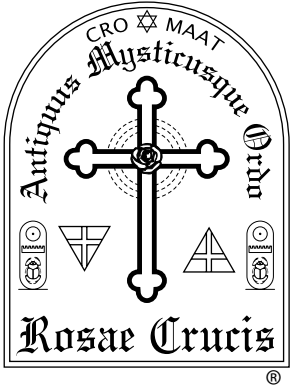




MASTER MONOGRAPH

ROSICRUCIAN ORDER
AMORC



POSTULANT SECTION

Mandami 2-5

*“Know thyself, and thou shalt
know the universe and the gods.”*

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Mandamus No. 2



CONCURRENCE

Since this monograph is devoted to the history of our Order, we will now quote from *Rosicrucian History and Mysteries* by Christian Rebis.

As the history of Rosicrucianism fits into that of Western esotericism, it is important to emphasize what underlies this concept. The adjective “esoteric” comes from the Greek word esoterikos, which is derived from eso “within” and eis “into.” The word literally means “toward the interior” and describes that which is not directly accessible. It evokes the concept of moving toward the center, the interior. Thus, esotericism is the knowledge of that which relates to internal things, of which the intellect can touch upon only to a certain extent. In short, it involves a gnosis, a knowledge that leads to a transformation, a regeneration of the soul.

Furthermore, as shown by Antoine Faivre, esotericism constitutes more a way of approaching matters rather than a body of defined doctrines. Its fundamental elements, such as alchemy, magic, astrology, Kabbalah, magnetism, and various spiritual techniques with which it is associated, are not readily apparent. It has been pieced together slowly, has penetrated the West gradually, and has been subjected to various influences. Our study will thus lead us to places of its birth—mythical and real—and to those countries and times through which it has traveled. Therefore, we will visit Egypt; Greece; the Arab lands; Europe during the Middle Ages, Renaissance, and Age of Enlightenment; France of the Belle Époque; and the New World. While on our journey, we will meet such extraordinary individuals as Hermes Trismegistus, Marsilio Ficino, Giordano Bruno, John Dee, Theophrastus Paracelsus, Franz Anton Mesmer, Joséphin Peladan, Harvey Spencer Lewis—not to mention someone as unexpected as Erik Satie. We will also come across numerous initiatory organizations that have played a more or less important role in Western esotericism or in the Rosicrucian movement.

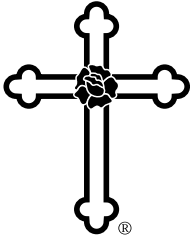
—CHRISTIAN REBISSE
Rosicrucian History and Mysteries

Dear Fratres and Sorores,

Before beginning the systematic study of the Rosicrucian teachings we feel it would be useful to give you a general notion of the traditional and historical dimension of the Order you have just joined. Such a glimpse will enable you to have a better grasp of AMORC's place in the world of esotericism.

First of all, you should know that the initials *A.M.O.R.C.* are an abbreviation of the full, current title of the Rosicrucian Order, whose name, in English, is the *Ancient and Mystical Order Rosae Crucis*. In certain texts and documents in our archives it is designated by letters that are an abbreviation of the Latin name that the Order had in the past—namely, *Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis*, which literally means “Ancient, Arcane Order of the Red Rose and of the Golden Cross.”

As for the traditional symbol of AMORC, it consists of a golden cross with a single red rose in the center. As far as one may go back in time, this symbol has been the same and will remain so forever. The golden cross represents the human physical body, and the red rose represents the soul on the path of evolution. It is not religious in character. There exist a certain number of variations of the symbol of our Order.



AMORC'S HISTORY: AMORC is not a philosophical movement of recent creation. Rather, its Tradition has its origins in the Mystery Schools of ancient Egypt. As its name implies, these ancient schools brought together enlightened mystics who met regularly to study the mysteries of life. Eager for knowledge and wisdom, these mystics aspired to a greater understanding of natural, universal, and spiritual laws. In ancient times—in the time of the ancient Egyptian, Greek, and Roman civilizations—the word *mystery* did not have the meaning it has today. In other words, it was not synonymous with “weird” or “strange.” It referred instead to a gnosis, a secret wisdom, known only to the Initiates.

In ancient Egypt, one of the first Mystery Schools was the Osirian School. Its teachings concerned the life, death, and resurrection of the god Osiris. They were enacted as theatrical productions, or, more accurately, as ritual dramas. Only those persons who had proved their sincere desire for knowledge could participate.



Over the centuries the Mystery Schools added a greater initiatory dimension to the knowledge they transmitted. Their mystical labors then assumed a more closed character and were held exclusively in temples that had been built for that purpose. According to the Rosicrucian teachings, the great pyramids of Gizeh were the most sacred in the eyes of the Initiates. Thus, contrary to what most historians claim, these pyramids were not constructed to serve as tombs for the pharaohs. They were places of study and mystical initiation.

The initiations in the Egyptian Mysteries included a final phase in which the candidates experienced a symbolic death. Lying in a sarcophagus and maintained by mystical processes in an intermediate state, they had the opportunity to experience a momentary separation between the body and soul. This separation was intended to show them that they were indeed dual beings. After experiencing this, the candidates could no longer doubt that humans possessed a spiritual nature and their destiny was to return to the Divine Kingdom. After having made the promise to never reveal this initiation and after having committed themselves to follow the path of mysticism, they were gradually instructed in the most esoteric teachings that a mortal can receive.

THE MYSTICAL PHARAOHS: Rosicrucian Tradition relates that Pharaoh Thutmose III (1504-1447 BCE), considered by historians to be one of the greatest rulers of the 18th Dynasty, was one of the Initiates who attended the Mystery Schools of Egypt. During this period, the schools functioned in a completely independent way and had their own rules. After having been designated by the Lector-priests to succeed his father on the throne, Thutmose III decided to bring all of these schools together into a single Order governed by one set of rules, so as to create a unique organization. Due to his intelligence and wisdom, he was chosen Grand Master and held this office until his death. It should also be noted that he was the first ruler to bear the title of *Pharaoh*, which is of great significance on the mystical level.

About seventy years later, Pharaoh Amenhotep IV was born in the royal palace at Thebes. Admitted at an early age into the Order founded by Thutmose III, he became Grand Master and devoted himself to structuring the teachings and rituals. Meanwhile, he officially established monotheism, in an era when polytheism had spread over the face of the Earth and he changed his name to Akhnaton, which means “Pious toward Aton.” Akhnaton encouraged a revolution in



the fields of art and culture. Profoundly humanistic, he dedicated his whole life to fighting against the darkness of ignorance and to the promotion of the loftiest ideals. Shortly after his death, which occurred in 1350 BCE, the powerful clergy of Thebes reinstated the cult of Amon; however, Akhnaton's work was already a permanent part of history.

From Egypt, the Order spread to Greece, notably through the intermediary of Pythagoras (572-492 BCE), then into ancient Rome, under the impulse of Plotinus (203-270 CE). It was during Charlemagne's time (742-814), and due to the work of the philosopher Arnaud, that the Order was introduced into France, and then into Germany, England, and the Netherlands. During the following centuries, the Alchemists and Templars contributed to its spread, both in the West and the East. As freedom of conscience was often lacking, the Order concealed itself under various names and conducted its activities under the veil of secrecy. However, it remained extant, perpetuating its ideals and teachings, participating directly or indirectly in the advancement of the arts, sciences, and civilization in general, and always extolling the equality of men and women and true community among humans.

CYCLICAL RESURGENCE: In certain works discussing Rosicrucian history, reference is made to an individual by the name of "Christian Rosenkreuz" (1378-1484) as being the founder of the Rosicrucians. This is a mistake. In reality, the Order had already been in existence for centuries; however, it functioned according to cycles of activity followed by periods of inactivity. As the time approached for the Order's resurgence, arrangements were made for the announcement of the opening of a "tomb" in which the "body" of a "Grand Master C.R.C." would be found, with rare jewels and manuscripts that empowered the discoverers to proceed with the Order's revival for a new cycle of activity. This announcement was allegorical and the initials C.R.C. did not designate a living individual. It is in the light of these explanations that we need to consider the legendary "Christian Rosenkreuz" and his history.

It was in the 17th century that the Order came out of its anonymity, following the publication of three Manifestos in Germany and in France. These were the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615), and the *Chymical Wedding of Christian Rosenkreuz* (1616). These three Manifestos, blending stories



both historical and allegorical, were written by a college of Rosicrucians, the Tübingen Circle, that included Johann Valentine Andreae (1586-1654). A few years later, in 1623, posters originating from the *Principal College of the Rose-Cross* were posted on the walls of Paris. This marked the beginning of a new cycle of the Order, which was then publicly known as the “Order of the Rose Cross.”

In 1693, under the leadership of Grand Master Johannes Kelpius (1673-1708), Rosicrucians from different European countries sailed for the New World on board the *Sarah Maria*. Early in 1694 they reached Philadelphia and settled down. A few years later, some of them moved farther west in Pennsylvania and founded a new colony. After establishing their own print shop, they issued a large number of masterpieces of esoteric literature and introduced the Rosicrucian teachings to America. It was also under the impulse of European Rosicrucians that many American institutions were established, and unprecedented contributions were made to the world of arts and sciences in the United States. Such eminent individuals as Benjamin Franklin (1706-1790) and Thomas Jefferson (1743-1826) were in close contact with this Rosicrucian work.

AMORC’S CURRENT CYCLE: In 1801 the Order became inactive in the United States. However, it remained very active in France, Germany, England, Switzerland, Spain, Russia, and the East. In 1909, Harvey Spencer Lewis (1883-1939), who had been a student of esotericism for many years and who was particularly interested in Rosicrucian philosophy, traveled to France in order to meet officials of the Order. After submitting to numerous examinations and various trials, he was initiated in Toulouse and officially charged with preparing for the reactivation of the Rosicrucian Order in America, just as World War I was about to begin in Europe.

When everything was ready for this reactivation, a Manifesto was issued in the United States, announcing a new cycle of activity for the Order, which was then given the name *Ancient and Mystical Order Rosae Crucis* (A.M.O.R.C.). Duly appointed Imperator, H. Spencer Lewis developed the activities of the Order in America and began to put the Rosicrucian teachings in writing, drawing on the archives that had been entrusted to him by the Rosicrucians of France. After World War II, this method was extended to the entire world. Thus, AMORC



became the guardian of the Rosicrucian Tradition in all countries where it can freely exercise its activities.

In 1990, Christian Bernard, then AMORC Grand Master of France, was elected by the Supreme Council to the office of Imperator, and to the present day he assumes responsibility for Rosicrucian activities in the world. He is assisted in this task by the Grand Masters of the various jurisdictions.

If you would like more information concerning AMORC's present structure, we suggest that you obtain, if you have not done so already, the booklet "Mastery of Life." A copy of this booklet can be obtained by writing to the Grand Lodge. The "Mastery of Life" provides a concise explanation of the way in which our Order functions, both on the international level and on the level of the various jurisdictions composing it. Furthermore, it is a valuable aid when presenting the Order to persons who are interested in mysticism. When you speak to individuals who appear to be seeking the Greater Light, and you feel that our mystical organization can answer their needs, do not hesitate to mention it.

In the next monograph we will present the plan of study followed by our Order. While reading it, you will obtain a general idea of the subjects covered in the Rosicrucian teachings. You will thus be able to measure the value of the knowledge to be gained in the next several years.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

You will often be provided with a Practical Application of the lesson you have just studied. Depending on the monograph, you may be asked to perform an experiment, complete an exercise, meditate upon some subject, or engage in some research.

In connection with this monograph, we propose to you a list of works dedicated to Rosicrucianism, the Rosicrucian Order, or to the Rose Cross, some of which refer directly to AMORC. When you have the opportunity, take time to refer to these works, as they constitute a valuable source of information concerning the Rosicrucian Tradition.

Academic American Encyclopedia

Colliers Encyclopedia Encyclopaedia Britannica—14th edition
(1929 and subsequent reprints)

Encyclopedia of Religion

World Book Encyclopedia

American Heritage Dictionary of the English Language

Funk and Wagnalls Dictionary

The New Century Dictionary

Random House Dictionary of the English Language

Webster's New Twentieth Century Dictionary

Webster's New World Dictionary of the American Language

Also, a certain number of literary works relate directly to the Rosicrucians or to the sources from which they had their origin. Many of these works are only available in a few of the world's largest public libraries.

Albertus Magnus, 1193?-1280: *De Alchimia*

Roger Bacon, 1214?-1294: *Opus Majus*

Raymond Lully, 1235?-1315: *Anima artis transmutationis* or *Clavicula*

Arnold of Villanova, 1235?-1312: *Rosarium Philosophorum*

Nicholas Flamel, 1330?-1418: *Exposition of the Hieroglyphical Figures*

Paracelsus, 1493?-1541: *Archidoxa*

Dr. John Dee, 1527-1608: *Hieroglyphic Monad*

Simon Studion, 1543?-1605: *Naometria* manuscript

Heinrich Khunrath, 1560-1606: *Amphitheatrum Sapientiae Aeternae*

Michael Maier, 1568-1622: *Themis Aurea*
 Robert Fludd, 1574-1637: *Tractatus Apologeticus*
 Thomas Vaughan, 1622-1665: *Euphrates and Lumen de Lumine*
 G.W. von Leibnitz, 1646-1716: *On the True Theologia Mystica*
 The Rosicrucian Manifestos: *Fama Fraternitatis, Confessio Fraternitatis, Chymical Wedding of Christian Rosenkreutz, and Positio Fraternitatis Rosae Crucis*, available at www.rosecroixjournal.org/resources/
 Frances Yates: *The Rosicrucian Enlightenment*. Routledge, 2001
 E.G. Bulwer Lytton: *Zanoni*. Borgo Press, 2002
 Antoine Faivre: *Access to Western Esotericism*. SUNY Press, 2004
 ————. *Theosophy, Imagination, Tradition: Studies in Western Esotericism*. SUNY Press, 2000
 Christian Rebis: *Rosicrucian History and Mysteries*. AMORC, 2005
 Christopher McIntosh: *The Rosicrucians*. Red Wheel Weiser, 1997
 Franz Hartmann: *With the Adepts: An Adventure Among the Rosicrucians*. Ibis Press, 2003
 Wouter J. Hanegraaff: *Dictionary of Western Esotericism*. Brill, 2005
 John Matthews: *The Rosicrucian Enlightenment Revisited*. Lindisfarne, 1999

Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ The initials *A.M.O.R.C.* signify the *Ancient and Mystical Order Rosae Crucis*.
- ¶ The initials *A.A.O.R.R.A.C.* signify the Latin name that the Order used in the past, namely, *Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis*.
- ¶ AMORC is not designated as an Association, Lectorium, Society, Circle, or in other similar terms.
- ¶ The traditional symbol of AMORC consists of a golden cross with a single red rose in its center.
- ¶ On the traditional level, AMORC dates back to the Mystery Schools of ancient Egypt and is connected with the pharaohs Thutmose III and Akhnaton.
- ¶ On a historical level, it was in the 17th century that the Rosicrucians became known to the public, with the publication of the three Manifestos entitled *Fama Fraternitatis* (1614), *Confessio Fraternitatis* (1615), and the *Chymical Wedding of Christian Rosenkreuz* (1616).
- ¶ In the present day, AMORC is considered to be heir to the Rosicrucian Tradition and is found throughout the world.

NOTES



Mandamus No. 3



CONCURRENCE

As AMORC favors freedom of consciousness, its teachings are not dogmatic or sectarian in character. They are proposed to members as the basis for reflection and meditation, with the aim of passing on to them a traditional knowledge that contributes to their spiritual unfoldment. Thus, the ultimate goal of initiatic development is to reach the Rose-Croix state. It is important to emphasize here that the words Rosicrucian and Rose-Croix do not have the same meaning in AMORC. The first designates an individual who studies the Order's teachings and philosophy, whereas the second indicates an individual who, at the end of this study, has attained perfection, in the sense of being wise in his or her judgments and behavior. It is to this state of wisdom that every Rosicrucian aspires.

—CHRISTIAN REBISSE
Rosicrucian History and Mysteries

Dear Fratres and Sorores,

Having presented the general outline of our Order's Tradition and history, we will now give you a glimpse of the subjects you will study as part of your affiliation. You will thus be able to measure the expanse of knowledge to be transmitted to you within the four sections of our teachings.

THE POSTULANT SECTION: At present you are in the Postulant Section. This section, which includes only eight monographs, consists of a general presentation of our Tradition, and of the history and teachings of our Order. The goal of this presentation is to familiarize you with Rosicrucianism. It also includes the study of the very first subjects that shall be brought to your attention—notably time, space, and consciousness. Moreover, you will learn the technique of meditation as practiced by Rosicrucians.

THE NEOPHYTE SECTION: We then come to the Neophyte Section, which represents the symbolic antechamber of the Rosicrucian Temple. Indeed, this section constitutes an introduction to the subjects presented in the following sections. Also called the *Atrium*, it consists of three degrees, each of which is preceded by an initiation that you may perform in your home. This initiation does not assume religious or magical characteristics. Here is a summary of the subjects that you will study in each of these three Atriums:

The First Atrium involves a general study of matter, which is the manifestation of an energy given the name of *Spirit* in the teachings of our Order. It also includes a series of monographs dealing with thought and certain mental faculties, such as concentration and visualization, to mention only the most important.

The Second Atrium consists of an introduction to self-healing. In this Atrium we explain the origin and nature of most diseases afflicting humanity. Moreover, the method by which we apply Rosicrucian treatments is presented, this method being founded on a positive or negative stimulation of certain sympathetic ganglia of the autonomic nervous system.

The Third Atrium is devoted to a general examination of doctrines concerning the concept of God, early religions, the origin and nature of the human soul. In this Atrium are also presented the great laws governing our spiritual evolution—notably free



will, karma, and reincarnation. The study of this degree ends with explanations concerning the way in which Rosicrucians conceive Cosmic Masters and the place they occupy in Creation.

THE INITIATE SECTION: As indicated by its name, the Initiate Section marks an important stage, because it permits access to the inner circle of our Order. It includes nine degrees, called *Temple Degrees*, each of which is dedicated to a major theme of Rosicrucian Ontology. Moreover, beginning with this section a Rosicrucian may go to a Lodge and be truly initiated into our Tradition. It takes sixteen months to reach the first of these degrees.

The First Temple Degree reveals the fundamental laws governing the macrocosm and the microcosm. It constitutes a synthesis of what the mystics of the past, particularly the philosophers of ancient Greece, taught on the subjects of the origins of the universe, the vibrations of the Ether, and the atomic structure of matter. This synthesis includes the most recent scientific data available in this field.

The Second Temple Degree deals with human consciousness. Its objective, subjective, and subconscious phases are the object of an in-depth study allowing a clear understanding of what psychologists teach on the subject of mental faculties. Nevertheless, it should be noted that the concepts are approached within the context of Rosicrucian philosophy and consequently provide explanations transcending those offered by the field of psychology.

The Third Temple Degree is dedicated to the laws of life. It is shown that these laws, as manifested on the earthly plane, originate in a single cosmic energy: Vital Life Force. We also explain that the mineral, plant, animal, and human kingdoms form a natural chain which supports the evolution of the Universal Soul. After defining criteria common to all living creatures, we then go on to study human life.

The Fourth Temple Degree is based entirely upon an ancient Rosicrucian manuscript. While constantly referring to precepts expressed in this manuscript, this degree constitutes a synthesis of the three previous degrees and deals with inspiring philosophical subjects. Generally speaking, this degree makes it possible to understand how matter, consciousness, and life form a coherent whole and jointly contribute to Cosmic Evolution.



The Fifth Temple Degree is an account of the life and work of the greatest philosophers of ancient Greece. Its goal is to familiarize Rosicrucian students with the teachings of the scholars of Greek antiquity, and with the legacy of philosophical and scientific precepts which have always fascinated humanity. All of the monographs of this degree are taken from the archives of our Order and refer to little-known historical facts.

The Sixth Temple Degree is dedicated to Rosicrucian therapy and provides rules to be followed so as to maintain good health. However, the great distinction of this degree is the study of mystical principles that have been used by Rosicrucians for centuries to treat those diseases from which we suffer. These principles, which in no way represent a substitute for official medicine, are part of the heritage provided by the ancient Essenes. They are based on magnetism and the method of working upon the autonomic nervous system of humans, which directs and controls the activity of all the organs of the body.

The Seventh Temple Degree deals with the psychic body of humans and with the functions characterizing it, among which are included psychic projection (also called “astral travel”). This degree also includes a thorough study of the human aura and of the psychic centers, many of which correspond to what are called *chakras* in Eastern traditions. There follows a detailed examination of the traditional vowel sounds (*mantras*) and the physical, psychic, and spiritual influence they exert over human beings.

The Eighth Temple Degree concerns the origin and destiny of humans. The subjects that are studied directly concern our spiritual evolution. Included among these subjects are: the concept of God; the Universal Soul; the human soul and its attributes; the before-life; the mystery of birth; the application of free will; karma and the method of mastering it; the mystery of death; the afterlife; reincarnation; assisting the dying; and the power of prayer.

The Ninth Temple Degree completes the Initiate Section. The first half is devoted to the study of traditional symbolism and the mystical principles relating to it. The second half discusses practices that have always attracted the adepts of mysticism: radiesthesia, telekinesis, vibroturgy, telepathy, materialization, invisibility, cosmic harmonization, etc. It is in this degree that Rosicrucians are initiated into those faculties which appeal to the soul itself and which allow us to benefit from our divine nature.



THE ILLUMINATI SECTION: We cannot reveal anything regarding the contents of the Illuminati Section within the scope of this monograph, as it would be premature and contrary to the initiatic character of our Order. You only need to know that it is composed of three degrees, each of them being dedicated to the study of profoundly esoteric subjects. Moreover, this section contains mystical experiments that are of the highest importance on both the psychic and spiritual planes. If you persevere on the Rosicrucian Path, the day will come when you will gain access to the teachings of these three higher degrees.

You have probably wondered about the origins of the Rosicrucian teachings. As we explained in the last monograph, they have their source in the Mystery Schools of ancient Egypt. To the wisdom perpetuated by the sages of that land were added the concepts transmitted by the great philosophers of ancient Greece, especially the Neo-Platonists. Then the secret gnosis was enriched by the alchemists of the Middle Ages and the thinkers of the Renaissance, such as Nicholas Flamel, Cornelius Agrippa, Paracelsus, Pico della Mirandola, Leonardo da Vinci, and John Dee. In the 17th century eminent Rosicrucians defined and developed certain aspects of this ancient heritage. Included among them were Francis Bacon, Michael Maier, Robert Fludd, Elias Ashmole, and Comenius. Other important individuals were members of the Order or were in contact with it. These include Jacob Boehme, René Descartes, Baruch Spinoza, Isaac Newton, Wilhelm Leibniz, Benjamin Franklin, the Comte de Saint-Germain, Cagliostro, Louis-Claude de Saint-Martin, Michael Faraday, Papus, Claude Debussy, Erik Satie, and Edith Piaf.

Since 1909, the beginning of AMORC's present cycle, other Rosicrucians specializing in various fields of knowledge have also contributed to these teachings. Among them, we naturally find those who have acted or are now acting in an official capacity in the Order, and we also have members who, as physicists, chemists, biologists, psychologists, physicians, artists, or philosophers, work constantly for the cultural enrichment of Rosicrucian knowledge. We say "cultural," because the spiritual and initiatic dimension of the Rosicrucian Tradition is what it always has been and what it shall remain forever.



**Rosicrucian Order _____ AMORC _____ Postulant Section
Mandamus Number 3**

In the next lesson we will begin our study of the first subject presented in this section—namely, time. At this point, we invite you to meditate on this subject and to jot down in your notebook any ideas that this meditation inspires in you.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

As shown by a study of this monograph, the teachings of our Order are truly thorough, because they deal with every subject that is of interest to mystics. They also contain many experiments intended to awaken the mental, psychic, and spiritual faculties of our being. They integrate all the Knowledge that the Initiates have conveyed to one another since ancient Egypt. In this regard, the Rosicrucian Tradition perpetuates to the present day the very foundation of the Primordial Tradition. Consequently, the mere fact of being a member of AMORC constitutes a great privilege indeed. With all our heart, we hope that you will prove yourself worthy of it and that you will honor the trust accorded to you.

As a Rosicrucian, one of the first qualities that you must acquire is none other than patience. Indeed, there is great temptation to wish to progress rapidly on the path of Knowledge. However, keep in mind that there can never be any shortcut in spiritual matters and that the Rosicrucian teachings are founded upon a progression taking into consideration the different levels of human nature. You cannot hasten your progress without acting contrary to the spiritual alchemy that will be gradually produced within you. Therefore, be patient, and never focus on what remains for you to study. With each step on the Rosicrucian Path, consider instead what you have already learned and assess the positive effects that your membership in the Order has produced in your life.

Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ The Rosicrucian teachings are divided into four sections: the Postulant Section, the Neophyte Section, the Initiate Section, and the Illuminati Section.
- ¶ The Postulant Section consists of a general presentation of the Tradition, history, and teachings of our Order. It also includes the first subjects of the Rosicrucian teachings.
- ¶ The Neophyte Section represents the symbolic antechamber of the Rosicrucian Temple. It is composed of three degrees and constitutes an introduction to the subjects treated in the following sections.
- ¶ The Initiate Section consists of nine degrees, called *Temple Degrees*, each of them being dedicated to a major theme of Rosicrucian Ontology. Beginning with this section a Rosicrucian may join a Lodge and be truly initiated into our Tradition.
- ¶ The Illuminati Section consists of three degrees and deals with eminently esoteric subjects. Furthermore, this section contains mystical experiments of considerable importance on both the psychic and spiritual planes.
- ¶ The Rosicrucian teachings have their source in the sacred legacy that the Order received from the ancient Mystery Schools. Over the centuries, many philosophers, mystics, and scholars have enriched this legacy with their own contributions.



Mandamus No. 4



CONCURRENCE

In concurrence with this monograph, we offer you a quotation of Sir Francis Bacon. In the following lines, he explains his conception of Knowledge and the use that mystics should make of it. At this stage in your Rosicrucian studies, we suggest that you meditate on their profound meaning.

The greatest error of all is mistaking the ultimate end of knowledge; for some covet knowledge out of a natural curiosity and inquisitive temper; some to entertain the mind with variety and delight; some for ornament and reputation; some for victory and contention; many for lucre and a livelihood; and few for employing the Divine gift of reason to the use and benefit of humanity. Thus some appear to seek in knowledge a couch for a searching spirit; others, a walk for a wandering mind; others, a tower of state; others, a fort or commanding ground; and others, a shop for profit or sale, instead of a storehouse for the glory of the Creator and the endowment of human life. Yet that which must dignify and exalt knowledge is the more intimate and strict conjunction of contemplation and action; a conjunction like that of Saturn, the planet of rest and contemplation; and Jupiter, the planet of civil society and action. And yet here, by use and action, we do not mean the applying of knowledge for lucre, for that diverts the advancement of knowledge, as the golden ball thrown before Atalanta, which, while she stoops to take up, the race is hindered.

—FRANCIS BACON (1561–1626)

Dear Fratres and Sorores,

From a philosophical point of view, there exist two methods for approaching the study of divine laws. The first consists of imagining what the Supreme Cause of the universe may be and, using this idea as a basis, studying the way in which it is expressed on the terrestrial plane. The second involves examining ourselves, and using that examination as a starting point, in generalizing about the universal laws and principles which govern both our body and soul.

As you will note when studying the monographs, Rosicrucian philosophy is a synthesis of these two methods, because it associates the study of humans with that of the Divine. Sometimes Rosicrucian philosophy shows how to apply a particular cosmic law to our life, while at other times it makes evident the cosmic counterpart of a principle that governs our being. This process is truly a mystical application of a great Hermetic law: “As below, so above; as above, so below.” Moreover, such a way of looking at human existence takes human duality into account.

In the Postulant Section we will provide you with a general notion of what can be said concerning consciousness as it manifests in humans. In doing so, we will consider two concepts which mystics and philosophers contemplate, namely, “time” and “space.” Scientists have likewise interested themselves in the study of these two concepts; however, their approach is generally too materialistic. They tend to regard time and space as material realities which humans can master only by having recourse to technology. Such a point of view is inaccurate, because it does not take into account the unlimited powers of human consciousness. As we will show you in the course of our teachings, it is within the innermost part of ourselves that the means of transcending physical limits imposed upon us by the spatial-temporal dimension of our existence are found.

If humans spend so much energy in attempting to conquer time and space it is because our way of conceiving those two principles is erroneous. To a large extent, it is because we are unaware that our potential intelligence could be put to more useful ends for our own benefit and for the benefit of all humanity. Accordingly, we will demonstrate to you that these two concepts are, above all, products of the objective consciousness of human beings, and that they



in no way constitute the material obstacles to which many of us believe we are enslaved.

We do not wish to imply that we must behave as if these two principles exerted no influence on our lives. What we want you to understand is that it is possible to transcend these conditions and to free yourself from numerous material constraints which exist only by virtue of the importance we grant them. If we succeed in this, you will have at your disposal a solid philosophical base that will give your life a direction more in keeping with what it could be. Let us now examine in greater detail those poorly understood concepts of time and space.

TIME: We have noted that, since the dawn of civilization, human beings have always tried to understand what time is. According to anthropologists, the first point of reference used for that purpose was the alternation of day and night. Early humans began by associating the passing of hours with such natural manifestations as light and darkness. This first approach to time was positive, for it enabled humans to understand that a phenomenon was involved which continued with regularity and against which we are powerless. Moreover, it caused to be born in human consciousness a primitive idea of chronology—in other words, the concept of the succession of hours and events.

No one can say at what point human beings grasped the meaning that is now given to the words *yesterday*, *today*, and *tomorrow*; however, when we gained access to these three major dimensions of time, our conscious life was radically transformed, because life was now divided into the past, present, and future. According an ever greater importance to the division of time, human beings created various precise instruments for measuring time so as to have at their disposal a frame of reference enabling them to plan their daily activities more efficiently. Time became a basic element of our existence, to the same degree as the food we need to survive.

When we observe the hectic pace of modern living, we have to admit that the race against time which humans have undertaken for centuries has not ceased to accelerate. Such a state of affairs is unfortunate, for it is proof of our inability to master a principle which should serve us rather than enslave us. If all human beings were to give to this principle the proper place it deserves, we would understand



that as long as we adapt ourselves to the material idea we have formed of time, we will stray from the natural laws which must guide our existence. Why? Because time is not a material condition; it is a product of human consciousness. Therefore, it is impossible to master time except by calling upon our highest psychic and spiritual faculties. Experience proves that human beings constantly seek to conquer time by mundane, and limited, means. By proceeding in this way, we do nothing more than reinforce the power of our illusions.

We have just stated that time is not a material condition; it is a product of human consciousness. Such a remark deserves fuller explanation, because it poses in itself the philosophical problem associated with this subject. Let us then use a few examples to illustrate this point.

When we must do something that is unappealing to us, we have the impression that the hours do not move rapidly. We say that “time passes slowly.” On the other hand, when we are engaged in some activity we find exciting, we “do not feel the passage of time” and regret that we have to call a halt to what we are doing. Yet, in both cases, the hours are always of the same mathematical duration. In other words, each hour will always equal sixty minutes. This is proof that it is our consciousness that gives a relative value to time. Thus, when we are bored or unmotivated, our inner state is such that we feel that we are slaves to the passing hours. When our emotional and mental activity is concentrated on a subject that interests us, we lose all notion of duration and feel freed from the grasp of time.

The arbitrary nature of time is even more obvious when we sleep, because we no longer have any point of reference for measuring it. This explains why, after having slept all night, we may have the feeling of having slumbered only a few hours. Likewise, many persons, having come out of a deep coma which lasted several months, have had the impression that their state of unconsciousness lasted only a few days. Thus, a period of time, depending on whether it is lived in a state of wakefulness, during sleep, or in a deep coma, is not interpreted in the same way by our consciousness.

This phenomenon is even more striking when we dream. In this situation you are quite aware that we can experience events in our dreams that would correspond to several hours or even several days on the material plane. Yet, it has been proven



scientifically that our dream periods do not exceed one or two minutes. This example also demonstrates that the notion of time is arbitrary as it does not always correspond to the usual meaning we assign to it.

It follows, therefore, that time, as we usually conceive it, is a state of objective consciousness. From the moment we transcend this state and pass the limits of conscious objectivity, we lose all notion of duration. That is what happens when we sleep or when, for any other reason, we are no longer conscious of the earthly plane. In this sense, deep meditation can also make us lose all notion of time. This is explained by the fact that our mental activity is situated on the subconscious level, which, by definition, is part of the unconscious. In future degrees we will show you how to rise voluntarily to that level and thus experience the non-temporal. Such an experience will prove to you that human beings can momentarily transcend the limits of time and have access to both the past and future of human history. On the cosmic plane everything occurs simultaneously and constitutes an eternal present.

It is important to understand at this point that we ascribe such a material value to time because we are in the habit of associating it with the rhythm that we give to our conscious life—that is, to activities which occupy our state of wakefulness and which, to a certain extent, constitute the apparent movement of our existence. From that point of view, it has become a point of reference which allows us to measure arbitrarily the periods when we are conscious of ourselves and our surroundings. But beyond that point is a world just as real, a world which has its source in Cosmic Eternity and that each of us possesses within our innermost self. Our mission is to explore this world, because within it resides the basis of our existence and the key to the mysteries we seek to understand.

In the next monograph we will continue our study by analyzing in more detail the concept of space, because this concept is directly connected with the concept of time. Meanwhile, we advise you to read several more times the explanations given today and to record your comments in your study notebook. Beyond the intellectual aspect of the principles presented to you, our teachings convey a spiritual dimension that appeals to your innermost self—to the deepest levels of your personality. That is why you should not simply read the



monographs; you should meditate on their contents, in order to sow within yourself seeds that will, in the course of time, give rise to the noblest of all fruits: wisdom acquired from within.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

The major faculty enabling us to be conscious of the passing of time is none other than memory. Thanks to this faculty, it is possible for us to retrace our past life. We might think that the closer an event is to the present, the more easily it returns to memory. Current experience proves that this is not so, because the recall of memories is linked to the interest we took in events relating to them. That is why we may recall facts dating back to our earliest childhood and yet be unable to recall some recent event. From a philosophical point of view, this shows that what is important for our consciousness is not the passage of time, but the experiences that made it possible for us to know and remember.

During the coming days, we propose that you verify for yourself the cogency of these remarks by trying to trace the course of your own life and by noting the significant events you remember. You will certainly note that many memories concern the earliest years of your existence and that you will recall them with as much precision and clarity as though they had only occurred a few days ago. Such a finding will show you that time, as a product of objective consciousness, has no effect on our inner life. What matters instead are the experiences that have affected us on the innermost level.

Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ From a philosophical point of view, there exist two methods for approaching the study of divine laws. The first consists of imagining what the Supreme Cause of all things may be and, using this idea as a basis, studying the way in which it is expressed in our material existence. The second method involves examining ourselves and using that examination as a starting point, generalizing from the entire universe the laws governing both our body and soul.
- ¶ If human beings spend so much energy in attempting to conquer time and space, it is because our way of conceiving those two principles is erroneous. It is also because we are unaware that our intelligence could be put to more useful ends, for both ourselves and for all humanity.
- ¶ According to anthropologists, the first point of reference used by humans to divide time into segments was the alternation of day and night.
- ¶ No one can say at what point human beings grasped the meaning given to the words *yesterday*, *today*, and *tomorrow*; however, when we gained access to those three major dimensions of time, our conscious life was itself radically transformed, because life was now divided into the *past*, *present*, and *future*.
- ¶ If all human beings accorded time the proper place it deserves, we would understand that as long as we adapt ourselves to the materialistic concept we have formed of time, we will be moving away from the natural laws which must guide our existence.
- ¶ Time, as we usually conceive it, is a state of objective consciousness. From the moment we transcend this state and pass the limits of conscious objectivity, we lose all notion of duration.



Mandamus No. 5



CONCURRENCE

Rosicrucians feel a deep admiration for Emanuel Swedenborg, the great mystic and visionary of the 18th century. In concurrence with this monograph, which deals with space as well as time, we propose that you meditate on what Swedenborg wrote on this subject in his work entitled *Arcana Coelestia*. As you will note, his viewpoint is in accord with the Rosicrucian conception of the duality of space-time—namely, that it involves a concept specific to our earthly existence and to our objective perception of the material environment.

There are two things which while humans live in the world appear to be essential, because they are proper to nature, namely, space and time. Hence to live in space and time is to live in the world or in nature. Yet in the other life these two things are of no consequence. In the world of spirits indeed they do appear to be of some consequence, for the reason that spirits fresh from the body still retain the idea of natural things; yet it is not long before they perceive that there is no space and time there, only state; and that in the other life states correspond to spaces and times in nature; to spaces states as to Being (esse), and to times states as to Coming forth (existere). From this any one can see what kind of an idea we may have while in the world or in nature, respecting the things of the other life and many arcana of faith; namely, that we are not willing to believe them until we apprehend them by means of the things in the world, nay, by sensuous things; for we must suppose that if we were to put off the idea of space and time, and still more space and time themselves, we would become absolutely nothing; and thus we would have nothing left from which we could feel and think, except something confused and incomprehensible; when yet the case is exactly the reverse. Angelic life is of such a nature as to be the wisest and happiest of all. This is the reason why the word “ages” in the internal sense does not signify ages, but states. . . .

—EMANUEL SWEDENBORG (1688–1772)

Dear Fratres and Sorores,

After having discussed time in the previous monograph, we will now examine how human beings perceive space, because these two concepts, as you will find, are closely connected. We will return to these two subjects in future degrees; however, it is necessary for us to bring out their basic principles in this Postulant Section.

SPACE: Space, as defined in most dictionaries, is the relatively limited expanse separating and surrounding objects. This expanse, according to current definitions, is the source of the three dimensions which humans can perceive and which, as you know, are length, width, and height—the latter sometimes being likened to thickness. Such a definition is incomplete on the mystical level, because it takes into account only visible space. Yet there exist invisible planes which, for certain faculties of our consciousness, are as perceptible and real as our physical universe. Moreover, even on the scientific level, such a manner of defining space does not correspond to an accurate description of the material world and of everything constituting it.

It is easy to show that knowing only the length, width, and height of an object does not allow us to know its composition. For example, if we ask you to imagine a ruler approximately 20 cm (8 inches) long, 3 cm (1-3/8 inches) wide, and 2 mm (1/16 inch) thick, you will have a clear mental image of it. However, these specifications will not allow you to know whether the ruler is made of wood, plastic, or steel. That is why Rosicrucians have asserted for centuries that the different forms of matter being integrated in space occupy not three but four dimensions—the fourth being defined by their vibratory frequency. This point will be discussed in detail in the next section.

In connection with the preceding remarks, we will now emphasize a principle to which we have not given enough attention, which is that our sense of sight plays an essential role in the perception of space. Thus, if we close our eyes when we find ourselves in an unfamiliar place, we lose the notion of our surroundings to a large extent. This is the case because our understanding of space is gained mostly through those distances we perceive between objects and ourselves. This means that if we were incapable of evaluating the void separating us from objects—whether by means of sight, or by touch or hearing—we would have no conception of space. It is precisely for this reason that we



need not only visible points of reference, we also need tactile and audible ones to measure the distance between ourselves and what we perceive.

As you know, we are constantly deceived by our perception of our surroundings. Our interpretation of space is itself subject to illusion. For example, when we look into the distance, we have the impression that things are smaller and closer to one another than they are in reality. We call this phenomenon *perspective*. Such an effect demonstrates quite well that the objects we see are not necessarily what they appear to be. Thus, a tree located about 2 km (1-1/4 miles) away will seem small, whereas it may actually be ten or fifteen times your height. This illusion is due to the fact that we do not see things as they are in reality, but only as our mental faculties perceive and interpret them. It follows that space, like time, is a state of objective consciousness. Therefore, it is arbitrary and does not constitute a reality that we can rely upon.

Since consciousness is immaterial, it follows that space is likewise immaterial in the absolute sense. Human beings make a mistake by trying to conquer it with material devices or instruments. Thus, when exploring interstellar space, we have invented increasingly powerful telescopes. When penetrating cellular space, we have perfected electron microscopes. When mastering terrestrial space, we have conceived various increasingly rapid modes of transportation. However, the most powerful telescopes can never cover the whole universe. Likewise, the most sophisticated microscope can never fully perceive the immaterial essence impregnating each cell; at best it allows us to observe only a few of its effects. As for the various modes of transport humans have designed, they have their own limits. Let us also note that they are used both to conquer space and to master time. It is precisely for this reason that astronomical distances are measured in light-years and average speed in kilometers per hour (or miles per hour); in other words, in space-time units.

SPACE-TIME: Over the centuries human beings have been involved in a veritable race against time. It is obvious that such a race is also a challenge to the mastery of space, because one of the greatest preoccupations is to travel the maximum distance in a minimum amount of time. Thus, when we need to go to a specific place, we cannot help thinking of the duration of our trip because it is often



important that we arrive as quickly as possible so as to carry out our plans as soon as possible. Because of this urgency, we have gotten into the habit of no longer living in the present moment, but we are always anticipating the future. Our obsession in designing ever faster cars, trains, airplanes, and rockets is clear proof of this. It is certain that we will succeed some day in traveling at record speeds and that we will succeed in exerting considerable control over the space-time duality. However, from a mystical point of view, we will not master it by resorting to science and technology, because only consciousness can transcend the limits that time and space impose upon the physical bodies of human beings.

Just as it is possible for our consciousness to travel in time and to have access to the past and even to the future of human history, it can likewise travel in space and project itself hundreds or thousands of miles from the place where we are located physically. When we have taught you how to proceed toward this goal, it will be just as easy for you to perceive what is happening at this very moment in Cairo, Jerusalem, or New Delhi, as it is to recall scenes that you experienced in your childhood.

Such a fact may seem incredible to you, and yet it is included nevertheless among the mystical arts that Initiates have used for centuries to accomplish their work in serving humanity and to communicate with the invisible world. Naturally, it requires the development of certain faculties which transcend the possibilities of our objective self. Such an ability depends upon the transcendent powers of our psychic consciousness, because this form of consciousness is unlimited in its perceptions and can extend itself into infinity. You will learn why and how in the higher degrees of your Rosicrucian studies.

We hope that the study of this monograph and of the preceding one has made it possible for you to understand that time and space do not constitute the basic elements upon which you must establish your existence. We cannot ignore the relative importance accorded them in daily life, for it would be unreasonable for us to behave as though they were only illusions of our mental apparatus. However, we can consider them as simply arbitrary points of reference, made necessary by the fact that we are incarnated in a physical body and we currently live on the material plane. From a Rosicrucian point of view,



human beings possess a spiritual dimension which can and must express itself independently of the constraints that time and space usually impose upon our waking state.

In the next monograph, we will return to human consciousness and we will see that its activities oscillate between two worlds—that of the objective consciousness and that of the subconscious. Such a study will enable you to contemplate your existence in a new light, because you will understand that human beings are not as limited as we often believe ourselves to be in our perception of the world. We have at our disposal extraordinary faculties which only need to be developed. One of the major goals of AMORC is that of gradually teaching you the methods to follow which will make this development effective and useful in your daily life.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

We have shown you in this monograph that space, like time, is a state of objective consciousness resulting from our sensory perceptions, especially that of sight. If, for any reason, we are deprived of this sense, touch and hearing then intervene to help us perceive our immediate surroundings. You will note that blind persons have highly developed tactile and auditory sensitivity. They likewise have at their disposal a psychic vision that is more fully developed than that of most sighted individuals. This development allows them to compensate for their blindness, for Cosmic Intelligence constantly seeks to come to people's aid.

To prove to yourself that space and time are arbitrary notions, we propose that you perform the following two experiments:

As soon as you have the opportunity, take a short trip which can be made either on foot, on a bicycle, or by car. When doing it for the first time, cover the distance on foot and note all the impressions which come to your consciousness. Then do it by bicycle, and then by car if this is possible. In the three situations you will note that the experiences were not the same. Why? Because your perception on each occasion differed, whereas the distance traveled was exactly the same.

When you have the opportunity, take a short fifteen-minute trip, following these instructions. First, travel along a road or path in a straight line. Then travel for the same length of time, only choose an agreeable and varied route that is, if possible, in an inspiring natural setting. Again, note your impressions in both cases. Undoubtedly the second trip will seem shorter than the first, although the length of time is the same.

We advise you to conduct these two very simple experiments, because they will show you that our notion of space-time is dependent upon the interpretation given to us by our consciousness, no matter what the distances and durations are in reality.

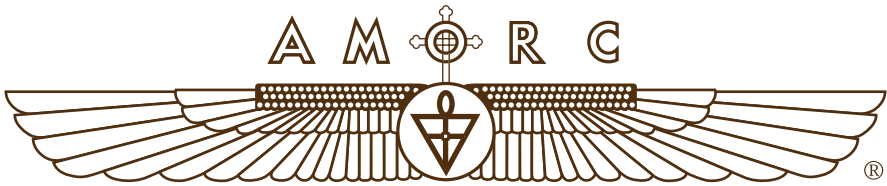
Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ For scientists space has three dimensions: length, width, and height (the latter sometimes likened to thickness). For mystics there exists a fourth dimension defined by the vibratory frequency of all material substances occupying space.
- ¶ If we were incapable of evaluating the void separating objects, we would have no conception of space. It is precisely for this reason that we constantly need not only visible points of reference; we also need tactile and audible ones to measure the distance between ourselves and what we perceive.
- ¶ Space and time are states of objective consciousness. Humans make the mistake of trying to conquer space and time by means of material instruments.
- ¶ In daily life, humans have become incapable of dissociating time from space. Thus, when we travel to a particular place, we cannot help thinking of the duration of our travel.
- ¶ Just as it is possible for our consciousness to travel in time and gain access to the past and future of human history, it can likewise travel in space and project itself hundreds, even thousands, of miles from the place where we are physically situated.
- ¶ Human beings possess a spiritual dimension that can and must express itself independently from the constraints which time and space usually impose upon us when we are awake.

NOTES

*Consecrated to truth
and dedicated to every Rosicrucian*



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