glass windows. What actually impresses the visitor as soon as he crosses the threshold is the splendor and the number of stained glass windows over the principal nave. All the history and wisdom of the universe are there, gathered together in colors which only the soul in absolute attunement is able to perceive. Since my first contact with the cathedral, many years ago, contemplation of the wisdom thus perpetuated for the inner vision of anyone who came to attune here, moved my being; but it was especially the stained glass window representing the Rosy Cross which affected me the most, and which even now still affects me. The Cross rises out of a golden cup which symbolizes the Holy Grail and, higher, descending towards it, is a dove with outstretched wings, emphasizing the unity of eternal wisdom,

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with the Rosy Cross in its manifestation in the service of men. It is impossible to describe the other stained glass windows; each one is more beautiful than the one before. They have a particular message for each person and the visitor, whoever he may be, recognizes his own.

In the choir loft above the altar, an immense jewelled triangle, with point downward, next draws the attention. Invisible magnetic forces support it, and its color is pale violet, with the symbols of Light, Life and Love standing out on each point, engraved in dark violet. A sun represents Light, a man with arms outstretched sideways symbolizes Life, and a heart is the emblem of Love. Just under the triangle is a huge altar, itself triangular, on which, at each point, is an enormous candle forever burning. Cosmic vibrations brightly illumine the altar with a light equally as violet, so that the entire choir loft seems bathed in a halo of light, almost a cloud, of this color. The altar is reached by three steps, but seven steps must be climbed by the Master or the speaker to reach the lectern placed in the apse under a canopy of an unreal whiteness. Numerous stalls are set flush against the walls surrounding the apse and the choir loft, and

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to them is by three steps which stretch out in a semicircle in this entire part of the cathedral.

It is also necessary to mount three steps to reach the choir loft, but this is separated from the nave by an enclosure of small ornamented columns, placed on the third step, from one side of the cathedral to the other. This enclosure, like the Master's lecturn and the stalls, gives off an indescribable golden glow which, far from distracting inner vision, on the contrary calms and steadies it. On the left, near the enclosure, a bracket supports a red transparent bowl in which a living flame burns perpetually. On the right is another bracket with a bowl with metallic reflections, from which arises a soft cloud of incense which fills the whole cathedral.

An unimaginable number of benches with high backs fills the sides of the great nave. These are used by those who come to meditate in the cathedral, or to participate in the ceremonies, and they are always in incalculable numbers, no matter what the time is on Earth. On the side aisles there are no benches, but prie-Dieus in wide rows extend between the pillars. Some people say they find greater peace here, facing the illuminated symbols which, engraved on the

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or placed on the splendid rectangular altars, recall, on each aisle, the great religions still existing on Earth, including the different paths offered by Buddhism and the Oriental traditions. Finally, there are the sanctuaries, and many little chapels in the side aisles, greatly resembling the Sanctum that each Rosicrucian keeps for himself. Here one notices, in a corner of a sanctuary, a finely carved table separating two armchairs, of which one is more elaborate than the other. This is the communion table' where the disciple may meet a Master and receive from him direct illumination as well as instruction, advice, and guidance.

This is what has held my attention thus far in the cathedral that I visualize, but each contact leads to a new discovery, because in order to know a building of an immensity so inconceivable, so prodigious, just one life-time is not enough. Moreover, it is necessary for each of those who have chosen a cathedral for his visualization of the Celestial Sanctum to broaden his investigations and to admire whatever brings greatest response to his desire and to his inner inspiration. The general tendency is to enter the Celestial Sanctum only if there is some human

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this high place to become familiar with it, and, as needed, to bring his own jewel to add to its glory. Only from these visits, which are not instigated by personal interest, does one always draw greater knowledge and an intense feeling of joy, peace, relaxation, and comfort. One knows that one is in the holy of holies, in a place of perfection and power; and the soul rejoices in this sublime atmosphere of holiness. In my personal visualization, if the triangle above the altar in my' cathedral is particularly illumined by violet light, that indicates for me that a special ceremony is taking place. Interrupting all investigation, it is necessary in this case that I take my place in the nave or in the side aisles to participate in the ceremony, and it is necessary for me to do the same during all the daily periods of service and during all the special periods of contact. I do this also if my arrival in the Celestial Sanctum coincides with a period of music and song, or of consolation and instruction, the state of passivity being essential to receive the magnetic influx given out at that time. As soon as contact is established, the soul senses whatever period is in progress, and of itself acts accordingly. If it does not experience any impression of this kind, I

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proceed to a projected visit in order to get to know my' cathedral better. The same principle may be observed whatever the representation of the Celestial Sanctum which one has chosen.

One of the transverse aisles of my cathedral interests us more because of the messages which I plan for you. This aisle is bounded by small sanctuaries for the members of the Rosicrucian Order, AMORC, who have attained the highest degrees in their studies, that is, well past the Ninth Degree. Similar chapels have also been provided in other aisles, for those who are not at this high level, and there are, for example, sanctuaries for members who have just received their esoteric name in a Rosicrucian Initiation. There are some for the members of the Seventh Degree, some for the neophytes, and some for those of you who are just now expressing an interest in the Rosicrucian Order.

But if I particularly mention the high sanctuaries it is because there is one here which is reserved for me. Here is where I have received the messages and the instruction which I wish to pass on to you. My sanctuary is at the end of the transverse aisle, on the right side. Beyond the aisle, on the row which faces it, there are twelve

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similar sanctuaries, as well as three others more luminous, as if they were on a different plane. Mine contains the symbols of these twelve sanctuaries, and of the three supplementary ones, with something more which I am not able to describe precisely, here. High grills protect each of these sanctuaries, and mine is completely enclosed, in order that I may work and have private interviews without attracting attention. The wall of my sanctuary consists of an immense stained glass window in which all the symbols are entirely Rosicrucian. Below, on the right, is a small transparent window which I can open without having to rise from my armchair, and through which I can contemplate a scene which I shall describe later in the course of this book. My desk is of a rare perfection although extremely practical, and it matches my armchair, as well as the one provided for any visitor who may come. I have always preferred a clean desk, with files not currently needed stored elsewhere lest they hinder work and promote disorder, oversight, and loss of precious time, and here I am devoted to this idea of simplicity. However, I have always at hand some blank paper and a pencil. I call them, smilingly, to myself, 'my

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course I also arrange for a moveable file, placed behind my armchair, and thus all my records are kept in good order. According to my personal terminology, I call them 'my mementos'. The most sacred part of my sanctuary is obviously the altar, a simple reproduction of that which I use at the headquarters of the Rosicrucian Order, AMORC, for the French-speaking countries. Here the candles are forever lit, radiating a perpetual light toward the Rosy Cross placed in the centre of the altar. This is the symbol which always represents a part of myself in the Celestial Sanctum ready to receive, at any moment, whomever desires to communicate with me, and to pass on the help and Light which this high place can give to whomever attunes with it.

Before giving you some of the more important messages that I have received in my private sanctuary, I wish to invite you, first, to a great ceremony. It is one which has impressed me the most, and, moreover, it is open to all. Some of my Rosicrucian readers no doubt will have assisted on this occasion. That night, when February 5, 1962, was born on Earth, my Celestial Sanctum reverberated with an

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of 'my cathedral'. The chain of gold surrounding the altar which I visualized, generally perceptible to the highest initiates only, was, in my visualization, visible to all, and that occurs only on extremely rare occasions. But the ceremony had already begun half an hour ago, and the Hosannah was the crowning sound.

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CHAPTER III

THE CEREMONY

Once more on this February 4, 1962, when night had long since fallen, I re-read our special instructions. Certainly I knew every phrase of it, almost every word, after so many years, but this frequent reading is a discipline which I have imposed upon myself, and from which, moreover, I profit greatly.

"At whatever time we may wish to attune ourselves with the Celestial Sanctum and enjoy the contact, we shall proceed as follows:

"First, we shall wash our hands in clean water and dry them well as a symbol of the cleansing of our bodies to enter the Celestial Sanctum. It is an outward sign of respect and humility. Then we shall take a drink of cold water as a further symbolic act, namely of the cleansing of our mouths that they may be purified and free from any utterances that may defile such an occasion. The more we signify by our acts and thoughts a reverence for the Cosmic, the more we are brought into harmony with the Celestial Sanctum. One must precondition himself for the proper psychic attunement.

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"Next we shall sit in silence in someplace in the home where we may be alone, whether in semi-darkness or light, and, closing our eyes, we shall say this brief prayer in soundless words:

"May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in pureness and worthiness. So mote it be!

"By this nonsectarian prayer, which is in the form of a personal petition, we shall purge our minds and cleanse our thoughts of any ideas that would be unworthy of the purpose we now pursue in this attunement. Then we shall remain seated, and, with eyes closed, visualize the consciousness within us rising higher and higher, above and beyond the limitations of material existence, to that Cosmic World to which our consciousness will seem to be drawn by the very purity of its nature."

It is 11:30 p.m. I perform the rite of purification; then, seated in my earthly Sanctum, eyes closed, I repeat the prayer, giving each word a eep meaning, and I begin my visualization

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The cathedral which, for me, symbolizes the Celestial Sanctum, tonight appears even more luminous in the ocean of infinity. Approaching the great door, I perceive a vast throng of visitors who precede me. I enter in my turn, while others, in great numbers, having joined us, wait patiently for their turn. Rarely has 'my cathedral' received so many people at the same time, but the place manages to accommodate all who are able to enter, without crowding anyone. I know for certain that a special ceremony is takingplace tonight. Nevertheless I am somewhat surprised that so great a number have come to participate. In the semiobscurity, almost lost to view, I see that the benches of the principal nave and the seats of the side aisles are already occupied by an incredible number of the faithful of whom I see only the shadows. I make my salutation with devotion, and take my place among the others in the twelfth row, near a pillar. In passing, I recognize certain members in attunement with the Celestial Sanctum, and now and then I experience the feeling that they are not conscious of it. It is a strange feeling, and I think of all those who assure me of never having had contact with the Celestial Sanctum, in spite of persevering efforts. Actually most

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have had contact without knowing it, and h have received the benefit of it in spite of ever^ thing. After all, isn't that what matters?

Suddenly the triangle which I visualize in the sanctuary this night is illumined. Its light is violet, and so bright it is difficult to see. This light is reflected over the whole cathedral, and seems to be concentrated particularly on the choir. The altar is bathed in it even more, as if a violet column, descending from the triangle, surrounds it entirely. The cathedral is thus more brightly lit, and one can better distinguish outlines without being in the least inconvenienced by this luminosity which seems unreal, but which bathes each one. Music in unknown rhythms is heard, at first imperceptibly, then louder and louder, until it attains a tonality with vibrations so powerful that the soul is uplifted by it and is carried toward unheard-of heights where an absolute fusion occurs with those who are there, and where unity among all is then realized. The Music of the Spheres! Its power and its sacred effects on the wonder-struck soul must be heard to be understood! It is a preparation for the sought-for goal, it is each step of it, and it is the goal itself. It holds even the most rebellious person spellbound, and

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when it progressively fades away in the sigh of its last chords, it does not leave the soul. It is merged with it, and has left it its power for the period of. attunement.

This evening the choir interprets a sacred hymn composed a short time ago by an inspired master, and the song rises, swelling and spreading over the assembly its benedictions of peace, confidence, and comfort. One would believe it is a Gregorian chant—this powerful chant which, alas, below on Earth men renounce without knowing what they are doing; here it retains its initial purity, its power increased by sounds imperceptible to the human ear. While the hymn continues, there advances the procession of Masters clothed in their immaculate robes. They come, two by two, solemn, concentrated in themselves, and, in perfect order, take their places again in the choir. I notice that on this occasion all the stalls are occupied, and only the Master s lectern, under the resplendent canopy, is yet empty. Meanwhile all eyes are fixed on it.

Suddenly the violet light of the triangle and altar vibrates in a strange manner. It seems as though it is going to disappear, but, on the contrary, it attains an extraordinary intensity.

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Simultaneously, from the canopy, a brilliant light radiates, illuminating the lectern and the neighboring stalls, and everyone knows that the Master is coming to take his place. A phenomenon of extreme rarity occurs—his presence is felt; the cloud which is slowly forming in front of the lectern is noticed, but he cannot be seen. In my personal contacts, this indicates the coming of one of the greatest Masters, the greatest today, perhaps, as evidenced by the sublime ceremony which is taking place here.* Those who are gathered here could not bear the sight of him, and would have to 'return to Earth' in an abrupt awakening if he were to appear in his full power. That happens sometimes. Tonight the good news must be proclaimed before all, and the Master voluntarily dims the intensity of his presence. For the assembly, the Celestial Sanctum itself does not exist any longer, or rather it is of lesser importance in relation to the sacred place where the Master stands. The consciousness of each is directed toward the canopy, the lectern, the Presence... and the Word is with us, and the voice rises, sweetly and distinctly, addressing all and bringing each one into a rare attunement.

* Note explanation of "Master" on pg. 11.

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"Behold, here on Earth the time has come! Behold, the hour of the new cycle is approaching for Earth! The messenger is sent, and the universe in gladness is assembling at this moment around the cradle of the new humanity! Deliverance will be difficult, the complaints and cries of ignorance will drown out the good news, the world will lament in despair and doubt, the the Word will dwell among them and will finally be heard by men! Let those understand who can, because the light is no longer under the bushel ----They have eyes—will they see? They have ears—will they hear? They will see and they will hear better than before, because the time of preparation is finished, and the time of action begins today on Earth. May humanity at last understand that its sorrows and trials, for which it alone is responsible, must be transcended, and have no other purpose than the ultimate awakening to transcendent reality forever in man's breast. Thus in the unfolding of the Cosmic plan, Earth enters this night into the Age of Aquarius. The watchers' have achieved their mission, the influence is transmitted to all. It remains for men, now, to discover the ways which have been prepared for them, and to use them to cross the

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Threshold. If they do it quickly and with clairvoyance, the pressure from on High will be less intense, and distressing upheavals will be avoided. At this very moment, on all planes, rings out the great news! Behold, for Earth, the time is come! For Earth, at this instant, to the cadence of seven, is born the new cycle! The messenger has appeared and, in gladness, the universe is assembled again around his cradle! Peace on Earth to men of good will!

The bells of the cathedral peal an exultant hymn of joy in full volume, the Music of the Spheres takes up its deep and moving rhythms, and the Cosmic choir intones a vibrant 'Hosannah' without end. Everything, bells, music and song, blend in an indescribable harmony, while the Masters, two by two, leave in procession. The light becomes less intense, the cathedral regains it habitual appearance, little by little the crowd leaves the sacred edifice, and I find myself again in my earthly Sanctum, my eyes dazzled by the splendor in which I have just participated with so many others, and my ears filled with sounds and songs which dim a little in proportion as my objective consciousness regains control of my being----------I consult my watch—it is

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half an hour past midnight! Such a prolonged attunement with the Celestial Sanctum is exceptional even for me. But the occasion was so important. . . .

February 5, 1962! The Age of Aquarius! What might the cadence of seven mean? Now that the period of passivity is over, I let my reasoning take over completely, curious as to the conclusions which it will draw from the experience. Like all experiences of this nature, this has merit only if it is passed through the screen of analysis afterwards, and not at the time.

Psychic impressions must always be noted, but considered with care. Doubt will produce no results if it stubbornly rejects what the mind, ridiculous in its limitations and its stupid self-sufficiency, may not immediately admit. It is constructive only if it is allied with reasoning. It must not dismiss an alleged impossibility, but examine it for the inferences of knowledge and light which may be drawn from it. . . .

To the cadence of seven! Now to the cadence of seven. Seven, with regard to time, cannot designate what hour. Now it is half an hour past midnight! But I forget that time is a human measurement. 'Elsewhere' it has no value. Then

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without doubt, when the Word was spoken, the conditions of seven hours at a precise point on Earth were seen, were authentic, as seen on High. . . .An indescribable impression of peace envelops me. I feel that I am 'in truth'. Today, February 5, 1962, in the morning which is approaching...at seven o'clock 'or thereabouts'...the Age of Aquarius, the message, the messenger....I understand. Emotion grips me, tears course down my cheeks, I throw myself on my knees and for hours, with head bowed against my altar, without feeling any fatigue, I pray and pray and pray. When seven o'clock sounds, my heart bounding, I shall murmur for a long time a song of joy and hope.

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CHAPTER IV

ON A FUNDAMENTAL PRINCIPLE

No particular ceremony is anticipated today in the Celestial Sanctum. I have participated in the period dedicated to prayer, and I have fulfilled the duties which are my daily responsibility at the level of the Celestial Sanctum for the benefit of members of the Rosicrucian Order, AMORC. After my usual activities on the objective plane, I return for a period of contact and, this ended, I feel the need to retire for some moments into my private sanctuary. On the way I notice that some of the twelve sanctuaries of 'my' aisle are occupied and that those who are there are meditating or working.

I sit down immediately at my desk and, abandoning myself to reverie, I contemplate, through the little window, in the distance, the highest Mountain of Illumination where the greatest of all the Masters reside.* A little lower, in the compact mass of this unique spiritual mountain, I perceive other summits; here is the permanent retreat of the 'Brothers in White ; there, a little farther on, the Akasha Mountain. Farther yet, toward infinity, my thought flies

* Note explanation of "Master" on pg. 11.

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from one valley to another, recognizing truth and unity in the many paths climbed by an innumerable throng of people who do not know that the goal is near and that it will be one stage. Nor do they understand how those who they think are mistaken will attain, by different paths, summits as high, and that all will be reunited in the final path leading to the crowning height.... Then my glance comes back toward the ^fountain of Illumination where the Sublime Ones work. My heart intones AUM, filled with hope that the particular Master, he who gives aid, will recognize it and respond to the particular need of my soul.

In the Celestial Sanctum, which for me is the cathedral which I have described, the call is always heard, and, as a result, in a more powerful AUM which reverberates throughout space, striking the stained glass window near me with its extraordinary vibrations, and enveloping me in an elating perfume of the purest incense, the Master enters my private sanctuary. After making a benediction with his hand and accompanying it with a look of his dark eyes, he sits down before me. I know immediately that I must take my pen and prepare before me the fresh pages of my memory. I am going to write these notes under

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the dictation of the Master. I am ready, and he speaks:

"Today it is again to me that the duty falls to enlighten you further on one of the great principles which you have had the privilege of learning through the Rosicrudan teachings. I have already dealt with it, but I want to review it, since it is fundamental in the mystic quest. It is about visualization that I want to speak again.

"The mistake which the disciple generally makes, and which tragically impedes his inner development, is dissipation of effort in his search, even though it is conducted with the best intentions. Now, dissipation is the exact opposite of concentration and, consequently different from visualization. Anyone who dissipates his efforts in many ways, such as thoughtless reading, or the study of various techniques, is certain to get no result except the illusion of an over-burdened mind and the disappointment of repeated setbacks in practice. That does not mean that he must adopt only one way of knowledge, although this is evidently the ideal solution for effectiveness and success. Knowledge may be obtained from many authentic sources, provided that these sources do not teach different techniques, valu-

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able in themselves, but generating inner conflict and unproductive confusion if they are mixed. Contrary to appearances, they are never complete and are radically different even if, in the end, a similar result seems to have been attained.

"Consequently the first step toward effectiveness in the initiatory life and, I repeat, today I am considering this in the practical phase exclusively—is the careful and definitive choice of a specific technique. Thus will be avoided the danger which I have just stressed—that of dissipation. How many people are there yet who err in psychic matters! They are not able to free themselves from the matrix of their dreams. The emotions which they seek are imprinted with vague sentimentality and they take pleasure in a paralyzing sentimentality. What they call 'knowledge' is made up of the fantasies of an intellectual or emotional satisfaction in which all sorts of obscure sentiments are mixed in their ignorance. And in an illusion which they believe to be truth, they search for similar illusions, sometimes from disciples whom they would make pontiffs, the veneration of whom will easily fill the consciousness submerged in false wisdom. Alas! How many disciples having passed an important stage,

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are pushed by some childish nostalgia to return to this stage of illusion, and how serious is their responsibility when the knowledge acquired and misunderstood gives a false glow to the way supposedly traversed, and catches unawares the guilelessness of an imprudent soul! In all this are found illusion and the ineffectiveness of dissipation. Visualization, on the contrary, assumes that a choice is made and a technique definitely adopted.

"If this is done, then the power of visualization will develop with each step accomplished on the chosen way, and the results will be obtained with increasing ease. However, from the first attempts, if the method is well followed, a success, even partial, will reward the effort made and will be a great encouragement. At the level of the subconscious, the very fact of belonging to a definite organization is already a visualization in itself. The Inner Self knows that it belongs to a well-established group. All thoughts are conditioned by this voluntary adherence to a particular initiative way, and the deep reactions of the being follow a precise direction toward a goal at first uncertain, then more and more defined' and distinct in proportion as progress is made. This 'inner atmosphere' may be further

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extended by the method of visualization adopted, and this, from certain basic elements, notably observation and creative imagination, can be progressively developed in a personal technique having as a framework the inherent characteristics of the individual.

"Thus it is necessary to progress slowly; and, for a long time, a visualization including the smallest details will be essential. Recalling the role of observation, no problem can be solved until it proceeds to the mental picture. On the blank canvas, after the main lines have been traced, each detail will take its place and each color will be in its exact shade. The painter, he who is visualizing, undertakes an elating task. He creates for himself the most magnificent picture possible, a picture which will arouse his enthusiasm, his higher emotions, and finally his Soul. His picture is a 'mandala' which he executes to its final phase, wherein lies the truth which he seeks. He appreciates each step, but, having arrived at the goal, he will forget them all in ultimate attunement, from whence he will draw power and the desired effect.

"Why insist so much on visualization? The reply is simple: visualization is the key to all

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hidden things. It is the way of knowledge, it is the source of all abilities and all realization—spiritual, mental, and even material. It is the fundamental principle on which are dependent all the others, whatever they may be.

"This key, which opens all doors, is the essential tool given to man for the realization of his legitimate desires, and above all for his spiritual evolution. It is clear that a visualization perfectly carried out will always produce the anticipated result, unless the objective is in some way intended to be harmful to others, or is something which man would achieve without weighing the bad consequences which his realization would have for him. Only a visualization for spiritual evolution will always be effective, while it is emphasized that the progress thus obtained will be determined by the degree already attained on the Path. In every case it will always result in greater Light. No realization is useless. If for some reason the desired realization has not been granted, one will at least have the consciousness of the moment of realization, and if such is not the case, inspiration will come sooner or later, in one way or another, to direct the attention toward another way or another solution.

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"You now have material for useful reflection and the question of visualization, as I have dealt with it previously and in my talk today, is clarified in all its details. If each one understands its importance, a big step will be taken, but insist on practice! Knowledge of principles is useless if it remains purely theoretical. May Peace Profound accompany your Way!"

The Master rises. I do the same, and, the left hand on the heart and the right on the left, with a last look he gives me his farewell. To the sound of AUM, which echoes again, he leaves me alone in my private sanctuary and immediately I feel him in deep meditation on the Mountain of Illumination, beyond, in the distant place which I gaze on with faith, trust, and veneration.

It is time to reenter my earthly domain and, curiously, I find it is accomplished by a kind of inverse visualization. The descent' is done actually by degrees, and I notice that it is possible to further slacken the grip of the objective consciousness' in order to analyze the steps, and in this case the 'vibration' of recall develops in more numerous pictures, clearer, and more precise. This is a lesson to remember—in visualization and all its phases, slowly is a key word.

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The comments of the Master on the principles of visualization lead me to think, at the moment of writing, that the fruit of an experience may be useful to many, and I shall not hesitate, therefore, to record my own here.

The Rosicrucian Order, AMORC, teaches that anything may be requested from the Cosmic on the condition that the desire includes, in equal part, personal interest and altruism. Now this requirement is a source of problems to a great many people. Actually, where does personal interest stop, and where does altruism begin? If someone needs money to meet urgent liabilities, how may it be defined in the reflections (which precede visualization) on that which, in the request to the Cosmic, is obviously useful to another? There is a reply to this question. In the case mentioned, if the date of payment cannot be met, someone will suffer, perhaps the one to whom the sum is due, and with him, perhaps, his colleagues and employees, or it may be himself, the debtor, and the family which is dependent on him. But how can one be sure? How be certain as to the manner in which this particular request or some other should be made? There is a personal method, developed while I was still a neophyte,

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which I have used for a long time, and which I still use on occasion, which has been of considerable help to me. Here is the method:

The Cosmic, by definition, is the sum total of everything. It is the entire universe and everything therein—that is to say, in particular our Earth and all humanity, embracing all its characteristics, the good and those which, for want of wisdom and understanding, one 'judges' less good. The Cosmic is, then, you, me, and all the others. Consequently if I make a request to the Cosmic it is, then, to the universe that this request is made, but it is *also* to humanity—to you, and you, and all the others. Now my request, in order to be understood by the Cosmic and be accepted by It, must be conveyed by means of visualization. I have explained this in the introductory chapter, and the Master has brought new understanding to this subject. If I should present myself to you or to some human assembly to make my request, and I must express it aloud, as if from a stage, it is evident that if previously I have not fully considered whether or not my wish is absurd, impossible to satisfy, or hurtful to someone, I should certainly realize it at the moment of submitting it to you, or after the first words of the

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statement I should be making to you. Light would dawn on me, and I should withdraw, realizing the futility of my request.

Having meditated on this aspect of things, I resolved that in all my visualizations, even those that my reasoning considered justified, I would act as if I were solemnly presenting my request to a human assembly. And I state quickly that the means employed helped me even to completely forget my wish after having visualized it in this way, and every Rosicrucian knows that this is absolutely necessary in order that the Cosmic may 'hear the request which is submitted to it. I worked then, and I still work, in the following manner, whatever the wish I have to express or the object of my request:

I visualize a vast edifice which, at the time of my visualization becomes, for me, the residence' of the Cosmic. I ascend the high stairway leading to an immense door which I pass through, and crossing a huge vestibule I approach an old usher dressed in black, to tell him that I have come to express' a request to the Cosmic. He presents me with a form on which I write my surname, my first name, and address. He immediately gives the form to a younger usher who makes his way

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toward a wooden double door, which he half opens to hand the document to a hand which takes it and recloses the door. I have had time meanwhile to hear an orator present a request in a loud voice to an assembly which I cannot see. I sit down on a bench to gather my thoughts. The wait is not long. The wooden door opens and I am called. I rise and enter a room of gigantic dimensions and, preceded by an usher, I advance the length of the central aisle whilst thousands of heads turn to look at me attentively as I pass. I recognize some of those who are going to hear my request—there are, especially, my family, my friends, my relatives, my co-workers, and my departed ones, and everyone looks at me with great benevolence. At the end of the room, on a dais, near which I shall soon be, in a semicircle, are seated the Masters whom I venerate, and above shines the cloud of the Sacred Presence. Then I am on the dais, faced with this innumerable mass of 'spectators', whose eyes and attention are fixed on me. I feel around me those who are closer. I feel behind me the Sacred Presence. . . .

Then in the absolute silence, having pronounced my name, I distinctly present my request before the assembly, and I hear my voice

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reverberate to infinity under the high arches. As soon as I have finished with the words with confidence, certain of the answer, I convey to you my request (or my problem). So mote it be!', I leave the dais, leave the room, cross the vestibule, and I descend the stairs and become objectively conscious again.

Several points are to be emphasized with this visualization: First of all, as soon as my request has been made, and I leave the dais, I immediately cease to think about it, and I pay attention only to the assembly through which I pass, then to the door, the vestibule, and finally the great staircase. Once again on the objective plane, I attend to other things, and I wait for the reply with confidence. I know that it will come in one way or another, by a sign, an intuition, or a suggestion perhaps. I do not doubt that my request is in the best of hands, those of the Cosmic, and the Cosmic never leaves a request without an answer. If, while on the dais, I am not seized with doubt, nor perceive that my request is not valid; if I have completed it, sure of myself, I shall have my answer.

Facing the assembly, my request has been complete, precise, detailed. Nothing has been left

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indefinite. I have set out my problem in all its phases without exception and without concealing anything which could risk making my request useless.

I did not at any moment suggest a solution to the assembly. I did not tell them how my problem should be resolved, my request satisfied, or my wish fulfilled. If I knew the solution, my visualization would have been *useless.* I conveyed my earnest request to the all-powerful Cosmic, and my earnest request only. I have confidence because the Cosmic knows how to work it out the best way for me, including the good of all, and *it will be realized.*

Finally, in order to be effective, this visualization must be lifelike, vivid. It is necessary to see the assembly, to feel it, to hear oneself speak, without losing sight of those who listen to the request. It is necessary to live each phase of the visualization as if it were real, and *it is real*| because the Cosmic, I repeat, is all, and in this visualization it is to It that you address yourself.

I hope that a great many will adopt this method, which has been my own for a long time. There is no reason why it should be unceasingly effective for me and not for any others. Moreover,

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t]t contributes to the development of concentration,
i and if, at the beginning, visualization is long, practice makes it easy and fast, without which it will lose its effectiveness. May it give you the
^ intense satisfaction that it has lavished on me!
^ This is the ardent wish that I make for each of you
\ jn the presence of the Cosmic, at the close of this
^ first message received in the Celestial Sanctum.
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CHAPTER V

THE LAW OF SILENCE

Some members of the Rosicrucian Order, AMORC, ask if they may make contacts at times other than specific periods of service every day, or the daily period of special contact. Some request greater detail concerning the purification required prior to the contacts. Although these subjects have been implicitly and explicitly dealt with in the present work, let us review them again:

"We may remain in such contact for longer or shorter periods than those given in the magazine schedule.... Members may contact the Celestial Sanctum at other periods of the day or night than those stated in the daily schedules, for we know from our years of preparation that hundreds or maybe thousands of members will reach in consciousness to the Celestial Sanctum and make such contact during practically every hour of the day and night, according to the variations of time in the different countries. No matter when you may wish to contact and enter the silence of the Celestial Sanctum, you will prepare yourselves as directed. You will find other minds dwelling there in *spiritual thought*."

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I do not know what could be clearer. The given rule is complete; purification by water and prayer. The method is personal, and the actual details of visualization are left to the choice of the individual. But once these details have been established and proven successful, the way is found, and in every case one can notice that it is in absolute harmony with the Inner Self and its deep aspirations. Also each one knows that visualization is easier at certain times than at others. It is particularly easy, and the result obtained is particularly rapid, if the desire for contact is sincere and intense.

Knowing now that you may represent your Celestial Sanctum in whatever way you wish, and reminding you that I have chosen, for my own use, a cathedral, whose exterior and interior appearance I have already described, your personal visualization will be made still easier. You may decide for yourself whatever will be your Celestial Sanctum. You may concentrate more on any of its aspects that you may wish, and this is how your visualization remains personal, and how you will learn to define your own way.

The Celestial Sanctum awaits you at every moment, and, like myself, you will build the

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foundation of your mystical life on it. If, like me, you give it the form of a cathedral, you may nave your sanctuary there as I have mine, which is where I am at this moment.

It is nearly 3 p.m. on Earth, and here the Sun shines into every part of the cathedral which I visualize. My private sanctuary is inundated by its rays, and these, by the miracle of the great stained glass window, reflect a multitude of colors in which violet predominates. On arriving, I had the surprise of finding a Master awaiting me, and doubtless he was the cause of the intense desire which urged me on this Saturday afternoon to come to meditate in the Celestial Sanctum.

The Master, so different in appearance from what men on Earth picture him to look like, is one of the most highly regarded among mystics, but I shall not reveal his name, any more than I shall mention that of the others whom I have met here. A description? What would it serve, except to break the rigid law of impersonality which the authentic Masters uphold so that they can discourage anyone who wishes to worship them? The only important thing is the message and whatever pertains to it; nothing is withheld, no limit fixed

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on what is permitted to be transmitted— I listen to the Master without interruption:

"I wanted to see you to talk to you about the law of silence so that you yourself may dwell more on this subject, so important for all those who search for the Greater Light. You are perfectly aware that the mission of the Masters—all the Masters—is to help man to discover his Inner Self, the divinity of his Soul, the only true master, which is within himself. Actually there is no other reason for human presence on Earth. Man must become conscious of what he is. The soul personality must become conscious of itself. Every circumstance, every emotion, every experience, aim for this unique goal, and the Masters have the responsibility for guiding man toward this discovery, toward this approach to the Self, particularly when his wandering quest in the desert of trials, and unanswerable questions have led him onto the Path where, at last, he has started a methodical progression. Now, even on the Path, wrong habits of the past maintain their hold on the disciple, who then progresses through crises, alternately going from the most disconcerting

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"The disciple's first objective must be the search for balance. He must definitely establish for himself a meeting point between the material and the mystical, between the physical and the spiritual, such that mysticism may be controlled by the material, the spiritual by the physical, and vice versa. There is no other solution for a true and efficient step on the Path than this point of rest, this point of meeting, where the disciple ought always to be, because it is only thus that he will arrive at the goal. The material is one point of the triangle, the spiritual is another, and the third point is the disciple himself who, consequently, evolves efficiently and truly only if he rests on the balance of the other two points.

In the triangle formed by the material, the spiritual, and the disciple, the fourth point is the meeting point of the three perpendiculars drawn from each point on the opposite side, and this fourth point (which giveis to the mystical approach its perfect foundation, where the three others meet and join), this is the law of silence. It is where power and light are concentrated, and it is there where inner attunement is produced, the contact with the

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perfect knowledge. The Bible recalls the power of silence in a short but significant phrase—'Be still and know that I am God', because it is 'in the silence' where one will find who one is', the Divine Presence, the inner being, the Self.

"The practice of the silence is a frequent obligation for the mystic. Overcoming mental restlessness, putting aside every exterior' thing, he enters for some moments into himself to glean direction and Light from the centre where the essence of all spiritual, mental, and material ideas, which constitute his existence, converge in a harmonious combination. It is evident that the practice of the silence is essentially passive. In order to receive, it is necessary to be quiet, and the mind must be still. This does not mean that no intuitive idea will manifest, or that the course of thought willnot take a specific direction. What will occur is directly opposite to this. There is no absolute void. It is enough to adopt the attitude of a spectator, and to watch' without participating. The mind never interrupts its flow, nor do the senses cease to function; but one has no consciousness of mental work, and no perception of sensory impressions. Some say that they are unable to concentrate, that they suddenly notice

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that their thoughts continue to wander. That is a mistake. Actually they suddenly notice that their mind continues to work, and from this they conclude that they are not concentrating. But they forget that, before this, suddenly' they were elsewhere'—precisely 'in the silence of the soul'. This silence is broken at the sudden' moment, that is, when they realize objectively that the mind is working. Now I must repeat, the mind has never ceased to function even in the period of silence, but it does so without consciousness of having done so.

"To enter the silence, then, is to no longer participate, to no longer have objective consciousness of the mental and physical processes which continue uninterrupted for the whole of human life. It is important to remember that if, in a moment, one regains consciousness of these processes, the period of silence has been completed, and that, preceding this, one has indeed been 'in the silence'.

"The period of silence may last for only a few seconds from the human point of view. The duration is not important. Only one second of true silence at the level of the Self is enough for the manifestation of a force and an infinite

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knowledge which, without being perceived immediately, will develop in a thousand ways in the conscious life, although it is neither possible nor necessary to attribute these results to the periods of silence. These are the periods which the Masters use for their activities, to urge, guide, and establish conditions for greater understanding. It is in the silence of the Soul that one works as a disciple, in order that his efforts may result in more rapid and effective progress.

"Everything is useful in the initiative life—theory and practice, reading and experience, discussion and review; but if there is an imbalance, too much explanatory theory and not enough practice, too much reading and not enough experience, too much discussion and not enough review, then the effort is in vain. Balance and silence go together. One complements the other and brings out the full worth of each. Note these remarks attentively and stress their importance. Remind each of his duties. . . .

"I have spoken to you on the inner aspect of silence, but silence, like every law or initiative idea, has an exterior aspect which balances it. 'Do not scatter your thoughts in useless words' proclaims the Egyptian sage. To know when to be

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silent is a power in all areas, understood first and foremost in the sphere of spirituality. Mystic qualities cannot be attributed to chatterboxes incapable of mastering the flow of their wbrds, of seeing their own destructiveness, and who go their disorderly way filled happily with contemplation of themselves, flitting from one to the other and then to still others, talking about everything, about nothing, and above all about themselves, of their own opinions and judgments, sometimes without being asked, satisfied in believing that they are up to date with everything and that they make this evident. What can I say, therefore, about these strange beings, always on the watch for what they naively believe to be scandal and weakness in their fellow beings, who lose themselves in vain words to one and all in a pretended attitude of shock when the joy of casting aspersions or slandering floods them and they forget the 'beam[1] that blinds them! They are not mystics, and they have to learn the hard way that one does not violate the divine law of love without serious consequence to himself.

Silence! In every circumstance, it ought

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conceal his status and his rank from those who are unable to understand them, or those to whom such a revelation would have no effect other than to arouse curiosity or a form of personal worship. The true initiate does not seek to appear as such except in front of those who can recognize him and put themselves into complete harmony with him. With all others, including disciples incapable of progressing beyond appearances, he will make himself appear in a purely secular aspect. He will exaggerate even this to discourage whomever is not prepared, and he will act thus until, seeing the true nature of the initiate through the screen erected before him, and establishing thus the mystic bond with him, they may then be ready for an attunement which the initiate is able to recognize, and which he will then greatly intensify. For the initiate, such is the form the law of silence takes, and, to a lesser degree, for the disciple as well. The more advanced disciple, if he is truly such, never seeks to appear as such to those who are less advanced. He goes out to meet his brother and to bring him within reach. He does not seek to be understood, he makes himself understand. He does not wish to Be admired; he does not vish to appear proud, to pretend to con

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ceal what he cannot reveal without hurting those less advanced on the Path. He helps others to understand better the degree which they have attained, and not the level to which he himself has reached. For the disciple, this is the form which the law of silence takes.

"From the practical point of view, inner silence is more easily obtained by the vocal sound OM. From the mysteries of OM, learn a great lesson! It has been given by an Oriental Master in the same words used by him, and it is possible that you may already have had access to this high wisdom:

"Our sacred day begins with OM. We close it in the same way by a prolonged intonation of the mystic word OM followed by meditation. OM has been described as the beginning, the middle, and the end, not only of the Scriptures, but of everything in creation. The Sacred Scriptures, like the Vedas, begin with OM and end with OM. There is not a Mantra, a ritual, or a form of worship which is not bound in some manner or other with the sacred syllable OM. It is the life and soul of all forms and all names. One could say, in repeating the sacred syllable OM,

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scriptures of the entire world'. And it is also what the Mandukya Upanishads emphasize: OM is in truth the beginning, the middle and the end of everything'. Knowing OM as such, one attains unity with God, without the least possible doubt. In the beginning was the Word, and the Word was with God, and the Word was God so say the Holy Scriptures. How these words concerning the Word ring with and create joy! And OM, the Mystic Syllable, is none other than the symbol of the Word. OM represents Truth!*

"One could say 'Why was it not Christ, or Krishna, Rama or Zoroaster, Buddha or Mohammed, X or Y? Why is it only the Sacred Syllable OM?' Here is the reply: OM is the simplest sound, the most natural, that which embraces all, to the point that even the deaf and dumb may pronounce it. It is the word used in all religions in some form or other, and in all tongues. OM, Amen, Ahmin—all truly refer to the Highest State of Consciousness. When you repeat Rama, Krishna, Buddha, Christ,

* The pronunciation of syllables, while having some therapeutic and stimulating effect on the person, is seen more to represent various Cosmic principles and powers than to have any inherent power within the syllables themselves.

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Mohammed, or Zoroaster, these are sacred names; that is, they represent God under many personified forms. The Universal, the Cosmic aspect of God, God Who is without form, Who changes not, and Who Is without cause, can only be shown by OM.

"To pronounce OM, no effort is necessary. One may pronounce it without the least exertion. Often it expresses itself. We hear a child repeating it when it is happy. All sick people, and all those who suffer, may say it unconsciously, as if it would give them some comfort. The repetition may not be exactly OM, but, with a slight variation, it resembles OM.

"In the Celestial Song of the Bhagavad Gita, the Lord Krishna says: Those who meditate on the Mystic Syllable OM, forgetting everything else, will in a short time have the perception of God'. He says also: Those who, in repeating OM, the Only Eternal Syllable, while meditating on the Self, leave their body, attain the Blessed Heights from which there is no return'.

OM is not a simple, common word. It is a

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mystic word, a powerful word, with hidden force and latent energy. It is a word which gives life and awakens the soul. In repeating OM, one can say that it comes from the deepest part of the Self, and flows out to all the cells. It is a word which can never be separated from life. The most astonishing thing, whether one believes it or not, whether one knows it or not, is that the mystic word OM always expresses itself, and manifests itself, through us even better than through all the creatures and sounds of Earth.

"In breathing itself, there is 'Soham' working day and night, 'SO' when one inhales, and 'HAM' when one exhales. In SOHAM, the consonants S and H (H with A, that is, HA, to make the sound complete) represent the cruder material world, and the vowel O and the nasal sound M represent Spirit or Truth. In this word, there is OM flowing in the breath, proclaiming unconsciously and unceasingly with each respiration—'I am Truth, I am God, I am the Universal Breath, the One without peer. I am the All in All, the Presence dwelling in each heart, as well as in entire creation'. Listen, know, and be silent! OM[1] OM! OM! *

"The essence of the message is that OM is

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the Symbol of Divine Energy, of the Interpenetrating Presence. As such it cannot be confined to one individual or one religion. It is the heritage of all the children of God, of all humanity. Consciously or unconsciously, it expresses itself and manifests itself in our thoughts, our words and our acts. Infinite Peace, Eternal Equilibrium, and power without limit will be ours when we can recognize its whole meaning and its value consciously, bringing ourselves into accord, placing ourselves in harmony with the Sacred Word at every moment of our life, for our own good and the general good of the world at the same time.

To bring this subject to a conclusion, I shall mention the story of Kalinga Mardana in which Krishna slew the serpent of the thousand hoods, as told by the Swami Rama Tistha. Krishna jumped into the lake and onto the heads of the serpent, dancing and playing the Sacred Syllable on his divine flute. He stopped playing only when he had crushed all the hoods of the serpent. In reality the serpent was no other than the mind. The thousand hoods were his desires, his passions, and his numberless temptations, such as jealousy, malice, envy, anger, sorrow, vanity,

arrogance, egoism, and other faults. This is the

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time for us to act as Krishna did, to plunge into the lake of our being and to begin to intone the Mystic Word OM, crushing one passion after the other, making our feet dance, and playing the flute to the rhythm of life. The more we subdue them, the more our passions rise; however, with persistent practice we will surely emerge conquerors like Krishna.

"That is not a simple story to be read lightly, but a practical exercise to overcome evil, with the help of the good forces and the sacred vibrations of OM. It is also an inspiring thought to consider that our bodies are flutes, and that if we clear them of all passions and of all ideas of mine' and 'thine', the Cosmic Itself will sing through us the celestial songs of Peace, Harmony and Benediction.

"There are many who ask if this word should be written as OM or AUM. Actually these two forms are identical. OM is the fusion of three elementary sounds. A (as in tall), U (as in blue), and M (as in room), A and U being blended when they are pronounced together, according to Sanskrit grammar.

"In repeating A, U (oo) and M separately, one will note that these three sounds cover the

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complete flow *of* emission of a ringing tone. A begins in the root of the tongue, the lowest limit of the origin of sound; U (oo) begins in the middle, in the region next to the palate, and M comes from the tip, the end of the tongue. In pronouncing the entire syllable all the vocal organs come into close juxtaposition. OM is the fundamental and original sound, from which come all the other sounds of the language. OM is therefore the matrix of all spoken words.

"The most important thing is to understand the significance of the word OM. The letters, that is, the sounds A, U (oo) and M, can be used to represent the three periods or aspects of the world, as follows:

A	U	M
Brahma	Vishnu	Shiva
Father	Son	Holy Ghost
Waking State	Dream	Sleep
Body	Mind	Spirit
Gross Matter	Subtle	Causal Existence
Past	Present	Future

"In all these triple aspects we let A, U and M cover our entire life on all planes. If we understand the Mystic Word OM, we will even understand, in the most natural way, the mystery

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of God, because the Mystic Word leads directly to the presence of the Universal God.

"It has been said before that the letter A represents the waking state, that is, the gross world of phenomena; that the letter U represents the world of dreams, the world of imagination and fancy; and that M represents the profound and unconscious state of sleep, the unknown world. But there is a Fourth State beyond this. How is this State of Superconsciousness represented by OM? When one repeats OM, the resulting sound of the repetition of the Mystic Word leads to the Fourth State, to that of Cosmic Consciousness. So in repeating OM, in passing through A, U (oo), M, the waking state, the state of dreams, and the state of sleep, to the end of each repetition, one proves to himself (and one understands in silence the marvelous effects on attaining it) the most remarkable result, the Fourth State. The sound resulting from the repetition of OM leads, then, to the highest state of Peace. It is a state which should be made the object of meditation, and is to be understood in the silence, by intuition.

For your information, we point out that the

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repetition of a Syllable, of a Sacred Word, or of a Mantra, is called Japa in Sanskrit.

"For the beginner, it is useful to simply repeat OM, OM, OM, for some minutes, twice daily or more, specifically at dawn and at dusk, or whenever it is convenient for him. One must be seated alone in a comfortable position, keeping the upper part of the body erect. One may choose a room at home, or even go to a place of natural beauty, a hillside, or the bank of a river, for example, or even the seashore. In proportion as he evolves, the mystic should understand that there are two other ways of uttering the Word.

First of all, when one pronounces OM, with the mouth, one begins to feel an ecstatic state, and instead of pronouncing it in a loud voice, one likes to say it with the lips silently. Next, continuing it, one enters into such a state of joy that one does not want to move even the lips. The least movement is a constraint, a painful effort. So, automatically, repetition with the lips also ceases.

Then comes the last state of repetition with the breath. One inhales OM and exhales OM, the Light of Lights, with each breath. Next, one repeats it only in thought. One is only conscious of OM, of the Presence, which

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each respiration. Thus when one follows OM jn each breath with no other thought or wave in the ocean of Existence, of Knowledge, and of absolute Joy, one attains those blessed heights where there is no longer inspiration or exhalation, but only the radiation of the Splendour of Millions of Suns Naturally, for the beginners, it is difficult to feel the Presence in the breath, but for those who are advanced, for those who have given themselves to the Cosmic, nothing exists but the Cosmic. Even in their sleep they know the Presence, the Soham, the OM forever present. It is also necessary, before beginning the repetition of OM to understand the significance of OM, and to identify oneself with its essence. The essence is— \ ou are chat. The One, or OM, is neither separated nor removed from you. You are part and parcel of That. That which exists is One and You are That. The most important thing in the repetition of OM is the identification with the Light of Lights, the Interpenetrating Presence,
which impregnates the Universe as well as yourself.

The second method is that shown in the analysis of the word OM. In intoning OM one begins with the A, prolonging it as long as

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possible, then one passes to U (oo), and finally to M. Actually, the sounds A and U (oo) form a single continuous sound of O, like the sound of a musical instrument. The sound must be held as long as possible without undue effort. The final M sound must be prolonged in the silence. This covers the waking state, the dreaming state, and the sleeping state, the sound leading finally to the Transcendental State, due to the silence produced by the intonation of A, U and M. It is then necessary to remain in this silence without moving after the sound M as long as possible, and then to begin again with A, U, M, which leads to the silence each time that one intones it, and is finally followed by deep meditation. In intoning A, U, M, one raises oneself above past, present and future, and that which results, to the state of the fourth dimension, that of Cosmic Consciousness, the goal of human birth. In this repetition of the entire syllable AUM, all the vocal organs are touched, and it covers the whole flowing utterance with resonance. This is why we say that in repeating OM, we recite all the Scriptures of the world.

"Two important and useful methods have been explained thus far; the OM for deep medita-

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tion, losing the mouth, lips and breath, and the AUM for intoning aloud, prolonging the sound A and U (oo) with the final M held as long as possible. There is another method which is useful for maintaining the incessant flow of divine consciousness in the midst of work, play or rest. Everyone loves music in one form or another. When we are happy, we begin to sing a little, consciously or unconsciously. In every language there are a number of popular songs which appeal to the spirit and inspire the soul. One may substitute 'OM, OM', for certain words or add them to the tune as we wish, and can do it no matter what the song. The important thing in singing OM rhythmically, on whatever tone it may be, is to permit the senses, the mind, the intellect and the Self to blend into the Universal Vibration, into the Unity of the Unique and Indivisible Life. It is necessary to feel, to feel in an ecstatic way that we are in the depths of the Unique Life, in the Peace Eternal, in Its Light and in Its Love.

'All the methods of repeating OM lead to meditation and the silence, with the state of Cosmic Consciousness the final stage. But deep meditation means concentration of thought on OM in a specific way both within and without.

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One must observe the Luminous^ Splendor which emanates from OM,. close the eyes, and think only that OM is no longer outside of us. It is within us. We are this OM. The body itself is the physical aspect of OM. From head to toe we are the expression of OM, the manifestation of OM. Listen—there is a crescent at the top of the head. Within this crescent there is the Sun of Suns shining in all its splendor. In thus identifying oneself with the Mystic Word OM, one meditates on the great meaning which is Light, Life and Love. It is necessary to intone the word OM aloud, and as one becomes absorbed in it, to intone it only with the lips, and last of all silently, feeling the essence within the Self. It is necessary to feel, in inhaling, that one is absorbing into the self all the rays of light, then with each exhalation, pouring them out and radiating them far and near over the whole world. What a marvelous thought! One must practice this meditation especially in the early hours of dawn, facing the rising Sun, and at the hour of twilight, facing the setting Sun. As the rays are merged into the Sun at the moment of twilight, so let the world blend into the Self,

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"For still deeper meditation, it is necessary to meditate on the top of the head where the Infinite Light of the Self is, within, outside, and all around one. Here, there is neither repetition nor intoning of OM, even mentally. There is neither inhaling nor exhaling. In the Light of Lights, in the highest centre, we simply feel a little pressure at the beginning. When we get a little deeper still, even this feeling disappears. We do not feel even that. There is the ultimate meaning, the ultimate importance of the Mystic Word OM, the Infinite, the Eternal, the Incomprehensible Splendor of Millions of Suns.

"In conclusion, I shall cite my personal experience and will give my own method of repeating OM. With only three repetitions of OM I feel myself raised to the Blessed Heights of Spiritual Consciousness. With the first OM, I strive to harmonize, to attune with the past, present and future, in the unique vibration; with the second OM, I strive to raise myself above time, space and causation. Each person, however, after some experience, will be able to find his own way. All these methods of repeating and intoning OM lead to the Transcendental State where breathing leads to No-Breath, the sound or

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tion of OM leading to the great Void of Silence without movement, to the Peace Profound which passes all understanding, incomprehensible to the mortal spirit, and ends in and can only be Infinite Truth, Eternal and Immortal within us; for it is the Peerless One, being All Knowing and All Wisdom Itself.

May OM, the breath of life in the individual, and the Universal Breath of Creation, bless all disciples with the Universal Vision in which the whole world is only the Breath of Life."

The Master now intones AUM and he draws
me into the beatitude of supreme Attunement
where forgetfulness means knowledge, and
surrender means Light. When I come back to
myself, he is no longer there, and I return to
Earth. Gradually, as I return to the state of objec-
tive consciousness, the message of the Master assumes an understandable form of thoughts and words, which I shall immediately transcribe in order not to omit anything which has been taught me; but first, with grateful heart, I shall say 'May the Cosmic sanctify my contact with the Celestial Sanctum'.

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CHAPTER VI

CYCLES,
THE SOLAR DAY,
AND
PSYCHIC EXPERIENCES

This evening, my private sanctuary, such *as I* have conceived it in the Celestial Sanctum, is in semi-darkness, lit only by the candles on my altar, so that I can hardly see the Master who has come to instruct me. He appeared, preceded by the sacred AUM which, in my cathedral, seems to be the signal' of the Masters. I recognize him, in my own terminology, as the 'Master of Experiments' because his messages are always practical, and if his instructions are followed carefully, the greatest benefit can be obtained from them. I give him my complete attention, taking a great many notes to remind me, once I am 'below' again, of the smallest details. I am ready, and the Master feels it.

Today I am going to return to a subject of the greatest importance, and in so doing I may repeat, sometimes word for word, what I have already taught you on other occasions; butknowl- [e]dge, to be well-assimilated, ' involves constant repetition. Now, instruction received is often

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followed for some days, then put aside and finally forgotten. What I have taught you, you have transmitted in many ways, and you may recall it in many cases. In recalling once again these same words of advice, you will make plain the importance that the Masters accord them, and a great many will therefore see the suggestion that they ought to put these instructions into practice if they wish to progress effectively in the chosen way. Thus, listen again to my lesson and scrupulously respect my directions.

"A great many people experience great difficulties in making Cosmic contacts, and most of the time it is through lack of a technique which, however simple, should be perfected, but is too often neglected. This is what I want to talk to you about.

"What does one mean by contact ? It is pertinent to state that the idea of harmony is included in this term. To be in contact with something means to be in harmony, in accord, with this thing. Naturally, this harmony also implies a feeling of unity. Up to a point one may keep his individuality, but in all contact there are certain qualities or conditions which are common to that with which one is in accord and to oneself. There

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should be a bond of reciprocal exchange, otherwise there is no contact. In the physical, there is a word which perfectly suits what I want to speak about. This word is resonance'. It specifies the vibratory harmony which, for example, exists between two tuning forks of the same frequency. When one is made to sound, the other responds to the same vibrations.

"But what I want to examine is contact with the Cosmic. First of all, we must return to the nature of the Cosmic, to the exact meaning of this word, often used without perfect understanding. The Cosmic is this Supreme Intelligence in which are actually incorporated all the forces, all the realities which are manifested to us in the many phenomena which make up our experience. The Cosmic, then, is the unity of all reality. It is at the same time the material and physical world, and what men have come to designate as spiritual. The distinction between the two, the material and the spiritual, rests solely in the extent or the quality of the manifestation. The Cosmic, insofar as force and Universal Intelligence are concerned, functions, at one and the same time, in a manner both finite and infinite. The finite manifestations of the Cosmic are a reduced, limited form of the

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phenomena that we are only able to perceive in an objective manner. To use a simple analogy, let us consider a star in the sky. As immense as it may be, it is still smaller, more limited, in comparison with all the galaxies in the skies.

"When one wishes to enter into contact with the Cosmic, what one seeks is a unity, a harmony, which does not extend simply to some particular form of phenomena or to a definite category of things. What one seeks is to submerge, to blend, one's consciousness into the all into this all of which consciousness is truly a part. Actually, this unity exists permanently, but our goal in Cosmic contact is to realize, to understand, to feel this unity. Harmony with the Cosmic demands that the universal consciousness in us be put to work, and it is in this way that we may then raise ourselves up to the great all'.

"Mysticism is a science, as much in the method as in the analytical manner in which its techniques are applied. The aims naturally are entirely different from those pursued by classical science, but nonetheless they do constitute an intelligent and systematic method for the use of certain laws. Because it is a science, mysticism has been led to discover that there are certain condi

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tions and certain precise moments particularly favorable to Cosmic contacts. Sun spots have definite effects on human emotions and on the psychic centres. No one ignores the fact, and science has proven it, that Sun spots affect the atmosphere in the sense that they slow down electromagnetic waves; in fact, they lower their frequency. Consequently Sun spots disturb radio and television transmission, and, to some degree, even submarine cables.

"For ages past, mystics (Rosicrucians in particular) have known of the effect of Sun spots on man. Man is an electromagnetic being. The world forms a vast field of many energies. Man lives in this field, and every mystic should fully understand that the greatest part of this energy of which man is made up, and which emanates from him, comes from the Sun. Thus every change of condition in the Sun affects our glands, our psychic centres, and our mental and emotional selves.

"Moreover, everyone knows that the Moon affects gravity and the seas, but what the mystic should know is that the Moon has an influence, a polarizing effect, on the electrical nature of nervous energy. It affects the delicate balance of

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the psychic aura. The greatest effect of the Sun is on the vitality of the human being. But what Moon, on its part, influences the most psychic self and the mind of man. When it waxes from new Moon to full Moon, it reflects at that time the maximum light of the Sun. At that time it is most visible to man, and has the greatest influence on living things. In the last fourteen days of its cycle, from the full Moon to the new Moon, its light begins to wane. But it is in its irst cycle, the ascending cycle, that the effects on man are the most positive. The second cycle, from the full Moon to the new Moon, is more or less negative in its effects on humanity. In the course of the positive period, the harmony between the Moon and the Cosmic rays and the other Cosmic forces is the greatest.

"It is necessary to note and to remember that Cosmic contacts are much better in the course of this first period, that of the *waxing* Moon. It is the best time for psychic exercises and projection of the consciousness. Also in the course of this first period there is, for each one, a definite day which is his best possible time for Cosmic contacts, a day

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himself, discover it by his own experimentation. This is the day when the psychic centres are in harmony with the Cosmic vibrations emanating from the Sun and the Moon. The influence of the Moon on the emotions and the psychic centres varies in intensity from minute to minute. Every seven minutes there is a new degree, a degree different in harmony, created in the human body.

"After the best day of the lunar period has been found, it is necessary to determine next what time produces the best results for the Self. There is an ancient mystical principle which establishes that the day of birth is the solar day, the day when the whole organism, the whole being, is in closest harmony with the Cosmic forces. Consequently, if someone were born on a Wednesday, or a Thursday, or a Friday, that day is his solar day. Life is not only divided into seven cycles of seven periods, but the relation of man with the Divine and the Cosmic also has seven degrees, which are the seven days of the weeks. But it is necessary to note this—the Cosmic week begins on the day of birth, the solar day, and this particular day is the best one for revitalizing and regenerating the vital forces.

Although men are identical organic beings,

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there are functional differences between them, and each one should profit from these personal variations of his own nature, and discover his best period for Cosmic contacts.

"Now let us see how we may use such contacts, and let us ask what advantages we can draw from these Cosmic contacts. Here is what we should do first:

"On the solar day, if that is possible, and if meteorological conditions permit, you should sit in the Sun, letting the rays shine for some minutes on your face, neck and arms. This places you in harmony with the many solar radiations. Some of these radiations are known to man; he has isolated them and he knows their place in the electromagnetic spectrum; that is a simple point of physics. Other waves still remain to be discovered by man, and it is precisely these which permit the being to be psychically in tune with the Cosmic. At the moment when one is in the indicated position, one should ask in the course of the contact to be helped and guided in a constructive way. It goes without saying that one should be sincere. One cannot hide from the Cosmic the

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real goal which one is pursuing. One may not, as it were, ask for one thing while really desiring something else. Whatever one asks for ought to be worthy of the consciousness, of the moraLself. It ought to be something which one has already attempted to do for oneself. If, on the other hand, one does not have a particular problem to solve at the moment, one could offer the Self as an intermediary for helping others, and ask to be directed in doing whatever may be useful to someone else.

"It is not always necessary to sit in the Sun to attain Cosmic contact, although that method may be the best for the glands and the psychic centres. But each time that one makes this contact, tries this attunement, one should observe those principles which I am going to outline. It is necessary to visualize the consciousness in the form of a spiral ascending in concentric circles rising higher and higher, representing the consciousness climbing to infinity. This symbolic image will help each one to better merge his consciousness into the 'entire' Cosmic. It is necessary to avoid all tension as well as any unusual position. Also one should loosen his clothing so that one is

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not conscious of its pressure on the body. One could choose a chair or an armchair on which one may rest the head and arms.

"It is absolutely wrong to think that there is no possible relation between Cosmic contact and the realities of life. Spiritual development must lead to objective happiness, physical and material. It is a serious error to deny the body and its natural desires. Such action destroys the harmonious relationship of the physical being with the spiritual self. One must consider the body as being the vehicle of the inner being, which is being developed as a result of the many experiences encountered on Earth.

"The first and most important manifestation of contact, of Cosmic harmony, is an attitude of tolerance. A strange transformation is produced in the body. Prejudices are tempered with an understanding hitherto unknown. Whatever one cannot accept, one then suffers more easily. If one succeeds in Cosmic contacts one can be sure that Peace Profound, the richest reward in life, will be attained.

"Here is another point which I think will be interesting. In the many mystical exercises the

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disciple uses definite 'tools'. Now in order to attain perfection in some work one must know how to use and to understand these tools. One of our principle tools is visualization. This is linked with vision, although it is not always what is perceived by the physical eyes, but that realized on the screen of the consciousness without the help of the faculty of sight. Generally, in visualization, one takes from the reserves of the memory a visual impression to make up a mental image on the screen of the consciousness. The degree of visualization, its perfection, depends on the power of concentration. One ought to be able to call forth into consciousness different visual sensations or impressions, pleasant or unpleasant, of an olfactory or auditory nature, in such a way as to attain a full realization of these sensations. Perfect visualization is not a picture that is vague and without outline. Everything connected with this picture should be precise. If one wishes to visualize a room which one knew as a . child or an adolescent, the picture should be complete. It should have the detail, the realism, and the perspective of the three-dimensional universe. Observation is important in perfect visualization. It is necessary to try to understand

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what one sees in order to remember it. Some people have a natural aptitude for observation, while others should cultivate this quality. Each day before retiring the disciple should try to recall what he has seen in the course of the day at work, or in his daily routine. If he cannot remember anything which is truly definite, then he has not used his faculty of observation.

"In the Pythagorian School, many years ago, all the students were obliged to recall, each evening, everything that they had done during the day.

"Visualization and imagination need the impressions which one receives in order to have a working base. Visualization should have a real quality. The visual picture should stimulate all the faculties which have some tie with it, not just sight, but all the emotions and the psychic self itself. It is not sufficient to only see. It is necessary to feel, to listen, and to place oneself in the picture, to become entirely subjective for a minute or two, as if one were really a part of the picture on the screen, as if one were actually one with the individuals and their surroundings.

"When one visualizes a person with the objective of projecting oneself towards him, it is

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necessary to know that person to obtain the best results. The disciple should be able to see him perfectly in his mind, to give the picture a real quality. Then it is necessary to recall the voice of this person, his expression, his characteristics, to feel his handshake, and, if it is a woman, to smell the fragrance of her perfume. If the disciple observes all this when he visualizes, he will notice the effectiveness of the picture which he has created. Imagination, I repeat, involves psychic principles of visualization. If one is not able to visualize past experiences clearly enough to awaken the emotional part of the being, then one is not able to succeed in mental creation. A very simple exercise is given in the Rosicrucian teachings to help in visualization. It is that of the circle:

"One must visualize a circle seven feet [about two meters] in diameter and see oneself in the centre of it. To do this, one begins mentally to trace the arc of a circle, going to the left, until it is all around oneself. One should repeat this experiment often. It is extremely useful for attaining good visualization. In every way, with practice, visualization becomes effortless and one can then use it creatively.

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"I have only recalled these many points briefly but clearly to help you to obtain concrete benefits in your mystical work. Try to understand how to interpret these principles to make your study of the Cosmic laws still more effective."

I cannot resist asking a question which puzzles me:

"I. . . .Venerable Master, in this perspective, how should we view the daily periods revealed to the public by Dr. H. Spencer Lewis in his book, Self *Mastery and Fate with the Cycles of Life?"*

"These periods still apply, but, as you yourself have said, they have been revealed to the public, and consequently could not embrace the totality of knowledge reserved for advanced disciples of the Rosicrucian Degrees. Let us take an analogy related to the world you live in. Astrology, as it appears in the public publications, even the professional ones, gives quite well the general tendencies according to the 'signs' as a whole, but a valid and precise reading cannot be established unless the exact hour of birth is known. It is the same with the daily cycle. This latter offers a solid basis to man in general and gives him all the necessary elements for mastery and success. But the disciple has the privilege of

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much more precise knowledge, and you should have been able to see this the moment I spoke of the solar day. Please note carefully the new knowledge which I shall give you; reminding you, however, that the 'table* with its periods A, B, C, D, E, F and G remain fixed without the least alteration.

"You will immediately understand what I wish to explain, if you observe that 'Sunday* in English is 'sun day* — that is, 'Solar day*. Thus sun day, the Sunday of the daily periods, becomes the solar day, and this day is that of the birth day. Consequently if someone were born on a Friday, his Sunday, the Sunday of the daily periods, is Friday for him; Monday of these same periods will be Saturday for him, etc. The daily periods thus become personal and they apply to each one in a precise and particular way, according to the day of his birth. I hope I have made myself clear. Apply and make use of these instructions. Those who do, will notice remarkable results in their spiritual life and even in their everyday life. I have spoken!"

The Master of Experiments rises. He approaches the altar of my Sanctum, raises his hands, and intones AUM three times at great

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length, whilst I, on my knees, fix my gaze on the cloud which forms around him and which does not disappear until he leaves. Near the door, he extends his right hand toward me in a final benediction, and I pass through space to my earthly Sanctum, where I regain consciousness and note immediately the impressions received, the message communicated. It is long, and sometimes difficult, to transcribe what is transmitted above' so perfectly and so instantaneously that some seconds of our time are filled with a lesson which would take days to learn on Earth.

In these next few days, I shall reflect at length on the lesson received—these days and the following days—because I shall not go into my private Sanctum for some time. For the next four weeks, actually, beginning tomorrow, I shall have to conduct, at the level of the Celestial Sanctum, numerous special ceremonies for the benefit of members of my jurisdiction, and that is an uplifting task in which every member participates in joy, light, peace, and love. . . .

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CHAPTER VII

A SERVICE OF ATTUNEMENT IN THE CELESTIAL SANCTUM

Is a Rosicrucian in meditation in his Sanctum ipso facto in the Celestial Sanctum objectively? Is he actually at this Cosmic level if he is deep in careful study of a monograph, whether in his Sanctum or elsewhere? I am inclined to think so, and the account which follows will outline the reasons. One comment must be made; it is surprising to state that some disciples have a tendency to scepticism as soon as facts and phenomena beyond the everyday plane of objective perception are mentioned. Nevertheless, it is clear that mystical life transcends the level of common existence which is limited solely to objective impressions; and one at least expects the disciple to understand that man operates beyond that level very well, even if his mortal understanding cannot acknowledge it. At a time when one knows himself to be surrounded by vibrations which, in order to be sensed or seen, must be transformed with the help of apparatus called 'receptors', is it not inconsistent to pretend not to believe 'what one sees', when it ought to be considered with amazement and compassion?

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Man himself is a receptor. At least he has the necessary faculties, and if he does not learn to use them, the fault lies with himself. In every case he remains a total being, reflecting the visible and the invisible universe with which he constantly remains in connection and in harmony. Thus the infinite which he 'knows' can at any moment be 'transformed' by him and turned over in his mind to be examined, analyzed, and understood with the help of analogies and his own previous knowledge. Most of the time, however, from the point of view of understanding and assimilation, he leaves unproductive what is drawn from the higher stages of his being, and he gains only in a passive, sometimes instinctive, way, without understanding. The disciple, by definition, has placed himself within the perspective of infinite understanding. As a point of departure, he recognizes the integrity of his being, and he undertakes to discover and to live this integrity.

It is normal, however, to question accounts of experiences beyond the human framework. Experiences of this sort concern only him who goes through them. They are not 'transferable' in the form of explanations, and others cannot understand them in the same way. This is doubtless the

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reason for the occult injunction 'Be silent!' except when the experience can be proven by everyone, employing a technique used by all, as is the case, for example, in contacts with the Celestial Sanctum.

In every way, the fact that man is a total being and that the disciple undertakes to verify and to live this for himself, involves acknowledgement (while waiting for 'knowledge') of an existence also total; that is, an expression of 'the being' at its different levels, from the physical manifestations right up to those on the most subtle planes. 'Thought transmission' and 'dreams', for example, which the layman tries to explain by a wrong approach based on incomplete evidence, the disciple learns to place in the complete picture to which they belong. And when he has undertaken the slow discovery, each peculiarity' of the perceptible world, or of the area which is beyond the perception of his senses will be fitted little by little into its true • place in his total vision of the universe.

This is why I do not hesitate to claim that it is possible on one level of our whole being to be somewhere', without the body or the mind perceiving it. According to the teachings of the Rosi-

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crucian Order, AMORC, the possibilities of the subconscious are infinite, and the subconscious, acting uniquely in a deductive way, (if the intention is 'directed' and 'held' on a definite course) will carry the totality of the being along in this direction. This will be the case particularly in Rosicrucian meditation and study of the monographs. As we know, the physical senses perceive only the smallest portion of the universal vibratory keyboard, but, in his inner being, man remains in contact with the entire keyboard. Thus even a brief reasoning, by every Rosicrucian deep in his mystical labors at the human level, makes the 'presence' believable— even unconsciously— on the level of the Celestial Sanctum.

Added to these intellectual considerations, naturally, is the evidence which I have gathered on other levels, and especially in relation to the Celestial Sanctum. This is so essential in Rosicrucian work, allied so closely with the idea of the combined visible and invisible Rosicrucian hierarchies that I consider it fundamental in the work and activities of the Rosicrucian Order, AMORC, as a whole, and in the work and mystical life of each member. In other words,

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the Rosicrucian framework is expressed' through the concept of the Celestial Sanctum, and through the ideas proceeding from this general conception. If one sees the combined visible and invisible hierarchies in the form of a pyramid, then one can conceive of this pyramid as entirely enclosed in the Celestial Sanctum—and everyone will understand the force and power which may be drawn from this mental creation.

Today I am going to reveal for the first time a part of the work which my office requires of me in relation to the Celestial Sanctum. Since I would like everything to be very clear in the minds of my readers, I immediately recommend them to carefully re-read and, above all, to remember what I have discussed at such length in these pages concerning the subject of visualization, mental creation, and contacts with the Celestial Sanctum. The aspect of 'mental building' is essential, and once more I shall remind you that thought creates, but that the positive intention and the result are the most important. Now, this last is always obtained at the highest level of those who are concerned with the intention. In a 8roup of climbers roped together, if the leader moves UP, all the others will follow at the same

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pace. Such is the spirit which prevails in the special periods which have been made the responsibility of the Imperator and some of the Grand Masters of the Rosicrucian Order, AMORC. These periods may concern, among other things, consolation, peace, prayer, or spiritual development. What I shall speak on concerns instruction. Here is the unfoldment:

On this Thursday in September, I have just raised myself to the Celestial Sanctum after a long preparation which lasted more than half an hour. In my terrestrial Sanctum, I have put on my white regalia and the insignia of my office. This has a double purpose—first, my own visualization is thus made more active, and, secondly, I am going into the Celestial Sanctum to deliver a message, so that to be dressed in ritualistic attire is an obligation. Besides, those who may be in attunement with the Celestial Sanctum at this time may perceive the contact in all its impersonality, even though on this particular occasion it is someone they know who is the spokesman of wisdom.

In the cathedral, which for me represents the Celestial Sanctum, I never take my place under the canopy. This station, in my opinion,

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should be for the Cosmic hosts exclusively. So this night, at 11 p.m. on Earth, I go to the centre of the choir loft, near the enclosure, from where I can see, perfectly, numerous spectators. Just before speaking, I visualize, seated at the station in the East, directly under the canopy, Dr. H. Spencer Lewis, and, in the first stall to the right, Jeanne Guesdon, whilst on the left I see' Edith Lynn, who directed me toward the Path at the end of my sixteenth year. In the other stalls, I see our Masters of the past. When all are seated I know that the moment has come for me to begin. In the audience, made up of those who at this moment are in contact with the Celestial Sanctum, (whatever the form under which they see it) I perceive a great many familiar faces, and, as today is Thursday, I remember that a great many Rosi- crucians are in meditation or engaged in study. Are they conscious of being here? From the attitude of some, I am sure they are, but for others I am not certain. However, they are here, and after all that is the important thing. What they will receive will reach their consciousness sooner or later, in one way or another. They will then be

surprised at their understanding—and their discoveries'.

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This evening I have chosen to approach a subject which is not dealt with officially in the Rosicrucian teachings and which, therefore, is recommended to members of the Order for personal study. The American edition of the Rosicrucian Manual states in its glossary, under the word 'Astrology':

"An ancient science based upon close observation of the coincidence of human characteristics with the date and hour of birth; time and careful analysis have proved the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets; at the utmost, planetary influences can inspire and urge or tempt; the influences may indicate, but not control. It is advisable that all be acquainted with the fundamentals of astrology though mastery of it is not required."

After I recalled this Rosicrucian definition I decided to deal with this subject, and to do it in this way:

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My purpose is not to teach you the fundamentals of astrology, fratres and sorores. These basics you may learn from any serious text. Nor do I have any intention of outlining the spirit in which you should undertake this study if it interests you. By definition, a Rosicrucian does not ignore the dangers of prophecy, especially if it concerns himself, because by his own reasoning, he learns to know the creative power of thought, the strength of suggestion, and the power of the subconscious in its deductive activity. He knows that, due to his own particular mystical sensitivity, if he allows himself to be influenced, he *himself* will create what has been suggested to him and which he has accepted on the emotional level. He will then remember, at each instant, that he has chosen to become the master of his destiny; and when he analyzes the danger and the unwholesome features of his curiosity he will refuse categorically to be led astray under the will of some false prophet. Nevertheless, he will not reject the framework which offers him knowledge of a science as old as astrology, provided that this framework is free of all prophecy,

and only defines the inclinations and the tendencies which the heavens' reveal to him, and which

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would doubtless mean still more if he had not taken the way of higher wisdom. In this way he will be able to understand certain shortcomings his mystical work has permitted him to escape, those which he must yet master, and the particular qualities which it is possible for him to develop. Finally he will be able to better determine the eventual circumstances of the experiences which he must meet to compensate for past acts or to advance on the Path, and he will know what qualities he will need to manifest to avoid or surmount these circumstances. In other words, the Rosicrucian does not accept heavenly influences in a negative spirit. He admits the possibilities, but he adopts a positive attitude, and he immediately puts to work the faculties which he needs to ward off or master the difficult path which is supposed to come. If he acts in any other way, if fear overcomes him, if he does not react correctly, in the Rosicrucian way, he will surrender entirely to suggestion and autosuggestion, becoming the easy prey of circumstances accepted and magnified by the mind.

Every member of the Rosicrucian Order, AMORC, ought to be vigilant and always remember the dangers of premature

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concerns him, whatever the form in which it may be clothed. With this serious warning in mind, it is good to know every serious science—and astrology is one of them—without ever coming under their influence. On examining the fundamentals of astrology, one will notice that the heavens offer, at the same time, experience and the necessary qualities to meet it. There is no purely positive or purely negative aspect, and whoever would insist on one or the other, exclusively, would be committing a serious fault of interpretation, which may be voluntary, for some obscure but nevertheless always discernible motive; or it may be involuntary for lack of knowledge; or simply for psychological reasons. In any case, there will always be karmic compensation. The best means of obtaining a valid interpretation is for one to set up his horoscope himself, free of anyone else's conclusions. One understands himself better than anyone else can, and that is why a knowledge of basic astrology is recommended to Rosicrucians, with this understanding—that this knowledge should be established and applied with the care and attitude on which I have just dwelt at such length.

Having made these comments and given the

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necessary warning, I can now come to a revelanon. I use this term deliberately, because what I propose to talk about is still unknown, even to the most expert astrologers. This revelation appears in an area supposedly 'lost to astrology (which has only recently been known as a true science), but the time has come to make it known again to a select group of seekers. Besides, it will be of special interest to those who admit the law of reincarnation, and for them it will be an immense help in their search for Greater Light. Others could also fit this revelation into their particular

belief.

There is a point on the subject of reincarnation which I must stress. What I have said on the subject of prophecy and suggestion applies also in this area, with even more force. Some people have a regrettable tendency to systematically investigate their past incarnations. They spend so much time on it that they neglect their present incarnation, the only one which they know for certain, and the only one which is important to their future, since it is the result of all the preceding ones. After all, in order to have true and deep insight into our past incarnations, it is enough to consider what we are now, with our

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tendencies, our good qualities and our faults. Our actual personality results from our efforts and mistakes of the past. Indeed, what may it serve to know if one were king or shepherd? We are now what we are, and it is on this base that we have to build our evolution, not on what has been. Some even go so far as to have a blind faith in pretended revelations which some people claim to be able to make on the past incarnations of others. Without doubting the claims, so difficult to verify, of those who unwisely declare themselves 'mediums'— and there is a great deal to be said on this subject—it is always amazing to see the credit some people give to revelations which are made for them with regard to their past incarnations. I have had revelations of this kind come to my attention, and I prefer not to comment on them. Thus I avoid having to use harsh words to describe what is most ridiculous, but I hope that no Rosicrucian will ever lower his dignity and his mystical respectability (and even his dignity as a man) to pay attention to this kind of practice, and to encourage the unfortunate authors, who, after all, are establishing for themselves serious karmic complications. One wishes that they could have a presentiment of this (in time to avoid it), as clear

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as are their pretended visions of the previous incarnations of others.

Most fortunately, there is nothing like that in astrology when it is properly viewed, even if it is examined in relation to the law of reincarnation. Actually astrology concerns man in his present state along the lines which I have previously mentioned, and it is eminently practical. The revelation I mentioned before refers to the conclusions to be drawn from the general ideas of a sign' and the ascendant. It is evident that the sign' of birth (Aries, Taurus, etc.) represents the acquired experience—that is, it expresses the result of past incarnations. The good qualities and the faults represent the point reached at the close of the last incarnation. These are the bases on which the new incarnation will be built. It is also clear that the proposed circumstances' will be those which will permit a real and effective development on that basis. Every astrologer will agree with this conclusion, but what is 'lost' is still unknown to modern astrology, which is that the ascendant, determined by the hour of birth, represents the purpose to be attained, the acquired experience to be gained, in the course of the soul personality's existence in this cycle of

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evolution. In other words, the sign of birth is the point of departure of a particular existence, and the ascendant is the goal proposed for that existence. The analysis of the potentialities of each of these two signs in a given horoscope then leads to a satisfying comprehension of what is to be expected in a particular incarnation. It is possible to define the existing qualities and those which one should acquire or strengthen, the present faults and those which one should avoid, and so on. If the sign of birth and the ascendant are identical, the horoscope reveals something of special importance. The good qualities and the faults (that which is to be perfected) are magnified, and the incarnation has a very special value for the pursuit of evolution and the 'great return'.

Thus we understand that the sign of birth in an incarnation was the ascendant at the close of the preceding incarnation, and that the present ascendant will become the birth sign in the next incarnation if this one has been lived as it should have been. What happens, then, if this existence has not fulfilled this obligation? Knowing that evolution never retrogresses, and that we start again in each existence at the point attained in the

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preceding one, the next life will then have exactly the same birth sign and ascendant as does this one, because all the lessons must be well-learned in order that the greatest progress may be made. In order that the ascendant may become the sign of birth in the following incarnation, at least half the life objective should be accomplished. Then the birth sign will be more or less advanced in degree (speaking in the decans of the sign, although this expression may be debatable), and one sees that it is possible, on examining the degree of a birth sign, to determine to what extent the former existence has been well lived.

I am forced to express myself in the simplest way possible to be understood even by those having a very rudimentary knowledge of astrology. Expert astrologers will know how to express in more precise terminology what I wish to explain with simplicity for the benefit of everyone. It would be difficult for me to go deeply into this question without entering into technical considerations, which I refuse to do. I have outlined what astrology represents to the Rosicrudan, and my role is not to stress details in a complex science. The points I have dealt with, almost everyone may understand and use profit-

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ably for a better appreciation of what he is and what he may accomplish. More complex studies may be made on these bases without help from me. I have revealed an astrological principle, which at one time was taken into careful consideration, when astrology was a perfect science, carefully used, and I believe that knowledge and use of this principle (with the attitude that I have stressed so much) are essential for effectively improving the understanding of astrology. I had no other objective in this talk, in which I have made an exception and chosen to devote it to the examination of a subject specifically left to the matter of individual opinion. The ultimate purpose of the mystic is knowledge and the attainment of understanding through Initiation, and everything that may contribute to attaining this goal is useful, but nothing should be con sidered as the only way that can lead to this. It is necessary to know how to use reasonably all that is placed generously at our disposal, returning always to the practical, to a technique of certain and proven liberation, which for us is that of the Rosicrucian Order, AMORC, in the Light of which, in the last analysis, we should examine and analyze everything for our greater good and in

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order to arrive with confidence at the sought-for goal in our mystic quest.

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CHAPTER VIII

PSYCHIC POWERS

A little while ago I felt the imperative need to withdraw into my private sanctuary' in the Celestial Sanctum, where I am at this moment. A letter received this morning from a neophyte of the Rosicrucian Order, AMORC, made me very sad. He told me of a conversation he had with other members more advanced in Degrees, and he concluded from it that the mystic search should essentially be for the acquisition of what one may call, by an erroneous term, psychic powers.

I am often frightened by the lightness with which this subject is treated by Rosicrucians who have attained in their work a Degree which, theoretically, should lead them to the greatest discretion. At a certain stage of evolution there are subjects and attitudes which are inadmissable, and that is why we can never stress enough that a membership number, or advancement to a high Degree in whatever organization it may be, means something only if the corresponding inner development has been reached. It is the members of high Degrees who, by their mistakes and lack of work or practice, their destructive doubt and

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superficial study, are, in terms of real evolution, only at a sketchy, uncertain and rudimentary degree; just as it is the neophytes who, potentially, have arrived at a high mystical stage where they will progressively advance in consciousness by rediscovering knowledge that they already have, by carefully putting into practice the Rosicrucian teachings. To search for Greater Light close to someone supposedly more advanced is an error which may be fatal on a Path where it is necessary to ascend with caution and impersonality. To give his admiration and, worse, confidence to someone who is reputed to have belonged to a traditional order for a long time, or to have a deep intellectual knowledge of mystical subjects— therein lies a danger against which the disciple must carefully guard himself. The truly enlightened one' does not adopt a formal attitude or a particular manner in public life. On the contrary, he tries to make himself pass unnoticed among men and even among those who believe they know him well, in order that, with others, he may be like them, not making himself in the least different, even if, for a time, he should adopt their weaknesses. He will only reveal himself to one who has recognized him and who knows how to

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overcome the final obstacle of appearances, because it is true that the Master only appears if the disciple is ready. Every other consideration is illusion. A Rosicrucian, more than anyone else, should constantly use caution and take care not to yield to the mirage of appearances, physical, moral, intellectual, or spiritual, even if these are clothed in exterior qualities which faulty conceptions, books, or anything else, and regrettable misunderstandings, attribute to the evolved. . . .

So here I am again, in these spiritual surroundings which regenerate the entire being and recharge its strength, vigor and courage. My sanctuary is lit only by the flickering glimmer of the eternal candles which burn on my altar, and I abandon myself to rest and Peace Profound. My thoughts of the morning reappeared to my consciousness like a flash, leading me to reflect more intensely on the question of psychic powers. . . . However, I need more precise direction to place them in their true context. Certainly I know these powers well since, by acquired experience, by initiative transmission, and by privilege of my office, I employ them fully for secret use in the service of others. But how can I explain, how can I show, in a significant way, their secondary nature

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with regard to the essential to which they are subordinate, of which they are only a consequence, and without which they are only a dangerous diversion! The word' of the Master would determine an appropriate definition here, and I call to him with all my soul.. .and my call is heard. Quickly I open the register of my memory and under the dictation of the Master, who is invisible today, but whose voice rings in me with its infinite power, I note the message which I shall transcribe later, when I return to the objective plane, in terms understandable by others and by myself:

"There are no psychic powers in the sense in which we generally understand them. Man is a total being and, as such, he has exceptional faculties of which, because of his education and his way of life, he generally develops only an infinitesimal part, which science places between five and ten percent. This simple definition, then, clears up the alleged problem of psychic powers. They are not a gift. Every man, without exception, has them at his disposal, but the only ones who use them are those who learn to develop them, just as one develops memory and concentration, for example; but with this

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essential difference, that they are developed harmoniously only by the acquisition of knowledge in its theory and practice. Consequently, it is only by advancing on the path of knowledge that one may hope to use increasingly the faculties or powers that every man potentially embodies in himself. This is so true that the disciple perceives, in his seemingly very slow climb, that he is no longer the same, that he is transformed, and that new possibilities are surging in him, even though he does not immediately understand their implication or their meaning. To say of someone that 'he has powers' is thus fundamentally wrong, and it is preferable to state that he has attained a certain degree of evolution, which implies a greater use of the faculties latent in every human being, although the truly evolved mystic will not make a special issue of the faculties that he has awakened. He considers them incidental to his progress on the Path, and if he uses them, as is his tight and his duty, he does it discreetly, without ever agreeing to a demonstration to satisfy the curious. His search is based on the truth contained in the advice of Jesus—'Seek ye first the kingdom of God' (in other words, progress towards knowledge) and all these things shall be added unto you'.

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"It is true, some people seek 'the powers' for themselves, but they do not develop harmoniously by themselves. The effort calls for utilization of one or two exceptional faculties, and the search is thus faulty from the start. Since at the same time there is no complete knowledge, there results a bad interpretation of certain phenomena, and an erroneous use in an often egoistic goal, and effects which may even be dangerous, especially for him who plays in that way with faculties which he does not understand. This is what the adepts of black magic and sorcery do, and I shall discuss that at another time.

"The latent faculties in man correspond to definite centers called chakras. These are the 'transformers' which function to bring the rate of frequency of the high vibrations of Universal Energy down to a lower vibration, permitting a constructive effect on the human plane. Man is a sacred transformer, a channel of God. At the least, he should seek to become one, and this is what the true mystic seeks in developing harmoniously.

But let us go a little deeper into our analysis. In the universe there is only one force or unique energy. The universe is a cell

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tions and, according to fundamental law, which states as above, so below', the comparison with an animal cell'is revealing. Interest yourself more in cellular life. An entire Temple Degree of the Rosicrucian Order, AMORC, is dedicated to it. Go deeply into this study. It holds the key to the ultimate solution of the organization of the universe. It is from the *nucleus* of the universal cell that there emanates the force or unique energy of which I shall speak. You may consider this nucleus as the seat of God, and you will be right. The universe exists only through it, and without it nothing can be. The unique energy gives life to everything which exists, and it expresses itself by means of everything which exists. It is thus, at one and the same time, creator and created. Its purpose is the well-being and the permanence of the universal cellular whole. There is, then, constancy in the universe. Nothing loses itself, nothing creates itself. Construction and destruction balance each other, and every scientific theory not adhering to this basic truth is completely erroneous from the outset. Applied to the level of man, he can use this unique law

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the evolution of the soul-characteristic personality temporarily incarnated. In the last analysis, one may thus understand that the chakras, or psychic centres, are the transformers of this unique energy towards a predetermined goal which is none other than the expression of this energy at a lower vibratory rate appropriate for man, the manifest. Thus it ts through the psychic centres or chakras that human life is maintained on Earth, because it is they which transform the unique energy into this vibratory which surrounds man where he moves,

where he acts—in one word, where he is. As a result, the psychic centres or chakras are in a full state of activity in all men without any exception, and what we call faculties or psychic powers cannot really be said to be asleep in anyone. To use an analogy, electricity has always existed, but it was ignored until man learned to use it and progressively develop his mastership over this particular manifestation of the one energy. Similarly this unique energy, which expresses itself through each being by the means of chakras, or psychic centres, puts the faculties or corresponding powers into action in everyone. But only those can benefit from them who, with

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an evolutionary goal, have developed consciousness not in an intellectual or speculative way but by progressive work leading to conscious participation in the great Cosmic work. And it is to this that smcete, devoted, ufid fteTseveTifig iTieTYibeTs of an organization such as the Rosicrucian Order, AMORC, are being slowly but effectively led. As long as the step is not taken toward this supreme realization, man remains a transformer, on the whole useful, and fully used for this purpose, but filling this role only passively, unconsciously, and, naturally, without participating in any way. Perhaps, at some time or other, he has some glimpse which he recognizes, without true understanding, under the name of intuition or telepathy, etc. If something psychic impresses him particularly, he will try to reproduce it, and he will try to develop what he believes to be a special faculty without taking precautions against the mortal danger which he could encounter in so doing. Similarly, the ignorant who, having discovered a property of electricity would, without proper guidance experiment without suspecting that a good force misdirected or misused may produce extremely destructive results, especially to himself.

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"Thus we come back again to the fundamental question of the grasp of consciousness, and a thousand years of experience has demonstrated that this grasp of consciousness cannot be achieved effectively and without danger except within the framework of a valid organization of which the Rosicrucian Order, AMORC, is the greatest example in the whole world. On the other hand, the powerful force of the united hierarchies, visible and invisible, of such an organization is in itself a complete protection against the unfortunate and destructive effects of the exterior manipulations' of which I spoke earlier. Moreover, a proven technique leads the disciple to the progressive and harmonious grasp of consciousness which constitutes true understanding and mastership of life, and the use of faculties or psychic powers which only accompany evolution itself. These faculties or powers are exactly what they should be—an aspect, a part, of the whole, and in this authentic
mystic approach they naturally do not present the dangerous character, the error, even the superstition, which come with the ignorant, incomplete, disorderly, and ineffective attempts of him who foolishly wastes time and life in the search for

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alleged powers, from which he would reap, at best, illusion for himself (and doubtless for others)—and at worst death, spiritual, mental, and perhaps physical."

Having returned to the plane of physical expression, I immediately, after three deep breaths, left my Sanctum of this world to hurry to my desk to give form to the message received. Certainly the explanations on psychic faculties, the reminder of the power of our combined Rosi- crucian hierarchies, visible and invisible, and the warnings given on the fruitless and dangerous search for alleged powers, allow us to understand sorcery and black magic as illusion, but the Master has promised to go into details on this subject in a subsequent contact. I do not wish to wait too long to find out more on this topic, if, of course, he himself agrees to deal with it in his next discourse. As early as this evening, then, I shall enter the Celestial Sanctum, visualizing this particular question. I am anxious to know the answer to these

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CHAPTER IX

WORK OF THE MAGI

It is almost commonplace to differentiate between black magic and white magic, but nevertheless there are still a great number of people who, at the mere mention of magic, tremble with ill-concealed fear, even if, with a forced smile, they pretend disbelief. The word magic alone, however, does not comprise anything destructive or profoundly incomprehensible. Fundamentally magic is the science of the Magi, that is, of the high initiates who, in their persistent quest for knowledge, have studied through much research the unique and fundamental law of the universe, thus learning to master its effects, or secondary laws, which man has the privilege of being able to use if conditions required by evolution are met. The fact that some people, without satisfying these conditions, and especially without acquiring knowledge, thus inverting the process, or ignoring the fundamental aspect on which everything depends, may have tried to utilize some secondary law discovered by chance or accident (without an altruistic objective, and with the intention of

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gaining personal power) makes it important to clearly distinguish the two aspects of magic and to call 'black' an undertaking which has a destructive aim, or even one of a strictly egotistical nature. The marked distinction becomes necessarily, in a sense, the heart of the other, and the true science, the authentic mastery for which the word magic' should be exclusively reserved, has thus been called white', this description placing it in opposition to the 'blemish' which is the other. Actually, one should consider that there is only one magic, of which the *effects* may be white' or 'black', according to the personality or the intention of whoever is performing it, which means naturally that there are white magicians and black magicians for an identical magic. Therefore it is not magic in itself which is to be considered. It is the results. One could go so far as to say that the learned men of all time—and of our own time in particular—are the magicians. Their researches, through the secondary laws, are aimed at the sole universal law; that is, their objective and their field are no other than the science of the Magi, even though they approach it from apparently different bases. According to the results which they obtain—constructive or

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destructive—there are, then, either white magicians or else black magicians, and they cannot escape this distinction. Everything is magic in the universe itself and at all levels. To take just one example, thought (which uses nervous energy, a secondary phase of the unique law) may be positive and constructive, but if used negatively and destructively by an ignorant white magician *would only affect him* as, without knowing it, he has then become a black magician.

I reviewed these diverse considerations before preparing for my contact with the Celestial Sanctum. It was very important to form the basis of my visualization as clearly as possible, and my question is thus limited to black magic as it is generally understood, that is, to individual or collective practices for the purpose of doing someone some harm or other. My investigation has led me to define sorcery, myself, as the sum total of these practices. Therefore my point of view is that black magic is the theory, and sorcery the practice of this theory, but the Master will doubtless implicitly clarify this point quite soon.

I have been in my private sanctuary for some minutes. In my cathedral, the cathedral which I visualize, and which is *my* way of

Celestial Sanctum, I hear the Cosmic choir in the distance, accompanied by the great organ vibrating in the rhythm of the Music of the Spheres in a soothing song of indescribable sweetness, and I gather from this that a special period is taking place, but I have come here for a definite purpose and the Master approves of my solitude and my desire for knowledge, because 'his' OM has rung out and he has entered, bathed in 'his' light, and having taken his place near my altar he immediately addresses me in this way:

"I understand that you want, as quickly as possible, the promised enlightenment on black magic and sorcery. It complements the explanations on psychic powers which I gave you at our recent meeting, and it is actually better that this subject should be completed before another Master gives you instructions on contacts with the departed, a question which will be of great interest to you and to a great many others, I know. But let us not anticipate what is not my mission with you, and let us come to the problem which should engage us now.

"Black magic is a deviation of sacred and true magic, as you know. It is even radically its opposite. It is obscurity, night, and evil by com-

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parison with white magic which is clearness, day, and good. Black magic is death, just as white magic is life; however, black magicians lack only a little light to transmute their reprehensible and sordid operations into constructive and beneficent results, but it is very clear that they do not want this light, since their goals are egoistic and their intention impure. . . .

"These preliminaries may surprise you perhaps, since they imply that black magicexists, although you may suppose the contrary. However, be reassured, because I shall talk to you also of the results, and you will find that your previous conceptions are perfectly well- grounded. In any case, one cannot deny black magic, since it is practiced by certain people, and not just in Africa or on any particular continent. It exists everywhere, and the practice of black magic is indeed sorcery under its different forms and procedures.

Actually the black magician or sorcerer makes appeal to the same secondary laws as the white magician or adept, but by transmuting them, by using them for a destructive and evil purpose. Of course the sorcerer has no true knowledge of the secondary law which he uses.

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He is in the situation of a child who has learned that in connecting the cord of a bedside lamp with a wall outlet, light will appear, and who does not know that in plugging in the cord to an outlet of more powerful voltage, he risks accident to himself. The wall outlet' is the same for the white and the black magician, but the white magician knows all the secondary laws because he knows the one true law and he uses it for good, from a purely altruistic viewpoint, whereas the sorcerer sees only the egoistic and evil outcome which he pursues, and knowledge does not interest him, since fundamentally it induces altruism and good. The essential difference between the white magician and the sorcerer is, then, also in the intention, and, in this regard, the one and the other are at opposite poles. Evil, egoistic, destructive, jealous and wicked intention, etc., is the point common to all sorcerers in the world, whatever form their practices take. Moreover, all these practices are similar; the 'props' used, the language employed, the gestures made, vary, but everywhere the sorcerer acts to create inner vibratory conditions permitting the transmutation, for destructive results, of an energy good in itself. It acts also if he (for whom the

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operation is performed) is present, to put him in the condition of receptivity, of acceptance, in order that the work may take effect, and hence we come to the important question of results.

"It is absolutely true to assert that black magic, sorcery, have no effect whatsoever on whomever does not believe in their results, and who does not admit for a single moment the possibility of being affected by it. However, it is clear that it is not enough to merely give lip service to a disbelief in sorcery. An intellectual denial is insufficient. It is necessary that the conviction be deep, registered indelibly in the subconscious, unshakable whatever the arguments presented. Naturally, in this area, education and environment play a fundamental role. Let us consider the case of black Africa, for example. From merest infancy, the African is brought up to believe in sorceries, and to fear them. He is born and brought up in an environment in which day after day he is conditioned by this belief which is engraved in his subconscious from a very early age, nourished constantly by what he sees and hears. He therefore admits that sorcery can affect him, and even if higher education makes him know

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no effect, no possible result, it will take a long time for his subconscious to be freed of his past belief and to be filled with the truth which will make him invulnerable. Under these conditions, of course, among those whose subconscious admits the possibility of bewitchment, evil spells, etc., sorcery works just as it does in other countries including those in Europe and in the cities called the most civilized. However, sorcery never works on those who have always subconsciously denied any power to sorcery and black magic. The best proof rests with the fact that the practices of sorcery have no effect whatever on people who have never believed in their powers, while they are effective on those who do. In Europe and in the most developed countries of the world, there are as many sorcerers and black magicians as in Africa and in those countries where sorcery is reputed to be in use, but in Europe and in the developed countries sorcery is less effective because education and environment do not give it any credence, and belief and acceptance of these practices are not engraved in the subconscious of most people.

"Such is the truth, and certainly, among the great and noble functions of the Rosicrucian

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Order, AMORC, one of the most important is the work of reeducating the subconscious of those who have always recognized some power in black magic and sorcery, especially the Africans, although they are not the only ones. The technique of the Rosicrucian Order, AMORC, is remarkable for a number of reasons, this in particular—with the sincere, studious and persevering member, truth will progressively erase fallacy and superstition. With those who accept it as effective, the subconscious slowly realizes that sorcery has no true power, and thus, the subconscious being trained to reject it, the practices become, little by little, inoperable, so that finally they are no longer effective. The fact of belonging to the Rosicrucian Order, AMORC, of studying the teachings and, naturally, accepting and applying them (and I said this with regard to psychic powers), in itself alone assures the most effective protection which one may have, especially against the sordid practices of sorcery and black magic. It is the action of the combined visible and invisible hierarchies which accomplishes this, and in certain cases the Committee of Spiritual Mutual Aid, and you yourself, as you know, contribute to support

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particularly whomever may need it, by making up for, let us say, a deficient' subconsciousness. But total deliverance of those who, at the level of subconscious, are still victims of blind faith in sorcery is, I repeat, in the careful and persevering practice of Rosicrucian teachings. However, every Rosicrucian should at all times remember that his affiliation alone, and his sincerity in his mystical work, suffice to protect him from all malevolent operations of sorcery or black magic, and that such operations, conducted by whomever it may be, are futile and have no effect on him. To bring this point to a conclusion, if I may use vivid speech, I shall say that if, perchance, a sorcerer or adept of black magic wished to act against a sincere Rosicrucian, he could do it. . .to his own detriment.

I shall not dwell on the misfortunes' of the sorcerer and the black magician. Everyone can understand them. He receives, to the same extent, what he would give. Whatever he directs toward others, he himself will receive sooner or later, and even more quickly when the recipient refuses, in his subconscious, what has been sent to him. It goes without saying that the compensation, the karma, of the sorcerer will be formidable. In all

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respects, his destiny is not enviable, but he himself is responsible for it. . . .

"Since I mentioned black Africa, I should make a brief remark concerning the authentic and highly respected mystic societies there. They have nothing to do with sorcery, but they are in very small numbers, and the greatest caution is used in order not to commit serious error. The Rosicrucian Order, AMORC, is solidly entrenched in Africa and it is a universal and powerful organization. On this continent as elsewhere, it offers the guarantee of its tradition, its bight, and its Truth. It constitutes a supreme refuge for whomever is ready to receive the wisdom and the instruction which it gives. It considers with respect all authentic and valid traditions wherever they exist, particularly in Africa. It accepts them with reverence wherever possible, but it would emphatically remind each one to be careful and cautious. It is infinitely preferable that those who have chosen the Rosicrucian Order, AMORC, keep it for sole refuge rather than to lose themselves in the error and the danger of another less certain way, attractive as it may appear locally. Each person should be his own guide and should decide for himself in

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this matter. Above all, the Rosicrucian Order, AMORC, in these troubled times, represents white magic in the most sacred sense of the term, and, adapted to the new cycle of humanity, it perpetuates the noble science of the Magi."

I am brought back to objective consciousness on Earth in my Sanctum at Grand Lodge so abruptly and so rapidly that I hesitate for some moments to consider these last comments as emanating from the Master himself. In every Cosmic contact, acquired knowledge of a personal nature is never absent, and what is received' is impregnated with one's own experience. Be that as it may, I know that the Master could have expressed these remarks himself, even though they have in a way received my 'imprint', and I certainly do not ignore the fact that at the very moment when I am writing this 'report', he is near me, making sure that it conforms to his thought and his intention. May this whole book be a tribute to his benevolent solicitude. . . .

Contacts with the departed! The subject is important, it is true. I shall prepare myself these next days to receive the message from the Celestial Sanctum on this moving question. . . .

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CHAPTER X

CONTACTS BEYOND THIS LIFE

Recently several works have come to my desk, publications from different countries, dealing with communications with the beyond. In one of them, "Petain, Hero of the Somme" (sic), addressed a brief message to humanity. In another, an entire family, departed in tragic circumstances, asked, through the voice of the medium, to be directed and helped on this plane which is such a shocking experience for them, and so, at the time of the appeal, the wandering souls incorporated themselves into a receptive being and communicated through their intermediary with an audience more or less restricted but always impressed. I read these books from one end to the other, sometimes through duty, more often through curiosity. Those and others that I have read through the years, offer only one particular aspect. All are alike, only the circumstances (the place and personality of the medium, for example) vary according to the

authors, and all, naturally, commit a similar error

in supposing that a soul may incorporate itself into a living being, and assume that being's personality to deliver some message, give some

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advice, or ask assistance. Whenever such works are written by persons having only a rudimentary knowledge of high mystical principles, one should certainly judge them kindly and admit that, after all, they are perhaps useful if, in the final analysis, they could but direct some seeker toward more authentic Light. But some authors of the books I have read lately, have followed a traditional, valid way for a long time, and how they can still maintain the theories that they defend so implicitly surprises me, and makes me unhappy. Their only excuse, and I willingly concede it to them, is that their mystical quest has not been as complete, sure and serious as one would hope, and that they have not accorded to their guides and masters the unconditional devotion expected of all seekers of the true Light. The 'old man' not being completely cast aside, old beliefs have remained in them, and have risen again at the time of some experience, covering this in false, tawdry, finery and producing, in the final analysis, an enthusiastic and disappointing narrative from a disciple who may be most worthy in every other respect.

The teachings of the Rosicrucian Order, AMORC, however, are explicit on the subject of

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communication with the beyond: soul personalities who have left the physical plane do not return before the moment of their reincarnation. They do not incorporate into a medium in order to communicate with the living, and at this point I wish to quote the definition of spiritualism given in the American edition of the Rosicrucian Manual:

"Spiritualism—A religious doctrine attempting to use some of the psychic manifestations of Soul, some of Spirit, and some of Personality, to sustain a theoretical scheme of the Souls activities here on Earth, or in the Cosmic, after the change called transition. Spiritualism as a system or a science' is taboo with Rosicrucians, for they know that spiritualistic explanation of various phenomena is wrong, that many so-called mediums are unaware of the facts, know little or nothing of the laws and principles which they are attempting to demonstrate, and sometimes bring serious situations and sorrows into the lives of those who are being guided by them. Furthermore, Rosicrucians know that departed souls' do not return to Earth in a material form, and that the departed spirits' do not make materialized demonstrations as entities, and that

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communications received from the Cosmic, or through the psychic bodies of living persons, are not always what they seem to be to the spiritual-
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ists.

And for a better understanding of what will follow, I shall reproduce the definition of the word 'subconscious', given in the dictionary of the same Manual'.

'*Subconscious—The entire stream of consciousness with its various levels which are subliminal, that is, which lie behind our realizations of self and of the external world. The objective and subjective consciousness are but two of the levels of the stream of consciousness. The subconscious is directly related to the Cosmic or Universal Mind."

Does the Rosicrucian definition imply that communication with the departed is impossible? Absolutely not! Such communications are possible, but they operate in a manner radically different from the general practice used; they do not require the help of mediums, and still less of revolving tables or other procedures of the same kind.

It is in my private sanctuary in the Celestial

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Sanctum that the Master will soon recall the true principles to apply in this regard, but a complementary definition would seem to be useful.

In the definition given .in the Rosicrucian Manualit is stated repeatedly 'Rosicrucians know, and the question which will naturally come to mind will be How do they know? How can they know?' This point should be clarified.

In the first place, Rosicrucians 'knows' through the teachings that are imparted to them and that embody the ancient wisdom, the sacred knowledge gathered from the most authentic traditional sources all over the world, the synthesis of the whole initiatory knowledge (adapted to the modern world), as recognized and tested by the Masters in the past and today. Next, Rosicrucians know through experience. Actually the technique of the Rosicrucian Order, AMORC, in its slow but certain progression to the highest point, leads each sincere, loyal, industrious and zealous member to verify for himself the principles which he is learning, and this at the moment of his advance and of his inner enlighten-ment, where success is assured if he has proved sufficiently persevering.

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Thus in the course of his successive journeys around the triangle' he will be able, from the Seventh Temple Degree, to have not only a reasonable and true explanation of the Cosmic plane but also be able, using modern language, to go there and see', and he will ascertain in that way the accuracy of the theoretical ideas which have been inculcated in him at that time. In stating that 'Rosicrucians know', we refer accordingly to the teachings so far as they have gone, and to the proof of the teachings which each member individually is able to reap from these teachings in their experimental and practical phase. Therefore one would be at a loss to know how to make a sounder statement, peremptory as it may appear at first sight. . . .

But the moment has come to receive 'the utterance' of the Celestial Sanctum and, the ritual having been performed, the visualization having been achieved, I am once again in this environment of high spirituality, of sublime vibrations, seated at my Cosmic desk, waiting for the Master who soon appears and takes his place beside the immense stained glass window a few steps away from me. He knows the visualized question, and I do not need to repeat it. With hands folded on my

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desk, and eyes dosed, I let my consciousness register the vibratory message of the Master which later, on the physical plane, I translate for you:

"Life is one: it is not limited to the material plane only.

"Life is vibratory, and one could say that all vibration is life.

"The unique universal force itself is life, as are also the secondary laws, the secondary manifestations of the fundamental energy.

"Creation is a breath, a continuous contraction and relaxation which man marks in cycles which he still does not quite understand. Thus life, I repeat, is one, and all is life. Life contains consciousness, which is itself a stream which endlessly flows from its Cosmic source the nucleus' of the universal cell—permeating everything and returning to this source. In the stream of consciousness, and consequently of life, man occupies the place which the Cosmic plane has assigned to him. He is the relay' of the unique energy towards a goal which he will only understand when it is 'realized'; but he is also the prop' which the Universal Soul employs to per

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sonalize itself and to become, as it were, conscious of itself through the experiences which the incarnation offers him. Man is thus, for his lifetime, at one and the same time, a screen and a 'transmitter'. Consciousness assumes several degrees in him, from the most material expressions to the most subtle phases, the innermost parts of his being. However, in human perception, the expression or phase which is best known (and, for many people, the only one) is the material expression or phase, that which is accessible to the five senses, as limited as they may be. This is why man suffers from the physical disappearance of a dear one. Whatever his beliefs, he holds firmly to the present, and it is difficult for him to understand that life is eternal and one, and that it continues even after death. He attributes to this unknown' his fears, his human conceptions, his superstitions, and he gives it a form or a state for which he has no respect. You have explained the essentials concerning the reality of the beyond in your acccount of death, and those who have read it should henceforth have no more fear of it, even if great and understandable sorrow fills them over the loss of a beloved one. But for those who remain, doubt -

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less you would have to further stress the possibility of contacting the departed ones, and you should explain in the minutest detail how to do it.

"Actually man can raise' himself to those who have departed. More exactly, he can be with them whenever he wishes, on the other side' in his Inner Self, although the words 'to raise himself' may be more expressive for our explanation. We should come back again to the great principle of visualization, which is the only key to the total grasp of consciousness on another plane. Just as one should visualize in order to contact a person still incarnated, so visualization is the sole means of communication with the departed. It is the point of departure of all contact with them, and there is a great distance between this authentic process (where communication is directed and mastered) and the receptivity used by a number of mediums who very certainly raise themselves at that time to the Cosmic level, but without a purpose. Their mind, in their ignorance, clothes what they may perceive with a personal form of their own emotions, of their particular understanding (in truth, of their own inhibitions), sullying their possible contact with grave error.

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In other words, communication with the departed is not the privilege of certain people, whether professional mediums or not. within the reach of each one,and to achieve this it

suffices to utilize correctly the principle of visual-ization, applying it to the objective sought-, and I am going to remind you of this principle in all its extreme simplicity so that you may share it with those for whom you are responsible.

'This is a question of entering into a psychic relationship with a particular departed one. In his Cosmic state, he naturally no longer has the physical characteristics which were his in life, but these characteristics remain the unifying bond with the one who is preparing for the contact. In other words, it is in visualizing the departed as he was physically, that one will be able to raise oneself to him. One point should be stressed-—it is not necessary to visualize the departed in the total physical aspect which he had while on Earth. It is enough to visualize his face, and to see it smiling, receptive, and living. It is necessary to concentrate on the eyes and to look at them as we would a living person to whom we are talking. It is important to eliminate any sadness at the time of the visualization and contact. Instead, one

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should feel a deep and calm happiness. As soon as the visualization has been effected in as clear a way as possible, and as soon as one feels (and one always does) that contact has been established, it is necessary to cease visualization and abandon oneself to attunement. Visualization leads to contact by a reliable way. Whoever applies this principle is then assured of results. During the attunement, which may last some seconds, some minutes, and sometimes (rarely) more, one is united with the departed toward whom one has raised oneself. Immediately there is an impression of great peace, an infinite comfort and a sublime feeling of love. Some people notice that they speak psychically with the departed. Actually the latter will understand the thoughts of his Visitor' and this is what may give the impression of speech. Others will seem to hear the departed, but the explanation of this is the same as the first. There is attunement, temporary fusion, a unity between the two beings, and this, above all, is the most important thing. The contact being over when he who has induced it has returned to physical consciousness, a dominant impression will remain, and the 'meeting' can be understood in the form of a word, a message, or a directive.

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There are no utterances' on the Cosmic plane, but there is a vibratory exchange, and it is only then that the mind, impressed by this exchange, will clothe in words, and in objective consciousness, what has taken place. Therefore one can state that some seconds of attunement sometimes need a lengthy development to be assimilated on the physical plane where, (contrary to the other plane) one is subject to the limits of time and space. Finally it is possible that there may be, on the return, no outstanding impression, but of this one may be certain—the contact has taken place—and the proof is thus furnished, if need be, that death does not exist.

To proceed to this experience, it is most necessary to put oneself in an appropriate setting. The Rosicrucian Sanctum suits perfectly, but some people prefer to be in bed, and others, some other place favorable for the desired contact. However, in every case one will notice the greatest effectiveness is obtained by the intermediary of the Celestial Sanctum. Therefore one should conform to the principles concerning this latter, and then, in visualizing the departed, the clearest result will be obtained.

So there is the true method, the unique one

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to follow for every contact with departed ones. I shall add that, although this method can be used at will, it is necessary to use it with discretion. Man is not here on Earth for the purpose of passing his day in constant communication with departed ones. If he did, he would risk detaching himself little by little not only from his mystical intentions and his own evolution, but also from the present life, in itself so important for his spiritual progress and his experience. Having made this reservation, there is nothing against a contact
with the departed once, twice, or even three times daily.

A question could be asked concerning the reincarnated soul personalities that we assume are still on the Cosmic plane. In this case what would become of an attempt at communication? The reply is simple. I have said at the beginning of this message: life is one. Man, even if he is not aware of it, is a Cosmic being. He is manifest on the physical plane through his body, but through the invisible part of his being he is also on all the other planes. In the case we are concerned with, there would be some kind of 'transfer' of Celestial visualization. Without his knowledge, he who attempts communication would be in the

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situation of someone wishing to communicate with a living person, and thus the contact would be realized, even if the physical aspect, masking the sought-for personality, is, naturally, no longer the same as before, because all the former aspects with which a soul personality has been clothed throughout the ages 'follow' it forever. These are each like a 'note', which the soul personality will recognize, and to which it will react. The question of knowing whether a soul personality is reincarnated or not is unnecessary for the purpose of a psychic contact with it. Communication will always take place. Time and space are but physical illusions. I have spoken!"

Curiously, scarcely have I 'reintegrated with my physical body' than I think of the remark of one of our members who, according to the principles recalled by the Master, had successfully communicated with his daughter who had been deceased for a very long time, since infancy. Each time he did so, he had the impression of being in contact with a woman of about forty years old, and it was evident that this soul personality had been reincarnated almost immediately. The cycle of 144 years as explained by the Rosicrucian teachings is an average calculated over a very long

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period of time so that, in some cases, reincarnation may be much faster, and sometimes immediate.

I am already reflecting on what subject I shall submit to the Celestial Sanctum in my next meeting. Several come to mind. I shall make my choice a little later because the duties of our Order call me, and I must hurry back to my office. . . .

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CHAPTER XI

SECTS AND RELIGIOUS GROUPS

The new question which I propose to submit today to the Celestial Sanctum is raised by an article whose author veils under a pseudonym the foolishness which his false knowledge leads him to set out in sententious statements. His desire to injure serious organizations leads him to skillfully suggest the danger of organizations whose purpose he alleges to be astral'; but this kind of insinuation could only influence readers not well- informed of the dubious quality of authors of this kind. They are generally moved by feelings of which the least one can say is that they are far from being respectable, since they are often founded on deception, and perhaps revenge against a punishment, however highly merited. Pride is a calamity for whomever suffers from it. It leads him to the most unreasonable acts, to unjustified fear, creating (by formidable errors on his part) delusion, dissatisfaction, and evil actions which sooner or later reflect back on himself. It is to be hoped that articles of this kind will never influence the authentic seeker. If the astral existed, in the sense used by this ignorant amateurish writer on occasion, his deceptive

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theories would demonstrate that he himself is the prey of them, deceived, as he could have been deceived by other illusions, confusing him in the most elementary things. But we simply acknowledge, in passing, this personality whose audience, after all, is practically nonexistent, and whose fancies of self-aggrandizement fail lamentably because they do not have the support of the highest spheres, those which give to the Rosicrucian Order, AMORC, the enlightening, vivifying support of an authentic initiation, holy and pure, based on Life, Light, and true Love. After all, everyone, in the cycle of his incarnations, experiences the Dark Night which a seeker knows, as victim of his own illusions. If the disciple on the Path would guard himself from the contamination which the lost seeker shows temporarily, the disciple must feel the greatest compassion for him, and ceaselessly ask that he may eventually be enlightened and cosmically helped.

Following this sad article to which I am referring, the thought comes to my mind (I do not know by what association of ideas) of the sects and religious groups which proliferate on our Earth. Without a doubt it is because of the

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intolerance which some of them have shown, or perhaps because most of them do not hesitate to make false insinuations like the ones that fill the article which I have just read. Whatever it may be, this is the topic which I have chosen for my contact this evening with the Celestial Sanctum, hoping that a Master up there will further enlighten me.

I do not think it is necessary to explain again the 'ritual' followed to realize the contact, and to raise myself to the Celestial Sanctum. I think that everything concerning this has been said in the first pages of this book, and at other times on the occasion of previous contacts. However, in one of the last chapters I shall have to come back to it, because I intend to relate in detail a Cosmic Initiation conducted at the level of the Celestial Sanctum.

Today, then, I shall not report here the details of the 'trip'. I have arrived safely, and it is in the semidarkness of my sanctuary that I listen to the Master:

"Your question" he begins, "is badly worded, although it is sufficiently understandable to reach our conclave, and for my being asked ro reply to it. You appear to make a difference between sects

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and what you call *religious groups.* Now these latter, are sects themselves. Curiously, they are the ones that have intentionally used the word 'sect' in a disparaging sense, forgetting that, in so doing, they also attribute to themselves this restrictive qualification.

"Think for a few moments: the world has more than three billion people. The most important of religious thought—Buddhism in its diverse forms—has nearly one billion adepts. Coming next is Islam, with eight-hundred million Moslems. In third place is Catholicism, with six-hundred million baptized, of which less than a twentieth are 'practicing'. Next is Protestantism with its many branches, with the number of faithful approaching that of the Catholics. You, yourself, who are of the Catholic religion, and live in a country theoretically Catholic in the majority you cannot escape from a certain tendency to believe that your religion is the most important in the world and that its injunctions, more or less well-grounded, varying with the times and the latitudes, are binding for all humanity. In that, like many others, you have been in error for a long time. In the whole Orient, in all the Islamic countries, in the lands where

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Catholicism is not strongly rooted, Catholic activities (and with very good reason), Catholic opinions, influence, and directives are either completely ignored or else just mentioned as news of merely secondary interest. Never does news concerning them occupy the front pages of newspapers, rarely are they mentioned in radio broadcasts, and more rarely still on television, contrary to what is happening in the Latin countries where the majority of the people are Catholic. But one could say the same thing about Islam or Buddhism. The newspapers in the Latin countries speak very little of their activities.

"Let us then consider the figures. A billion Buddhists, eight-hundred million Moslems, six-hundred million 'baptized' Catholics—etc. None of these figures represent the total population of Earth. Each is one part or one section, and each religion, consequently, however large the minority, is one sect. In addition, hundreds of millions of people are called atheists by the different religious 'sects' which I have just cited. Actually, the atheists are called thus because they are not bound by dogmas or by the particular faith of these sects which use the word 'atheist' in a way

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as disparaging as the way in which they use, for others, the word sect', which refers equally to themselves. Now there are very few atheists in the absolute sense of the term. Among the considerable number of those who do not adhere to any specific faith, to any of the sects' of which I have spoken, there are many believers who practice a kind of personal religion, by following rules of life and moral principles that are highly sound and devoid of hypocrisy, which unfortunately small or large religious sects arouse within their followers who are worried about the opinion of their church or of their neighbors.

"Doubtless you are asking yourself, because it is of the greatest interest to you, where, in this perspective, is the Rosicrucian Order, AMORC? Well, that also is a sect, in the sense of section', without any derogatory character. The other human groups, circles, clubs, etc., are sects too, from this point of view. However, there is a fundamental difference between these last, and also between the authentic initiatic orders—amongst which are the Rosicrucian Order, AMORC, and the great religious sects. Circles and clubs have temporal aims which they define them-

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selves, and some, it is true, have religious aims which, in the spirit which I have outlined, make them sects, insignificant as their number may be. A sect is religious when it promises to offer a way of salvation, and most of them mistakenly think, contrary to every true principle, that there is no other way of salvation. This is why the word sect is not well chosen with reference to authentic initiatic organizations. The Rosicrucian Order, AMORG, for example, does not state that it offers a way of salvation, and still less that outside of it there is no salvation. It gives its members tools which they use to build their personal evolution for themselves, according to their own understanding. It decrees no dogmas. Some aspects of its teachings may even be rejected by members without bringing down on themselves the wrath of the organization. Further, adepts of all religions and all philosophies, as well as ecclesiastics of all denominations, and people belonging to no religious sects, large or small, are here united in heart; and, further, far from alienating the faithful from his religion, the Rosicrucian teachings have often, as a subsidiary effect, drawn them closer to it. Certainly the training they receive, because it enlarges their inner comprehension, heightens

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and develops tolerance in each sincere and studious member—but does this not, above all, constitute true ecumenicism? From these considerations we conclude that some authentic organizations still exist in the world—and the Rosicruc- ian Order, AMORC, it is true, is one of the most important—not located up above, but *at the heart of* all religions, without being religions themselves, unless one admits the term religion in its pure meaning of 'to bind', and in a wider sense 'to unite', which applies in this case to the unification of the being, to its grasp of consciousness of the total being.

"An *authentic* initiatic organization certainly incorporates (in the traditional instruction which it gives) examination questions of a spiritual or metaphysical order, and it *proposes* a choice—*not* a dogma—which it knows to be true. To say of this that it is religious in the usual sense of this qualification would be as absurd as to pretend that the great philosophers, Leibnitz, Kant and Bergson, for example, created religions because they proposed solutions to humanity's metaphysical problems! As for initiations and rituals, to give them a religious character is a foolishness difficult to qualify. Initiation and

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ritual are a technique of awakening, of formation of the being and the grasp of consciousness toward higher and higher evolution, of which the ultimate step is mastership. A religion gives to its accessories, vestments, accoutrements, etc., a liturgical value, with its prohibitions and its supposed blessings, sometimes touching on superstition. For a traditional organization, these vestments, accessories and accoutrements have a value exclusively symbolic. They are nothing in themselves. They are a phase of the initiatic technique, and they have value only in what they represent, and in the effect that they work to produce in the participant (that is, the mind being conditioned', so to speak), to awaken the Inner Self, to give it 'life', to reunify the being, to confer on man his total Cosmic character, his nature of son of Light'. Moreover, in a traditional organization, and particularly in the Rosicrucian Order, AMORC, the reason for each accessory is explained fully, because knowledge does not include any supersition, but, on the contrary .full participation in all its aspects.

What is called 'Sanctum' by Rosicrucians is explained in the same way. The Sanctum is also a phase of the initiatic technique, and its role is

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essential in the instruction given. It is useful, in bringing this subject to a close, to remind you also that the Rosicrucian always addresses himself to 'the God of his heart', that is, to the God of his intelligence, to the God that he is able to conceive, understand and acknowledge, which is different for each one, and which differs also according to age, experience, and degree of knowledge. The God whom you conceive at age seven or eight is no longer He whom you conceive now, and still later He will be different again. Certainly, even for Rosicrucians, the God whom they conceive is, in the end, no other than nature itself, or some Cosmic force. That does not prevent them in any way from being excellent Rosicrucians and invoking the 'God of their heart'. There indeed is what distinguishes the Rosicrucian Order, AMORC, from all organizations or religious sects, in which God is defined, described, to the point where the least divergence from dogma as laid down is called heresy. This is why you should never be saddened that the Rosicrucian Order, AMORC, is derogatively classified as a sect by the ignorant, the fanatic, or by those who, without thinking, still suffer the consequences of an intellectual and moral conditioning, whose

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concepts have been impregnated by so many centuries of obscure dogmatism, especially in the Latin countries. Be still less saddened if this qualification comes from some religious group, whether important in number or not. Always remember that this group itself is a sect, and that your soul may be appeased in thinking that traditional organizations such as the Rosicrucian Order, AMORC, and some others are orders of Light, in which the tolerance which they prove gives them a character of universality, which we cannot attribute to any existing sect. But that being said, continue yourself to avoid using the word sect' for the many manifestations of religious thought, since this term, through their mistake, is already tinged with a negative meaning. As you have done before, use the word religion' quite simply, or the expression religious group. Thus you will always be consistent with yourself and with the Rosicrucian Order, AMORC, for whatever is useful to humanity in its different degrees of manifestation should be respected and unceasingly upheld, especially when it concerns knowledge and light personally acquired. It is there that often, 'to know and to be silent regains its fundamental importance. But

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one point should be emphasized, and it is this: there is no doubt whatever that it is necessary to dare to warn those who are in one s charge if the activities of some group risk leading impressionable souls into error and harming them. It is the one case where active intervention is not only advisable but is to be carried out as a strict duty. In every other case the rule is: silence, tolerance, and, if need be, defense by putting a point across kindly but categorically.

"The time has come for us to part. Before doing so, I shall simply confirm what you have learned from other prestigious sources. The Age of Aquarius has begun, and the world is witnessing the end of religion as we know it. To see this, it is enough to carefully consider what is more and more noticeably taking place over the whole surface of the Earth, and which, in the years to come, will be seen by all. Actually religions will take a different form, but they will never be what they have been, and certain ones, however important, are disappearing forever. The time for dogmatism and blind faith is past. The age of knowledge is beginning. Thanks to the work which Dr. H. Spencer Lewis has done, and thanks to the sustained efforts of those who

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through the decades have carried the torch, the Rosicrucian Order, AMORC, (and some other traditions have done it also) has prepared for the new stage, and has a great role to fulfill. Today and in the future, the Masters of knowledge are keeping watch with a strictness never before equalled. Whoever works impersonally, placing the organization (in which he has been pledged to serve) before all egoistic thought in his mind, and particularly before every consideration of personal prestige, however dear it may be to him, within or without, will receive Cosmic support. The rule holds: each one has his place for unique service, each one has his own hierarchical responsibility for the common good. Give this advice to all: if anyone chosen to serve does not know how to liberate himself and go beyond the harmful orders of his ego, his action is tainted by personality to the point that it will seem to be a driving force for his actions and reactions, with all that that implies of obstruction and hindrance in general service and in the service of others. Clever as he may be in this way of acting, and stubborn as he may be in his motivations and the goal he seeks, whatever his self-justification in what he does, the penalty will not come from any human

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authority, but directly from the Masters of supreme knowledge, from the plane where they work, and it will be formidable. Worse still, it will include the dismissal from all service and responsibility. On the other hand, he who serves impersonally, with the will to co-operate at all times, need not fear anything. He has the support of the Cosmic and nothing will prevail against him.

"Meditate on these great questions. They are essential in these new times when there is so much disorder." <

The Master withdrew, and for some moments I continued in my sojourn in the Celestial Sanctum before returning to the physical plane, to this immense temple of service which is our Earth. I immediately transcribed the message I had received, and in doing so I remember a recent remark by our publishing department. Relatively few members read and meditate on The Sanctuary of Self by the Imperator Ralph M. Lewis. I am especially surprised because this book is a monument of Rosicrucian wisdom. Many members would find in it the answers to so many questions which they ask themselves, and ask Grand Lodge. In particular, the chapters on

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Initiation, spirituality, superstitions, and predictions, are of enormous interest for each Rosicrucian. No work is more greatly recommended than that one.

Predictions...prophecies! There is an interesting subject for my next attunement with the Celestial Sanctum. I shall prepare myself for it as early as tomorrow. . . .

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CHAPTER XII
PROPHECIES AND PREDICTIONS

The question which will be dealt with in this chapter is one of the most delicate which may be presented to the mystic, and also one of the most interesting. It is possible to approach it from many points of view, but a truly satisfying solution naturally rests on the application of the Law of the Triangle to this particular subject.

First of all, then, I shall give the fruit of my personal meditations concerning prophecies and predictions, then I shall go into the Celestial Sanctum to request further light, and I shall transmit to the best of my ability what I shall learn on this subject.

I have mentioned the Law of the Triangle, and every Rosicrucian knows that this law is fundamental and applies in all areas, from the most subtle to the lowest, in the visible and invisible universe of creation. Accordingly, it explains the problem of prophecies and predictions, the same as it can explain any other question perplexing to human thought. But above all, what we are going to establish is the positive and useful side of that which a clear knowledge of this law gives us. It is simply to refresh your memory that I shall define

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here, again, briefly, the law of the triangle. This law means that if two points or two conditions are established, there must result a manifestation, whether it is a psychic or spiritual manifestation or, conversely, a mental or material manifestation according to whether the two points are situated on the infinite plane or the finite plane; that is, in Rosicrucian terminology, according to whether the triangle has the point downward or upward in the way it is used.

It is evident that in considering predictions, we are dealing with the triangle on the infinite plane, the manifestation being represented by the lower point. A valid prediction—here it approaches pure intuition—is therefore the act of perceiving the two points situated on the Cosmic plane. A true seer, at the time when he takes into account a possible event, decides on a manifestation which can occur, and this conclusion results from a subconscious deductive mechanism— which he perhaps cannot explain, especially if he has no initiative education—originating in the perception by the Inner Self of the two conditions situated on the invisible plane. The deductive mechanism of the subconscious works extremely rapidly, and if the two 'Cosmic' conditions are

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solidly established, the event will be declared imminent by the seer if he is particularly receptive, and for all the more reason if, molded by initiation and a sound approach like that of the Rosicrucian Order, AMORC, his evolution gives him a good understanding of what is taking place. Further, he will react as a Rosicrucian in the explanations with which he will surround his prediction, and the advice which he will give.

I have stressed an important qualification—*possible.* Whether the two points or 'Cosmic' conditions may simply be in the stage of formation, of condensation', or whether they may be so formed that the manifestation is imminent, or even taking place, as long as the event has not occurred, then it is only *so in effect.* Consequently it is possible that it may be *assisted if* it is positive and beneficial, and may be *avoided if it is* negative and unfortunate. For this it is enough to act on the two Cosmic conditions, or even on only one of them. In what manner, by wliat means> in one word, how? Quite naturally, by thought, and more precisely by visualization— a v*sualization starting from the predicted or foreshadowed event seen as a possibility' at the lower point of the triangle, which sees' this point

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stressed, or, on the other hand, obliterated mentally; and then is raised to the two 'invisible' upper points of the triangle, strengthening or dissolving them as needed. Therefore no bad' prediction is inescapable. On the contrary, all are avoidable if the process of visualization is followed correctly. On the subject of good' predictions, it is natural to try to hasten the manifestation, but in every case, if the two 'Cosmic' points have been actually perceived, if they truly exist, the manifestation will take place. One may be able to 'foresee' the event in different ways, by intuition, through dreams, or through a being who is receptive and truthful, but the essential thing is always to react in the appropriate fashion which I have described. It is necessary above all to be on one's guard against prophets of misfortune who, most of the time, perceive nothing at all and who, in order to abuse the credulity of others (or simply to foolishly make themselves interesting, or further, to mask with false prestige their weakness, the emptiness of their life and its failure), throw out at random their invented predictions, in this way sometimes establishing for the credulous two previously

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non-existent points. Such prophets are harmful, and it is necessary to guard against them and keep out of their way in order to avoid their evil suggestions. In every case, those who read these lines will know henceforth to avoid undesirable manifestations by acting in accordance with the simple but effective and conclusive process which I have set forth, and, in this way, no one should be subject to fear concerning predictions wherever they come from. I shall add that the work of the Committee of Mutual Spiritual Aid of the Rosicrucian Order, AMORC, as it is applied each day at Grand Lodge, with a technique which I have elaborated upon after long Cosmic contacts—this work, by the action of the combined Rosicrucian hierarchies, visible and invisible, puts the Law of the Triangle into action with a goal of fraternity and love. The result, as the case may be, is to strengthen or, conversely, to dissolve the Cosmic conditions, and thus to aid or prevent a manifestation, an event, or a state, or even to alleviate this state if it is already manifested, and, in the last analysis, to permit the most legitimate and the most beneficial solution, from the Cosmic point of view, for whomever is helped.

The preceding explanations concern

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individual predictions, above all those which deal with oneself or with some particular person, and every sincere Rosicrucian (and the Committee of Mutual Spiritual Aid if need be) can help by adding their efforts to those of the one affected by prediction. Now we are going to examine what takes place in the case of predictions concerning the community, humanity as a whole, and to consider also what should appropriately be called prophecy.

A prophecy refers to a time more or less distant. No one ignores the prophecies of Nostradamus and of Malachie. The questions which are asked are the following: if such prophecies are valid, how may the two 'Cosmic', points of the triangle be established so far in advance? Does this mean that everything is destined? Could there be predestination as it concerns humanity as a whole?

I have replied to these questions in "Le Bossu d Amsterdam" and, from this reply, they may be resolved from a particular point of view which it will be accurate to call Unitarian' because it considers creation finished in its entirety and in its relation to human evolution. But this point of

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view may be difficult for a great many people to see, and I shall give here a simple explanation, more easily understandable because it enlightens by means of one visible manifestation, and not by the whole.

A fact known to all adepts is that the world evolves and unfolds in cycles, of which the most important are known under the names of the ages: the Age of Pisces, the Age of Aquarius, etc. This alone permits the initiate to know what has marked previous ages, what marks the present age, and what will mark future ages. But within each of these ages there is a regular cycle; the passage of the preceding age to the new, slow evolution, the peak, then evolution toward the new age. Each age includes potentially all the preceding ones; it synthesizes them before a new beginning. Now, each age extends for thirty degrees. It is divided into three parts of ten degrees each; that is, each age stretches out over 2160 years, and is comprised of three periods of 720 years each, and each degree of one period is thus 72 years. One is thus opposite one part of a great triangle of which each side measures, so to speak, 720 years, and inside of this great triangle, there is a little triangle of *24 years' on each side.

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Now each age, synthesis of preceding ones, is the return of the preceding ones on a higher level. I advise my Rosicrucian readers to review the subject of the periods, as it is taught in a monograph in the Neophyte Degrees. They will better understand the revelations that I shall make here.

In the subject we are concerned with, it is necessary to know that prophets apply this knowledge, some without knowing it, while others do, as in the case of Nostradamus, about whom I shall perhaps someday make some revelations, because contrary to popular belief, this name is not that of one man, but covers the works of a number of great initiates, of whom I spoke in "Les Maisons Secretes de Rose-Croix . Authentic prophecies, then, are the subconscious perception of a sage of the two Cosmic points of the big or the little triangle. This clarifies each degree. It is also important to note that subconscious perception of the two Cosmic points by the prophet results in the vision of great events, but the prophet will give to this an understanding based on his own era. By that I mean that he will clothe future events with the characteristics of the society in which he lives. For example, Nostradamus spoke of 'kings' in all

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which he prophesied because, in his time, he had no idea of what a president might be, in the modern sense. In order to correctly interpret a prophecy it is therefore necessary to have an accurate knowledge of the age in which the prophet lived. In other words, the true prophet, who is always a sage, knows the principal events of the past ages, and in particular the more recent ones of his own age. This knowledge is one of the Cosmic points of the triangle, and this point one can call by its right title, that of the positive and negative karma accumulated by humanity. The second Cosmic point is that of the characteristics of the age or the ages considered. The third point—the manifestation—is the vision of the event, of what will happen. A definition is in order: according to the quality of the prophet, the prophecy may be historical, as in the case of Nostradamus; or religious in some of its aspects, as is the case with Malachie, or it may well take other aspects, depending on the personality of the prophet. It may concern the total 'destiny' of humanity—the big triangle—or one phase or period of this 'destiny'—the little triangle. These, then, are the bases which are necessary for prophecies, but two questions arise: first, can the

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accomplishment of prophecies be accelerated or annulled, as is the case for predictions, and if so, how? Next, why are there prophecies, and of what use are they?

These are the two questions which I plan to submit to the Celestial Sanctum, and that is why I am at this moment in my private sanctuary, waiting for the Master who can enlighten me on this subject. Here he is, and he approaches me after the sacred OM has rung out seven times in a very deep tone. I have only rarely been in communication' with this Master. In the Cosmic world, he is called the first of the twelve, because his knowledge of the cycles is complete. They also say, because of his wisdom, that he is the Master of the constellations, but I do not think that he much appreciates this description. Before he begins, I have folded my hands on my breast, the right over the left, and I have begged him to impress his message on me so deeply that on returning to the conscious plane, I shall be able to set it down, forgetting nothing of what he will greatly honor me by teaching me. Immediately he reassures me and begins in these words:

"You will remember everything that you should remember and that should be communica

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ted immediately. Other facts will be brought back later to your consciousness when the moment comes to transmit them toothers. Someone other than I has already told you that your writings are supervised and guided, and it could not be otherwise, since they are destined to enlighten those who seek, to transmit to them what they should learn, and to help them to understand at this precise stage of the history of light and knowledge. Before your arrival in this Cosmic place, you wrote some pages setting out what you know concerning prophecies and predictions, but until that exact instant when you began to speak of the ages, of the big and little triangles, you did not know everything on this subject, as you did not know the truth about Nostradamus. I impregnated your consciousness with this knowledge and you wrote it freely, except in what concerns Nostradamus, on which subject you will not be able to reveal the truth you now know until later, when I shall create in you the necessary inner impulse.

"I can see only a little to be added to what you have written, except to say that true prophets are rare, as everyone knows, and to emphasize that prophecy differs from forecasts, based on

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astrology, which indicate tendencies and possibilities due to a fixed planetary climate, and which sometimes may be badly interpreted. In every case the stars incline but do not compel. The prophecies of the sages are founded on knowledge, so they are thus reliable. They outline the plan of planetary and sometimes universal evolution. They describe the scene in which men play' their parts and the scenery which will surround them during the various acts of human history. The play is, actually, prepared in such a way as to permit men to evolve, to awaken consciousness, to achieve their return to the source from which they emanate. Take care! The play has not been written in all its details, each speech has not been written with word-for-word rigidity. The best comparison is that of the old 'Commedia dell'arte' where a plot was broadly outlined in advance, but wherein each detail was not forecast, the situations being linked one to the other at the pleasure of the actors, as long as the fundamental elements were observed and the predicted outcome adhered to. As a result, the repartee of one would determine what the other would say, and thus the play would unfold more and more clearly, depending on the chain of events 'created'

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by the actors themselves. This simple explanation gives an understanding of prophecies. They relate to the fundamental elements, which will be inescapable, and the ending which, in every way, will also be inescapable. But here is something to note: an earlier prophet such as Nostradamus could not be as precise as a more recent one. The unfolding of the plot of the play was not as advanced. He knew the Cosmic point 'Karma' and the Cosmic point 'Age', but he could not foresee the reaction of the actors to each degree of the big triangle. He could see it better on the little triangle, but in the two cases, he could only foresee the fundamental elements and some of the other details. Nostradamus himself belonged to an age preceded by a long past; the play' was very much advanced, the former remarks had established precise situations adding to the fundamental elements, the point 'Karma' was more heavily loaded with good and bad, and a more intense light was reflected on each of the degrees of the big and little triangles.

"Here is the reply to your first question: the fulfillment of prophecies can neither be hastened nor annulled by the will of men when it concerns the fundamental elements and the final ending

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except that the point 'Karma' is influenced by the acts and the behavior of humans collectively, and thus the degrees or secondary episodes may be softened, even transmuted. Do not forget that Karma, the Ages, and the human and earthly circumstances have, for their objective, the evolution of humanity in its totality, and of every man in particular. If one lesson has been sufficiently learned by humanity, a fundamental element would then have less importance. It would not be removed, but humanity would meet it under better conditions, with the effects consequently lessened. It is necessary to add that the supreme 'watchers', who are, in this area ultimately responsible, may certainly decide on the acceleration of certain events if they consider this useful. After all, time and space are only human ideas. This is why few prophecies risk giving irrevocable dates. No authentic prophet would. He is content—and it is sufficient—to reveal the chain of facts.

"An essential statement must be emphasized. The initiates have a role to play in the history of humanity. Their action must be on the 'Karma' point of the Cosmic triangle. Hence the necessity of organizations structured like the

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Rosicrucian Order, AMORC, with its Cosmic role. Action for the benefit of humanity may only be exercised collectively. The extent of the positive thought of a traditional order therefore brings about good results, and each Rosicrucian should have this fact in mind in their organized meetings and even in their private work. This is not only a recommendation. It is an obligation, and is the responsibility of every seeker of the Light.

"Why are there prophecies, and in what way may they be useful? Prophecies guide; at the same time they demonstrate the reality of a universal plan. Some people think of them with superstitious fear, particularly those who are still wandering in the valley in the search for a path of knowledge. But for those who are ascending the Path, prophecies will be on the one hand the itinerary and, on the other hand the source of effective meditations on the reason for creation and on the plan offered to man for his evolution. The adept searches for knowledge; he advances toward mastership in the most sacred sense of the term, and, because of that, he must examine each detail of the plane where he lives, to attain, in the last analysis, to a synthesis such that the Light,

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Illumination, will flash forth from him, with the grasp of final consciousness which is the ultimate return to the Source, to the bosom of reality. In foretelling the universal plan by true prophecies, the disciple thus approaches Cosmic Consciousness, the Supreme Attunement. But, more simply, he knows where he is going in the world, he knows the circumstances in which his evolution must unfold, and he is prepared to reap all the fruit of the experience which is intended for him.

"From another point of view, have you never perhaps considered that prophecies, if they refer to the world, also concern each man in particular in each epoch? They present, symbolically, the circumstances which each man will meet in each of his incarnations—his personal struggles, his individual experiences, etc. They are, then, as much the history of each man as the history of men. They constitute, then, not only a guide for humanity, but a guide for each one. Meditate on this aspect of the question of prophecies, and notice especially that no prophecy is clear to the point of being understood without effort and without a laborious work of interpretation; which shows plainly that they are

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destined primarily for adepts and for seekers of the Light, without being hidden from all others. To them, above all, are addressed the words of Jesus: 'Let him understand who can understand'. Now, to be able to understand, it is necessary to seek, and sometimes to be silent, because knowledge is acquired by personal effort. Only the tools and a plain indication of the transcendent search may be imparted, and this is the work of the Rosi- crucian Order, AMORC, for example.

"I shall conclude this lesson with a warning already given, but which it is never useless to repeat—that the world beware of false prophets. True ones, pure ones, are rare. They are the sages, and most often they remain silent, not through pride, certainly, and not through indifference, because they are all love, but because they know that everything has been said, even though every- thing has not yet been understood. . . .

The Master moves toward the altar of my private sanctuary and turning towards me, he blesses me with a benediction so moving that I find myself in tears in my earthly Sanctum, murmuring again and again, 'Thank you, thank you , as if the Master heard me, and perhaps he did hear this song of my grateful soul, this little

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thank you' in which vibrates all my being, ail my life, all my love. . . .

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CHAPTER XIII

SPIRITUAL HEALING

'Go and heal the sick!' the Master ordered 2000 years ago, adding 'What I have done you can do, and even greater things'. Thus it is virtually within the power of every man to apply healing techniques to his neighbor, and if I emphasize virtually, it is because this is a key word, the restrictive character of which emphasizes that, to obtain the desired result, certain conditions are obligatory and must be fulfilled. We forget too often that the Master addressed himself to his nearest disciples, to those whom he had carefully prepared and trained, to those for whom, if they listened continually, were kept the 'pearls of his message, the complete and secret explanations concerning the profound principles which the multitude could not have understood or accepted. There can be no denial in this respect, in the simple reading of the gospels as they have been transmitted to us. We cannot accept these precepts when they are allied with later doctrines or dogmas and, contrary to all good sense, reject or interpret them because they appear to contra- diet these same doctrines or dogmas. The gospels form a whole in which each word has a value

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which is impossible to challenge without changing the teachings entirely. It is now universally recognized that Jesus was an Essene, and thus a member of a secret society, and it is necessary to be grateful to the scholars who, after the recent discovery of the Dead Sea Scrolls, had the good sense to resist much intrigue and pressure in order to reveal to the world this important fact, which assuredly disturbed religious dogmas which were too rigid and declared infallible, and threatened the foundations of the whole system established by man but alleged divine. It is true that the time for this has come with the new age, and that the truth should have come out in any case, as it will come out in other areas, despite everything; the long period of 'the mysteries' (or whatever they were called in order to conceal true wisdom) being already completed. The frequent reading of such works as The Mystical Life of Jesus and The Secret Doctrines of Jesus by our great channel Dr. H. Spencer Lewis, is more than ever recommended to each disciple on the Path. These works are not dogmatic. Even a Rosicru- cian may refuse to believe them without incurring the least reproach and without his standing or his progress in the A.M.O.R.C. being in the least

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affected. However, one or two decades will not pass without some new discoveries bringing to these works the weight of indisputable proof, as has been the case recently for some of the statements contained in these books, previously judged fantasies by ignorant fanatics.

But that is not the question. What is important to recall is that the order to heal was given originally to a select group of duly prepared disciples, and, consequently, to those who would receive a similar inner molding, and who would have attained the same degree of evolution, the same state as they had.

I must make myself well understood here. I do not wish to imply in any way that only those who might have been molded and prepared by the close disciples of Jesus were concerned with the injunction to heal given by the Master, but I wish to emphasize unequivocally that no one can pretend to heal by the application of spiritual and mystical principles without first having attained, through special discipline or training (and that of the Rosicrucian Order, AMORC, is one of these) the degree or inner state which the close disciples of Jesus had reached. I shall add that this degree or inner state is acquired more rapidly and more

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effectively if there has been serious and persevering work within a traditional authentic organization. I have cited the Rosicrucian Order, AMORC, as a prime example, but one may also acquire it (more rarely, it is true) outside of any organization, by solitary (even unconscious) observation of the great principles, chief of which is love of one's neighbor, and we will come back to this later. Healing is undeniably one of the mystical powers in which a harmonious unfold- ment develops in the sincere disciple, this statement being made in the exact spirit of the chapter dedicated, in this book, to the examination of this particular subject. But it would be useful to insist on the fact that the degree (or the inner state) necessary for practicing the art of healing with absolute success could be attained not only by a way essentially Christian and by a guided prepara- ration, but also by any way, whatever its name, religious, philosophical, or otherwise, and by a personal and lonely path, long and hazardous as it may be in comparison with a proven technique undertaken within a specific framework or environment.

These few reflections therefore reduce very noticeably the number of those who can pretend

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to practice spiritual healing. This number will be further reduced in proportion to our analysis, but at the desired moment the Celestial Sanctum will deliver its message on this subject, and perhaps mention will be made of the miracle of good will and of a Light (the only Light) of Love, even in the least prepared. We shall soon see. While waiting, let us note that the definitions given up to now lead to the clear conclusion that there are true and false healers, the first being rare, extremely rare, compared to the second, who are found in profusion, and whose practices, sometimes scandalous and always calculating, would merit for their proponents a still stronger qualification, if that were possible, than that of charlatans of evil. I shall take a simple example: a 'healer', whose name I shall conceal, asked some years ago a 'fee' of 50 French francs and a photograph of those who, by chance, consulted him. In this way, every day he received at least a dozen photographs. Now, his method, his unique work, consisted of holding in his folded hands each day for some minutes, the photographs which had been sent to him. Doubtless he obtained occasional results, but these were not attributable to him. The sick people themselves,,

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who had an unreserved trust, had created an effective visualization, causing the return to inner harmony which their body had needed to permit nature (that is, the Cosmic flow) to accomplish its work of regeneration. Of course, the majority did not declare themselves satisfied with the 'services' of this healer. He has since disappeared into the anonymity of the crowd, with, according to popular opinion, his 'ill-gotten goods'. There are innumerable examples of this kind!

In Switzerland there is a district where healers are free to work as they please. They are located side by side, and they work in frantic competition. Their earnings from this work are, for the most part, modest, and consequently a great many of these healers give up their practices. Would they do that if their power was real, if their purpose was unselfish? Each can answer this question for himself.

I have mentioned previously that some patients of a certain healer had, without knowing it, healed themselves, and one could state, rightly, that an invalid always heals himself, no matter whom he calls on—healer or doctor—and whatever may be the medicine which he eventually takes.

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I shall speak a little later about official medicine, but everyone will have already deduced from the foregoing that the fundamental element in healing (spiritual or any other) is the confidence of the invalid and his mental state. Before all healing, Jesus asked 'Believest thou in me?' and he would only work then, because he knew that, without the bond established by confidence between himself and the sick person, no result could be obtained. The relative and temporary success of certain unprepared healers is explained, partly, by the confidence which they have had in themselves for a long time, more or less, and partly by the trust which their patients have in them. If this confidence ceases on the one hand or on the other, it is a definite setback. Now such a situation is not found in that which concerns the true header, he who fulfills the required condition of degree or inner state on which I have based the needed explanations. The sole act of appealing to him constitutes the necessary proof of confidence; and the true healer possesses an unshakeable confidence in himself because it is inherent in his state. He alone has the power to perform healing, if healing is possible..

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What one calls sickness is a breakdown of equilibrium in the transmission of Cosmic energy in the particular vehicle which is the human body. Thus, following repeated errors, a more or less important organ is no longer able to fulfill its function correctly. Like a defective element in the motor of an automobile, the deficiency of the organ will produce 'misfiring' which will be felt in the entire physical vehicle, or even, in a more serious case, will lead to a complete breakdown if there is no quick intervention. Naturally, in the physical body (and science has just recognized this) the fundamental centre is located in the head at the level of the brain, the heart apparently being second to that.

Two things follow: the first is that thought is the master of the body, and we understand why healing requires confidence, which is a powerful form of positive thought. The second is that an increase of the power of Cosmic energy in the body, stimulated by the true healer, may release' the deficient organ and reestablish harmony in the circuit. It is even possible, in extreme cases, to create a form of substitution', the circuit following a different course, so that equilibrium may be restored without the assistance of the

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imperfect organ until it may be restored by the full complement of Cosmic energy and by the positive mental state of the patient.

And now the moment has come to examine the usefulness of official medicine and surgery. We begin with a warning: a true healer, a valid healer, such as I have described (and, I repeat, he is rare compared to the incredible number of charlatans), never forbids any patient to consult a doctor, or to obey his instructions and even, if need be, to have recourse to surgery. Medicine has many ages of research behind it and it has developed (and never ceases to develop) its knowledge for the service of man. It is strange to see some people refusing medicine but making use of all the other conquests of science— electricity, gas, etc. Medicine is a science of continuous research, carried out by specialists having experience ceaselessly developed by practice at all times. Doubtless there are good and bad doctors, but to condemn medicine because of the latter amounts to condemning all garage mechanics because some of them are not competent! Medicine considers the body just as it appears, and it is now wonderfully able to make an accurate diagnosis. Its method is to act on the

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body with the help of chemicals and materials which have long been proven effective. With its own technique, it helps nature to accomplish her work. The doctor does not pretend to heal; he helps the conditions of healing. The surgeon, on his part, intervenes as a last resort to make necessary 'repairs' after everything else has been tried and if the result cannot be otherwise attained. Doctors and surgeons, in the human triangle, occupy the third point, that of the manifestation; in other words, the body, solely. Their science is therefore necessary for human beings, and their mission is an act of service, of devotion, and of love, willed by Cosmic Consciousness and sustained by it. Doctors fulfill their function, as the true healers fulfill theirs. The one and the other, in their respective areas, have no other purpose than to alleviate human suffering. The one and the other carry out the order of the Master. They go and heal the sick. This is why to forbid the light and effectiveness of official medicine to those who are suffering is a serious error and sometimes a crime. Whoever forbids such to a sick person should be immediately classed among the false healers. Whatever may be their sincerity toward themselves and toward

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others, they are fooling themselves and should be considered dangerous. I regret having to be so curt and categorical. Like all the officers of the Rosicrucian Order, AMORC, I have so many times seen calamity strike the too trusting beings who could have recovered their health otherwise, so that not to give clear warning would have been to seriously fail in my duty. My responsibility is not to seek to please anyone. It is to uphold truth against all even if, and then with greater reason, that should be difficult. This is why I say also that medicine is wrong to conduct a merciless struggle against healers. By so doing, it especially helps the propaganda of the charlatans by effective publicity. The halo of the martyr is of use to the incompetent! The authorities will never prevent those who suffer from seeking possible help amongst the healers. Total freedom would result finally in letting the public make use of their common sense, because one does not long deceive popular opinion if one trusts in it, and if one does not condition it by restraints which quite often are suggestions. Freedom granted would lead the patient to understand that there are true and false healers, just as there are good and bad doctors, and the ultimate consequence would be a

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considerable reduction in the number of charlatans and an effective cooperation of official medicine and true healers. Moreover, this is what will finally take place in the course of the Age of Aquarius which already (almost imperceptibly, it is true) has begun.

The conditions of true spiritual healing having been examined, the usefulness of medicine and surgery having been recalled, it is emphasized that the effectiveness of allopathic and homeopathic medicine depends on the condition, the constitution and the reactions of the individual (that which succeeds with one not being suitable to another) and, according to the case, every doctor must use either one or the other of these forms of treatment without narrowminded sectarianism. I now prepare myself to consult the Celestial Sanctum on this subject, conscious that the Master, once again, has impregnated my thought with his Light at the time of writing the foregoing, so that my visualization of the question to be considered will be brief, because, in a certain way, 'contact' has already been established.

As a result, I again find myself quickly in my Celestial Sanctuary, having before me him who

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my heart, for many years, has called the Benevolent Master because his always smiling face radiates kindliness and love. Sitting by my side, his beautiful hand placed over mine, his consciousness unites with mine and he teaches me in these words:

"From the first words of your statement on spiritual healing, I have impressed severity on you in order that certain things may be said and certain warnings freely given. You have been severe in spite of yourself, even as I am severe in spite of myself in many instances, but responsibility transcends personality, and you already know that, in the past, you have been forced to act for the good of everyone in complete contradiction to your innate indulgence. If you have suffered from it humanly, that matters little! You have agreed to serve, and the service of all, the service of the ultimate goal, involves justice, the resolute upholding of rigid and fundamental rules which have nothing to do with what men individually call just' with regard to themselves and their own particular interests. When it concerns the whole and its integrity, responsibility necessitates that it does not take into account merely good intentions', because the road to hell is paved with them. If, in

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some cases, you have not exerted strong measures at our insistence, our severity has been even more formidable for whomever was concerned, because we, ourselves, shall naturally be substituted for you as Lords of Karma. Therefore, pass beyond your pain and torment, and do not consider the temporary opinion of others. In service, value only the opinion of the Masters of whom, in the time passed in the exercise of your duty, you are the instrument, and this is why it is difficult to hide anything from you even though, conforming to the law, you should be forever silent, without ceasing to act.

But in the subject under discussion, severity should now be balanced by love and understanding. Also, you will now be happy to transcribe my message, much more than you were earlier in severely stigmatizing abuses.

You have clearly differentiated the true healer from the false in the same way that you have separated the good doctor from the bad. In both cases, what distinguishes one from the other is, above all, on the part of those who merit the description of 'false' or 'bad'—an absence of love, of which indifference is only one aspect. True love, which is inwardly a total gift of the self (and

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which differs radically from the sentimentalism which many, wrongly, believe is love), is capable of unbelievable miracles for the sole understanding of man. A mother, for example, beside her suffering child, can accomplish as much as the doctor called to his bedside. In this sense, she is a true healer, because she truly loves. The healer even false, the doctor, even bad, may both accomplish spectacular healing if, for only a fraction of a second, they feel an impetus of true love for the patient. The *true* healer, through the fact of his preparation and his inner formation, feels this impetus always. The other, the false, feels it only sporadically and, in numerous cases, rarely, which explains his frequent failures. It is a lack of love to forbid a sick person to consult a doctor, or to take certain remedies. It is a lack of love to ridicule a sick person who, in addition to medicine, calls on a true healer. To serve others is an act of love, and service involves knowledge, tolerance, and truth.

"If such is the case, why do not true healers and good doctors obtain success in every case? This question merits careful examination.

"First of all, you yourself have written about it, and you have explained at length why the hour

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of death is not fixed. After all, what is essential is not the duration of a life but its content, and a short life may be even fuller and more meritorious than a long one. To be imbued with this truth, it is necessary, it is true, to have attained a definite degree of inner development. Until then, one is the prey of this kind of body fetishism, the result of which is a constant desire to live for a longer time, and, with this aim, to devote oneself to special diets which are supposedly beneficial but which are often in reality an assault on the body. The law of the happy medium is certainly rarely observed, although it may be the golden rule. Have you thought of those who, because they continuously force themselves to keep on useless 'diets', are as much in error as those who constantly give in to excess? The man for whom the body and its health are constant cares, and come before every other consideration, is comparable to the idolator who would always take care of the material aspect of his church or temple, ignoring the fact that the purpose of this church or temple is for prayer and meditation. The bodily life is a constant risk as much in what one eats—and even if one thinks he is eating 'well'—as in the possibility of an

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accident in the modern world. The body is called upon to fulfill its function of support and of experiences for the soul personality which temporarily inhabits it. When it is no longer able to accomplish its mission, the soul personality will receive another physical support' and will continue its evolution. This is how the initiate considers this question. For him, the goal transcends the means, and the body takes second place. The initiate seeks to gain the most from an incarnation, even to the detriment of its duration. This is why, from the point of view of human behavior, what would be an error' for others is not one for him. Then, sooner or later, human life has an inescapable end, whether it has been fulfilled or not. This end is a function of the rhythm of life. The body, like an automobile, is worn out more or less quickly according to the way it is used, and, in this use, each one has a choice, each one is responsible. If the body or one of the organs is worn out, if the goal is not or cannot be attained, if everything that can be gained from an incarnation has been achieved, then the karmic conditions of departure'—these circumstances of death' of
which you have spoken in another article—go
into action, and the soul personality withdraws

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from a vehicle which has become useless or unusable, in order to prepare itself to take possession of another one, more appropriate. Death is the most glorious event, the most noble and the most marvellous, for the man freed from the superstitions which encompass, for many, this magnificent 'transfer . There is no worse stupidity than the fear of death. It is a natural element of the eternity of man in its absolute reality. When the moment to leave the physical plane has come for the reasons of wear and efficiency which I have emphasized, it is evident that no healer, no doctor, and no surgeon can postpone this date for very long. Therefore the important thing is to ease the end if possible, and that is something a true healer, a good doctor, or simply the dear ones can do. In this final event, as in whatever other cases of sickness there may be, the Committee of Mutual Spiritual Aid of the Rosicrucian Order, AMORC, accomplishes splendid work in complete impersonality, conforming to the great principles which you have recalled and which I myself have emphasized.

To conclude, let me put into words what has been in your mind since the beginning of our

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meeting in the Celestial Sanctum. The physical body is the sanctum of the soul personality which resides in it. Everyone should love it, respect it, even adorn and embellish it in this spirit. Sometimes it is necessary to call a competent specialist for necessary repairs or to restore it, if that is still possible. But if it has served well and long, then it is time to leave it with gratefulness, but without useless regrets, for a more appropriate dwelling place, for a still more beautiful sanctum. . . .

The Benevolent Master leaves me with a last smile to which responds the intense joy which floods me even on my return into the temporary sanctum of my soul, into this physical body which I submit to so many trials and experiences, and which is subjected to so much pressure accepted with love and gratitude in the service of others. This evening may it permit me to transmit, as well as I can, what I have received. . . .

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CHAPTER XIV

THE SOUL PERSONALITY AND THE PHYSICAL BODY

Since the subject of the soul personality and the physical body are linked in a certain way to the preceding chapter, and still more to that which will follow concerning the physical appetites , it would perhaps be suitable to group them all in the same chapter. However it seemed to me that it would be confusing to examine at the same time three aspects of one problem, although each would be examined from a different point of view, with apparently different arguments, although the conclusion in each would of necessity be identical. Furthermore, I retired to the Celestial Sanctum three times to receive enlightenment on each of these aspects, and the Master who responded to my visualization was not the same one each time. One can easily understand the reason. We know that visualization, as I have repeated many times in these pages, should be clear and precise. Thus a vague question can only bring a general, vague reply. Conversely, a well-visualized problem, carefully outlined, will bring extremely precise replies, even though a

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certain encroachment on other aspects of the subject is inevitable. Therefore, before writing the last chapter, I had asked the question on spiritual healing. My new Cosmic contact, stimulated somewhat by the Master's remarks, would quite naturally refer to the physical body in its relation to the soul personality. How, then, should it be considered: as a state or group of harmful conditions, to be controlled by ceaseless asceticism, and to be conquered as a source of sin' and remorse, or just to be used as it is, with its strengths and its weaknesses?

My private sanctuary in the Celestial Sanctum is today brilliantly illumined by the Sun's rays which fall upon the altar and the furniture distorting the details of the splendid stained glass window. On Earth' it is actually a little past noon, and although I prefer the night for my Cosmic contacts, the urgent need to continue the preparation of my work has led me here and will lead me here in the next days at different times of the day. The Master was already there' when I arrived, which shows that my visualization was correctly and effectively realized, and that my desire to proceed with the work in hand was understood by the Masters of knowledge. Once in

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the Celestial Sanctum, it is never necessary to repeat the question. It is necessary only to remain in a state of receptivity and absolute passivity so that the inner consciousness may be impregnated by the awaited reply. I am now in the silence and the Master speaks:

"Yes, nothing is more true than to consider the body as a sanctum for the soul personality which inhabits it. This sanctum is alive as long as its 'host' is present in it and breathes life into it. The guardian of the sanctum is the mind. Theoretically, its mission consists of keeping the premises in good shape, to acknowledge visitors, which are ideas, and to admit only the good, to watch that everything may be in good order within and without, and in a general way to conform to the instructions laid down in the beginning for the function of the mind. In practice, unfortunately, this guardian often becomes proud of its charge and comes to believe itself to be the master, with all the errors which are involved in such a wrong conception of its mission, and with the bad reactions (for itself and for the sanctum for which it has the responsibility) which result from this wrong attitude. It even happens that it becomes so

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appearing less than it claims to be, and so concerned with its prestige that it forgets the true host of the sanctum, and no longer directs toward it the thoughts which have come to visit the real 'proprietor of the premises'. More and more severe warnings are naturally given by this proprietor as much as by the visitors. These warnings take the form of anxiety, torment, remorse, and especially restlessness and dissatisfaction, generally compensated for by some religious belief giving a passing appeasement. That will last until the repeated negative experiences have weakened the mind's false selfconfidence, and it progressively surrenders and restores to the soul personality its true place and all its influence, this salutary capitulation coinciding with entrance on the Path, with the beginning of the mystic and traditional quest.

"It is evident that the way in which the sanctum (that is, the body) is considered depends on the breadth of the mind. With one which is still entirely submissive, with conceptions more or less atheistic, or simply superstitious, the body is the first preoccupation, with what that involves of excesses of all kinds, and many fears, especially of death. The bodily sanctum is thus purely and simply an idolatrous object.

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"Opposite to this we find a mental conception which is also a serious form of illusion, although this may be the point of departure on a more genuine approach. The mind in this particular case is interpreting badly its mission as guardian. It no longer believes it is the guardian of the sanctum (which is the body), which it more or less abandons; it supposes itself to be the guardian of the soul personality. Starting from the false premises which reading or wrong education have suggested to it, the mind thinks that the body is a hindrance to be suppressed, a prison from which it is necessary to escape, a restraint to be pushed aside with all its strength. From that there results asceticism in its many aspects, with its physical excesses and . its spiritual faults. The bodily sanctum is thus an object of disdain, repulsion, fear, and repression.

"In either case there is, naturally, error. Truth, as always, is in the happy medium. In this middle way, which is the truth, the mind is an instrument. It gives comprehensible form to the impulses of the soul personality, it interprets them properly, and, on the other side, it transmits to the body's host (after examination and analysis) the impressions received from the

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outside. It is truly the guardian, and each day it improves more in its task and in its mission.

"The sanctum of the soul is thus considered as it ought to be. It is given reasonable care. Nothing stands between it and whatever may be used to adorn it and make it more pleasant. It is an object of respect and gratitude. The sanctum of the soul personality is perfection itself. It is a creation to which no human realization can ever attain. It deserves care and the best attention, and if it needs some repair, it should never be denied it. This is what you have learned in your contact with another Master on the subject of spiritual healing. Certainly some bodily Sanctums are more beautiful than others, according to human notions of beauty. But all, from the Cosmic point of view, are noble and beautiful, because all are Sanctums, and everyone should love his own.

Let us now proceed to a more elevated plane. The Universal Soul is vibration, as is also the incarnated soul personality, a segment of the Universal Soul which 'inhabits' each bodily sanctum and which, so to speak, brings into the latter, at the moment when it enters it, the personality' which must begin or continue its evolution there until ultimate consciousness has

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been grasped. But everything, as well as the physical body, is vibration. What differentiates one physical or Cosmic manifestation from another is the frequency of that particular vibration, and all is in all. The soul-characteristic personality is, then, one vibration within the other vibration which is the body. The two frequencies are in harmony. At the least, these are provided for the being, and this state of harmony, of equilibrium, is what we call health. If health does not exist, it is primarily because the guardian (the mind) is not fulfilling its role as it ought, and so we come back to the fundamental importance of positive thought. In every way, good thoughts really constitute a spiritual alchemy of which the regenerative (and even simply conservative) powers are miraculous, whereas their opposite, the negative and evil thoughts, have an unbelievably destructive power for whomever harbors them, and for no one else.

"To deny the physical body and its needs is unqualified stupidity. To give it exclusive attention shows a lack of thought. To consider it harmful is an absence of plain good sense.

"We understand that some bodily sanctums [a]re new; others are older, as we also understand;

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and still others are almost in ruins, as we further understand. These states' correspond to a cycle. They depend on age, and equally on the way in which the guardian' has understood its duty. But why do some of these sanctums, from the beginning, seem to merit the very expressive word 'failure'? In other words, how do we explain, cosmically, the malformations at birth, and the sometimes serious damage sustained in the course of the cycle predetermined for the body? There indeed is another subject which would need a long explanation. Briefly, let us say that the soul personality has the body which it deserves—more exactly, the body which is necessary for the continuation of its evolution as determined by the Law of Compensation or Karma. We cannot understand the horror of certain situations, and we can refuse to admit the usefulness of certain physical states, but this mental impossibility of grasping the reason for things changes nothing. Cosmic law is good. The soul personality which lives in an imperfect body knew, before entering it, that it would be thus, and it had accepted, understood, and even chosen it. After it has left it, it will understand that it was necessary for its right development, and after it

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has returned to the rhythm of eternity it will remember and measure the full evolutionary value of this temporary physical imperfection.

"The soul personality does not suffer from the defective state of the body. It knows. It is the mind which is distressed by it and laments it. It is that, the guardian, which must learn to accept and to do its best to maintain the sanctum for which it is responsible. It should love it, such as it is. If it does not, it will again, later, in another incarnation, become the guardian of a similar bodily sanctum.

"For those who have a more acceptable body, it is also a lesson to see imperfect bodies around them. They should not merely try to feel a more or less artificial compassion. It should result in a better mental attitude in them, if they wish to avoid meeting a similar experience later. They should give thanks for the benefit of the body that they have, and this involves every aspect. The deaf could think 'I could have been blind . Those who lack a finger should think that it could have been an arm. Each could have had the bodily imperfections he sees, and he will, if for any reason he feels a horrid satisfaction, even though secret, at the physical aspect of his fellowman.

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"Everyone should thus understand that man ought to love his physical body such as it is. He should be proud of the sanctum of his soul personality. Remember this great lesson and transmit it to those who can understand. . . .

"I know that many people will ask about the physical appetities, about the inevitable needs of the bodily sanctum. Someone other than I will teach you this subject, and you should return here as soon as possible to be given the end of this important lesson. My role has been to show you the grandeur of the human body in its innumerable aspects. If you reflect on the idea of harmony and balance which has already been mentioned so many times during your last two contacts, if you remember the function of the mind and its possible errors, if you consider the facts in their Cosmic whole, taking into account the principle of evolution and the Law of Karma, your meditations will lead you to acceptable conclusions concerning the appetites of the body, but the idea of good and bad will doubtless also be considered in this connection by the Master whom you will soon meet. You may now return to the world. My mission with you is now finished in what I had to teach you this time. . . .

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I should admit that today it is more difficult than usual to return to the world'. The atmosphere of the Celestial Sanctum is always so peaceful, with a purity so incomparable, that the consciousness hesitates to experience again the tumult of time and space. But it is necessary, because another Sanctum awaits me, below, and I must set forth the Cosmic knowledge received. Further, must I not return here to my private sanctuary very soon to acquire still more Light? Then, back to Earth, and to passing on my message, my soul filled with gratitude for this body so useful for communion with men, for this sanctum—mine and yours, reflections of a greater and more splendid Sanctum, the Celestial Sanctum.

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CHAPTER XV

THE PHYSICAL APPETITES

I returned the same evening to the Celestial Sanctum. My visualization was made easy by the fact that it related to a question complementary to the two preceding ones, and particularly to my last Cosmic contact. Besides, the Master had already stated the objective. I knew that the lesson would deal with the physical appetites. In the afternoon, at different times, I had reflected on this subject. To say that I have come thus far without a certain understanding of the problem would be inexact. My viewpoint, well-established for a long time, and my own behavior, as much as the advice that I had the opportunity to give within the framework of my duties, rested on foundations which many a time have proven to be sound. However, the light radiated by the Celestial Sanctum always reveals unexpected details, so that the whole appears exceptionally complete, leading to truer and more effective action and behavior. Moreover, the Master in the Celestial Sanctum never hesitates to explain situations or facts which would be difficult to approach completely objectively on the human plane merely by reasoning. These situations and these

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facts are a daily drama for a great number of people, although they may be in the minority. That is why I do not deny that a certain curiosity is mingled with my visualization at this time, although the intense desire to learn comes first in my haste to return to the Celestial Sanctum.

In passing the nave where my private sanctuary is situated, I noticed that almost all the others are occupied by those who are at work in the Celestial Sanctum They are the members of the highest Degrees of the Rosicrucian Order, AMORC, in every case, and I am deeply happy at their proximity.

The Master has not yet appeared, but he would not be late, because he knows that I am awaiting him with respect, humility, and love. Here, in fact, is the OM which reverberates and signals his approach. He enters, and the light which surrounds him is such that my Sanctum is at once brilliant with a violet glow. Then, as he doubtless wishes it, his vibratory power becomes progressively softer, and having perceived the Master I kneel to receive his triple benediction. At his command I take my place at my desk, while he rises to my altar, from which he has decided to give me his message, as if to add to the

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importance which he gives it. I am ready and he senses the call of my soul. 'Speak, Master, thy servant heareth.' How clear and vibrant the word' of him who, ageless because he is of all ages, now reveals to my receptive consciousness his holy knowledge:

"Evil does not exist of itself. Others have already reminded you of this in connection with particular questions. This evening you will see once more how many human conceptions are wrong, but I shall also explain to you why their error itself is a good thing for humanity in general at a stage of its collective evolution, and especially in certain latitudes. I would not teach you, as I am going to, if two instructors had not preceded me, and if their lessons had not led quite naturally to the conclusions which I propose to present to you. You would not have been able to accept as easily what I will teach you, and those to whom you will transmit it would have even more trouble. However truth is truth, even though some or many refuse to recognize it. Furthermore, it will not change the law one iota. Man has the idea that he decides on things which concern him. This does not in the least influence what really is.

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"It is up to me to talk about the physical appetites—that is, of those natural needs which man experiences during the time of his incarnation, and which he prematurely calls instincts, good or bad, according to his education and the time in which he lives. Now the word instinct is inexact. It is necessary to substitute the word needs, which I have used because it is far more applicable. These needs are summed up in food, drink, and sex. Now none of these needs are had. All are natural, whatever may be the form which they assume. It is man, and man alone, who has established among them 'degrees of good or bad, varying with each age, when all these needs are identical in nature, on the same plane of 'necessity', although subordinate to the cyclic principle which governs each. From the natural point of view, there is no difference between the desire to eat or drink, and the sex impulse. It is man who has decreed this difference; it is his mind which has conceived it, thereby putting it under the influence or the suggestion of superstitions and dogmas born of the circumstances of an epoch, or created for the safeguard of principles without real bases, but useful for the welfare of an epoch, of a continent, or a country,

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whatever justifies them, at least temporarily. It is no less true that the morality of yesterday is not the morality of today, and that of today will not be that of tomorrow. Morality is, actually, an effort to maintain the principles necessary to the social life of a particular time, based on an understanding of that time. For a long time, a very long time, morality rested on religious concepts which varied with the locality. It has differed from one country to another to such a point that one could speak at the same time not of a universal morality, but of multiple and sometimes contradictory moralities. But these times are now past, and the hour has come, for men, for a personal morality founded on individual understanding and, curiously, this morality will be more universal than all those which have preceded it, for the simple reason that it is founded on a return to the fundamental truth of being, and on a degree of evolution infinitely higher on all planes. Man is on the point of realizing what is good for him. He is freeing himself more and more from the restraints which were imposed on him. He is becoming freer because he is becoming himself, and in becoming himself, he becomes all the others. However, as much as ever, the mind,

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guardian of the body (sanctum of the human soul) remains for each and for all the great regulator' and it must maintain the manifestation of the natural needs in the happy medium. There is error in excess, but there is as much error in total repression. Excess, like repression, causes a breaking down of harmony, of equilibrium, and it is the mind itself which is then disturbed. There occurs what some call excess of cerebrality'. There is a transference of these needs to the mind. In the case of excessive gratifications, the mind itself engenders the need for more gratification, and still more excesses. In the case of repressions, the mind holds back the need and exaggerates it to the extreme. By contrast, if the need is reasonably satisfied, balance is maintained and the mind continues its role of regulator.

"Civilization, so-called, has without doubt created new needs in man. Alcohol is one, smoking is another, and the human body, of whose splendors I have already spoken, has adapted itself to these new needs. But there, equally, the happy medium is an absolute necessity. I stress this point again—nothing is bad if man conforms to the law of the good and happy medium. If he does not, he will undergo

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the negative effects of bodily karma. The duration of his existence will be more or less shortened by it. It is a choice which he makes, a risk which he accepts consciously; yet positive thinking, if frequently employed, may considerably lessen the effects of his behavior. It is important to note this: satisfaction of the needs of the physical body does not in any way harm inner development, spiritual evolution, and the ultimate grasp of consciousness which constitute the reason and the outcome of the human incarnation. It is not the satisfaction of these needs which is a drawback. It is the interpretation of this satisfaction and of these needs by the mind which shackles the unfoldment of evolution, and this interpretation is itself the duty of the acquired understanding and the degree of evolution attained. The advanced mystic, in this regard, is free.

"Naturally the mind s interpretation, like evolution, is personal, and each one, according to his consciousness and his degree of inner comprehension must make his actions conform to his interpretations without, however, judging others by himself. No one who does not have absolute inner conviction, the certainty born of understanding, acting also in a manner in perfect

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accord with authentic Cosmic principles, ought to adopt a more advanced way of life, even if he knows that this way of life draws him more toward the truth. I have told you that the moral law was an individual idea. Each one must, then, act and react according to the idea which to him is right and permit no one (pretending to be more advanced) to suggest to him behavior which he is not yet able to adopt. Besides, //someone is truly advanced, he will never put forth such a suggestion. Only someone who, without any real development, but with some reason or personal interest, would act in that way. Each one should guard against this and remember it. In my explanations I examine things in their ultimate truth, a truth attained through experience which, alone, engenders understanding and the knowledge permitting one to live the truth. Otherwise, the profound force and the unshakeable inner power is wanting, and the mind, not yet in control, will react with doubt and remorse. It is better, certainly, to hold to old moral precepts, even though they may be out of date, rather than to arrive at a similar result by following true principles which are neither understood nor assimilated at the level of the Self.

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"The knowledge which I am giving you now, however, will greatly help many not to criticize* and this will already be an immense step forward for them, and a form of liberation. So I shall continue:

What I have emphasized concerning excess and repression being clearly remembered, eating and drinking are personal things. There is no regular pattern. A vegetarian diet is suitable for some and not for others. Some need wine—even alcohol—and for them both the one and the other will be dangerous for the balance of the body. It is up to each one to determine for himself, according to the reactions of his body, what suits him, and what he ought to eliminate; and it is certain that the diet adopted can vary with circumstances and with age. The mind, once more, will act as a regulator on the basis of the conclusions which it will draw from bodily reactions. Nevertheless, some general principles will always remain valid in the form given them by the great religions. Islam, for example, forbids wine, alcohol, and pork. The climate of the Islamic countries justifies this prohibition. It is, consequently, advice to be observed by all those who live in such climates. Fasting was advised by

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all religions in many ages. It is a good thing for the body.

"Moreover, as concerns mystics, and Rosicrucians in particular, a related and reasonable fast ought to be observed before certain experiences. It may be for some hours, or some days, as needed. All the needs of the body—and not just one—are then suspended. The fast is not extreme and never lasts beyond a predetermined time limit. Normal life is then taken up again. But there is not, and there never will be, a 'mystical' diet. Everything which has been written on this subject is written by fanatics or the ignorant, whatever may be the false wisdom with which they adorn themselves. No diet promotes spirituality! Eating and drinking are acts of the body and not of the soul.

"Now here is the last subject which I shall tackle, and it will be the most delicate. I am going to speak to you on the true principles concerning sex, and shall do it in an open manner, frank and sincere, trying not to ignore any aspect, although my analysis will avoid going into unnecessary details.

Sex is, in the same degree as the other appetites, a need of the body. It does not differ

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from them in any way. It is only the natural cycle of this need which is noteworthy, as are the cycles of the others. Just as with food and drink, the sexual needs vary equally with the physical constitution of each person. Some need to eat or drink more than others for their equilibrium. Likewise sex may be more demanding for some than for others. Each one has the power to determine what is best for himself, it being understood that the law of the good and happy medium remains valid for this need, and also that the mind remains the great regulator. Whatever I have said on the subject of food and drink applies equally to sex. There is no need for either repression or excess on the bases which constitute the normal standard for each. If there were repression or excess, the result on the mind and, consequently, on the subsequent behavior would be the same as in similar conditions applicable to other bodily needs such as food and drink. What must be emphasized and repeated is that sex is not an evil. The sexual tendencies are just as respectable as any other bodily appetite. What has been taught by certain dogmatic doctrines is thus fundamentally false, and a good deal of torment and unhappiness could have been

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avoided by a great many if they had been inculcated
with ideas closer to the truth. Unfortunately it must be said that it is especially among those in the Christian faith that the error has been most marked, whereas there was nothing in the teachings of Jesus, nor in St. Paul s commentaries, which permitted the deductions which subsequently became set up as dogma. St. Paul *recommended^* but did not compel. Moreover, he spoke to a select group. He only protested violently against excess. Other philosophies and other religions have drawn nearer to the truth. It is good, however, to say that some rules, wrong as they may be, have been necessary at different times, and have prevented excesses quite well. But this justification is, alas! compensated for by the opposite excesses which they have engendered, and by the sometimes tragic mental consequences which they have caused. Actually, after excesses due to new-found liberty, the world returns to conditions more normal and more balanced, and the time is near when the true principles will be universally understood and observed for the greatest good of humanity. The next generation will be, in this regard, entirely normal'.

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"Man has thus arrived at a degree of understanding where he knows that in reasonably satisfying his physical appetites, far from committing some error or sin', he maintains within himself harmony and equilibrium, and avoids becoming or remaining the prey of torturing thoughts, in a morbid withdrawal into himself, with the danger of complexes more or less serious, and of constant negative introspection, causing unnecessary remorse. Thus, well-balanced, his bodily sanctum' regularly cleansed of the needs which are inherent in him, man can direct his attention and his thoughts towards more constructive and more dignified objectives.

"The possible error is not, I repeat, in the physical appetites themselves. It is in the mental interpretations. It is the mind which must be educated and which, knowing the body, must learn to conform to the law of the happy medium. There is no other recommendation to make in this area except to free oneself, if it is not already done, of the wrong and paralyzing idea of alleged sin.

"Sexual tendencies are diverse, but in what way are they different from the various tastes

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derived from food and drink? Some people like meat and others do not. Others cannot appreciate this or that food. The sexual appetite is above all personal, and I am now going to deal with a particularly delicate subject. I must, because it is, as I have said, the origin of much inner drama about which truth has always been suppressed. There are those whom one calls the 'sexual minorities'. In the Christian countries, they have been for a long time tormented, persecuted, regarded with horror, and judged without the least charity. Now, everything which exists has its reason for being, and everything is included in the Cosmic which is, above all, the supreme good. With that in mind, how can we not admit that the existence of these minorities has a valid motive in the manifest world? How do we dare to treat as if they had the plague those who have tendencies different from those of the majority? They have not desired these tendencies. They have them,

and they are physical appetites as justifiable as

the others, and are by no means to be condemned if they are satisfied, like the others, after the law of the good and happy medium with the mind as regulator. Why do such minorities exist? Even the question is absurd. One does not ask 'Why do

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some people not like cheese?' However, I shall consider the double reason for the existence of these minorities. The first reason is, in a way, a form of self-defense for nature itself. The population is increasing rapidly—too rapidly. Nature tries thus to oppose it in her own way by sterilizing' a part of humanity according to the means at her disposal. But these efforts are insufficient, and thus man has received the impulse to slow down the growth of the world population by other means. He has certainly found some, and he will yet find others. The second reason is the result of the Law of Compensation or Karma. The sexual minorities have to know this experience, to draw from it a positive lesson for their evolution and, in the final analysis, to overcome it by accepting themselves for what they are. In every case, it is absolutely wrong to pretend, as certain authors, unaware of their responsibilities, have dared to state, that a homosexual, for example, cannot enter upon a mystical or traditional way. He is able to do so as much as anyone else, and he will progress like all the others if he gives proof of the necessary devotion, work, and perseverance. He should not abandon himself to excess or repression any more than

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those having less peculiar appetites. It is true that the field open for the manifestation of his appetites is more limited, but nevertheless it exists. The karmic error which he could commit would consist in indulging in 'proselytism , but if he is enlightened', he will not do this. This proselytism', however, is forbidden just as much in the manifestation of all the appetites, whatever they may be. After all, it would have little chance, in any case, of being fruitful. It is difficult to change the appetites of someone, because of his essentially individual character.

"It is important to emphasize that no one can be certain that he truly belongs to a sexual minority. If someone supposes that this is his case, he really ought to consult a competent person, that is, a doctor, who will determine whether this is an erroneous interpretation of the mind, a glandular deficiency, or a deficiency which may be corrected by appropriate care. If this has been done and there is no change, then it is necessary to accept oneself and lead one's life in conformity with the peculiarities of his appetites. All the physical appetites are peculiar, even those of people who say they are normal. It is therefore inappropriate for these last to judge others as

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abnormal. In the final analysis someone's physical appetites concern only himself. They do not concern other people. Do you know that he who is preoccupied with his neighbor's physical appetites and sexuality is himself, in the strongest sense of the term, abnormal'? It shows that his mind is preoccupied—perhaps tortured—by questions of this kind and that he has not been freed from it by the behavior which I have defined as being that of the 'happy medium'.

"This important point having been studied with frankness—and I hope it will greatly help— let us come back to more general considerations. In order to be 'free' mentally in the natural and reasonable satisfaction of his appetites, man must be strong in face of the commercial exploitation which is made of his physical needs. I do not say that he ought to shut his eyes and ears to this. I only recommend strongly that he should not be vulnerable to this exploitation but should see it clearly for what it is. He is not to isolate himself from the world in which he lives. It is his laboratory and he ought to know it well, but he must protect himself from himself, and not provoke danger if he knows himself too weak to master it. It is true that effective and sure means are at

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humanity's disposal. Countries like Sweden and Denmark, for example, have used them, allowing a total freedom for diverse human tendencies, and we have noticed that an excess of curiosity has been followed by indifference. It rests with men, then, on the subject of physical appetites, to define the means of an effective liberation of the mind from its erroneous interpretations. Men are actually engaged in this work, and the coming years will show an increasing improvement in this area, so that unhealthy exploitation of man's physical needs will more and more lose its strength and influence.

"To this liberation, to this truer understanding of the human body, of its tendencies and its needs, should be added a greater approach toward authentic spirituality. It is necessary that man, liberated from his mental inhibitions, turn his attention toward knowledge of the self, and this is why such valid and authentic organizations as the Rosicrucian Order, AMORC, have considerable responsibility. Their mission is to lead man to a high degree of understanding and inner unfoldment, and their duty is, then, to make a greater and more sustained appeal to the world. Humanity must know that such organizations

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exist and can offer it the possibility of attaining a real balance and, finally, the grasp of consciousness which is the goal. If man frees himself only of his ignorance on the subject of his body, his appetites, and his material nature in general, without balancing this freedom by the total knowledge which perpetuates the true tradition, he will be unsatisfied and led to despair. Filled materially with science and truth about himself, he will lack consciousness', and this explains why for example, where sexual freedom is complete, the number of suicides is sometimes considerable. Humanity has freed itself of old-fashioned concepts which restricted its possibilities of a greater evolution. More or less quickly, each is drawn towards authentic ways of knowledge. This new step will be the splendor of the Age of Aquarius.

"This completes the communications which you had to receive on subjects dealing with the human body and its relationship with the soul personality. The Celestial Sanctum remains open to you, and to all those who will seek the Light there. The foundations are established. Everyone may come here to find new enlightenment on whatever problems he wishes, and on those about

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which I have spoken to you. Everyone is always welcome in the Celestial Sanctum."

Having returned at once to the consciousness of this world, I undertook to write down the message of the Master as my consciousness had registered it. I did not wish to omit any of the knowledge received, which I judged to be important. The voluminous mail which comes each day to the French Grand Lodge of the Rosi- crucian Order, AMORC, very often contains distressing questions concerning the problems which the three Masters above' have just discussed with me. Letters are sometimes real cries of distress, when the truth is so simple, and so comforting. If only for those who suffer inwardly to an unbelievable degree because they ignore the truth, my heart is lifted up with gratitude, and I give thanks to the Celestial Sanctum for having allowed these somewhat delicate subjects to be treated with frankness and clarity. 'The truth will set you free'—- so asserts wisdom. Not only does it free but it also hastens the return to the promised land, to that paradise which men carry in themselves, and which their deceived minds transform into a mortal hell. The law of the good and happy medium, the golden key of

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Pythagoras, how it could resolve all problems if men only knew how to apply it to all the situations, circumstances and experiences which they meet! Positive thought and its miraculous omnipotence—does man not forget them too often, abandoning himself to the errors of his mental illusions? To judge others is the worst of faults, because no one is faultless. To love others such as they are, because we are all what we are, is the way followed by the mystic; by the true Rosi- crucian. For him, the goal is approaching and, little by little, everything will be made clear. Only good is apparent to him because only good exists. Peace Profound is the reality of being. In the Celestial Sanctum, certainty floods the consciousness and the entire being..Raise yourselves to that high Cosmic place, my friends, my brothers. You are awaited there. . . .

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CHAPTER XVI

THE SOUL OF ANIMALS

An interesting question asked by many disciples on the Path is this: Do animals have souls? Even in the secular world, the problem is implicitly raised by many, who say of a domestic animal whom they particularly love that 'His intelligence is so quick that he only lacks speech!' However we cannot discuss the soul of animals without including it in a subject infinitely vaster in scope, that of life, consciousness, the Universal Soul, and evolution in its entirety.

Having decided to seek the light that the Celestial Sanctum can give on this question, I planned the precise limits which my visualization should assume in order to be assured of success in my Cosmic contacts on this subject, and I came to the conclusion that three 'topics' would again be necessary: The first would deal definitely with 'the soul of animals'; the second would treat of successive lives'; and the third would concern the Law of Compensation or Karma'.

The first of these topics will be made the object of the present chapter. I have, then, taken my place in my Sanctum in the Grand Lodge of

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the Rosicrucian Order, AMORC, after conforming £Q ^Be very simple rites of purification <ind, after an intense visualization, I am at this moment in the Celestial Sanctum before the Master who grants me the privilege of instructing me. My soul rejoices on noticing that today it is the Benevolent Master who is there—not that I have any preference for him (the adept of the eternal truths reveres all the Masters of knowledge to the same degree), but he with whom I am now in spiritual attunement always impresses on my consciousness such a strong desire to understand in spite of everything, and to love others unconditionally, that all my thoughts and all my acts are powerfully influenced by him on my return to the world. But the Benevolent Master is already addressing my attentive soul:

"You have been told this, and I repeat it again: life is one, the Cosmic is all, and all is in everything. You have learnt, through others, that there is only one soul, the Universal Soul, which is, like life, an attribute of the Cosmic. That means that the Cosmic includes life and the Universal Soul. So, in order to understand, the human intellect should not differentiate', it should clothe everything in a single word 'Cosmic',

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because the 'Cosmic' is the manifestation of the supreme law on all planes. You may even consider things in this way: God is energy, and the Cosmic is this energy in movement, in action, taking innumerable forms or, if you wish, manifesting itself to infinity in the visible and the invisible. Man calls 'laws' the manifestations of this energy which he is learning to know, to have an intimation of, or to perceive, but these 'laws' are not secondary. They are a particular effect of the unique energy in action.

"Since the Cosmic is all, and everything is in it, man is naturally in it, but so also is the animal, the plant, and everything that exists, and, as a result, life and the Universal Soul enter into the smallest fragment of creation. Life and the Universal Soul are consequently in man, certainly, but also in the most microscopic germs and, of course, in grain, plant, and animal. What man calls 'inanimate' thus also possesses a soul and life, and it would thus be much more suitable not to distinguish beings and things as animate' or 'inanimate' but simply between 'endowed with movement' and 'inert'. But give me all your attention so that you will not commit an error and will not arrive at false conclusions. Everything

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lives and everything has a soul from the Cosmic point of view; that does not mean that everything has consciousness, that each being or each thing is conscious of self and thus has a soul-characteristic personality. Personality is developed in the breast of the Universal Soul in the course of its manifestation in beings and things. It is very evident that in rock, for example, personality' is not created, properly speaking, because the rock does not meet any experience which permits it to know itself, 'to have consciousness of self'. In vegetable life, on the other hand, a form of consciousness begins to develop, to an infinitesimal degree, obviously, and varying with the quality of the plants. That is what concerns the inert, and I will add on this subject that this 'inert' is, in a certain measure, influenced by its environment and by man. There exists a form of collective aura for each 'kingdom' and this aura, of a vibratory nature as you know, comes under the influence of the aura of other 'kingdoms', especially of higher kingdoms. This influence may even be individual. You are aware that some plants 'love' those who take care of them.

"On the other hand, we have beings endowed with movement; the microbe itself is

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one. There also a form of consciousness develops, infinitesimal or much more advanced. It is wrong to call this form of consciousness 'instinct* because if this term is used, one should also use it to refer to man, in whom certain 'reactions, are visibly due to the attributes of his species (or kingdom), and are, because of that, common to both. Nevertheless, just as some men are more developed than others, with a greater consciousness, likewise the form of consciousness in some beings endowed with movement varies in degree, partly with the species and partly within each species. Whatever it may be, a 'personality* is formed in the breast of the Universal Soul embodied in beings endowed with movement, and this personality begins a cycle of evolution of thousands of years which will be fulfilled in man and will then carry on in man its new evolutionary stage because, having arrived at the human stage, there is no longer any return for the soul-characteristic personality.

"This statement implies, you understand, that when the personality, originally infinitely rudimentary, has succeeded in its evolutionary cycfe that is to say, it has grasped a consciousness superior to that which it had in a certain

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degree—that personality incarnates in an animal. At the moment it passes from one 'kingdom* into the next higher kingdom, and, as the law of evolution wills it, there will never be a return to the preceding kingdom. The 'personality* in the vegetable kingdom, for example, can develop itself in ‘reincarnating’ into different plants. It 'evolves* in the same kingdom, but it is not obliged to assume in succession all the forms in this kingdom without exception. In whatever plant it may be, it can attain, at a moment in its cycle of reincarnation’, the degree of development of consciousness desired in order to pass’ into the higher kingdom and to incarnate into an animal of the lowest degree on the evolutionary ladder of the animal kingdom. The personality, then, takes on a 'new career*. It meets more stimulating experiences. It is closer to the human kingdom and, consequently more influenced by the collective and individual human aura. In this new cycle, as in the preceding one, the soul-characteristic personality will be reincarnated according to its needs and to a form of karma in different animal species until its development is sufficient to pass into the 'higher kingdom —that of man—and to begin its final

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cycle of evolution on Earth in successive incarnations as man, and never again in the preceding kingdoms. In principle, in each animal, it. is possible for the soul-characteristic personality to attain the degree required for admission' into human status. Generally, however, it is in the form of a domestic animal that the soul-characteristic personality will arrive at the desired degree for its change into the state of man. Without any doubt, it will necessitate several incarnations of this kind, and in some cases a very great number, in order that the required conditions of consciousness' may be fulfilled, but this repeated presence close to man is necessary. It is like an apprenticeship, a preparation for the future state.

"You may then reply in the affirmative to the question asked: animals do have souls, but remember that the word soul' should always be understood in the sense of soul personality, or that which has the same meaning, soul-characteristic personality, and that applies equally to man. We shall come back to this subject in our next contact, since it is I who will teach you about successive lives. While waiting, do not forget that the Universal Soul, just as

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example, is, so to speak, static'. It is everywhere and remains forever like unto itself and perfect. It is at the moment when it takes form that a personality' is constituted in it, and it is this personality' (and neither the Universal Soul nor its incorporated, manifested segment) which evolves by slowly and progressively developing a consciousness, a greater and greater knowledge of self, and this is so from the most elementary form of life to the most elevated summits of evolution and of man's spiritual realization. You know also that, in creation, nothing is useless. Everything, on the contrary, is a hymn of joy to the creator, a manifestation of his grandeur and his love.

"A subsidiary question will be asked by you, and it is this: since animals have soul-characteristic personality, should meat then be banned from man's diet? The replies which you have received concerning spiritual healing should help you to come to a sound conclusion, especially if you also take into account what you have learned concerning physical appetites. But I will add some explanations. First, as I have already explained to you today, the plant itself is alive; therefore it suffers even if, as you yourself have said, the human ear is incapable of hearing its complaints,

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and, further, it possesses a soul-characteristic personality, rudimentary as it may still be. The same question raised about meat should then be asked on the subject of vegetables. Next, as stated in the sacred scriptures, particularly the Bible, man will nourish himself from that which lives. There is then no error in consuming meat, any more than there is in nourishing himself with vegetables or fish; nor anymore than other forms of life nourishing themselves with their companion life forms. I shall not return to the subject of diets. You have already received enlightenment concerning them. It is an individual question, and a thing of constitution and physical needs.

Naturally, in proportion as the soul-characteristic personality is developed, it acquires more independence with respect to the aura of its group, to the combined hierarchies, visible and invisible, of his kingdom, if you prefer this term, and it thus assumes more and more individual responsibility, which attains its peak in the state of man, and which engenders more intense satisfaction, but also greater severity in meeting the required experiences, and in learning the lessons [f]he world. Notice, however, that in all the

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'kingdoms', and this is particularly clear in beings endowed with movement', the characteristics which form the fundamental thread of experiences favoring development of the soul personality are the same. All these beings know, for example, love and hate, courage and fear, joy and sorrow. This will be my last observation in our contact on this first subject. From it you will deduce new evidence of Cosmic unity and the unique law. No separation exists between living beings, and they themselves are no different from 'things'. There is no longer any separation between what is called by man 'visible and invisible'. Everything is one, and, to understand it, it is necessary to love. I shall wait for you for our talk on successive lives' as soon as you feel ready for a new attunement."

The Benevolent Master this time waited for me to leave my private sanctuary before withdrawing, and I had the impression that he wished to stay thus in close contact with me, while I transmitted his message. But while writing it, I knew that, in every way, he would watch what had to be given out, so that it might be done according to his enlightened desires, without anything being omitted and without any useless detail to

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alter its nature. The messages of the Celestial Sanctum are tools in themselves. They offer material for reflection, and everyone may receive those benefits from them which can help him in his particular stage of evolution. . . .

I am now going to prepare myself for my next contact with the Benevolent Master. 'Successive lives!' After what he taught me today and when he has given me some new fragment of his holy wisdom, I shall doubtless have a greater understanding of this subject. . . .

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CHAPTER XVII

SUCCESSIVE LIVES

I have meditated for some hours on what the Benevolent Master has taught me, and I think I have a clear understanding of Cosmic unity as he has explained it, and which for so many years I had conceived of as the ultimate solution to enigmas, great and small, of the visible and invisible universe in its innumerable aspects. The origin of life and that of the soul-characteristic personality in the infinitely small seemed to me a sublime reality. I see this personality developing, stage by stage, utilizing everything created, and the 'kingdoms', which take on a sense immensely more vast in becoming the manifold 'vehicles' of soul personalities in evolution. The bond is established between what seemed scattered, and an infinite goal is given to each being and each thing. Finally, here is the soul-characteristic personality arrived at the state of man, and henceforth it will follow its evolution with human appearance, without any possibility of return to former stages. It is in the aspect of man that, sooner or later, it will succeed in the final grasp of consciousness, in the achieved realization, the supreme goal of incarnation.

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The subject of successive lives which the Master will discuss this evening has been so well prepared by his last Cosmic discourse that my visualization of it is simplified and my question clear. I raise myself, then, more rapidly than usual to the level of the Celestial Sanctum, and on reaching my private sanctuary above' I see that once more he is waiting for me. Evidently he attaches extreme importance to the lesson which he is transmitting to me at this moment, and he knows that my consciousness with respect and gratitude, is ready to receive it. Smiling, he invites me to take my place at my desk, and he impresses his words on me, his vibration of wisdom and peace.

"The question dealt with in your last visit to this sacred place will facilitate my discourse and your comprehension. I shall immediately stress that soul-characteristic personalities are indeed actually in formation, or in the process of development, on Earth and elsewhere in the manifested universe, that some of these soul-characteristic personalities, at this very moment, are leaving their dwelling place or physical vehicle, whilst others are preparing to take possession of a new one, either in an identical 'kingdom' or not,

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according to their degree of development. But you already understand that some soul personalities, having attained the status of man for a more or less long time, and some for thousands of years, are becoming disembodied or are reincarnating, at the moment when we, you and I, are in Cosmic communion. We are only going to concern ourselves with these latter, the subject of other soul-characteristic personalities, particularly those of animals, having been the object of our last conversation. . . .

"And I would like first to eliminate the problem of population growth used as an objection to reincarnation. It is never useless to repeat (and I shall do it once more) that there is only one soul in the universe, which is the Universal Soul. If it were necessary, a segment of this Cosmic Soul could incarnate into millions of new' men. As soon as the physical vehicle' is ready, it takes possession of it. The electrician does not do another thing when he proceeds to install new electric bulbs into a house. If he wished to, he could install ten, twenty, or more in the same room. And it is always the same electricity which he would use, whatever may be the form of the bulbs. Electricity always remains like unto itself.

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One cannot make it responsible for the imperfection of the bulbs which may give more or less light. If a bulb must be changed, it is always the same electricity which will produce the light in the new bulb. It is the same with the Universal Soul. It is infinite and without blemish. In incarnating in man, it becomes in him the perfect segment which gives life and light to his being. In the 'mold' which constitutes this segment, the personality is created or follows its evolution, the result of the contact of consciousness with the world and its human environment, such as a man's thoughts, acts, and experiences in the surroundings in which he lives.

"Why must the Universal Soul incarnate, since it is infinite and pure? It must because it is necessary for it to become conscious of itself. Electricity fills its role for man only in his utilization of it. The Universal Soul attains its objective only in incarnation. In reality it always comprises in itself all personalities, but these, like itself, were in the passive state, without self-consciousness, without 'knowledge'. Evolution in the manifested universe will permit these personalities to gain consciousness. They will have tasted of the tree of knowledge, and the ultimate result

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will be a Universal Soul conscious of itself, or each personality will know its own reality and will participate consciously in the Cosmic plan. It is not easy to understand what is difficult to explain. Remember only that creation is a permanent act of love. It is the unfoldment and the accomplishment of the plan and objectives of the Cosmic. The beginning is unconsciousness, the final goal is consciousness. The grasp of consciousness takes place in the incarnation, and everything, including the Law of Compensation or Karma, which we will discuss later, aims only toward this objective.

"Some people confuse reincarnation with metempsychosis. According to this last, the soul personality would return to the body of an animal after having known human experience. This doctrine is false. Once again, in evolution, there is no retrogression, and this is why the word 'reincarnation is preferable to designate the successive lives of man. One may or may not admit the doctrine of reincarnation. Refusal to do so certainly does not change the law, and it is not suspended by the denials of those who do not wish to, or who cannot, believe it. Moreover, man is not judged by his beliefs. He is judged by his

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acts. But it is better not to acknowledge reincarnation and to lead a good and full life, rather than to waste one's time by passing the hours, days, and months in the research of his former incarnations. What belongs to the past is a completed book, of which each chapter has been assimilated. The adolescent who, at the beginning of his scholastic education, has learned the multiplication table, no longer needs to go back to it. He is happy to make use of it. To know past lives may be a interesting discovery, but that offers only evidential interest, and such a discovery is unverifiable. Those who indulge themselves in it may well arrive at the correct conclusion—that they can make the worst possible mistake by trusting their own incarnations to the alleged revelations of a medium. The latter may invent revelations, and often does, and even if he is sincere he can be mistaken and be deluded by the illusions of his own mind. He mixes with his own subjectivity what he claims 'to see', and eventually the glimpse which he is able to gather on his own past he transfers in good faith to those who consult him. Actually, the only true information which one can obtain on former lives are those researches done by oneself. The 'readers of

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others offer no guarantee even though, in the end, an inkling of truth (in an accumulation of false impressions) comes to be divulged.

"Some claim that they do not believe reincarnation because they do not remember their past lives, but this argument is absurd. Do they remember exactly all that they did two, five, or ten years ago, or even at a much more recent date? And because their memory is blurred, do they dare to say that they did not exist at that time?

"In certain conditions, it is possible to know about some circumstance, state, or experience of the past. That comes about if this knowledge helps in the understanding of a lesson of this life, because everything that is given to man has his evolution as its purpose, and Cosmic law is just and good. He who is realized naturally knows his complete past, because this knowledge does not risk injury to himself, and he knows he should keep silent about himself. If to remember everything were to remain totally within man s decision, he would only draw the negative aspect from it. He would take pleasure in recapturing his past, and quite often he would find regret and remorse. Loving to tell about himself, he would

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seize every occasion to speak about himself. His curiosity would in the end make him miss the experiences which are offered by his present existence. He would unceasingly devote himself to a comparative analysis, and his grasp of consciousness (that is, his goal) would be farther away still.

"Each life is for man the result of all the preceding ones. It is the synthesis of them with an eye to a new stage. In learning to know himself, as the true Rosicrucian does, in working and in persevering, he will progressively discover his attainments, which are the consequence of his former lives. It matters little to him whether he were king or shepherd. What is important is the result of his acts of former times, and this result is what he actually is. From these bases he must set out to advance further in the framework of the exexperiences which he undergoes. His future life will be such as he has prepared it in his present existence.

I believe that these precise details recall, explain, or complete what is known by every Rosicrucian at a certain stage of his progression. They also concern the question of successive lives

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in its true aspect and within the limits which should enclose it for the reasonable and balanced mystic. But a problem remains to be solved, and it is this; does the soul-characteristic personality, having arrived at the stage of human development, always reincarnate on Earth. In other words, is it possible to have the necessary experiences of his evolution in some other form elsewhere in the universe?

"The reply to this question is categorical: yes, but some explanations are necessary. It has been told to you repeatedly that having arrived at the human stage, the soul personality does not retrogress. On Earth or elsewhere, it may take form or reincarnate only in a Vehicle' of status equal or superior to that of man, which involves a double consequence. If, on the one hand, elsewhere the 'vehicle' is of a degree equivalent to that of the human body, the soul-characteristic personality will ultimately reincarnate on Earth. On the other hand, if the Vehicle' is of a superior degree, it is then in a vehicle of similar status that he will pursue his experience, perhaps on Earth, if the human body has attained an equal degree in its development; perhaps elsewhere', if it is only there where the desired conditions can be fulfilled.

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Furthermore, if the human body cannot evolve further (which in principle will never be the case) it would no longer offer to the soul-characteristic personality the surroundings for the experience which it needs in order to mature when it has reached that degree of development necessitating a superior vehicle' of expression. In this case, naturally, it is always elsewhere' that it would later take form in an adapted vehicle'. I have mentioned the term elsewhere' several times, and this designates other worlds, other galaxies, thus admitting that life does not exist only on Earth. It actually does exist on other planetary systems. The vehicles or bodies are different, as well as the environment, but in these systems, of which some are more advanced, and others less so, the effect of experiences encountered by the soul personality is the same as those offered by Earth, though of a degree more or less high, of an intensity more or less great. The experiences may be completely different; their effect will aim toward the same goal as on Earth—a greater grasp of consciousness—this effect springing from the emotional reactions very similar to those of man: love and hate, joy and sadness, etc. Above all, the incarnation of the soul-characteris-

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tic personality has only its evolution as its objective.

"I have mentioned that some other planetary systems are less advanced than yours, and you have rightly deduced that soul personalities actually on Earth may have known 'incarnation' in one of these earlier systems. That is true, but being now in the Earth stage, they will never again live in one of these systems, because in this area also there is no retrogression. It is therefore advantageous to repeat again that reincarnation' of the soul personality from the point of view of planetary environment' takes place only in an environment equal or superior to that which was previously experienced in human form.

"Let me also state this fact, which is important and which will be a revelation for a great many people. The solar system is the domain of man. It is man's past, present (Earth), and future. Every planetary system evolves in the same way, with its dead planets, living planets, and planets evolving toward life; which means that (in the discovery of the planets undertaken by man) he will not meet living beings in his own system, but he will meet conditions permitting H

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life as he knows it, or conditions to which his own organism will slowly be able to adapt. In other words, he will discover 'dead' planets—they are his past—and he may discover planets which constitute his future, but Earth, for a long time yet, will be his home. Each planetary system in the infinity of the universe comprises, in the same way, a past, a present, and a future. The present is the active planet, and this planet is the place' where the soul personality is called to meet the experiences necessary to its evolution. Now Earth is only one of these places. Thus you have a vaster, an infinite, view of evolution and of the development of the soul-characteristic personality to its ultimate grasp of total consciousness, and if you add to this knowledge what you have learned in a preceding contact concerning the soul of animals, you will feel anew the grandeur and the unity of creation.

"For your meditations I would suggest, without any question about it, this extremely important consideration. Space and distance exist only for the physical body. In these conditions is there then separation' or 'distance' between the planets? Does the universe exist simply because you do? Is everything not part of you? Only you

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may reply to these questions for yourself, because such knowledge cannot be reasoned. It is 'felt', realized, like a beam of absolute light. It is Illumination, the final grasp of consciousness, which permits understanding of the ancient words of wisdom—know thyself and you will know the universe and the gods.

"To conclude this discourse, I shall speak of the principle of the 144 years which, as you know from the teachings of the Rosicrucian Order, AMORC, constitute the average duration of the incarnation of the soul-characteristic personality, it being understood that if an existence has lasted only 50 or 60 years, for example, the soul-characteristic personality will, in principle, remain on the Cosmic plane the necessary time in order that the 144 years may be completed. These 144 years are just an average calculated by sages over a very long period of time, which explains why, in this long period, soul-characteristic personalities may sometimes reincarnate more or less quickly, as the case may be. These principles are perfectly explained in the Neophyte Degrees of the teachings of the Rosicrucian Order, AMORC. However, I would like to draw your attention to the following point: Time and space as we know

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them do not exist as such. They constitute a human idea, and are real for man only during his conscious life while in incarnation. On the Cosmic plane, time and space have a different reality. Therefore the law of 144 years, which is truerwhen considered on the human level, in the limits of time and space, has no meaning when examined from the Cosmic point of view. Actually, at this level, reincarnation is immediate. To use a comparison with the help of language, alas! limited to men, the 'time' passed on the Cosmic plane between two incarnations equals a sleep of hardly a second, in the course of which is unfolded a 'dream* which requires years on the physical plane. That is the reality. In order to understand and assimilate all this, the human brain needs to 'differentiate* and to 'measure*, and this is why it is good to consider the great principles in the limits of time and space proper to the physical existence. But the mystic should* unceasingly balance understanding acquired in human terms with knowledge which he may grasp in the reality of his being, until his evolved consciousness vibrates forever to the rhythm of the infinite wisdom in which everything is perceived and known without any limitations.

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"I have finished dealing with successive lives, but we shall return to the subject indirectly when we examine the Law of Compensation or Karma. This will be our next subject, as soon as you feel you are ready. . . .

With these words, in a last vibration of knowledge with which he impregnates my consciousness, the Benevolent Master withdraws. Before returning to Earth, to my physical Sanctum and my desk, where I shall write 'the message', my soul abandons itself to communion, while a sublime hymn of praise resounds, sung by the Cosmic choirs to the glory of the God of the universe. . . .

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CHAPTER XVIII

THE LAW OF COMPENSATION OR KARMA

It was natural that the examination of a subject such as the Law of Compensation or Karma should come last in the Cosmic contacts dedicated to the soul personality and its successive sojourns in the 'habitations' where it meets, here and elsewhere, the conditions favoring its evolution and, in the last analysis, its ultimate grasp of consciousness. First it was necessary to understand the slow formation of the personality in the breast of the omnipresent Universal Soul, and to see it progressively develop through the different kingdoms to the human stage. Next it was necessary to envisage the soul-characteristic personality in its evolution in the course of successive lives, breaking the limits generally imposed by false reasoning and old habits of thought, which restricted to Earth alone the 'field of experiences' of this personality. This, certainly, involved several times a reference to the Law of Compensation, but this, to be perfectly understood, should be studied in a special contact constituting the crowning point just as much as the conclusion of the subjects examined previously, and I had found it logical that the

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Benevolent Master should proceed in this way, by degrees, in his discourses.

Of course, as a sequel to my last contact, I have not neglected to reflect anew on the molding of the soul-characteristic personality, taking into account information received on the existence of conscious life in other planetary systems, some of which are less advanced than ours. Those which are more so posed no problem for me; the soul- characteristic personality, having attained the stage of evolution desired, would pursue its development there, and would not again return to Earth as long as the latter were not developed to the degree of the other system, itself evolving. If the soul personality gained everything possible in this particular environment, it would always be ahead' with regard to the earthly experience and would therefore not return here. It could even progress in the environment of a planetary system more advanced still, if its level of development justified it.

By contrast, the fact that some systems are less developed than ours suggested that personal-ities could also be formed and developed there. A rapid analysis of this question has led me to the

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previously learned needed to be changed. Since the Universal Soul penetrates everything, the many planetary systems naturally had their own place in this everything'. The 'formation' of the personality in the Universal Soul, infused 'elsewhere', into some 'vehicle', followed a process similar to that explained for Earth. Doubtless the 'kingdoms' could be different, but the progression, the development, would be identical, the result similar, and in every way, at any given moment, the desired degree of advancement having been attained, the soul-characteristic personality would pursue its progress on Earth or in a system of equal status and vice versa, no longer returning to the stage through which it had passed.

The 'journey' of the soul-characteristic personality is therefore not limited only to a single planetary environment, and one could say that the field of experiences—the laboratory—of the soul personality is not only Earth. It is the universe, a universe where everything is orderly, including the stages of spiritual evolution, with the ultimate goal being the total grasp of consciousness. Is it not astonishing to know that the whole is at the disposal of the soul-characteristic

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personality so that, sooner or later, it may attain this sublime end? We also understand that sometimes people state that they do not feel themselves to be of this world! They have known some other, but there is nothing left for them to learn on that one. And again, what order! What method! What unity!

The Law of Compensation or Karma, in this perspective, appears universal, and it is. The great mystic principles taught by tradition and the Rosicrucian Order, AMORC, in particular, are also apparently universal. They would never need to be changed or adjusted even if another 'living' planetary system were one day discovered and if one learned that one or more messiahs or divine teachers were venerated and followed there. This is the way of knowledge. It does not belong to any time or place. It belongs to the universe. Only the words with which one clothes it, the explanations with which one adorns it, and the manner in which one propagates it are different. It remains eternal and of itself forever....

I am ready, and the moment to receive more Light has come. From my physical Sanctum I have raised myself to the Celestial Sanctum. The

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hour is late and all is quiet in this place of high spirituality. Those who are there at the same time as I am are 'in the silence'. My sanctuary is barely lit by the eternal candles, and I would not have known that 'the Master had appeared' if my consciousness had not vibrated for some minutes to the rhythm of the OM announcing the sacred visit. There he is, in fact, the Benevolent Master whose smile calms and prepares me for the lesson which he has promised to transmit, and my whole inner being listens to him avidly:

"Yes," says the Master, "the Law of Compensation or Karma is universal, and it applies to every degree of the universe, from the infinitely small to the infinitely large, taking the most , diverse 'aspects'. As you have learned in a previous contact dedicated to healing, there is physical karma, and I shall not dwell on that again. Also there is mental karma, in the sense that the habit of good or bad thought has effects of a similar nature. Finally, there is spiritual karma, and this relates directly to the soul-characteristic personal- ality. In reality, however, these multiple aspects of karma are only aspects of the same law applied to some particular conditions, and the soul-characteristic personality, near and far, is concerned

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with all aspects. Actually, it could have the experience of a body in bad health and gain a useful lesson. It could meet with the effect of negative thoughts and profit from the lesson thus received. The lower aspects of karma—the physical or mental aspects—may induce a flash of knowledge and illuminate it with wisdom. Everything in the experience of the different levels unites to encourage a greater grasp of consciousness. However, it is especially in the encounter of the soul personality with the environment (which is given to it through the incarnation) that there are found the most effective conditions for the development of the Self. The soul-characteristic personality should certainly gain from all the lessons which existence offers it. Bodily karma, due to excess or repression, is registered' by it, and, without suffering the consequences itself, it learns to distinguish truth from error, expanding its knowledge of the world. It perceives the grandeur and the limitations of the bodily sanctum which shelters it. It comes to know the inescapable limits of time and space in relation to the immensity of the infinite where it must evolve. From mental torment, from the ceaseless chain of association of ideas, it learns

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that only peace and silence are true. Fundamentally, the development of the soul-characteristic personality depends on the emotions engendered by the circumstances through which man passes in the course of his existence, and physical or mental grief is, itself, in the last analysis, an emotion, because for there to be suffering, there must be consciousness of grief.

"From the karmic point of view, each act, each thought, each word and each omission has its positive or negative consequence, whatever the case may be.

"In each moment of conscious life the Law of Compensation or Karma is, therefore, in action. Karma may be immediate or carried over till later. Everything depends on the lesson to be learned. If someone burns himself with a match, it is plain that the lesson will immediately fee remembered, and he will then act with discretion. It will not be necessary to burn himself several times to learn that he should be careful. On the other hand, if a man persecutes his equal, if he deceives him with the idea of taking advantage of him, or if he acts badly towards someone, he could be so preoccupied by the purpose before him, a nd so ignorant of what he himself is risking

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karmically, that the debt thus contracted will have to be repaid later, and the circumstances will have to be chosen so that the lesson may be profitable. Sometimes there will be a long time of trial before the lesson is finally understood.

"It is not right to say that the Law of Compensation punishes. In that respect, it recompenses everything. The joys of an existence, the moments of peace, of calm and relaxation, are equally an effect of karma although, unfortunately, man has the tendency not to give these as much attention, whereas with the least worry, he laments and complains of what he calls his bad karma ! Actually the Law of Compensation neither punishes nor recompenses. It acts in an impersonal manner, and it is man himself who puts it into motion, creating the positive or negative conditions from which he will learn the lesson useful to his evolution, to his grasp of consciousness. The responsibility for a situation, therefore, rests, above all, on man himself. It is he who establishes his 'destiny' and the steps which this will take. The Law of Compensation or Karma maps out the plan of his present and future existence. What he thinks and does will take the form of circumstances which will

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constitute the lessons which he has decided to learn, and from which he will obtain the development of his soul-characteristic personality.

'The mystic should never cease to remember this idea of personal responsibility in the circumstances which he meets; and he should try to understand the lesson which it is necessary to gain from it. The mystic seeks again the significance and the lessons of all the circumstances, good or not, which constitute the plot of his life, knowing that they will cease as soon as they have been understood and assimilated, bringing him closer to the goal, to a greater grasp of consciousness.

"The Law of Compensation or Karma is in no way a law of trials. It should not arouse fear. Doubtless it is rigid in its impersonal action. But this is not what man should dread. It is his own thoughts and his own actions to which the Law of Compensation will inescapably apply.

"A last question remains to be examined: Does the Law of Compensation apply with the same force to the adept, to the Rosicrucian, for example? The reply is twofold: on the one hand, if, advancing on the Path, the knowledge acquired does not lead him to better behavior, it is evident

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that he will be more guilty than the ignorant, and the lesson to be learned will be more difficult, even though the capacity for voluntary redress may be allowed if he wishes to use it in time. On the other hand, if his sincerity is great, if the steps on the Path lead him to just thoughts and actions, he will naturally have less difficulty in understanding the effects of his past karma, favorable or not, and the law will soften and shorten the situations from which a lesson must be learned. In some cases, the karmic effects will even be annulled if acquired evolution makes useless an experience which will provide nothing more to inner development. In particular, whoever would have developed true love in himself, to the point where all his thoughts and actions would be impregnated by it, would only be little or not at all subject to the karmic law in its negative phase. His life will be harmonious and the ultimate return established, or very nearly so.

"To know the Law of Compensation or Karma is, for everyone to be led to greater knowledge, knowing that the future is a result of the present, and that it is never too late to begin a more just and truer life. For the mystic, this law is an aspect of wisdom and of Cosmic grandeur. He

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looks on it with respect, because it has been part of his evolution, past and present, and it will contribute tomorrow to raise his consciousness to the final stage of Cosmic unity."

With these words, on this Vibration', the Benevolent Master finishes his discourse and immediately withdraws. New tools have just been entrusted to me. What he has communicated to me will become the thesis of many meditations. It is not enough to receive. It is necessary to work, to reflect, to give. But is this so difficult for whomever has the privilege of having access to the highest Cosmic spheres, with a Celestial Sanctum where each one is received whenever he wishes, and where light is dispensed to all—to you, my brother, as much as it is to myself? Do not repress the impulse which raises you. Go to the Celestial Sanctum. It is the sublime abode, where you will find true peace.

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CHAPTER XIX

THE MODERN MYSTIC

Today, this will be my last Cosmic contact for receiving more light on a particular question to be examined in these pages. My intention, in essence, has been above all to show my readers that it is possible, in the Celestial Sanctum, to obtain all the desired enlightenment on any problem whatever it may be, and what I have been able to learn, each one could have had himself in a well-conducted Cosmic Attunement. This work has, above all, the value of an example, by showing the road to follow to arrive at a source rich in infinite knowledge.

However, before the next and final chapter which will describe an Initiation in the Celestial Sanctum, I thought it would be useful to ask to be enlightened on the state of the mystic in the modern world, and to transmit to you what has been taught me.

I spent a long time, a very long time, preparing myself for my Attunement this evening. For some days, I participated only in the daily periods of service in the Celestial Sanctum, without submitting any definite questions. I

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experienced an intense desire for calm, peace, and mental repose, but in the deepest part of my being I already envisaged the subject of the final visualization that I shall undertake for this book.

In a world in confusion, in transformation, and, more exactly, in change, can one still admit that mysticism has its place? Humanity seems to be prey to a growing thirst to enjoy life in its many aspects, and one can believe that in the future it may be concerned only with material satisfactions. At least this is what a great many think, what the newspapers write about, and what radio and television broadcast so much. But this is only the appearance.

Man, it is true, is moving into a new environment, into different circumstances. He knows a material civilization infinitely more advanced than it was recently, and some decades have been enough for this result to be attained, and for humanity to evolve into this new setting. Those who know that the Age of Aquarius has succeeded the preceding Age of Pisces are not surprised by the changes occurring, and by the transformations taking place now, or yet to come. They see that the next act has begun, but they do not ignore the fact that the actors themselves always remain

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the same. The play will advance toward new developments without changing the roles. Certainly the reactions to the setting in which humanity acts are necessarily different from the past. From the physical and intellectual point of view, man is in a considerably higher degree. Progressively but rapidly he has in this regard put himself in tune with the new age.

However, the rhythm of existence to which humanity is accustoming itself for this more advanced cycle is not balanced by the spiritual understanding required by this rhythm. One could say that man, actually, possesses an adult body and a child's soul. He has grown materially without developing himself inwardly and the imbalance will persist as long as an understanding adapted to the new age does not develop in him. Former conceptions are outdated, and nothing has replaced them for the masses. Everything seems to be questioned, and hasty reforms of dead structures will not assist in a return to equilibrium. This return will only be obtained by new structures inspired by the new age. From the past, naturally, that which is permanent will still remain, that which constitutes the note common to all the ages; and this permanence, this common

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note, consists of the fundamental principles, diversified aspects of the unique law, which are forever at the disposition of man to permit him access to knowledge, to the true mastership of life. This is why religions will disappear, or will be transformed to the point of being unrecognizable; they are exoteric, so this maturity is natural because they obey the law of the exterior world. On the other hand, what will not change are the authentic mystery schools like the Rosicrucian Order, AMORC, because they are esoteric and not subject to external influences except in their way of transmitting, training, and initiating, which evolves with the environment where the schools must operate, so as to better fulfill their mission. In other words, knowledge is unalterable, but its expression and the technique adopted for perpetuating it depends on exterior conditions.

Precisely, it is the authentic mystery schools, and the Rosicrucian Order, AMORC, especially, which have it in their power to lead man to true understanding, and also to the restoration in him of the balance upset by his maladjustment to the new age, because as I have said, only man's interest in material satisfaction is apparent at the present time. If this interest is, or seems, so exclu-

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sive it is because man sees engulfed with the times everything which constituted for him a refuge, which he supposed indestructible, and everything which appeared to him possessed of an unchangeable value. Around that which could help him (that is, around some traditional organizations representing permanent knowledge), a real conspiracy of silence has been set up, hindering their efforts to facilitate man's approach to a more elevated stage by giving him the teaching necessary to an understanding adapted to the new cycle as to all the others. The Rosicrucian Order, AMORC, aware of its mission and its responsibilities, has, for some decades, undertaken powerful propaganda with the aim of breaking down this conspiracy of silence and of revealing to man that a solid organization exists for the purpose of filling the void with which he is suddenly confronted, and of procuring for him the tools which would help him to effectively resolve all his problems. Numbers have responded to its call, and greater and greater in number are those who are responding to it as the new age progressively establishes itself. A relief is thus being effected, and it has been foreseen. Astonishing as it may seem, far from upsetting what

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existed in the past and what should, in a different form, be continued for the benefit of the masses, this relief breathes life into it. In that way, mysticism regains its place and helps, for example, those who are drawn to religion to reexamine and to understand the religion from which they have been drawn aside because of the fluctuations which have shaken it, and which they could not understand.

Mysticism, then—as much as ever—has its fundamental role to fulfill, it being well-understood that the term 'mysticism' is taken in the complete sense that the Rosicrucian Order, AMORC, gives it—that is, of knowledge and experience—a knowledge and an experience which include every aspect of existence without implying any frustration or any denial of the world, but, on the contrary, a total participation.

The question of the place of the mystic in the modern world, therefore, deserves the greatest attention, apd it is toward the Celestial Sanctum that I turned to be enlightened on this subject. In my private sanctuary, I waited for the Master, and he appeared as he always does for whomever eagerly desires his wisdom and his truth. The OM has resounded and here he is, he who, with the

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Benevolent Master, has blessed with his presence most of these contacts and given me these messages of the Celestial Sanctum for you. My consciousness now receives the word and accepts it with respect.

"Before coming to this sacred place where we are at this moment, you have reflected for a long time on the subject into which you wished to delve more deeply in your Cosmic Attunement, and you have written the conclusions which you have arrived at yourself. It is a good method, because your visualization is made easier, and you should recommend it to those who, like yourself, are seeking more Light in a contact with the Celestial Sanctum. The conceptions already acquired in the mystic quest, by being jotted down on paper as the thought occurs, will establish the bases of effective visualization. They are thus 'put into condition' for Attunement with the Cosmic, and their whole being will be prepared for it. It is not an obligation, it is a recommendation, destined to facilitate their arrival here, and to make more understandable the message that they will receive.

"I should like to talk to you about the modern mystic. You have emphasized the permanence of

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mysticism in the course of all the ages and of all the Cosmic cycles. On another occasion you have learned that in the Age of Aquarius it will occupy a place of prime importance, and that it will be very much more widespread among men than before. You have concluded from that, with reason, that in this preponderant role it would inspire exterior manifestations of thought and religious activities destined for the masses, for those who have not yet attained the stage of total adherence to pure mysticism. Actually it is true that authentic traditional organizations, such as the Rosicrucian Order, AMORC, will become better and better known and accepted by everyone, but that does not mean that everyone should be admitted to it. A very considerable number will be. The 'initiatable' are already very numerous, and they will be even more so over the whole surface of the Earth. However, they may always be a minority—important as it may be—in humanity's evolution, and by minority I mean, naturally, an elite. This elite will effectively influence the profane world more than it has ever done. Being now acknowledged, it will be listened to more, and in many cases its explanations (in truth, its opinions) will be followed. Knowing of

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the existence of schools of wisdom, whoever feels ready' will approach their portals without fear or reserve. Without any doubt, these schools, for the strongest reasons, if they have the power of the Rosicrucian Order, AMORC, will always have to defend themselves against insidious attacks from the shadows, but they are the channels for the dispensation of knowledge and initiation, and nothing, on that account, will prevail against them.

"The position of the modern mystic depends on this new situation. He is not separated from men; he lives and expresses himself amongst them. The world is the laboratory where he experiments and applies the great principles which his traditional studies reveal to him. The mystic tries to become a total being. Nothing that concerns the world is strange to him. He is interested in the entire universe, the visible as well as the invisible, in science and its efforts as well as the most diverse expressions of philosophical and religious thought. He follows his personal way and builds up his own understanding, but does not ignore the way followed and the understanding built by others—without, however, being in the least influenced by

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the world, and without sitting in judgement or seeking to convince those who cannot be convinced.

"The modern mystic always remembers that there is in every being a double polarity—the one positive, the other negative—and that he himself possesses it since, without this double polarity no existence would be possible. The third point— the manifestation on the material plane—can only exist if the two others are present. The good qualities, the talents, the constructive possibilities, are the positive polarity. The faults, the physical or intellectual limitations, the destructive tendencies, are the negative polarity. Everyone, in fact, has faults corresponding to his qualities, and that is inescapable. Thus the mystic understands that he ought not to judge. If the negative polarity of others disturbs him or surprises him, he knows that his own negative polarity may be just as disturbing and surprising to others. In other words, the Cosmic being all, and in all, this double polarity is included in it also, and what is designated as fault or imperfection is, in the last analysis, only a deduction of limited reasoning, because this double polarity is at the service of man for his

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evolution, for his inner development, and for his ultimate grasp of consciousness.

"The fundamental quality of the mystic, then, is to be himself. He does not seek to hypocritically conceal his negative polarity in order only to display to the eyes of the world his positive polarity. He knows that the greatest masters themselves possess this double polarity as long as they are incarnated, and that, in being themselves, they give to others the greatest lesson and the finest example. In being himself, the mystic is a complete being. He develops by using all the means placed at his disposal in his incarnation. Meanwhile he learns to use his positive polarity for others, and to keep to himself his negative polarity, and it is in this that he differs from the uninitiated. The negative polarity is a considerable help to him. It urges him to constant humility. As long as he is on the path of evolution, he will remain conscious of the limits which his negative polarity impose upon him, and he will be humble, because he knows

that he is man.

"The modern mystic, as I have sard, and I emphasize, participates in the life of the [wor]j ' He does not refuse the advantages of a materia y

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advanced civilization. Progressing on all planes, his consciousness develops in the world as it is, since it is the world as it is which is his laboratory, his field of manifestation and experience. But, as you have learned in your contact concerning the physical appetites, the mystic always conforms to the law of the good and happy medium. He therefore has temperance as his guide, the degree of this varying with each one according to his own characteristics, physical or otherwise; and the mystic, in principle, knows himself and knows what, for him, is the happy medium. The healthy pleasures of existence are not denied the mystic in this fundamental condition of temperance such as I have defined. The full life which is his includes the joys of existence just as it includes sorrows. He can amuse himself, laugh and dance, with as much sincerity and truth as he works, meditates, and prays. It is true to say that the saint who is sad is a sad saint. The mystic is true in everything that he does. Although he is, first of all, concerned with the great universal principles, he does not adopt a formal attitude. I repeat, he is himself as much when he is alone as in the presence of others. He is the reflection of universality, and universality includes the highest mystic flights as much as the lowest expressions of daily life.

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"The mystic is thus in all regards an example, in drawing from existence, from life in the community, the experience necessary for a greater and greater understanding, from which will spring forth a grasp of unceasingly more extensive consciousness. He is certainly different from others in the sense that he is not preoccupied solely with the material life, but with the Cosmic entirety. All the same, he cannot act as a materialist, and in his manner of living and amusing himself, he remains a mystic who permits his physical being the satisfactions which it needs, without ever allowing himself to be carried away by dangerous excesses. By doing this he demonstrates that mysticism is within reach of many, that it does not necessitate an abnormal life aloof from the demands of society, but, on the contrary, it means an existence as full as possible, infinitely more active and universal than that of the uninitiated, solely interested in the material aspects of life.

"After having considered the behavior of the mystic in the modern world, it is fitting to emphasize that this behavior, made up of participation, tolerance, sincerity, and truth, has its origin in the training that the disciple receives

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on the Path, and in the resulting development of his consciousness. It would be right to say that the outer, social life of the mystic is the negative polarity of his state, his inner initiative life being the positive polarity. One would thus again find the great idea of polarity applied to the mystical existence at the same time as that of balance, which is so important.

"The modern mystic, as in the past, has his *oratory where he progressively acquires knowledge, receives his initiatic formation, where he awakens himself to the Light, and where he attunes with the Cosmic whole. There he establishes the bases of his evolution; there he learns the why and the wherefore of things, and there he becomes a Cosmic being. His consciousness develops, his understanding expands and, returning to the laboratory, which for him is the world, he tries out the knowledge acquired, the degree of wisdom realized. In the Age of Aquarius the strictly monastic and contemplative life is finished. More precisely, it must be adjusted to the new conditions. For the Rosicrucian, for example, it is made up of his periods in his Sanctum, his contacts with the Celestial Sanctum, his presence at mystical Convocations. There is

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where he learns, but it is in the world where he applies his knowledge and serves. The grasp of consciousness is not accomplished outside the world, it is realized in the world, amongst men.

"These are the elements which I wanted to give you for meditation. The others which concern you, you know through the teachings of the Rosicrucian Order, AMORC. Above all, remember the law of balance each time you reflect on the mystical life, and also remember that the mystic must not ignore the environment in which he lives. He should take part in it, because it is the framework where his evolution operates. Finally, remember that the mystic is a free being who accepts no other influence than that of his own reasoning, enlightened by the knowledge and evolution acquired by him. Participation in the world, humility, temperance, freedom—remember!
''

Recovering objective consciousness and taking my place at my desk to give understandable form to the unformulated message with which my being had been impregnated in the Celestial Sanctum, the last words of the Master resounded in my ears with greater and greater force, at the same time as I remembered a chapter

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in The Sanctuary of Self by Rosicrucian Imperator, Ralph M. Lewis. From this chapter I want to quote the following passage, which seems to me to be the best conclusion to this Cosmic contact concerning the modern mystic:

"A mystic should and can be capable of executing some plan in the business, scientific, or art worlds, that will win the respect of his fellow workers and associates, just as easily as he can turn his consciousness inward and experience the majesty of the Cosmic. It is only their ignorance that causes some to conceive a mystic as inept to confront the mundane realities of the day. It is an insult to the powers which the mystic has developed within himself to believe him helpless, inarticulate in worldly surroundings, and that he should therefore hie himself away to some mountain retreat to escape life's realities. This false conception, which is too generally held, purports to make a mystic a failure where other men succeed.

"If you would know a mystic, do not confine your search for him to monasteries and temples, but look for him also on the highways and byways, in towns and hamlets, and in the hustle and bustle of the great cosmopolitan centres of

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the world. When you find a man who is industrious, studious, compassionate, loved by his friends and neighbors, tolerant in his religious views, and who can point out to you the magnificence and efficacy of God in the simplest of things, you have found a mystic. With these qualities, whether he be attired in a sacerdotal robe or in the overalls of a mechanic, he is nonetheless a mystic." (American edition of The Sanctuary of Self)

. . .And I shall add, with the writer and lecturer Arnaud Desjardins, that I have never seen anyone laugh as heartily and with such intense happiness as the great masters of the authentic schools of wisdom still in existence.

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CHAPTER XX
AN INITIATION
IN THE
CELESTIAL SANCTUM

An imposing ceremony will take place this evening in the Celestial Sanctum. This evening! Actually, the Initiation which I shall describe here took place eleven years ago, on a night in July, and if, in my narrative, I can thus place it in the limits of Earth time, and say this evening', it is, first because in the Cosmic there are no conditions other than permanence and eternity, and, next, because in preparing to write about this ceremony, I again give it strength, vigor, and actuality. This evening, then, we will participate in a most sublime Convocation, since it concerns the awakening of a soul-characteristic personality to its reality; to an advanced grasp of consciousness.

I prepared three days for this exceptional contact with the Celestial Sanctum. During these three days I observed a strict fast, and I had taken the necessary rest so that my physical body might not constitute a hindrance and would not raise any objection or complaint when the time came.

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It is therefore in peace, and demands nothing from a mind always too prompt to satisfy its reasonable requests. And now, the moment has come.

The rendezvous', by the clock of my life, is fixed for 11 p.m. Half an hour ago I had arranged my physical Sanctum in the desired manner. On the altar I had lit the incense and a faint blueish light now illumines the room. I have proceeded with the rite of purification and lighted the candles, saying, as I have kept the habit of saying for so many years since my Initiation into the First Neophyte Degree of the Rosicrucian Order, AMORC:

"Sacred light, symbol of the Greater Light, cast thy rays into the darkness and illuminate my path!"

while lighting the candle on the left; and for the one on the right—

As Light is added unto Light, may the cross beams soften the lines and the shadows, symbolizing the easing of pain and sorrow as would the coming of the Greater Light."

Then, seated I recited the prayer recommended by our Imperator, Ralph M. Lewis,

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in his remarkable work The Sanctuary of Self, which he has every reason to declare contains all the mystical elements:

"May the Divine essence of the Cosmic cleanse me of all impurities of mind and body that I may commune with the Cathedral of the Soul. May my mortal consciousness be so enlightened that any imperfections of my thinking may be revealed to me, and may I be given the power of will to correct them. I humbly petition that I may perceive the fullness of nature and partake thereof, ever consistent with the Cosmic good. So Mote It Be!"

Then, with eyes closed, I abandoned myself to meditation, my heart singing its gratitude for the privilege which I share with so many others, that of being a Rosicrucian, that of serving.

But the hour has come, and it is time to proceed with the visualization and to take th road to the Celestial Sanctum. Here it is, in the form it usually takes for me, that of a cathedral. It is there, majestic in the infinity of the heavens, and, on approaching the great portal, I recognize certain 'faces'. Each one, this evening, radiates a gravity which the circumstance justifies. In the cathedral an immense crowd moves swiftly into

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place. However, I know that only those who can, and should, will be conscious of the Initiation. Besides, a great many have come into the Celestial Sanctum without knowing that an exceptional ceremony would take place this night. As always, there are those who do not know that they are there, that is, who are not conscious of having arrived there. It may be that below on Earth they have fallen asleep after directing a last thought toward the Celestial Sanctum, perhaps while they await an impossible physical impression made up of exclusively sensory pictures. Everyone, it is evident, profits from Cosmic contact, which works efficiently for them, whether they know it or not, and to see them in this high place gives me a feeling of peace and profound joy. Others are there for a personal question which they wish solved, and they see nothing other than the motive which is the reason for their presence in the Celestial Sanctum. Those who have a need for consolation, notice only the music of the Cosmic organ or the songs which the Celestial choir will soon sing. Those who are in quest of Greater Light will receive only that, from the Master in charge of instruction, and still others will be in communion

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with a dear one who has left the physical plane and is preparing for a later incarnation. In the Celestial Sanctum, there are simultaneously as many special attunements as there are elevated' consciousnesses at this Cosmic level. Each one, therefore, takes part only in whatever he has come to participate in. Many activities thus take place at the same time in the Celestial Sanctum without interference from any other, or, to apply a human word to a Cosmic state, without 'indiscretion'.

The sublime Initiation which will be conducted in the Celestial Sanctum will, consequently, be perceived' only by those who are entitled to take part, or who can be witnesses. No others will know that a ceremony of this importance is taking place, and I feel some regret in thinking of the members of the highest Degrees of the Rosicrucian Order, AMORC, who have now gathered together in the Celestial Sanctum and cannot assist in an Initiation of this nature. But the time will come for them to participate in it, not as mere spectators, but as Initiates, and that will be their great return, their Cosmic reconciliation, the sign of a supreme.step accomplished, the ultimate reward of an awakened consciousness.

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In the cathedral which, for me, represents the Celestial Sanctum, all the stalls of the choir loft are occupied, and the light which emanates from the crossbeams of these realized consciousnesses would be unbearable to the physical eye, but the light which radiates from the throne under the canopy shines still more brightly. It would be impossible to recognize all those present and the one who presides if this knowledge had not already been instilled into the souls of those admitted to participate in this ceremony.

Suddenly the purple triangle grows brighter and then dims, three times, to finally maintain an exceptional brilliance which floods the altar where the three lamps eternally symbolize the Presence. It is the signal. The great organ peals out music of an unreal splendor, and the Cosmic choirs sing a song of extreme sweetness as, coming from one knows not where, a solemn voice repeats to infinity OM, OM, OM. . . .

Through the central nave, escorted by four attendants and preceded by another, the Initiate advances towards the choir loft of the cathedral where two masters await him; they take him in charge and accompany him to the foot of the

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central stall protected by a canopy, the five attendants ranging themselves before the choir without going into it. The Initiate seems absorbed' by the cloud which envelops him. Everything here, including himself, is only vibration. The atmosphere is indescribable. Music, song, OM, OM, and the Initiate perceives what no other but he can perceive. He 'knows' before whom he is standing. What for others is only light, is knowledge for him. I try to unite myself with his rhythm, to feel what he experiences, to be of the same pitch' as he, and I understand: the son of man becomes the Son of God. The child of darkness becomes the Son of Light, and his consciousness, raised to Cosmic Initiation, is united forever with the Universal Consciousness. More precisely, it perceives its unity with it, a unity never broken, but of which many experiences on Earth and elsewhere have permitted him at last to have a total knowledge. Just above the Initiate, a vibrating energy of an undefinable frequency seems to be concentrated in a dazzling cloud, and it is evident that it has issued from all those who are assembled in the choir, directing their power towards him who has been received among them. The luminous rays

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emanating from the stalls unite in a cloud, and those coming from the Being seated under the canopy are of a force infinitely greater than all the others.

Suddenly the luminous intensity of the triangle dims and the light radiating from the stalls diminishes. The Initiate then appears more luminous, and the cloud takes on a violet tint before descending upon him, surrounding him entirely, penetrating him, and becoming part of him. Does he hear something, are questions asked of him, does he reply? To all that I myself hear at that moment I can only attribute the value, or the reality, corresponding to my own understanding, and what happens for the Initiate is doubtless entirely different, although there is always an accord between the many perceptions or impressions felt in an experience shared with others.

Without any doubt whatsoever, the Initiate has been invested with Cosmic Power. By that I wish to say that he has become aware of his true nature. He is no longer a being. He is Being. He is illumined, and the cloud of knowledge has descended on him forever. When he regains consciousness on Earth, there will be no change in his

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physical being, perhaps he will have no memory of the Cosmic Initiation with which he has been rewarded, but he will feel 'different' and he will perceive that he has within himself access to a source of infinite knowledge permitting him to understand, and to solve almost immediately, every question raised by his mind on the great problems of why and wherefore with which man is confronted and on which he himself, for so long, had meditated without coming to a true solution. In all circumstances, even in the restlessness of his own mind, and the tumult of existence, he will experience an unshakeable peace at the core of his being. He will participate in life, will play 'the game of the world', will place himself in tune with others at their level of understanding; he will solve their problems with them, and as they do, but he will know that he should be silent, and that should he reveal what he is, he would neither be understood nor accepted, so consequently he would be useless. Thus, among others, he will serve as others do, and he will work out his true service in the silence, unknown to anyone. He will be man with men, and mystic, Initiate, alone with himself. Such is the law.

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The majesty of a Cosmic Initiation does not lie in elaborate ritual-like ceremonies on the physical plane. An earthly' initiation symbolizes the road to be travelled, with its tests and the lessons to be drawn from it. It brings into the realm of reason the purpose to be attained. It guides the initiate towards his reality; and, to a certain extent, depending on the receptivity of the candidate, it awakens him. At the same time it confers on him knowledge and the means to acquire self-knowledge. Cosmic Initiation is a result, a reward for effort and merit. It constitutes the grasp of consciousness of a state. Its grandeur lies in its extreme simplicity. Initiation is reduced to a contact, but this contact comprises everything. It is knowledge and light, peace and joy of the soul, fusion with unity and, at the same time, consciousness of the Self in the heart of this unity. Cosmic Initiation is the return of the prodigal son, and the reception which is given him. It is everything, and everything is he himself.

This is what the Initiate whom we have accompanied into the Celestial Sanctum knows. 'When the disciple is ready, the Master appears', and to the question What Master?' the Rosicrucian Manual replies:

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"Surely not an earthly Master, for such do not require the preparation and development necessary for Cosmic Illumination. The sincere student who truly prepares himself and becomes worthy of the personal instruction from a Master soon develops beyond the point where any earthly Master would satisfy. Only a Cosmic Master would meet the requirements of one who is ready."

Now, he who is being initiated at this moment, all the while remaining on Earth faithful and loyal to the organization which guides him, all the while humbly carrying on his complete participation in the activities of this organization, not only has been ready for a long time, and for a long time has received additional instruction from the Cosmic Masters, but he has now been deemed worthy of an Initiation in the Celestial Sanctum.

Before being conducted in front of his initiators, he has for a long time been accepted at the level of the Celestial Sanctum, in the presence of a Cosmic Master in charge of preparing him. Then he has been led to the great portal of the cathedral', and from there we have seen him led into the choir where the Initiation is taking place

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at this moment. The ceremony in its extreme bareness, in its imposing simplicity, is sublime.

Before the Supreme Master, flooded with light, the Initiate has heard the recital of his own evolution up to the point of this high degree of development attained by him. He has reexperienced each of the steps advanced, known life and death, suffering and joy, remorse and peace. The word of the Master reawakens in him the outstanding phases of his mystic road with the innumerable experiences encountered. The Initiate has passed through the drama of crucifixion and the happiness of resurrection, the doubt of night and the certainty of dawn. Outside time and space, his successive lives appeared one to him and, protected by the rays of light which surround him, he relived in a few minutes the extra-ordinary voyage of his soul-characteristic personality in time and space. Then the cloud which descended on him marked the end of his long return to himself. Everything has been assimilated. Everything has been consummated. The disciple ascends to mastership.

Here he is now as he turns toward the crowd. He is going to deliver his first message to those who can understand him.

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"For a long time I have travelled in the valley of tears and wandered in the forest of errors. I have committed very serious errors, and many have suffered because of me. I have judged and tormented my fellowman. I have judged and tormented myself. Proud, deceptive, envious, and greedy—all that, in the course of my successive lives I have been. Beings have mourned and lost all hope as a result of the evil deeds which I have perpetrated. Through my undignified behavior, I have sown doubt and horror among those who, in the course of time, have been dearest to me. I have touched the deepest abyss and I have believed myself forever lost, forever condemned. That, I have just relived here. I knew the suffering of those who had suffered through my fault. I knew their judgment and their torment, their doubt and their horror. I knew the effects, the crimes of my pride, my dreams, my envy and my greed. I understood the terrible suffering which I have endured in the course of my incarnations by the action of the just Law of Karma, but it has taken me many trials and many tears to repay the evil that I have done, because for a long time, deceived by my ego and choosing the easiest solution, I blamed

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ignore that my own past actions were the cause, and that to be regenerated I must learn, experiment and understand the lessons of life. Then light dawned on the occasion of a test so difficult to bear that I never believed I could overcome it. In the deepest part of myself, when all hope had left me, I heard the call and I directed myself toward the mountain which was shown to me to climb to attain peace. Ah! how difficult was the way that led me there, and how many times have I stumbled because misfortune, due to my past conduct, still followed me although the way had been shown to me. But since the call, I knew this misfortune, to be just, and instead of lamenting and instead of fearing, I began to sympathize with the suffering of others, to help them, to support them, to take them by the hand, to lead them to the foot of the mountain of peace and regeneration. It was only then, after many returns toward those who were moaning in the valley, my back bent under the weight of my own just trials, that I in turn went through the narrow doorway and found myself on the Path. At that moment I had already compensated much for my past errors. The rule which I had set myself was humility and love in

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situations, in spite of everything. My difficulties I accepted in the same way. Never did I give up. I accepted in order to understand. It was in ascending the Path that I truly learned to know and measure the sufferings which I had seen fit to impose on others, to realize that I deserved all that I had to endure. I rejoiced that, even before being admitted to share liberating knowledge, I was able to impose on myself a rule of life whose value I then understood. But with this inner satisfaction was mixed the pain and repentance for my past acts from which others had drawn pain and grief. So my thoughts and my actions were filled with still greater humility and love. Finally I knew peace, not only in progressing toward greater knowledge, but also in using this knowledge in the service of others. I forgot myself in others. Nothing could hold me back any longer. The love which quickened me transformed everything; and I gave thanks for each experience encountered. Peace has descended on my heart, my trials have become lighter and lighter. My reconciliation with myself, with my true self, has begun. It must next become stronger and become total.

Having relived the dark period, I relived

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the steps of my regeneration here again, in front of the Masters and in front of the greatest among them. It was then that the most sublime gift was given to me. Peace Profound—this peace which had been 'wished' me so often, and which I myself have so often wished' to others, has descended upon me and has taken possession of my being forever.

"I am now going to return to the world to work in it, to serve in it. My responsibility is greater than ever, and I have been warned that I shall have to keep vigilant watch for the dangers to which I yielded a short time ago, but an . opportunity has been given me to serve more and better. My law remains humility and love, and the greatest Masters will assist me.

"May my experience serve you who listen to me, who understand me. There is no circumstance, there is no situation, tragic as it may be, which does not have a reason. There is no abyss, deep though it may be, from which one could not emerge to find the light again. Evolution succeeds involution, and within each of us lies this segment of Cosmic eternity always ready to respond to the least call to help whoever truly wishes to travel the road of truth. Advance

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toward knowledge, apply this knowledge, and remember that the disciple should not ask so much to be served as to serve. Service can be rendered everywhere, particularly where we happen to be, wherever circumstances and existence have placed us, because that is where we are placed, and where we should be to assume our duty as servant. Humility and love...to love without asking anything in return, without demanding anything. To love...quite simply, to love!"

With this staggering message, the ceremony is now coming to a close. Slowly the Initiate is reconducted to the portal, no longer surrounded by attendants but by the Masters who have helped him, and by those who have had the privilege of participating in the ceremony. His whole being radiates a holy joy, an infinite peace....The music has not ceased, the Cosmic choirs have not interrupted their song, the solemn voice continues to intone the sacred sound OM, OM, OM... and the Initiate passes through the portal, withdraws, and returns to Earth where men await him, where service awaits him. . . .

The Celestial Sanctum suddenly recovers its

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leave this harmonious environment just yet. Taking my place among those present, so numerous this night, I unite with them in Attune- ment and, in the peace, in unity with all, my soul, for a long time, will vibrate to their rhythm, whilst the supplication, the recommendation, the order of the sage resounds again in my whole being:

"To love without asking anything in return, without demanding anything.... To love.. .quite *simply, to love!"*

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CONCLUSION

In conclusion I shall recommend that you carefully reread the first pages of this work and saturate yourself as much as possible with them. In my opinion, they are the most important for you, for it is in perfectly assimilating the technique which is shown there for entering into contact with the Celestial Sanctum, that you yourself will derive all the profit of a personal attunement with this high Cosmic place. My purpose has been above all to recall the importance of this sublime element which constitutes, for the Rosicrucian, the Celestial Sanctum, and to urge each one to share the Light which is always ready to give itself to whomever calls on it. I shall have obtained the objective which I have set myself if, after you have finished reading, you experience the deep desire to raise yourself to the Celestial Sanctum, and especially if you decide to return there regularly and often, to receive comfort, peace, strength, health, and, especially, Light. It is important to repeat this: It is in the Celestial Sanctum that you will find the true solution to your problems, the explanations you need, the enlightenment which you desire, and the spiritual guidance which is necessary for

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you in your secular or mystical life, or in your privileged state of being a Rosicrucian. There is no circumstance, situation, or question which cannot be explained by this means, at any time you wish. You have to define, to 'locate' the Celestial Sanctum, and that will not be difficult if you conform to the principles of visualization such as I have outlined for your use. The Celestial Sanctum will then become your refuge, your 'holy of holies'. It is there where you will always find yourselves.

I began this manuscript in the beautiful surroundings of the Domaine de la Rose-Croix, going, before and after each chapter, to the office near my Sanctum. I carried on the work in July in Haute-Savoie, at Saint-Gervais-les Bains, and there my Sanctum was outdoors in the invigorating environment of enchanted forests. Some chapters I wrote in a gracious manor in the vicinity of Paris where the Cardinal's tower' was my sanctuary for meditation; and it was in the Domaine de la Rose-Croix where I completed this work on this Sunday, September 14, 1969, which the calendar designated as being the 'Exaltation of the Holy Cross'. Wherever I have been, the Celestial Sanctum was always near for

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the Rosicrucian which I strive to be, and I go to it everywhere with ease. I include in my attunement all those for whom these messages are destined, all those who will read them, that is, you, who, at this very moment are reading these last lines.

Through the work of high spirituality to which you will be able to give yourself, at the level of the Celestial Sanctum, your spiritual life will be quickened. Rosicrucians will feel even more the necessity of living the teachings which they share, to be, in the eyes of men, examples of poise, efficiency, mastership, and, in a world of criticism, tumult, and error, to be witnesses and defenders of the highest values of authentic mysticism perpetuated by the Rosicrucian Order, AMORC.

In a few minutes, in my Sanctum in the Grand Lodge, I shall solicit for you, for each of you, Cosmic benediction, but since the moment has come for us to part, and though we may meet again in the bonds of fraternity, love and Cosmic Attunement in the high place where, in these pages, we have gone so often together, may I repeat for you this wish, this hope, this prayer.

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"May Peace Profound abide in you forever and may the rays of the Celestial Sanctum envelop you, protect you, and raise you eternally toward the heights of the purest spirituality!"

And with all my soul, I shall say in closing to all of you with whom I have the honor, the joy, of being brother—"So mote it be!"

DOMAINE DE LA ROSE-CROIX
VILLENEUVE-SAINT-GEORGES

SUNDAY, SEPTEMBER 14, 1969
EXALTATION OF THE HOLY CROSS'

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Explanatory

THE ROSICRUCIAN ORDER

ANTICIPATING questions which may be asked by the readers of this book, the publishers wish to announce that there is but one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestoes. The Rosicrucian Order is not a religious or sectarian society.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Brotherhood as founded centuries ago. It is known as the *Ancient Mystical Order Rosae Crucis,* which name, for popular use, is abbreviated into AMORC. The Headquarters of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) are located at San Jose, California.

Those interested in knowing more of the history and present-day helpful offerings of the Rosicrucians may have a *free* copy of the book entitled, *The Mastery of Life,* by sending a definite request to Scribe M.F.C, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California 95191

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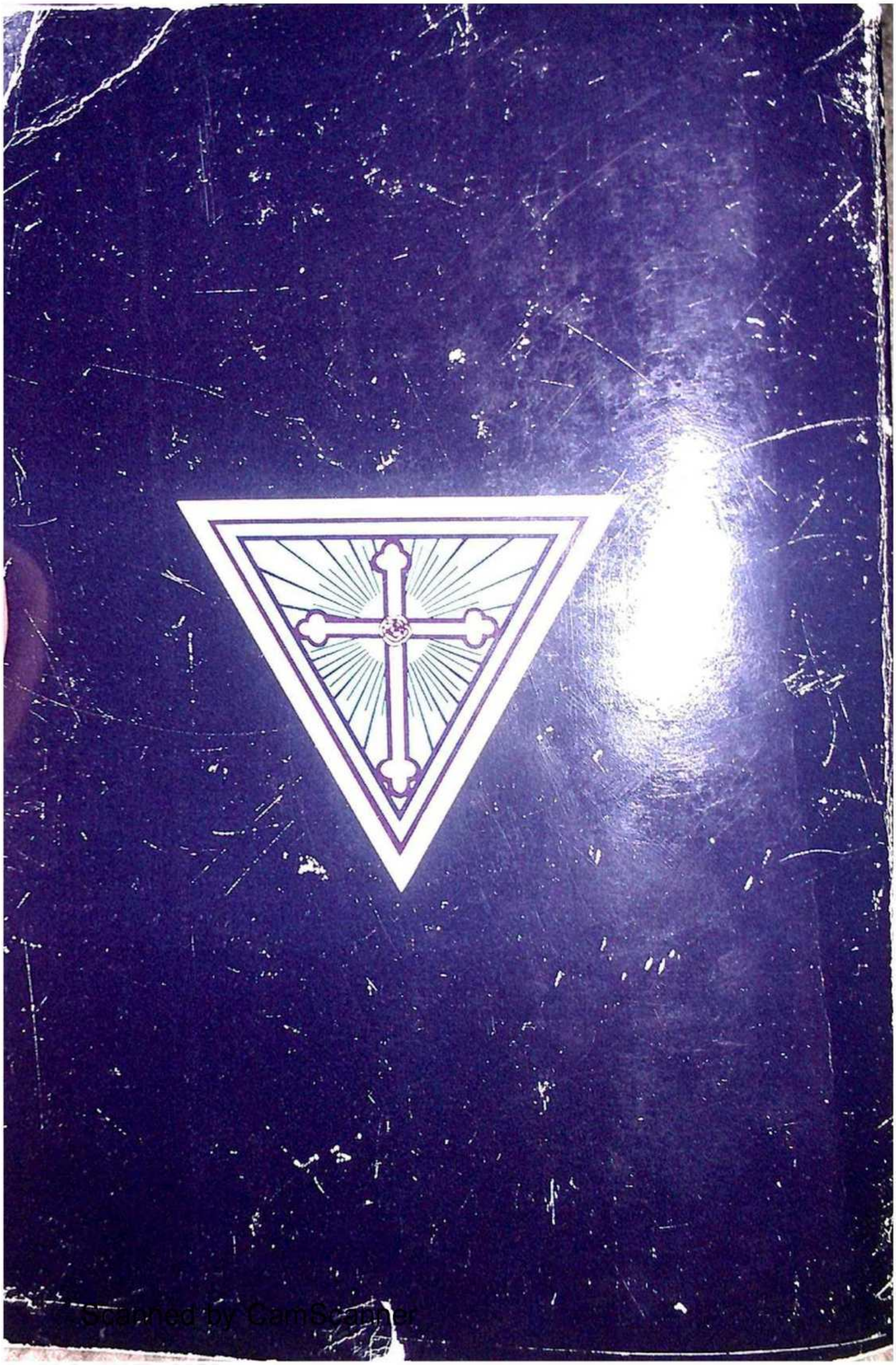

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