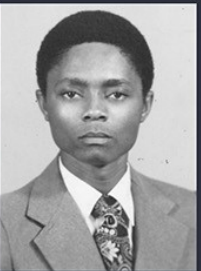


The Devil, we're told, can quote scripture, and in a world filled with false religions that imprison followers' minds and souls, there isn't one that doesn't contain a grain of truth and true spiritual seeking. That is how mind-control groups that call themselves religions attract members and enslave them: through the use of techniques that work because they contain distorted traces of real knowledge, but pervert them for the sake of profit and power.

AMORC *Unmasked* achieves the near impossible. By describing and analyzing the inner rituals and secrets of the Brotherhood of the Rosy Cross, whose prestigious history may well be rooted in mysteries long lost and forgotten, Pierre Freeman sifts out the grains of truth while exposing the falsity of what are essentially techniques of self-hypnosis, and the culture of unfreedom that they make possible: something he understands well because he was its prisoner for almost a quarter of a century.

For seekers and prisoners alike (and aren't we all a little of both?), this beautifully written, eminently practical, and unflinchingly honest book belongs on the short shelf of wisdom literature where true freedom through loving union with God may still be found.

Bill Krohn, critic (*Cahiers du Cinéma*),  
historian (*Hitchcock at Work*), and  
documentary filmmaker (*It's All True*)



**PIERRE S. FREEMAN** was exposed to AMORC's mind-control techniques for twenty-four years. In his first book, *The Prisoner of San Jose*, he describes his experiences with the order, and how he finally deprogrammed himself. Freeman is currently a successful analyst for several large financial institutions in the Minneapolis area.



\$23.95 U.S.



FREEMAN



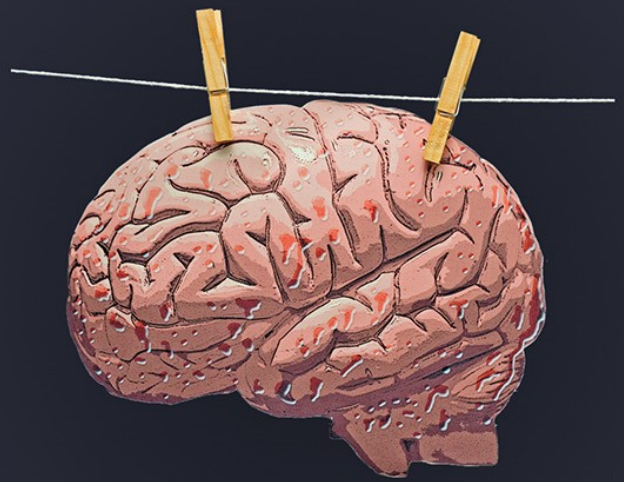
AMORC  
UNMASKED

the hidden mind control techniques  
of the Rosicrucian order



# AMORC unmasked

the hidden mind control techniques  
of the Rosicrucian order



# PIERRE S. FREEMAN

# **AMORC Unmasked**

THE HIDDEN MIND CONTROL TECHNIQUES  
OF THE ROSICRUCIAN ORDER

*The Cult of H. Spencer Lewis, Ralph M. Lewis,  
and Christian Bernard Finally Exposed!*

**Pierre S. Freeman**

*AMORC Unmasked: The Hidden Mind Control Techniques of the Rosicrucian Order*

Copyright © 2010 Moise J. Lubin writing as Pierre S. Freeman. All rights reserved.

2023 Public Domain Registration. This work is licensed under CC BY-SA 4.0 (Creative Commons Attribution-Share Alike 4.0 International License). This Public Domain license allows this work to be shared, copied, and redistributed in any medium or format for any purpose, even commercially, and to adapt the materials to remix, transform, and build upon the material for any purpose, even commercially, so long as appropriate credit is given to the original creator "Moise J. Lubin writing as Pierre S. Freeman," and all derivative works must include this same Public Domain license as the original works.

This work is licensed under CC BY-SA 4.0. To view a copy of this license, visit <http://creativecommons.org/licenses/by-sa/4.0/>

Published by Wheatmark®  
2030 E Speedway Blvd, Suite 106  
Tucson, Arizona 85719 USA  
[www.wheatmark.com](http://www.wheatmark.com)

International Standard Book Number: 978-1-60494-332-0  
Library of Congress Control Number: 2009932980

rev202302

*I dedicate this book to my mother, Annette,  
who passed away on September 5, 1987.*



# Contents

## *Introduction*

1

The author explains how he escaped from AMORC by studying exit psychology and then wrote about his experience in *The Prisoner of San Jose*. He then realized that, to complete the picture, he needs to unveil more of the doctrines and actual training protocols of the organization.

## **CHAPTER I**

### *The Rabbit Hole*

5

The author reviews his journey from a small child in Haiti to becoming a victim of mind control through the Rosicrucian Order. He begins to become aware of his self-division, although his cult personality is the driving force in his life.

## **CHAPTER II**

### *The Golden Key*

22

The author discovers mind control literature and begins a path toward liberation from AMORC. After finishing his first book, he decides to continue forward with his story in a second book. In this book, he will show 1) how the exercises are part of a mind control systems; 2) how they actually work for certain nonspiritual workers and how they cannot be judged on their professed intention; 3) where some of these teachings come from and their possible derivation; 4) how a true spiritual path would depart from the direction of the Rosicrucian Order.

**DESCRIPTION OF CONTENTS***Part I*

30

**Section 1 to Section 32** covers experiments of the Neophyte Section (AMORC very beginning studies) to the end of Neophyte Section.

This is an introduction to the Rosicrucian teachings. It begins with very light occult exercises in trying to experience people's vibrations in a crowd, telepathically contacting a person by visualizing them, picking up vibrations from a book or magazine, and learning the rudiments of a self-healing exercise. It then introduces Rosicrucian chanting, beginning with the sacred sound OM has the member distinguish between the subconscious and objective consciousness, begin gazing at candles as a concentration exercise, eventually trying to change the color of the candle's aura. All of these, as the author shows, are really exercises in self-hypnosis: trance induction, acceptance of covert post-hypnotic suggestion, and the beginnings of creating a framework for the self-induction positive and negative hallucination. The stages of hypnotic depth suggested by the Rosicrucian are compared to Aron's Scale, a way of measuring this depth. As the exercises progress, visualization ability is developed that will be functioning later in very specific healing, out-of-body, and extrasensory exercises. These exercises also include the manifestation exercises that created great confusion and despair in the mind and heart of the author as his indoctrination continued throughout these sections.

*Part II*

92

**Section 33 to Section 50** starts at Temple Degree 1 and ends at the end of Temple Degree 6.

This next set of exercises is much more powerful and begins to co-opt every waking and sleeping moment of the member's life. The very first exercise is one of reviewing the day's experience in-depth before going to sleep. The member learns that the very core of one's desires and wishes are to be handled with a certain manifestation protocol. The member learns how to submit requests for short-term and far memory, including reincarnation, to the subconscious mind. In focusing on reincarnation, AMORC repeats his credo of open-mindedness, saying that members can believe whatever they want, but also saying that, for centuries, AMORC always taught this doctrine. Later on, they are also "open-minded" about letting members believe what they want about the beginning of life, but also say that, for centuries, Rosicrucians have known that life begins with the first breath of the soul, the point in which the soul enters the body—paving the way for members taking a pro-choice position

based on AMORC's scenario for defining when life begins in the human experience. It then begins to discuss in depth its nerve stimulation exercises, designed to ameliorate a great many medical conditions. It reveals its unusual form of medical diagnosis and goes into a great deal of detail about combining various kinds of breathing with having members lay hands upon subjects for the purpose of specific types of energy transmission based on their theory of creating a balance in the autonomic nervous system as a core aspect of healing.

### *Part III*

136

**Section 51 to Section 80** includes Temple Degrees 7, 8, and 9.

In these exercises, AMORC goes into considerable depth about how to heal specific ailments and the relationship between the psychic centers and the key glands of the human body. The author brings up the difficulty of confirming anything about this healing protocol and questions the practice of AMORC encouraging its use on friends and family. Out-of-body projection is explored in great detail—projecting to a place or person. AMORC continues to assure its members that such powers cannot be used in the wrong way and that the universe only supports the positive use of these powers. It goes further into the techniques of medical diagnosis, including techniques that utilize the aura. It then goes into the Lost Word, MATHREM, and shows how its chanting protocols and their secret meanings are derived from this ancient word with Atlantean roots. It shows how each individual sound can be used to drive specific psychic centers, useful in healing specific ailments. It discusses reincarnation in even more detail and shows how the member can be useful in assisting others to pass through death into the spiritual planes. Again, it displays “openness” toward the victims of suicide, chastising other religions for being so hard on persons whose lives have been filled with physical or emotional pain. It counsels the member on prayer and tells specifically how to pray the more flexible Rosicrucian way.

### *Part IV*

199

**Section 81 to Section 123** includes Temple Degrees 10, 11, 12, and beyond the Illuminati Section.

In this section, the member starts to move out of the ordinary experience of life and into a kind of *Twilight Zone* of the hyperphenomenal. It begins with exercises in chanting, breathing, and invocation for the purposes of creating a protective shield around the member against assaults to his safety and comfort. It proceeds to the member learning how to pick up vibrations from historical sites, moving objects by will, using radiesthesia for locating objects and for divinatory purposes revolving around the use of a pendulum. It refines and develops the member's telepathic



skills and then begins to plunge into arcane areas like invisibility, where the member learns how to vanish in times of emergency or great need. He also learns how to create objects with his mind and take over other people's consciousness for the sake of personal advantage or world peace, both of which are depicted as being under the umbrella of cosmic good. Various of these exercises utilize the member's creation of an "alchemical cloud" for mental creation, invisibility, and the assumption of other people's thoughts, feelings, and physical actions. If a member makes it to this level of experience, it is the author's opinion that he has reached the very greatest depth of hypnotic induction.

## CONCLUSION

### *How to Escape Mind-Control Prison*

309

The author unveils his own plan on how to escape a mind control organization. It involves the stealth and determination to leave the order and the wisdom to not let personal anger and recrimination cripple you emotionally. Pierre S. Freeman, by example, has shown how this can happen and why it is truly possible for the reader if he is trapped in a mind control organization.

### *About the Author*

316

### *Bibliography*

318

### *Notes*

319

# Introduction

**This is my** second book on mind control.

When I first wrote the *Prisoner of San Jose*, which centered on my twenty-four year association with AMORC, the Ancient and Mystic Order of Rosae Crucis, I was consciously trying to blow the whistle on what I now believe to be a dangerous mind control cult. I was determined to present groundbreaking information about how an organization whose main membership contact was through the mail and sometimes a weekly lodge convocation could manage to turn people into mind-controlled zombies. I want to explain, in detail, how this could happen to people—and especially to me.

I have not been the only person to break with a religious cult; there are profound psychological problems that accompany the break even after it has been made. The psychological problems associated with such a break can be massive. Here is the testimony of someone who broke from an Eastern Meditation group and what he went through:

I discovered that making the break from the movement was only the beginning. I had difficulties with reading, memory, concentration, focusing, involuntary body shaking, and disassociation. I was afraid of temporal and spiritual reprisal. The movement's doctrines populated my thinking ... I broke the movement's code of silence by speaking to a reporter. As I told him the secret teachings, my body began to violently shake. There I was on my bed, body vibrating, head jerking back and forth; I was confused and frightened. At times I found myself defending the movement to him. I questioned my

thought process. Was I a spiritual failure, was I wrong to talk to him, would I burn in hell?<sup>1</sup>

This reaction was not dissimilar from many of my experiences after I left AMORC, and I am still going through a prolonged period of daily daymares and nightmares. I still having difficulties with concentration and focusing. But I do not regret leaving, not for a second!

I was, indeed, very fortunate to be able to leave. I was blessed with a unique set of circumstances. After years of enslavement, I suddenly discovered the exit psychology writings of Steven Hassan and Margaret Thayer Singer. Somehow, although the cults these writers speak of are quite different from AMORC, I was able to make the intelligent connections. I then slowly began to make a transition from being a mind slave to becoming a free man. Finally, I become one of the few whistleblowers to leave the imaginary celestial Sanctum of this powerfully self-promoted, allegedly ancient and sacrosanct Rosicrucian Order.

Remember, until that point, I had been, for the most part alone. During my entrapment, very few people actually challenged me about my beliefs—and then, I am afraid, ineffectively. This was partially because I was very secretive about it. Still, if I were challenged seriously, I would have been a tough egg to crack. I was, until quite near the end, quite ignorant of how long my freedom of choice had been curtailed by the complex mind control techniques used by the order. These were beyond my knowledge and experience.

If a person insists that he has freely chosen his beliefs, especially if they are contradictory to his previous beliefs, then he should be willing to engage in an in-depth questioning to demonstrate that he made his own decision when he adopted his new beliefs. For anyone born into a belief system—religious, political, or otherwise—there always comes a time in that person's maturation into adulthood when he should challenge and test his assumptions. This is more than just a one time process, it should be done by all of us as we mature into responsible people.<sup>2</sup>

To be sure, escaping from the grips of AMORC was not easy. And once I did, it was not easy to commit to the role of whistleblower. I have not been alone in facing this challenge in regards to religious cults in general, but in regards to AMORC, I have been mostly alone.

Escape plans, if they are made, must be carefully thought through in concrete terms, not wished about vaguely; once out of the system, the veil

of secrecy that conceals its mind control practices will be lifted only through public exposure. Jeannie Mills (1979), defector from the People's Temple and cofounder of the Human Freedom Center in Berkeley, California, was unable to get people to believe her horrendous tales of Jim Jones's brutality and deceit until she convinced several reporters to check out the discontinuities between his preaching and his practice. It takes a firm sense of social commitment to escape a system of mind control and then persist in changing it from without so others can hear the message.<sup>3</sup>

But when I finished writing my first book, *The Prisoner of San Jose*, and became engaged with various bloggers about cults and mind control, I began to feel that there was more to say. For one thing, I did not want to leave the public with the impression that I did not believe there was nothing to the idea of mystical reality just because this one organization disappointed me.

My research and my own deep-felt intuition has revealed to me that AMORC is a kind of imitative organization, whose pedigree is largely self-manufactured and whose teachings come from a variety of sources, some perhaps with some substance to them and some without. Still, I feel there is something to the idea of a spiritual path and, although I am not affiliated with any formal organization, I thought I would like to compare AMORC to what I envision a real spiritual path would be like.

To this end, I have created a book that extensively looks at the actual claims of AMORC in more detail, their methods of "verifying" their reality to members through initiations based on hypnotic induction, and their claims about their origins, often derived from other organizations and other teachings. I call their methods "hidden mind control techniques" because they pretend that they are actually spiritual techniques.

I happen to believe in true spirituality. I want to point out the huge difference between what I conceive to be hypnotic techniques and true methods of contacting a higher spiritual reality.

For one thing, I believe that true spiritual techniques are derived from actual communion with a true higher level of reality. They function in preparing the student to develop into a higher and more profound awareness of spirituality than he may begin with. The insights gained from real communion with higher reality would actually be relevant to the world we live in and as a service to humanity.

Mind control techniques taught by AMORC are built into a spiritually self-defeating system where hypnosis functions as the prime tool to service the self-aggrandizing "cosmic masters" of AMORC. Membership is the fi-

nancial basis for AMORC, and the potency of these techniques, in my opinion, figures quite well for member retention.

But, before I prepare the groundwork for a detailed exposition of the hypnotic techniques of AMORC and my commentary, I want to go over how I was entrapped by this deceptive religious fraternal organization. I will provide you with a map of how and why I descended in the clutches of a mind control cult.

# I

## The Rabbit Hole

**I was born** in Haiti, but one day I fell into a rabbit hole. What's that like? If you don't know, just ask Alice. She knows.

Alice was beginning to get very tired of sitting by her sister on the bank ... when suddenly a White Rabbit with pink eyes ran close by her.

Since I grew up in Haiti, I was always aware of voodoo and various magical practices; I can assure you that these provided the least attraction to me. Perhaps I was more ambivalent about the practice than others because I was brought up as a Roman Catholic and also because I was never convinced I had seen voodoo practices bring anyone any good.

Nonetheless, given the fact that I grew up in the tiny remote village of Les Anglais, 120 miles away from Les Cayes, an actual metropolis by Haiti's standards, there were people who cast spells, used amulets to protect themselves, and undoubtedly pushed needles into dolls from time to time. But I never did, and I never wanted to.

The Rabbit wasn't all that exotic-looking, but curiously interesting enough...

My motivations for being attracted to AMORC were partly metaphysical (I wanted to know the truth) and partly materialistic (I wanted to live a life outside the sphere of stark poverty that I had grown up in). My early life was largely one continuous stab at survival while living with my mother, who

was permanently separated from my father and trying to generate some upward mobility during a time when my legitimate and prosperous family connections had been somewhat diluted by the avariciousness and selfishness of certain family members.

There had been rumors about the Rabbit for many, many years. Some said he was terribly old and that centuries ago he had plastered posters over the walls of Paris.

---

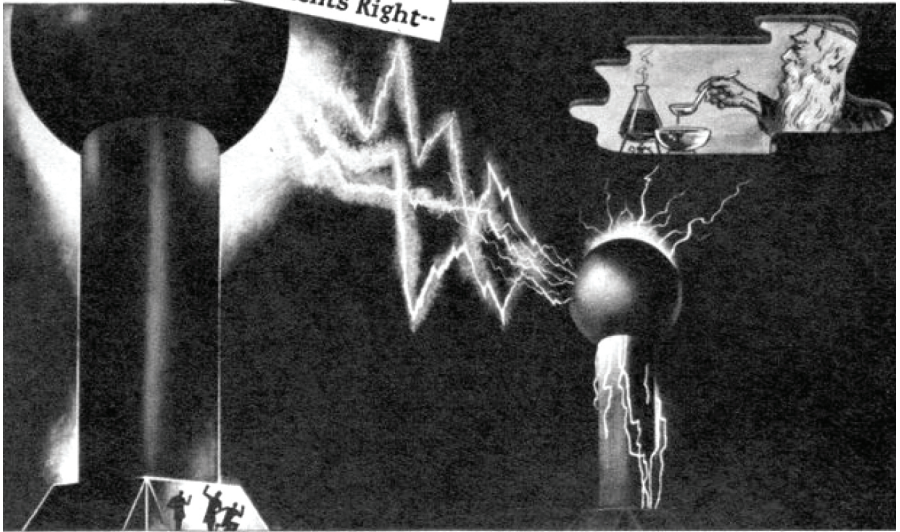
“We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books and distinctions, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

“He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fellowship, we, who are judges of intentions, will cause him to see the truth of our promises; to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.”

---



Were the  
Ancients Right--



# Will Man Create Life ?

DOES THE SECRET of life belong to Divinity alone?

Will Nature's last frontier give way to man's inquiring mind? Can man become a creator, peopling the world with creatures of his own fancy? Was the ancient sage right, who said: "To the Gods the Soul belongs, but to man will belong the power of Life"? Will the future know a superior, Godlike race of humans—each a genius and each the masterful creation of an unerring formula—or will Soulless beings, shorn of the feelings which have bound mortals together in understanding, dominate the earth?

For centuries, man has dared to invade realms which theology has declared sacred. He has revealed the secret of organic functions and measured the forces of mind—*now*, breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation?

It is one of the greatest controversies of the day. Orthodox religion pronounces it a diabolical experiment—some schools of science declare it *possible and justifiable*.

## *This Free Book*

You will find an answer to the creation of life in the ageless teachings of The Rosicrucians! From the archives of this ancient but active fraternal organization, you may obtain a *free* book telling of The Rosicrucians—their age-old observances and modern activities! You may learn of many experiments and how to use them for your own development and the progress of your loved ones. If sincere, you may be one of the few to share this astounding information. Send for your **FREE COPY** of the book, *The Mastery of Life*. Address: Scribe R.A.B.

— USE THIS COUPON TODAY! —

Address: Scribe R.A.B.  
The Rosicrucians, San Jose, Calif.

I am sincerely interested in learning the new, strange facts taught by The Rosicrucians. Please send my copy of the book, *The Mastery of Life*.

Name \_\_\_\_\_

Address \_\_\_\_\_

The Rosicrucians are NOT a religious organization.

## *The* ROSICRUCIANS

SAN JOSE

• (AMORC)

• CALIFORNIA, U.S.A.



Now, I don't go that far back, but even slightly before my time, AMORC, an alleged Rosicrucian Order, had been vigorously recruiting members from various parts of the world. The 1935 vintage ad on page six offers their mystical wares to a public hungry to solve the mysteries of life.<sup>1</sup>

How could one really pass up something like this? Secret powers. A perfect order, surviving in the face of universal ignorance. An ancient wisdom, long held from the masses, now available to everyone!

Yes, many people would think my attraction to AMORC would be perfectly natural, given that I was born and raised in Haiti, but I think the ad had a more general and powerfully universal allure. The 1950 ad on page seven tries to create a sense of affinity between AMORC's ancient teachings and the aspirations of man to unlock the mysteries of the universe.<sup>2</sup>

I was born very poor, indeed, although fate had only recently willed that destiny for me and my family.

The problem was that my father, Marc-Aurele Freeman, although born into a prosperous Haitian family, had been denied his birthright by his Uncle Raphael. Raphael had actually raised my father, his two sisters, and his brother after their father died when they were all very young. Raphael, a savvy businessperson and politician, used his connections to disconnect my grandfather's children from their rightful share of their estate. Owing to his many difficulties in regaining his social and economic standing, my father became resigned to his situation.

On the other hand, my mother, Annette, never had the experience of personal prosperity while growing up—and she was absolutely tenacious about achieving it. She wanted the best for her children and did not like my father's resistance to moving upward. As the oldest of four children, I saw these tensions in my early life, including some of the abusive behavior of my father toward my mother. They eventually separated. My father wound up on a farm, while my mother struggled in town, more or less on her own.

I do not want to give the impression that we were hopeless; things did happen to give us a push forward, despite the disenfranchisement of my father.

### **And a push forward could never hurt, could it?**

I was religious as a child and did well in elementary school. My teacher, Micheline, had studied to become a nun, but had never taken her vows. Nonetheless, she was a great inspiration for me in our religious class. I became highly involved as an altar boy and devoted to church, so much so that

I often went to serve when I was not required to. In fact, sensing my dedication, Micheline made efforts, with the agreement of my mother, to put me on that road.

Being accepted into a Catholic seminary was viewed as a good and prosperous move by Haitian families. However, my efforts were somewhat undermined when one of the officials realized that Micheline had actually written one of the letters that was delivered to him with my signature. This mistake and my failure to admit it caused him to doubt my credibility. Still, I was sent to another school, which kept the possibility open if the nuns there could discern that I had a calling.

But I didn't do well there. In fact, the good sisters quickly realized that I was no priest-to-be. Also, an illness forced me to redo sixth grade. During this time, my father lost his small farm and his financial troubles multiplied. Accordingly, during the summer after sixth grade, I found out that my father needed some help selling beans out of town in Les Cayes—a real city—because of the falling prices of beans locally.

My father asked me if I would assist him, and I was happy to accept. Soon afterwards I was off to the city alone, my first major adventure as a child.

### **And a good adventure never can hurt anyone, can it?**

When I told my mother of my impending trip, we had a joint epiphany. As long as I was going to Les Cayes, I could drop in on my father's brother-in-law, Eric Simon, who was married to my father's oldest sister. At that point, I would show Eric my report card and tell him that my father wanted to know if he would consider enrolling me at the renowned Lycee Philippe Guerrier in Les Cayes. Uncle Eric, a manufacturer with strong political connections in Port-au-Prince, might pull some strings on my behalf.

In terms of my bean-selling adventure, I followed my mother's instruction about not bargaining if offered a reasonable price. To my great happiness and relief, I sold them immediately on the truck to other merchants that were also heading to Les Cayes to sell beans and other commodities. Because of this, I was able to concentrate on what I really wanted to do in Les Cayes: find a way to better my situation by being accepted into a good school.

Upon arriving, I cleaned up at my mother's cousin's house and then went to see Uncle Eric, whose vacation home was about two hours away by foot. When I got there, I showed him my report card and told him of my father's hopes that I could somehow attend Lycee Philippe Guerrier.

The morning after arriving, I found myself at the school, watching Eric's social and political magic working as the people in line moved seamlessly out of his way. As Eric's importance was quickly understood, the small crowd was glad to let the great man pass, bringing us immediately to the desk of the director in no time.

At that point, I could see how excited the director was to be of service to my well-connected uncle, and my registration took place minutes after our initial discussion. At this point, there was no Rosicrucian magic, just pure destiny; I believed God was moving me toward my dreams.

When I returned home, my father seemed outwardly happy and proud of me because I had sold the beans. However, I found out later that he was secretly angry at my going to his brother-in-law without telling him.

Going to the school in Les Cayes would also take me out of any future employment plans my father may have had for me. Admittedly, I could have helped him, but this was clearly not anything my mother or I wanted. We were both discontent with poverty and social isolation from the true economic pulse of the Haitian middle and upper class. My father never found out that I was part of this little plot, so he blamed everything on my mother, which was probably the best thing for me at the time.

However, one component of our dreams was quickly smashed when Uncle Eric ultimately refused to support me financially in any way. It looked like the entire burden would fall on my poor mother, who, hearing the news, left for Port-au-Prince, hoping to get a better working situation. My father's finances gave him no opportunity to do anything either — although I am sure he would have, despite his annoyance at my move.

**Didn't Shakespeare say something about  
"the slings and arrows of outrageous fortune?"**

But, then, fate intervened suddenly again, when Uncle Eric was appointed to prefect in the Les Cayes Region by Baby Doc Duvalier. This was an extremely responsible and time-consuming position. Eric's wife had died years before, leaving him with five girls and two boys to care for. Most of the children were being cared for by his second wife in Port-au-Prince, but one of the boys, Arthur, had been staying with Eric in Les Cayes.

Worried about his son, he made me move to his house to be Arthur's tutor and chaperone, relieving me from daily starvation. I thought I had been saved.

But then again, things did not work out as expected. My new job with

Arthur actually worked against me, because after my cousins returned from Port-au-Prince for the summer vacation, Eric became conscious of my poor clothes. He frankly told me my clothes embarrassed him and were not up to the social standards of my cousins. Then, to my absolute shock, he sent me home to my parents. This wealthy and connected man, who was using my services every day, did not think once about spending a few of his dollars to buy me some shirts and trousers!

I arrived at Les Anglais and found my mother already gone. Now it looked like I was going to wind up on my father's farm, bound to his poverty. To save me, my Grandmother Alcine intervened and funded my expenses to travel to my mother in Port-au-Prince.

I gave my father a weak excuse for this trip. I told him that I had received a letter from my mother asking me to come to Port-au-Prince because she wanted to talk to me about some family matter. As vague as this excuse was, I related it innocently to my father, knowing full well that this trip was part of my escape from this area and from being trapped as a worker on my father's farm.

At the time, I asked my father if I could locate his cousins who owed him a debt for his attempted intervention to get their portion of their father's estate, which had also been checked by dear Uncle Raphael.

My dad dictated a letter to me, asking that I give it to his cousins. In the letter, he asked them to send him some old clothes, due to his unfortunate financial circumstances. On August 7, 1973, I said goodbye to my hometown.

**And so, after a few adventures, I thought I was getting the hang of it...**

When I got there, there was no place to stay, and my mother, who had not known about my imminent arrival, had to find me a place to stay. Knowing I had to survive, I began to immediately look for my father's cousins, Bob and Ghuslaine, who were brother and sister.

**The truth was, though, that life was sweet sometimes  
and sometimes sour.**

After some time, I succeeded in finding both of them. I gave my father's letter to Ghuslaine and, after reading it, she asked me, "What about you?" I told her my father wanted me to find a job and go to school at night. She looked at me, noting how small I was for my age and told me, "I'll talk to Bob to see what we can do."

Bob and Ghuslaine were both successful and somewhat affluent and

seemed willing to help me. Amazingly, Bob, now an established electrician, decided to pay for my prestigious private schooling at Classique D'Haiti, asking only for me to help him at work when school was in recess or during weekends. Bob, who was very generous with me, bought me a uniform, books, and gave me an allowance of ten gourdes (Haitian unit of money) every week, which I turned over to my mother.

As with my father, there was a slight amount of subterfuge involving my relationship with Bob. I did not tell Bob or Ghyslaine that my mother and father were separated or that my mother was also living in Port-au-Prince. My reasoning then was that if they knew, they might think that I was on my mother's side in the separation (against my father, their cousin) and they would rapidly lose interest in helping me.

I told them, instead, I was staying at my mother's cousin's house, a certain Madame Guillaume. Basically, although initially I had stayed with Madame Guillaume, I moved out of her house shortly afterwards and did not tell Bob when I moved.

The reason I moved was that I had had my sisters and brother secretly come to Port-au-Prince to stay with my mother. Our extra living expenses were primarily funded by Bob's pocket allowance. Although my mother worked as a dressmaker and a waitress, she did not make enough to feed, clothe, and house four children.

At Classique D'Haiti, I thrived academically, doing extremely well at math and sciences. My peers came primarily from well-off families. None of them realized the state of my finances. It helped to have a uniform. And most of them thought I lived with my cousin, Bob.

Soon my academic prowess turned me into a math tutor and I wound up having free meals every night at upper class homes while I helped my fellow students with their math. Actually, without most of them knowing it, it was a barter arrangement. Their parents loved me and were happy when I just happened over when they were eating. They provided food for tutoring.

But, after a while, my hidden life began to grow on me. I did not really like deceiving Bob or my classmates; neither did I like the semi-subsistence life I was living.

One day, when I was visiting Ghyslaine in Petionville, I had a brainstorm. I knew all these rich families. Why not network with them and find a job?

My first thought was to talk to the family of a well-to-do student named Nito Bouillon. As soon as I mentioned the idea to Nito, I immediately struck

gold. I discovered that his mother, Madame Ritz Bouillon, who was an administrator for the National Institute for Mining Services, might need my help.

As a procurer for the agency, Ritz spent a lot of money but didn't want it misspent or pocketed by corrupt officials in her department. She had wanted to place her son in a position to protect her ability to honestly carry out her duties.

But after putting this idea into motion, she soon realized that she might, in fact, be looked at suspiciously because she had placed her own son there. She didn't want to be accused of corruption, and using her son might give people exactly the kind of impression she wanted to avoid.

Ritz thought I was a good replacement for Nito, and the next day I had the job and a salary much larger than I had expected. When I went home and told my mother, we all started to praise God because all our hopes for survival were based on our devotion and belief in God.

This was how my life was before AMORC—difficult, but full of promising little surprises and gifts of upward mobility. From a completely destitute childhood, without any money, I lived in Port-au-Prince, went to a private school, had wealthy and powerful friends, and now had a government job. At the same time, quite fortunately, I was the primary source of support for my mother and her four children, including myself.

By October of 1978, I had a new job and rented a house for my mother and the other children. I now sent my younger sister off to my alma mater, the *Classique D'Haiti*.

Working with Ritz in the day, I went to school at night. The classes were embodied in a year's course of instruction called Philosophy in the French educational system, something like a college prep course. After that, I enrolled and was accepted in the prestigious *Faculte des Sciences*, an engineering school—in fact, Haiti's equivalent to MIT. That year, there were only 179 students accepted out of 1500–2000 competing in very intense and difficult examinations.

Still, only half the students who studied PCM (physics, chemistry and math) were destined to make the second year. With the help of some members of a study group that I had founded in junior high school, I made it to the second year. In fact, I came in third place out of a class of 179 students and only one hundred of us made it to the second year.

To survive and support my family, I taught math in some secondary

school classes and did some accounting work over the weekends. With that money and my education, I was on my way to become part of the highest levels of the Haitian professional classes.

Nothing should have stood in my way.

**Couldn't there be some way to make it all sweet? Couldn't it all be a joyous dance? Where could I learn such a secret...? Then I remembered the White Rabbit....**

To make everything even better, the Dean of Faculte des Sciences offered me a paid internship at the government's mining department, the department I had worked for before, when I was working with Ritz. This was even more money, further enhancing my ability to care for my mother, brother, and sisters.

Alice started to her feet, for it flashed across her mind that she had never before seen a rabbit with either a waistcoat-pocket, or a watch to take out of it, and burning with curiosity, she ran across the field after it, and fortunately was just in time to see it pop down a large rabbit-hole under the hedge.

That summer, filled with gratitude for God's blessing, I started looking for a better and deeper understanding of spirituality. I stumbled on an advertisement for AMORC, a Rosicrucian Order that seemed to promise me an intimacy and platform for living according to God's plan. It differed from anything I had come upon before, and I entertained believing its claims about being a very special route to a true spiritual path.

Like many neophytes, I barely understood its initial claims, but approached the monographs with the same dedication I had with my engineering studies. I did not realize that the demands of the monographs would reach into the very core of the fine future I had established for myself and my family and uproot my entire existence.

**And that's how I met my White Rabbit. Very proper, very well-attired with his very own time piece. Perhaps I should follow him....**

It was my work with those monographs that led to my academic failure in my second year of engineering school, forcing me to leave in the middle of the year. The monographs were like an out-of-control vine, innocent at first,

but then grabbing for control of my sleep, my evening studies, my intellectual attention during the day, my concentration on my daily tasks.

Down, down, down. Would the fall NEVER come to an end!

One of the first troubling events occurred after I joined the Martinez de Pasqually Lodge. I joined on a whim, the day I went there to buy incense and candles. Members of AMORC are not officially compelled to join lodges but are usually enticed into them by the lure of a truly fraternal and friendly environment, a classic entrapping mechanism of almost every cult. I was being hurtled ever deeper into the manipulative world of AMORC, something I would not realize until years later.

The event I'm speaking of occurred on initiation day, when a female member turned to me, saying in a sarcastic tone, "Today a member, tomorrow a Master." Curiously, this lady was to be one of my teachers at engineering school, a teacher who claimed that I had not turned in a project, which became one of the elements that led me to failing classes. I know for certain that I had handed in the assignment and was amazed that my Sister Rosicrucian would do this to me.

But she did.

Now I know that she was one of the destructive links in the long and torturous chain of AMORC's poisonous imprisonment.

### **When would it end? When?**

After leaving the school, I was forced to go to Ritz to get a job and I joined her in another division of the government, a financial planning agency. There I became a junior accountant and the young protégé of the department's chief accountant, Jacques Sim. His sister, Marie-Therese Sim Chanoi, was also influential in my life. Her husband was the actual head of my division.

Again, despite my failure in the Faculte des Sciences, I lucked out, making strong connections with people highly placed in the Haitian government and Haitian society. Jean-Mari Chanoi assisted me in pursuing my engineering dream in the United States.

It was 1982 and I didn't want to leave my job or my family, but I thought our long-term interest would be better if I could resettle in the United States. I wound up with five years' leave with pay, which I officially turned over



to my family, promising to keep the department updated about my path toward getting a degree.

Despite my paper prosperity, I personally only had \$184 when I arrived in Miami on January 1, 1983.

Things did not go famously for me when I first came to America, and I found myself having to work as a farm laborer. The only thing I really took seriously were my Rosicrucian monographs and their promise of improving my life through their instructions in the art of manifestation.

This was a very hard time for me. The first farm I stayed with was filthy, with one bathroom for twenty people. I wound up there for four days and never worked at all. After that, I worked occasionally, but this type of work was obviously a dead end.

Still, I had a place to stay at a friend's house. His wife, Manita, let me live in one of her rooms, rent-free. There, my midnight ceremonies with AMORC frightened her, also impinging on my ability to rest, resulting in my inability to handle the physical labor I was involved in. Tomato and orange picking just didn't mix with late night prayer and meditation. Manita, a Haitian, probably came to the conclusion that I was doing some kind of ritual magic and eventually kicked me out.

During these early years in the United States, I stayed in AMORC for one reason—the manifestation of personal prosperity—so I could get my green card, make enough money to support my family, and go back to school. I looked at all my travails as forms of cosmic “testing,” never as the failure of the Rosicrucian system. This point of view was encouraged by AMORC, who claimed that the egregor, the repository of their spiritual power, would always test a member before blessing their effort on the path.

### **I wonder how many miles I've fallen by this time?**

A few weeks after I came to Florida, I made my way by foot to the Social Security office in Little Havana, a four-mile trek from Biscayne Boulevard where I was staying. As I walked, I mumbled to myself about AMORC's useless monographic ramblings. Why was I still in it? Why did I actually believe their promises?

When I got to the office, I saw an aura around one of the office workers. I was so mad at AMORC at the time, I blocked it out, thinking how obtrusive it was to be concerned with psychic phenomena in the middle of a workday.

This was 1983, long before I quit AMORC, and the beginning of an am-

bivalence that became shocking to me. Because despite my concerns, I could never quit. Why? How could that be?

I did not understand the subtleties of mind control at that time. Soon after that hot, sweaty afternoon, I was writing in my diary excitedly about the experience as though it was a special God-given treat. Why, if I hated AMORC, could I change my tune so fast?

Now I see that reading the monographs in front of a mirror, coupled with ritualistic gestures, chanting, special types of breathing, and visualization had begun to transform me into another person. Alone at night, in my home sanctum, I was baking a new personality, a cult personality, enslaved by the dynamics of a misunderstood hypnotic protocol based on the monograph's authority and suggestion.

In another moment down went Alice after it, never once considering how in the world she was to get out again.

I was now two people in one body, chained to each other like psychic Siamese Twins—each unable to escape from each other's totally different view of things. But the strange thing is that I had no idea of what my true condition was.

One day, one of my friends, Marie-Marthes, suggested that I try to get some help from the Miami AMORC Lodge, similar to a suggestion that I had received in Haiti. I had planned to do this, but was thinking I should be more settled first.

Looking back, I think that joining the Miami Lodge was an example of "manipulation from above," a form of cultic deception, in which various opportunities and choices seem to emerge from the "mystic" power of the cult. Joining the lodge only augmented my social isolation. It was an atmosphere filled with intolerant members who looked down at me because of my social class, obvious malnutrition, and poverty. Still, I did not look at myself that way, but rather as a valiant spiritual warrior undergoing a period of severe testing.

I started to attend convocations and chatted from time to time with some of the members. I watched their costumed processions and smelled their incense and burning candles with a certain amount of familiar comfort. I schmoozed with them, drank their coffee, and eventually sold their supplies. One of the Fraters, a man named Inavy, offered me a room, which I eventu-

ally accepted and paid for with my first check as a dishwasher in a Mexican restaurant.

The rabbit-hole went straight on like a tunnel for some way, and then dipped suddenly down, so suddenly that Alice had not a moment to think about stopping herself before she found herself falling down a very deep well....

During this time, I began to do strange things. For instance, when I first got into Inavy's room and installed the prescribed mirror, I ignored the fact that the room was filled with mosquitoes that were covering my face, devouring me, while I was trying to meditate.

Owing to the really scary neighborhood, I only stayed there a month, but continued to go to the lodge, at one point having a very strange occult experience, where I seemed to have been taken over by an unknown power, pushing my psychic body in the direction of Madame Ritz Bouillon, who was one of my protectors in Haiti. It seemed as if she was bent on hurting me psychically. But I resisted the impulse to hurt her back, and I simply protected myself from her.

Either the well was very deep, or Alice fell very slowly, for she had plenty of time as she went down to look about her and to wonder what was going to happen next. First, she tried to look down and make out what she was coming to, but it was too dark to see anything.

During the years of my work with AMORC, there were all kinds of dreams, psychic experiences, strange coincidences, dizzy spells, even black-outs—but there was little positive or nurturing about any of this. Nor was there necessarily any coherent explanation of why I felt this or that. Still, like many Rosicrucians, I clung to AMORC and their lodge as a kind of psychic protection.

... then she looked at the sides of the well, and noticed that they were filled with cupboards and book-shelves; here and there she saw maps and pictures hung upon pegs.

As I progressed, my obsession with following the monographs to the letter became more pronounced and I redid them many times, due to my desire to improve my ability to manifest prosperity. I went to bed late and got up early, chanting, hyperventilating, praying, meditating, and burning candles and incense whenever possible. I became a dedicated robotic slave of the Rosicrucian protocols.

In my case, there was a bit of healthy skepticism at first, but then it became a kind of chaotic combat within myself about the validity of the exercises. As the inner combat became more violent, I became, on the one hand, more dedicated, and on the other hand, more rebellious. I wound up talking and even cursing to myself. And, as mentioned previously, there were a few blackouts, which was very scary.

I was driven by fear. As you will see further on in this book, the psychology of fear is driven after you buy into the elaborate Rosicrucian cosmology and your place in it. Without any evidence of its reality at all, I had reached a point of being desperately afraid of losing my edge with the universe. As you will see from the commentary on the monograph exercises I describe later on, these beliefs are driven through a subtle form of hypnotic induction, which can deepen as the personality changes over the years. The result is a person, conditioned by frequently repeated ever-deepening hypnotic inductions, burdened by innumerable hypnotic triggers and deceived by phenomena easily created through post-hypnotic suggestions. In this manner, the person and his or her relationship to the ordinary world is destabilized.

‘Well!’ thought Alice to herself, ‘after such a fall as this, I shall think nothing of tumbling down stairs! How brave they’ll all think me at home! Why, I wouldn’t say anything about it, even if I fell off the top of the house!’

One day after I lost a job, I did what the Rosicrucians call a “Day of Re-integration,” and as part of this exercise I wound up walking in an affluent neighborhood. Taking a bus towards home, I met Jose, the former cook at my restaurant where I began my dishwashing career. Chatting with him, he connected me with a new dishwashing job at Viva Zapata, a new Mexican restaurant in Coral Gables.

Before AMORC, I would have been happy and grateful to God for that serendipitous meeting, but, in my present state, I took it as confirmation that AMORC’s teaching was beginning to work. It was like the Day of Re-

integration ritual, not Jose, was responsible for my good fortune that day, one of many, many “signs” I began to attribute, somewhat arbitrarily, to the AMORC and its Cosmic Masters. As I have mentioned in my previous book, this is what Margaret Thayer Singer calls *Mystical Manipulation from Above*. Now, everything good would start to flow from AMORC.

In fact, I was in a whole new world.

‘I wonder if I shall fall right THROUGH the earth! How funny it’ll seem to come out among the people that walk with their heads downward! The Antipathies, I think—’ (she was rather glad there WAS no one listening, this time, as it didn’t sound at all the right word) ‘—but I shall have to ask them what the name of the country is, you know. Please, Ma’am, is this New Zealand or Australia?’

When I woke up to this, I became very perplexed. What happened to me? How did I get here? How could I, by sitting in a room at night and reading out loud in front of a mirror, fall into such an abyss? And where was I? What was real and what was not? I had originally thought I was going to a very nice place.

Down, down, down. There was nothing else to do, so Alice soon began talking again. ‘Dinah’ll miss me very much to-night, I should think!’ (Dinah was the cat.) ‘I hope they’ll remember her saucer of milk at tea-time.’

But now I wasn’t entirely sure....

‘Dinah my dear! I wish you were down here with me! There are no mice in the air, I’m afraid, but you might catch a bat, and that’s very like a mouse, you know.’

There were different rules in this world. And I knew I had fallen a very long way.

**This was a very confusing place. And I really needed a golden key to unlock its secrets.**

1. <http://www.abovetopsecret.com/forum/thread369158/pg1>
2. <http://blog.modernmechanix.com/2007/06/05/rosicrucians-ad-will-man-create-life/>

## II

### The Golden Key

**The problem with** being trapped like this is that part of you knows you are falling into a very dark place and part of you blocks that awareness with every particle of your energy. So you are gripped by terrible fear, but also, paradoxically, you are in the voracious vise of a pernicious and powerful hypnotic trance. You feel exalted and powerful—and trapped and victimized—all at the same time.

She felt that she was dozing off, and had just begun to dream that she was walking hand in hand with Dinah, and saying to her very earnestly, ‘Now, Dinah, tell me the truth: did you ever eat a bat?’

Then one day, if you are very, very lucky. Something happens and you kind of realize where you are....

when suddenly, thump! thump! down she came upon a heap of sticks and dry leaves, and the fall was over.

My keys, so to speak, were exposed by a bit of information I found on the Internet and eventually a few books by Steven Hasan and Margaret Thayer Singer, great pioneers in modern exit psychology, describing methods of identifying and escaping from mind control cults.

**When you wake up, you find that you are still in that very deep hole, but you are at least somewhat aware of it....**

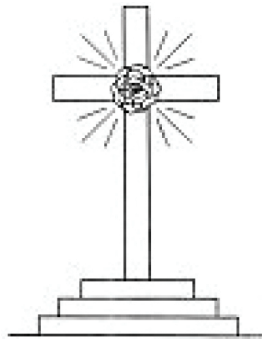
But just because I was now armed with this knowledge, didn't mean I had practical knowledge. All I really had at first was theoretical knowledge, which I vaguely understood.

Maybe if I could just speak to the White Rabbit...

So, I began to look at the mind control literature and also review the monographs, but with a different methodology in mind. I began to feel that I was closing in on my White Rabbit.

The White Rabbit was still in sight, hurrying down it. There was not a moment to be lost: away went Alice like the wind, and was just in time to hear it say, as it turned a corner, 'Oh my ears and whiskers, how late it's getting!

Slowly, painfully, as I reread the monographs and the mind control literature, certain things began to dawn on me. After all, I did not have a living person to talk to at first. It was me deprogramming myself!



**Then, while I was chasing that damned rabbit, it accidentally dropped its pocket watch ... What a find! On the on the outside surface of its gleaming gold casing, there was an insignia.**

**As I opened the casing of the watch, I accidentally scratched its surface. The gold came off and underneath the plating was a very poor lead**



alloy.... I then opened the lid of the watch. Inscribed on the inside of the case were two words.

---

---

## CAVEAT EMPTOR

---

---

**I remembered them from Latin class. They meant,  
"Let the Buyer Beware!"**

I knew, of course, there had to be something that had happened to me that could have created such a change. Had I been drugged, had I just been too gullible? Maybe it was stress? What could have been the cause of this change, the loss of this inner freedom?

Alice was not a bit hurt, and she jumped up on to her feet in a moment: she looked up, but it was all dark overhead; before her was another long passage, and the White Rabbit was still in sight, hurrying down it.

My suspicion was that the answer was in the monographs, but I didn't really have a clue why. I needed a key.

There were doors all round the hall, but they were all locked; and when Alice had been all the way down one side and up the other, trying every door, she walked sadly down the middle, wondering how she was ever to get out again.

It was clear from the literature that my behavior resembled many of the cult victims I read about. But there wasn't really anyone pushing me, making me go to meetings, working me to death with assignments, forcing me to sell flowers or convert people. All I did was sit in my room alone, in front of a mirror, reading or praying or chanting. There was no one else there to indoctrinate me.

Suddenly she came upon a little three-legged table, all made of solid glass; there was nothing on it except a tiny golden key, and Alice's

first thought was that it might belong to one of the doors of the hall; but, alas! either the locks were too large, or the key was too small, but at any rate it would not open any of them. However, on the second time round, she came upon a low curtain she had not noticed before, and behind it was a little door about fifteen inches high: she tried the little golden key in the lock, and to her great delight it fitted!

But after considerable time delving into the literature, I began to realize that AMORC worked similarly to other mind control cults—with one exception. Members were generally recruited through advertisements, not people. And they were indoctrinated principally through the monographs utilizing a combination of highly authoritarian doctrines coupled with a progressive program of hypnotic indoctrination and mind control.

The very core of their program was based on the exercises in the monographs.

*The monographs were the key to enslavement or to escape!*

By examining these monographs, in conjunction with looking at mind control literature and other types of spiritual literature, I came to the conclusion that I could deprogram myself to a large extent, but I also concluded that the monographs offered a distorted view of the world, yet with a grain of spiritual truth.

I sought to deprogram myself, but I also sought to look for answers.

I would now like to share my insights by directly commenting on the exercises in the Rosicrucian monographs, as well as going over some of their claims about history, the spiritual path, sound, color, biological and occult correspondences, and more. In commenting on these exercises, I wish to accomplish several goals.

The first goal is to show exactly why these exercises, in context, are part of a mind control system and do not truly empower a Rosicrucian member.

How do we define a mind control cult? I like Michael Langdon's definition, as it embodies a great many core characteristics of a cult. It is a good general definition.

A cult is a group or movement that, to a significant degree, (a) exhibits great or excessive devotion or dedication to some person, idea, or thing, (b) uses a thought-reform program to persuade, control, and socialize members (i.e., to integrate them into the group's unique

pattern of relationships, beliefs, values, and practices), (c) systematically induces states of psychological dependency, (d) exploits members to advance the leaderships goals, (e) causes psychological harm to members, their families, and the community.<sup>1</sup>

My second goal is to call into question the practicality and even reality of these exercises by showing:

1. Their validity cannot be verified by the member.
2. Their historical usage by the Rosicrucians over millennia cannot be proven.
3. Exercises like them can be easily found in different traditions, suggesting something different than their purported historical origin.
4. The correspondences between colors, sounds, psychic centers, nerve ganglion, and endocrine glands is not necessarily true or consistent with other traditions.

In a quasi-religious cult like AMORC, it is necessary to look carefully at the effect of their use of techniques based on their theory about the human spirit and how these exercises dovetail with their social methodology to isolate them from the everyday world and its perspectives. As Lalich and Tobias point out:<sup>2</sup>

Cults may use the following methods to advance their thought-reform programs:

- Induced dissociation and other altered states (speaking in tongues, chanting, trance induction via repeated affirmations, extended periods of meditation, lengthy denunciation sessions, public trials, “hot seat” criticisms focusing on one individual, sexual abuse, torture, etc.)
- Control of information going in and out of the group environment
- Isolation from family and friends
- Control of member’s financial resources
- Sleep and food deprivation
- Peer and leadership pressure
- Extensive indoctrination sessions (through Bible lessons, political training, sales training, or self-awareness lessons)

- Rigid security regulations and daily rules

My third goal is to indicate, again, that much of this material, particularly the elements related to the cosmic masters and the claims about that tradition, are taken from readily accessible sources, particularly theosophy.

My fourth goal, the most challenging, is to show how some of these exercises and their direction may be related to a true spiritual path—and what that path might consist of.

In respect of the fourth goal, I am not pushing any particular teaching or system. I do not consider myself far along any spiritual path that would render me as a teacher of mysticism or some kind of cosmic master. Rather, I look at myself as a victim, for whatever reasons, of a really subtle type of mind control, whose participation in AMORC has never really distinguished my belief and focus for the mystical path. So, despite my limitations, I would like to provide the seeker with an idea of what I believe a true spiritual path might be like and how, in many senses, its goals, methodology, and general intention is quite opposite the spiritual direction of AMORC.

For this reason, in developing the foundations for looking into the fourth goal, I want to describe two very different “spiritual” paradigms. The terms I wish to describe here are embodied into distinct paradigms. One is the Paradigm of Mystical Union. This paradigm lays the foundation for the Path of the Spiritual Seeker. The goal of the spiritual seeker is unification of his consciousness with the divine presence.

The other is what we shall call the Paradigm of the Magician. We can say this is the foundation for the Path of the Magician. The magician, in this description, is primarily interested in the acquisition of certain psychic powers and abilities.

Let me provide a specific context because these words, “spiritual seeker” or “magician” can be used in different ways. In this book and our commentary, we refer to the spiritual seeker as a person who is striving first and foremost to experience his or her unity with the Divine Presence or Shekinah, a Hebrew term, used in Qabalistic teachings, but also by the Rosicrucians. The seeker follows the injunction of Jesus, who said, “Seek Ye first the Kingdom of God.” Achieving divine unity and receiving and acting upon divine guidance are both goals of the seeker.

On the other hand, we refer to the magician as someone who is seeking a special spiritual or transcendental power as his primary objective. He is more concerned with what he can do with his power than with receiving it

by submitting himself to a higher realm. In the Paradigm of the Magician, the magician is seeking his own good, however he disguises it, and is not submissive to the Divine Will.

In using the term in this way, we must be sensitive that in some uses of the term, "magician," it can literally mean the opposite. For instance, in the version of the tarot card which features the magician, the magician points upwards, indicating, perhaps, that the power or effect being sought is under the influence of a Higher Power. Certain magical systems, like the works of Dion Fortune or W. E. Butler, take a much different direction, somewhat more mystical than the ramblings of the erudite but highly corrupted writings of Alistair Crowley.

### THE COMMENTARY

The following sections have been grouped in the chronological order of presentation in AMORC'S monograph sequence. I believe that I have managed to cover most of the key topics, although I have left out certain areas of focus, principally in the commentary part of the monographs. Most of the following sections include an experiment although a few do not. Some sections include more than one experiment.

Since the monographs are very repetitious, I have tried to avoid or limit repetition of basic definitions, descriptions of key procedures, and philosophic and repetitious historical material. In this manner, I hope to provide the reader with a meaningful grasp of AMORC'S philosophic, theoretical, and practical agenda for the alleged transformation of its members while also cogently presenting the implications, manipulations, and deception involved in the monographs. By describing H. Spencer's manipulations and the effects of his teachings, my presentation should help the observant reader piece together the devious elements much more quickly than those who, like me, have been slowly edged into the hypnotic waters of mind control.

The sequence also gives me the opportunity of speculating how there might be a germ of truth in a lot of this—both in the reality of its resemblance to easy-to-find esoteric theories and practices accessible to the public, but also in my conjectures as to what these practices might be about if developed by a more genuine, experientially-based, and sincere source. In other words, what would genuine esoteric development consist of? Are there more credible foundations for purported esoteric traditions? Are there or were there symbolic paradigms, historical or philosophic commentary, and concentra-

tion and meditative exercises based on authentic spiritual alchemy? And what would the goals and processes involved in spiritual alchemy be like?

Before I begin, let me point out that, although I have summarized a lot of this material, I have not summarized all of it, and I have not attempted to totally relate every detail of the experiments.

My goal here is not to provide a comprehensive recipe for AMORC's practices, because I do not believe in them. They are not being summarized so someone could actually practice them, but so someone could see the problems with them, how they fit into a mind control agenda, how they contain certain moral and spiritual dilemmas, and how they intrinsically cast doubt about AMORC's pedigree. This book is more in the form of an expose than a recipe book.

If you really want to follow AMORC's program, then you would probably be best served by becoming a member. Of course, having the experience of being a mind control slave for over two decades, I cannot recommend that.

For the sake of efficiency, I have often used the gender "he" when describing members. Whenever I have quoted from the monographs directly, I have indented them without attribution. In each section, however, I have identified the monograph(s) utilized in the summary and commentary.

Finally, in regards to the foregoing sections, despite the changing number and perhaps order of AMORC'S monographs over time, we can safely say that the following numbered sections generally encompass the following areas according to my twenty-four years as a Rosicrucian:

- **Section 1 to Section 32** covers experiments of the Neophyte Section (AMORC beginning studies) to the end of Neophyte Section.
- **Section 33 to Section 50** starts at Temple Degree 1 and ends at the end of Temple Degree 6.
- **Section 51 to Section 80** includes Temple Degrees 7, 8, and 9.
- **Section 81 to Section 123** includes Temple Degrees 10, 11, 12, and beyond the Illuminati Section.

# DESCRIPTION OF CONTENTS

## Part I

**Section 1 to Section 32** covers the experiments (AMORC very beginning studies) through the end of the Neophyte Section.

### **SUMMARY SECTION 1**

This section deals with studying the aura in a public setting. It is suggested to do this in either public transportation or a crowd. In one of these settings, you are told to “analyze the impressions you receive from the people around you” without studying their faces or demeanor. All you are trying to do is experience how your “own emotions and feelings can change in regards to neighboring individuals” without prolonged reflection entering into the process.

### **COMMENTARY ON SECTION 1**

This particular exercise postulates that emotions and feelings will change in a person as a result of experiencing their “aura.” Of course, this is only one interpretation of why people’s emotions might change when viewing a new person. It could be a reaction to some kind of energy vibration, possibly something like the aura, or it could be associative, despite the monograph’s injunction to study their face or demeanor.

Even if you don’t study people around you, if you just briefly look at them you could pick up visual cues. In a glance, you could see a man wearing a certain hat or gesturing in a way that reminds you of your uncle which might trigger a certain emotion.

So, the assumption that you can isolate your reaction to this person's physical appearance is just that, an assumption. Also, the assumption that you experience any change of emotions and vibrations, even apart from being able to separate visual cues from your reaction, does not necessarily imply that this change of emotion is due to a "sensitivity" to the aura. There may be other bioelectrical or physiological explanations.

Choosing the aura as the prime reason involves an assumption about the mechanism of emotional change that should be, logically, subject to further evidence and analysis. Without that analysis, there is no reason to believe that this is a good explanation.

## **SUMMARY SECTION 2**

In this section, the member tries to telepathically catch the attention of another person in a small group. During an interaction in such a group, the member is asked to choose one of the other members and think intensely about him. This should be done without looking directly at him for about fifteen to thirty seconds. Then the member should stop the exercise and try to discretely observe the object of the experiment, noting that he will very shortly look in your direction, as if unconsciously impressed with the notion the member had been thinking of him.

## **COMMENTARY ON SECTION 2**

Exercise two is quite different from the first, which suggests great care to prevent you interfering with the subject of your observations. In this exercise, you are trying to influence a person—not by affecting his aura directly—but by concentrating on his or her image in one's mind. In some way this exercise is more directly like an exercise in telepathy—although one might argue that telepathy, in this exercise, is somehow affecting the aura of the other person.

In certain discussions of occult practice, commentators will speak of white magic and black magic. In white magic, the objective is to help or even heal a person through exercising or invoking certain spiritual powers. In black magic, the objective is to harm a person utilizing the same type of supernatural forces.

It is useful at this early point to recall the distinction we have made between the Paradigm of Mystical Union and the Paradigm of the Magician,



benchmarks which will help us distinguish between a spiritual path pointing toward true communion with the Divine Presence and a path toward the cultivation of power for its own sake.

We shall see how exercises like this supposedly equip one to amass a great deal of power over oneself and one's life. Yet, in learning these techniques, whether effective or not, the human ego can easily be snared, hoping that these practices will provide a better grip on the overpowering and uncontrollable aspects of one's daily existence.

Obviously, the ability to read the human aura, to touch objects and know hidden realities about them, the ability to send and receive thoughts from other people—all these things, if they exist, can be theoretically used for positive or negative effects—whatever they do, they give a great deal of power to the person involved with cultivating them.

And what has this got to do with guidance or receiving communion from the Divine Presence? It's a question we need to be asking if we claim to be on a spiritual path.

### **SUMMARY SECTION 3**

In this section, the member attempts to pick up information by touching a magazine or book in a public library. These impressions could be quite varied—smells, voices, faces, and so on. The monograph points out that these impressions are directly due to the vibrations you are picking up from the book or magazine. It also suggests that you pursue what AMORC calls the art of vibroturgy.

### **COMMENTARY ON SECTION 3**

This is an exercise in what is commonly called psychometry, in which a person tries to pick up the vibrations of an object, which often come to them in a rush of images and thoughts.

As referenced in the previous commentary, when power is cultivated for its own state, separate from the experience or direction of God, the practitioner in the West is sometimes labeled a magician. However, in respect of psychometry, the common practitioner is usually identified as some kind of a psychic. This exercise is very preliminary because it simply accustoms one to picking up on this energy. Sorting out these vibes is a big part of the process.

I suppose there are many varieties of the Paradigm of Mystical Union.

But one thing is relatively clear. Someone who is a seeker is fundamentally trying to get in touch with the Divine Presence—to attain a state of transpersonal communion with the source behind all things. There is a difference between the development of someone with this objective clearly in mind and those who seek to create power for themselves by developing psychic powers.

In Hinduism, a special power of a yogi is called a *siddhi*. Often yogis on the mystical path would look down on those who seek siddhis for their own use.

On the other hand, the training of sensitivity towards vibration and the cataloguing of various vibrational states may well be a legitimate step in the process of obtaining a sensitivity to the Divine Presence. This is why, in most traditions, there seems to be a cultivation of awareness of the body—ultimately of the body as energized foci of whorls of energy called *chakras* (“wheels” in Sanskrit). This sensitivity to vibrations is part of what some would call a legitimate science of vibration; what the AMORCIAN Rosicrucians call vibroturgy.

#### **SUMMARY SECTION 4**

In this section, the member attempts a regenerative exercise based on the alleged stimulation of certain nerve centers and breathing. The member is told to sit comfortably with his back straight and his feet placed on the floor, slightly apart. He is then told to “place the tips of the thumb and first two fingers of your right hand to the back of the neck, near the spinal column.” Then he is told to inhale deeply, hold his breath for a few moments, and then exhale deeply. In this posture, he is told to repeat this breathing three or four times and advised that after a few minutes he will feel regenerated.

#### **COMMENTARY ON SECTION 4**

One thing is certain, if you were to stop any activity and take a few deep breaths for a few minutes then exhale deeply, you are, indeed, likely to relax. Whether or not touching the back of your neck with the tips of your finger has a specific extra rejuvenating effect is hard to say. I never experienced anything definitively that could provide me with an answer.

Is this exercise good for you? I would say that any kind of attempt at relaxation at almost any safe point in an activity is not necessarily a bad thing. In fact, hatha yoga, which is identified with exercises often done in a

high state of relaxation, is also accompanied by breathing exercises called pranayama. These exercises also involve deep breathing with a variety of patterns involving attention to the in-breath and the out-breath.

The problem with this exercise is that a state of relaxation can have several objectives.

First, it can be used as a method for recovery from tension for psychological or physical reasons. It does not have to be a particularly profound state of relaxation and is encountered in various systems of psychology and movement.

Second, it can be used as a platform for seeking higher states of meditation through various methodologies in a wide variety of disciplines—Zen Buddhism, yoga, Tai Chi Tuan (a form of moving meditation), alpha state induction through Western methods, and so forth.

Third, it is also a technique used in the West by parapsychology for inducing an alpha state, which is conceived as a methodology for enhancing powers like telepathy or clairvoyance.

Fourth, it can be used for hypnotic induction. Hypnotic induction is used to induce and reinforce a high state of suggestibility. So even if there is some kind of heightened effect produced by the other functions of these exercises, if this exercise is used in a certain way it will conceivably enhance the total effect of the system under which it is used.

In the Rosicrucian system, there is a complex web of improvable beliefs, unverifiable claims of authorities and spiritual exercises with an undisclosed but authoritatively touted history of usage in ancient mystery schools. In mind control, which often has hypnosis of a kind as the foundations for its use, the purpose of hypnosis is primarily to gain control over a cult member's belief systems and personality. This makes him a supreme tool of the cult.

Now couple this simple but powerful exercise with a call to its frequent use—from an allegedly powerful and exclusive source of spiritual power—and you have a person constantly being led into at least a common preliminary platform for hypnotic induction. When used in conjunction with common Rosicrucian practices like chanting, candleburning, and repetitive ritualistic movements, you have a virtual wave of hypnotic induction flowing through the member's life. And with this gift comes also the power of indoctrination—constant, reliable, and in a sense largely self-induced.

Do-it-yourself mind control—without the knowledge or consent of the

subject! What a fabulous invention! Perhaps I should title my next book *Mind Control Made Easy*.

## SUMMARY SECTION 5

In this section, the member attempts to stimulate the pineal gland through a combination and chanting the sound *om*. He is told to find a quiet place in the house or outdoors. He then is asked to sit down with his back straight and place his palms on his knees, then close his eyes, inhale through his nose deeply, and then exhale while chanting *om*, as prolonged as possible, on any tonality of his choosing. He is instructed to do it ten times and note its effect. The expected experience is a sense of well-being and perhaps a pleasant feeling in the center of the member's head. The latter sensation is attributed to the action of the chanting on the pineal gland, which is located in the center of the head.

## COMMENTARY ON SECTION 5

In this exercise, we are told to breathe deeply in again, and then when exhaling, intone the vowel sound *om*, pronounced "OOOOMMMMMmm-mm." Those who have done the slightest amount of reading know that this is one of the most common chants in Hinduism. The sound OM in Sanskrit is usually translated as "perfection." It is often used in the most common of Tibetan Buddhist chants, "Om Mani Padme Hum," which is often translated "Hail to the Jewel in the Lotus." This is a suggestive but possibly inaccurate translation. To me, the English phrase seems to imply a salutation to the higher self, which is immersed consciously in the larger, Brahmanic self, a Hindu concept. The OM implies perfection, no doubt referring to the nature of the Divine Presence.

Notice that in this exercise, the Rosicrucians define OM as a vowel sound.

For most people who have been brought up with English as their primary language and have gone to English schools, the definition of OM as a vowel sound will provoke a sense of slight confusion or even dismay. Almost everyone who is taught English learns to distinguish between vowels and consonants. Vowels are open, voiced sounds where the words emerging from the mouth are spoken without obstruction by the tongue or lips. A, E, I, O and U are vowel sounds. In utilizing consonants, the flow of air is obstructed—in M and N by the upper palate, causing them to called "nasal

consonants.” Other consonants actually draw on the vocal cords for their sound. They are called voiced consonants like D, G, B, J, V or M and N. Other consonants are formed primarily with the lips and are called non-voiced consonants—such as S, H, P, T, K, C, F.

Why is this important? Because the definition of what might be more correctly called the sacred sound, *om*, as well as other Rosicrucian “vowels,” are incorrect at the very outset of a long, interminable dissertation throughout these exercises.

Whether or not most English-educated people remember the definition of vowels or consonants, most members will have to live with a vague sense that the Rosicrucians are misleading them at the outset of their journey by the description of this exceedingly common sacred sound, used extensively in both Buddhism and Hinduism. Although intentionality is difficult to prove in this case, this is an example of the use of loaded language in the documents. Loaded language is, indeed, a characteristic of cultic language. Here are what some scholars, working in the area of assessing and defining cultic activities, have said about it:

“Loading the language” is a totalistic technique ... found in practically every cult. Group slogans and terminology serve as shortcuts for communication and halt creative, inquisitive, or critical thinking. Former members commonly discover that they continue to use group jargon without being aware of it. Loaded language interferes with the ability to think independently and critically, creating barriers to communication with others. Sometimes when former members unexpectedly encounter words or phrases from the cult’s special language, they may dissociate or experience a variety of feelings: confusion, anxiety, terror, guilt, shame, or rage.<sup>1</sup>

Besides being a jargon that can, even after exiting a cult, cause disorientation, sometimes this language has built-in logical or emotional difficulties. In fact, loaded language embodies a lack of clarity, illogicality, or contrariness, causing cognitive dissonance. Cognitive dissonance is a mental confusion, which can be caused by the implicit, problematic nature of the words, their meaning, and intent used in certain phrases and descriptions. One way of engendering a state of hypnosis is to engender confusion so the mind’s inability to cope with a flawed or illogical statement will encourage the subject to retreat into a different state of consciousness, one of enhanced suggest-

ibility and submission to the author of such statements, as often made by political or religious cult leaders.

1. Vowels and Consonants: <http://echoingmemories.wordpress.com/2007/06/20/consonants-and-vowels/>
1. Om: [http://healing.about.com/od/chanting/a/om\\_anastasia.htm](http://healing.about.com/od/chanting/a/om_anastasia.htm)
1. Tibetan Buddhist chant—meaning of Om Mani Padme Hum: <http://www.dharma-haven.org/tibetan/meaning-of-om-mani-padme-hung.htm>

## **SUMMARY SECTION 6**

In this section, the member attempts an experiment meant to demonstrate the difference between objective consciousness and the subconscious. In the first of two experiments, you are told to sit in a very quiet, dimly lit room with a normal temperature. The point of this is to prevent as much distraction as possible. Once there, you are told to concentrate on your inner life—on your breathing, the beating of your heart, and in general on all the internal functions to which you usually pay no attention.

According to this experiment, this awareness will prove to the member that his life is divided between the external and the internal.

## **COMMENTARY ON SECTION 6**

This exercise is basically designed to create a sense of impartiality and distance between ordinary consciousness and the functioning of certain involuntary or semivoluntary bodily functions. It is typical of exercises in many traditions that can lead to heightened awareness of self.

This type of exercise is used in ancient traditions like Yoga, Vipassana or Zen Buddhism and in more current mystically bent organizations like Arica, Silva Mind Control, or those based on the work of Gurdjieff and Ouspensky.

As one moves along the monographs and their exercises, one soon realizes that being a Rosicrucian is a fulltime, never ending job. And the fact is, although this exercise is not about attracting success or magnetizing a specific event or object, it is related to that specifically AMORC concept of self-mastery. In order to empower the universe to provide you with what you need, you must be constantly practicing these exercises, many of which

involve the practice of focusing on yourself and developing this kind of dual consciousness.

It is important to understand that the context and the function of these exercises determine their value as a method to enhance awareness or as a danger to make oneself further vulnerable to mind control.

To find out more:

1. View meditation practice: <http://www.sibv.org/bv16.htm>
1. Research history of meditation practice

### **SUMMARY SECTION 7**

This is the second of two experiments regarding the distinction between objective consciousness and the subconscious. While in a crowd, we are taught to notice how we still retain a strong sense of our individual consciousness.

### **COMMENTARY ON SECTION 7**

The problem with these types of exercises is its functionality.

As I have written about before, the difference between meditation and hypnosis is very slight, but clearly a matter of intentionality. If one becomes aware for the sake of preparing oneself for submersion in the consciousness behind all things, true Cosmic Consciousness, then clearly this exercise reflects a journey by a spiritual seeker consistent with the Paradigm of Mystical Experience. If not, it can be a preparation to become a better psychic performer following the Paradigm of the Magician.

However, there is another contextual problem in this exercise when practiced in the context of AMORC. It creates a sense of detachment from the world around one, reeling one into the world of the imagination, which is controlled by the constant immersion in the texts, rituals, and spiritual exercises. As one progresses in understanding the context of this “tradition,” one will see that establishing this dual consciousness leads to the development of a very specific type of personality, often called a cult personality in psychological literature about mind control.

In this context, even practicing these exercises can give one a false sense of power and function to persuade a member that he is acting in line with the training of a true initiate, who, in the world of the Rosicrucians,

is clearly better, more powerful, and more developed than the world of ordinary men.

Although this specific exercise will create a dual awareness, it can also serve to enforce a kind of separation between oneself and one's environment. Under certain conditions, this will further enhance one's distance from people—like friends and family—from which this kind of self-observation can actually create a certain emotional detachment.

And detachment from those who are close to one through familial bonds or friendship is a key objective of any cult that wants to control the human personality.

### **SUMMARY SECTION 8**

In this exercise, you focus on guessing the time, focusing all your attention on your first intuitive response after putting yourself in a state of receptivity. The same experiment can be used to guess what's in the mail or who's calling on the phone. The monograph says:

In fact, your intuition must be developed in such a way that, as soon as it manifests itself, you no longer allow any objective reasoning to replace or even to modify the intuitive impression given to you. If you succeed, there will come a time when this faculty will function with such rapidity that at the very moment you ask the question, its reply will come to you immediately.

You are told to expect errors at first, but improvement will come with practice.

### **COMMENTARY ON SECTION 8**

This exercise is focused on increasing the objectivity of your intuition.

I will say this: although I chronicled some rather strange synchronistic events that followed some of my Rosicrucian exercises in building my future, they would not have indicated these exercises in being, strictly speaking, causal, except for the fact that these events were preceded by the exercises.

In other words, it was my cultish framework that invested these experiences with meaning, as though the cosmic masters were directing a certain train of events.

On the other hand, when it came to noting what time it was without



a clock, guessing the correct caller when the phone rang, or surmising the writer of an unidentifiable letter, I would say in retrospect that were pitiful in retrospect thatretrospectively.

But, at the time, despite the fact that I may have failed ninety-nine out of one hundred times to guess the caller, I will admit that I experienced a kind of jubilation when I guessed right during my Rosicrucian years. I attribute this jubilation to my identification with AMORC's framework and not to any real, commonsense evaluation of my progress in clairvoyance, telepathy, and psychometry.

In fact, there was none.

### **SUMMARY SECTION 9**

In this exercise, the member is asked to enter into meditation. Specifically, he is told to:

Sit with your back as straight as possible, the palms of your hands upon your knees, and your feet flat on the floor, slightly apart.

If the meditation is conducted outdoors, the member should assume a position as comfortable as possible. The back must also be kept straight. Upon assuming a comfortable position, the member should close his eyes and take neutral breaths for approximately one minute. Neutral breaths, as opposed to deep positive and deep negative types of breaths—consists of inhaling and exhaling deeply through the nose without any pause between inhalations and exhalations.

After a minute of neutral deep breathing, the member is told to rise "to the level of consciousness symbolized by the Celestial Sanctum." Once there, he may ask a specific question or focus on simply communing with the cosmic to experience the "Peace Profound."

### **COMMENTARY ON SECTION 9**

Throughout this commentary, we will return again and again to the context of an exercise.

In this case, the exercise is setting up the conditions for meditation, utilizing the creation of pleasant, peaceful surroundings and controlled relaxation

exercises—but it is also creating a fertile field for the exercise of self-hypnosis. There is a world of difference between the outcome of these two states.

As we will discuss, a lot depends on the knowledge, experience and state of mind of the practitioner—whether he is about to enter a state of heightened awareness, as in meditation, still maintaining his rationality—or whether he is about to enter a heightened state of suggestibility, as in hypnosis, with his awareness possibly channeled toward increased deception and even hallucination.

Here we should be very clear. Just because a person attempts to attune himself to a state of cosmic consciousness does not mean he is in that state of consciousness.

Notice how the monograph says, "...rise to the level of consciousness symbolized by the Celestial Sanctum, after having recited the opening invocation. When you feel that you have reached this plane, concentrate on the purpose of your meditation."

This means that you realize a certain state of consciousness, which is symbolized by the Celestial Sanctum. But what is that state of consciousness like? Is it truly cosmic consciousness—or is it what the neophyte or proselyte thinks is cosmic consciousness?

Many people would claim that Cosmic Consciousness refers to a state of consciousness far beyond the grasp of most human beings. It is, as Abraham Maslow would say, a form of transpersonal state, in which the consciousness of the human ego is replaced or at least opened to a state of the Cosmic I Am.

If you remember the Old Testament, when God reveals himself to Moses, he tells Moses that his name is "Ani Ani" in Hebrew or "I am that I am."

If we were to compare human consciousness to divine consciousness, we might turn to the words of Rene Descartes, the French philosopher, who coined the phrase, "Cognito Ergo Sum" which could be said to be the watchword of Western philosophy: "I think, therefore I am." Compare the two phrases, both which revolve around a sense of "I." The Hebrew phrase "I am that I am" encompasses a mysterious quality of I-ness, a quality of self-reflexiveness— an affirmation of complete unity, whereas the Western phrase, "I think therefore I am," is an affirmation of duality between the observed (myself) and the observer (my thoughts).

In the Paradigm of Mystic Experience, the sense of I is transferred from the individual human ego, in one degree to another, to the Divine Presence, the Cosmic "I."

If one believes that Christ called this state “the Kingdom of God” and also referred to it as “my Father’s mansion,” then the phrase, “There are many rooms in my Father’s mansion” could mean that there are different levels of this experience of the Divine I Am or the Kingdom of God.

It is one thing to actually achieve this state of true divine awareness and another to be mentally identified with “the Celestial Sanctum,” a symbol of that state. This would be as if thinking about a picture of a water fountain were the same as drinking from a water fountain.

One has to ask oneself what happens to most members of the Rosicrucian order when performing this exercise. Do they enter into a mild state of awareness with heightened suggestibility reinforced by a certain belief system and recurring and escalating visualization exercises—or do they achieve cosmic consciousness, a state symbolized by the celestial sanctum?

Members are given very little guidance here and very little information to guide them to what presumably is the real experience they should be seeking. And, if I am correct, the achievement of true cosmic consciousness is often accompanied by the guidance of this living presence. Are the Rosicrucian manuals simply a kind of intellectual substitute for the “Spirit of God,” another phrase denoting the Divine Presence or Shekinah, called by Jesus the “Kingdom of God?” If they were, it wouldn’t be surprising, because many cults put their teachings on a plateau equivalent to this truly holy, celestial experience.

If a sense of the Divine Presence were achieved, then all would probably be well. But it is more than likely that the state of mind, in general, achieved is equivalent to states of mind that I achieved during the entire twenty-four years I spent as a prisoner of San Jose. These states, in my opinion, were the fruits of hypnotic conditioning, which probably began as a mild state but eventually expanded to deeper and deeper levels within my psyche. These levels contained basic hallucinogenic experiences, repression of the sacred faculty of reason, and personality-altering forms of indoctrination.

## **SUMMARY**

### **SECTION 10**

This is a candle-gazing exercise, which is followed by a discussion of fire symbolism.

The member is told to put out two of the candles in his celestial sanctum and then, with the candle in the center of the altar, to sit about seven feet away from the candle. The feet are to be put slightly apart, flat on the floor

with the back straight. The member is asked to relax and then take three or four neutral breaths, then fix his gaze on the candle while blinking normally.

Utilizing extreme concentration and disciplined breathing, the exercise demands that the member submerge his personal consciousness into the flame itself.

At that time, you must no longer be conscious of who you are or of the place where you are, but you must have the sensation of being the flame itself—light and heat.

AMORC points out the primeval importance of fire in religious symbolism, hearkening back to the days of prehistoric man when his mastery of fire produced the first fruits of human civilization. It shows how the symbol of fire is woven into the structure of ancient Egyptian temples. It also mentions how the Shekinah—the presence of God—has been traditionally connected to fire.

### COMMENTARY ON SECTION 10

In the beginning of this exercise, AMORC reminds the member that they have just discussed the symbolism of fire, which of course relates to the meaning of the lighting of a candle.

God, in many traditions, is symbolized by the sun, which is a source of heat, like fire. The sun is a key symbol or concept in many ancient religions. In Zoroastrianism, the central symbol is a fire altar.

In alchemy, the sun is a frequent symbol—as is the fire of the furnace that lights up the athanor, the alchemical furnace where various metals are refined and purified.

According to many commentators on alchemy, including C. G. Jung, the psychiatrist who founded his own school of psychology, the athanor represented the energy body and the fire represented the psychic energy, which transformed its various constituent energies, represented by the metals.

This representation of psychic energy in an alchemical setting can also be found in Taoist alchemy texts, which use the astrological and metallic symbols, like their Western counterparts, to flow through the energy body, whose routes were described as meridians.

Yogis speak of the kundalini energy which circuits through the body, transforming consciousness, a goal that Jung also claimed to be the true objective of alchemy.

But, regardless of all this benign symbolism, a candle is often linked with hypnotism.

### **SUMMARY SECTION 11**

The experiment with the candle is repeated, but with the goal of the member perceiving a specific color of the candle's aura. After positioning himself as in the previous experiment, the member is told to take neutral breaths, gazing at the candle until he perceives its original, white aura. He then is asked to repeat mentally a color he would like to see in the candle's aura until he actually sees it.

Once you perceive the aura of the flame, continue your concentration while saying mentally, "red, red, red," until it seems red to you.

He is then asked to do this with other colors—orange, yellow, and so on—until he has completed the task with all the main colors in the visible spectrum.

### **COMMENTARY ON SECTION 11**

In the course of my research, I encountered an interesting example of the use of a candle with hypnosis, described by no other than Madame Blavatsky, no stranger to occult practices. She wrote this in 1881.

A lighted candle was closely approached to her eyes, and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.<sup>1</sup>

Interestingly, in another short passage in this text, she specifically links hypnosis and meditation.

Hypnotism, we may add, is nought but the Trâtaka of the Yogî, the act of concentrating his mind on the tip of the nose, or on the spot between the eyebrows. It was known and practiced by the ascetics in order to produce the final Samâdhi, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practiced unto the present day.<sup>2</sup>

To those have studied their occult history, Madame Blavatsky was a wildly controversial figure—many would decry the claim that hypnosis and meditation are exactly the same practice, including myself.

I believe that AMORC would also deny this claim. They would not want to affirm that candlelight was used in this way and that this was just another implement of hypnotic induction used, not to reach the true Celestial Sanctum, but to associate the “mental imaging” of achieving this goal with the goal itself.

The discussions of the celestial sanctum, cosmic consciousness, and the egregor, the spiritual energy center associated with AMORC, appear to me to vary in these monographs. They often speak of the primacy of Cosmic Consciousness, but then dilute that primacy with very materialistic descriptions and exercises, creating the impression that God is potentially a kind of cosmic bellboy, whose primary function is to serve the member in bringing him manifestations that are consistent with ethical and spiritual law. Although transpersonal experience sometimes seems the goal, this objective often seems submerged in a more mechanical drive towards the realization of certain paranormal abilities coupled with fanciful visualizations of a supreme state of consciousness, rather than the real item.

### **SUMMARY SECTION 12**

This is another concentration exercise using a candle. Preparation for this exercise is similar to the previous candle-gazing exercises. He is told to gaze at the candle until he reaches a “peak of concentration.” Then he is told to “imagine that the candle flame slowly takes the form of a Rosy Cross” or, if easier, “that a Rosy Cross gradually appears inside the flame.” AMORC stresses that the member sees the golden cross and the red rose, repeating mentally, the phrase, “Rosy Cross.” He repeats it several times, but is asked not to be discouraged if it does not appear. He may have to develop his concentration more.

### **COMMENTARY ON SECTION 12**

Utilizing a candle has been a common form of hypnotic induction for many, many years, and is also used in magic and witchcraft to induce changes of states of consciousness. No one here is denying that it can change states

of consciousness, but this device—in the framework of hypnosis—is used to cultivate various kinds of illusion and is not a way of reaching higher reality.

If I am correct, when the association between the cosmic masters, the celestial sanctum, and cosmic consciousness is successfully made by the member, then the member believes that he has arrived at the lynchpin of his journey and has proceeded to a certain level of self-mastery.

But is he really reaching the type of consciousness he is seeking, or is he being mesmerized by AMORC propaganda and their hypnotic induction platform that provides him with this conviction?

It took me twenty-four years to be able to address this very important distinction.

### **SUMMARY SECTION 13**

This is another exercise involving visualization, but in a different way than the last set of exercises. In this exercise, the member is told to concentrate on the details of a photograph, noting every single detail—color, shape, the way objects are placed, contrasts between objects, and shades of color. He is then told to replicate this image, with all its details, in his mind. It is said, regarding the experiment:

Its basic purpose is to improve your concentration and ability to re-create mentally a particular setting, with all the forms and colors this implies.

The member is then told to repeat this to make the image as perfect as possible.

### **COMMENTARY ON SECTION 13**

Before we examine this specific exercise, we need to look a bit more at the mechanics of hypnosis. I think it is worth saying that hypnosis is not yet an absolute science, although some work with biofeedback may have given it more solid foundations than before.

It is worthwhile at this point, to look at Aron's Scale,<sup>1</sup> a simple way of measuring the depth of hypnosis. Harry Aron measures five different discrete levels, from lightest to deepest:

1. Eye catalepsy—where suggestion can restrict the use of the eye muscles.

2. Arm and hand catalepsy—where suggestion can restrict the use of your arms and hands. Other small groups of muscles may be affected.
3. The potential catalepsy of all the muscle groups, creating a kind of muscular catatonia or paralysis. Also, aphasia—the inability to articulate a certain name or number.
4. The fourth level of hypnosis can encompass the three previous levels, but it also can include hallucination involving food and smell, amnesia, regression and automatic writing. A hypnotist in this level can regress someone to the past, but the patient could conceivably be, intentionally or unintentionally, recreating the past to suit conscious or subconscious purposes. This is called false age regression.
5. The fifth state is much deeper and includes phenomena from all the four other stages. This is the stage that can really work in mind control and has been allegedly tapped into by government organizations for experimentation and execution of black ops (extra-legal government operations). This stage can create posthypnotic amnesia without any suggestions.

In a hypothetical government operation of this sort, if a subject can be influenced at this stage, he will naturally forget everything that occurred after the initial stages of hypnotic induction and what has happened during those sessions.

As you will see, the techniques used by AMORC—even without the use of a live operator for induction purposes, might conceivably bring a member into this fifth stage, which is characterized by the possibility of creating positive hallucinations, things that were not even real, materializing like real objects.

Another characteristic of this fifth stage is the ability to create complete anesthesia, which is one reason why dentists and even surgeons have sometimes been able to utilize the services of a hypnotist, for various reasons, to operate on their patients without any medication.

In this stage, supposedly, you can create the conditions for true age regression, which can be useful in therapy. Claims about the validity of regression used in controversial areas like UFO abductions or past life regressions have been alternately challenged and supported by various “experts” in the field.



6. The sixth stage of Aron's Scale encompasses the rest, but also contains the capacity for negative hallucinations. This capacity for creating negative hallucinations endows the subject with an ability to cause an object in his perception to disappear or not to appear at all in his conscious perception, when directed by the hypnotist.

In this exercise, the claim is that you are using your ability to memorize the details of a photograph in order to improve concentration and focus. But is it more likely to improve the ability of the mind to focus on and handle programming that will help induce positive hallucinations? Is this training to be able to see in vivid and concrete detail what we are suggested to see?

### **SUMMARY SECTION 14**

This is the first of three sequential exercises. In this first exercise, the member is told to choose a scene in a highly familiar setting in the physical world. This is to be done through memory and imagination, not with any visual support like a photograph. The member is asked to be very concrete about this:

Listen to the singing of the birds, the breath of wind in the foliage, and other sounds reaching from afar. Finally stand up and imagine yourself walking wherever your fancy takes you, stopping from time to time to observe a flower, to pick up a stone, to place your hand on a tree trunk, etc.

You are told to live mentally in this virtual setting and fully experience any emotions it may arouse.

### **COMMENTARY ON SECTION 14**

This exercise, like the previous exercise with the photograph, is the kind of visualization that has been used to prepare students for experiences in the astral, often characterized as waking dreams.

There is no doubt that waking dreams are extraordinary phenomenon and, in my opinion, are experientially true. For many years, there have been chronicles of people who have become "awake" in dreams—so that the dream landscape becomes as real as the settings encountered in ordinary experience.

That doesn't, however, mean that the perceived landscape in itself, is real or capable of being seen by other visitors.

This type of exercise is also used in preparation for astral projection or out-of-body experiences. Some would say this is almost the same experience as a waking dream, the primary difference being the goal and methods of the practitioner, who is consciously aiming at leaving his body.

Astral projection experiences as chronicled by many out-of-the-body voyagers are not, by any means, like travel on land or sea. When described by Robert A. Monroe (*Journeys Out of the Body*), who founded the Monroe Institute for such experimentation, and Carlos Castaneda (*The Teachings of Don Juan*), both men make it clear that the landscapes they chronicle are not always objective places, although they sometimes make that claim for certain experiences.

### **SUMMARY SECTION 15**

In this exercise, the member is mentally going into a house that he has visited before in the real world. He is now going to inspect it carefully, in this realm of his imagination, as though it is real. He will be involved in physical actions like sitting in a chair, walking from room to room, and washing his hands. In other words, he will be physically involved in this setting.

### **COMMENTARY ON SECTION 15**

Astral travelers claim to be able to travel to real places on this plane, travel backwards and forwards in time, and travel to different planes and different worlds. Many of them also believe that many of these places to which they travel are largely illusionary, products of their imagination played out on different levels of reality.

The question for someone undergoing very extensive work in imaging while involved with an occult organization is whether they are preparing themselves for higher reality—presumably the world of meditation and higher consciousness on certain levels—or for lower reality, the world of illusion and hallucination. Are they, perhaps, sinisterly inducted into controlled hallucinatory experiences used to “objectively” confirm specific cult doctrines? Is the goal to convince these members that they are a potential part of an occult hierarchy by virtue of their magical powers or their ability to travel out of the body for preprogrammed scenarios? Is a level of self-deception, based on illusionary perception progressively developed through hypnosis,

being taught to members so that they can be more easily manipulated by the cult leaders?

These are the kind of questions I now ask myself as I try to penetrate more deeply into the methodology of mind control.

### **SUMMARY SECTION 16**

The member is now asked to visualize a person he knows well and likes very much, and then imagine himself in that person's presence, interacting with him physically, looking at him, listening to him. The goal is to "become fully a part of the visualization in that you will forget that it was only a subjective exercise." He is then asked to determine which parts of this imaginary experience—visual, auditory, olfactorial—are more difficult than others. This can be improved with practice.

### **COMMENTARY ON SECTION 16**

Note particularly how this exercise advises you, "As in the preceding experiments, try to give as much life as possible to your visualization and involve yourself emotionally in this imaginary situation." In other words, you are training yourself through executing the prescribed exercises to imagine something to be real that is not.

I am not discounting the possibility that visualization, even of a person you know, could have some benign purpose such as prayer, remote healing, or even telepathic content for some valuable reason (e.g., they are lost or you need to communicate with them).

But I am proposing that when you deal with affecting changes of states of consciousness and the methodology is controlled by another person or group, you could be basically dealing with hypnotic phenomena. In which case you are being trained to create very realistic illusions and to practice them as being real.

### **SUMMARY SECTION 17**

In this exercise, the member is instructed in meditation. He is asked to seat himself very comfortably, but not to the point of actually going to sleep. Even his clothes must be loose and not binding. At this point, he breathes deeply, equally on the in-breaths and the out-breaths, until:

You feel you are entering the threshold of meditation. Your breathing should then be gradually changed to more shallow breaths as meditation deepens.

The state is defined as a “brown study” or “borderline state”: being in deep thought about some matter. At such times, as you know, people in deep thought are so lost in the subject of thought that they are unaware of their surroundings.

Up until reaching this point, he is asked to choose an image that symbolizes his altruistic or humanistic intentions and to hold that image. The monograph says that the goal of meditation is to reach a state of oneness with the universe. In addition to dropping the image at the threshold point, he is asked to drop the conscious deep breathing. Eventually, AMORC says he will begin to experience a sense of oneness, the core of mystical experience.

### COMMENTARY ON SECTION 17

So much of this exercise sounds so extraordinarily benign that it seems unpleasant to discuss it critically. Yet, from my point of view, utilizing the critical function is one of the pillars of psychological health that helped me escape from mind control prison.

We need to return to the idea that hypnosis and meditation are two very similar ways of connecting to different states of consciousness, but they can both begin with similar processes of relaxation and breathing.

Although it is true that external reality begins to lose its clarity to some extent as the focus of the mind shifts during meditation, I question whether experiencing the distraction from the external world that comes with deep thought is really a meditative state. It could be said to be a state of concentration common to beginning stages of meditation or to light hypnosis.

AMORC says this is a state approaching the threshold of meditation, but is it going in this direction or in the direction of deepening hypnosis—to be more awakened or to deeper trance? I draw a distinction between the two.

There is certainly nothing wrong with thinking benevolent thought prior to meditation. Remember the beginning of the song, “I’m Flying” written by lyricist Carolyn Leigh and composer Mark Charlap, from the musical, *Peter Pan*? Wendy’s older brother, John, asks Peter, “Can you really fly?” Peter says, “I’ll teach you.” Then Michael, Wendy’s younger brother, says, “How

do you do it?" So Wendy says, "Oh, you just think lovely, wonderful, happy thoughts. And up you go!"<sup>1</sup> Isn't that really a nice way to begin everything, including meditation?

But what if the fruits of this practice bring you to the edge of a permanent loss of reality? In my case, it lasted for twenty-four years. And what if that condition is very similar to that of a psychosis, replete with hallucinations, paranoid delusions, and the inability to relate to people on a realistic basis?

That might enjoin the reader to look carefully at the context in which he does exercises like this—and their possible psychological ramifications. True oneness would be fine, if you can really reach it.

### **SUMMARY SECTION 18**

In this exercise, you begin to apply your experiments to the visualization of one of your most cherished but simplest desires. You are warned not to visualize more than one because that will disperse your energy and the manifestation will fail. You are told that:

You must choose a goal that will contribute to the happiness of others in one way or another. It should also be kept in mind that if what you desire is opposed to the well-being of a person or of a group of people, your wish will not be realized.

You are also instructed, in a preliminary way, that the laws of the universe cannot be used to do harm to others: "black magic is totally ineffective when the principles involved are fully understood."

You are then asked to examine your worthiness and reminded of the appropriateness of the old adage, "God helps those who help themselves." Once you have determined your worthiness, then you must visualize your desire, "with the certainty that it is in fact realized on the cosmic plane."

You are then asked to inhale and exhale deeply and say, "If it pleases the Cosmic, it is done!" This is part of the process of letting go of the desire, releasing it to the cosmic, and then, in perfect faith, letting go of the process of visualization and letting the cosmic do its work.

### **COMMENTARY SECTION 18**

If there is one thing that traumatized me during the twenty-four years

of my psychological captivity to the Rosicrucians, it was probably the core assumptions that surround this exercise.

Basically, this exercise tells you how to get whatever you want, as long as the benefits you seek are benign and helpful.

For twenty-four years, having been caught in the trap of AMORC's worldview, I consistently castigated myself for failing to meet some unknown criteria for making this magic formula of manifestation work. I generally wished to get my green card, to be able to go back to school, and to have a decent way of supporting myself. It just did not happen until I began the slow and painful process of divorcing myself from set of assumptions that Rosicrucian members live with.

I would also note that in all these stages of the visualization, there really isn't any kind of interaction mentioned between the petitioner and the Divine Presence. It is like the request is being made in a box, outside the experience of communion.

Why should this matter? It could be that this interactivity is the very basis for things to actually manifest—real, not imagined communion.

If this is a possibility, it is really not mentioned—certain assumptions include implications about whether or not the request would be acceptable on theoretical principles.

### **SUMMARY SECTION 19**

This exercise involves the protocol for telepathically transmitting a certain message. It insists that the message should be well-defined, clearly stated, simple, and short as possible—in fact, something like a concise mental telegram. Then, the member should visualize clearly the person it is being sent to. To do this properly, the member needs to keep in mind not only the person's appearance in general, but details like his quality of voice, laughter, how he looks when he smiles, even his smell. It should be as though the member is in the person's presence.

The member is then asked to repeat the message three times, seeing the person receiving the message and any facial expression suggesting they have gotten it.

As with the last exercise, the member is asked to inhale and exhale deeply, saying, "This message is projected into the Cosmic to the attention of (full name of person concerned). If it pleases the Cosmic, it is done!" Then the

member is asked to abandon the message to the cosmic, without any further effort to send the message.

### COMMENTARY ON SECTION 19

Undoubtedly it is quite a kick to think you will be telepathic after a relatively short time in AMORC. Occult powers, including the power of manifestation of your desires spoken of in the last exercise, are the big carrots that lure people into the Rosicrucians.

If the universe were structured the way AMORC pretends—telepathic messages were promptly delivered, if formulated correctly—and if manifestation requests were processed expeditiously, then all would be well.

But, unfortunately, there is a tiny problem with these very exciting powers: if they don't work, does the member know enough to objectively evaluate the problem and leave?

In general, members just brush their many failures aside and press on with the exercises until the exercises become the supreme center of their manifestly unsuccessful lives.

Note that many members of the Rosicrucian Order may be failures at manifestations, but they are not necessarily failures at life. In fact, many that I knew were professionals who had good incomes, enjoyed a nice lifestyle, and could afford to have nice things and to travel. This is the way they were before and after they joined the Rosicrucians.

Not many of these professional, affluent members necessarily depended on these exercises to make their lives work as much as I did. They did not have that much at stake if they didn't become dynamic avatars in a few years.

The fraternity and exotic, fascinating claims of membership were probably enough to hold their attention and keep them paying dues.

### SUMMARY SECTION 20

This exercise is concerned with what AMORC calls mental projection, and involves the member urgently getting in touch with a person so that he will contact the member. First, the member gets seated in a relaxed position and takes three or four deep breaths, what AMORC calls neutral breaths. Then the member visualizes the person as if he were in the person's presence, saying, "Contact me as soon as possible!" three or four times. After doing this, the member takes a few deep breaths and says, "This message

is projected in the Cosmic to the attention of\_\_\_\_\_. If it pleases the Cosmic, it is done!" Then the member is asked to forget what he is doing the moment. However, the member can repeat the exercise two or three times after waiting fifteen minutes.

### COMMENTARY ON SECTION 20

In my formulation of the Paradigm of the Magician, powers come first, both chronologically and ontologically before the type of transformational experiences that lead to enlightenment. So it is typical of this type of experience that the acolyte is dependent on the lessons given him or her by their spiritual master, not through communion with the Shekinah. Powers of this nature, no matter how well intended, come in a context stripped of their connection to the states of consciousness that characterize the experience of the divine nature.

The connection to the divine, as focused on by the Paradigm of Mystical Experience, involves a strong, foundational, deep unitary state of harmony or immersion in an experience of self that transcends the human ego. Systems like AMORC, Silva Mind Control, and Science of Mind base the initial thrust of their teaching on the acquisition of what fundamentalist Christianity generally calls "Gifts of the Spirit." An example of a gift of the Spirit would be the power of forecasting events, called "prophecy" in the Evangelical community but called precognition by parapsychologists and often by occult organizations. Bilocation (where a person can be seen in two places at once), telepathy, levitation, and even healing can be thought of, in a sense, gifts of the Spirit, gifts theoretically emerging from a relationship to the divine or talents, powers or, as the yogis put it, siddhis. Many of these more mystically-oriented paths disparage this kind of focus on the development of powers.

Most of the Rosicrucian exercises, like this one, focus on the development of powers and not on acquiring a depth of communion with the Divine Presence.

### SUMMARY SECTION 21

The monograph talks about how sleep disturbances are often based on "cares, fears or preoccupations" just prior to sleep. An angry or nervous state can affect the quality of sleep.

The exercise is supposedly designed to enhance sleep. It begins with a typical AMORC preparation of washing one's hands and drinking a glass of



water. It also suggests that many people are aided by aligning their beds in a north–south direction, in conjunction with the Earth’s axis.

The next phase of this is quite specific. It counsels the member to lie on their back with their legs near each other and:

with hands crossed over your solar plexus—in other words, over the area of your body situated between the navel and the sternal depression.

In this position, the member is asked to:

take a series of deep neutral breaths. In other words, after inhaling deeply through the nose, exhale immediately. Then slowly, still through the nose, inhale deeply and exhale slowly again.

He is then asked to think altruistic thoughts or think about happy events—real ones from the past or exciting one in the future—or an inspiring theme to meditate on, perhaps attuning with the Celestial Sanctum “by following the instructions contained in your Liber 777 booklet.”

### COMMENTARY ON SECTION 21

Sleep comes easier if you are not totally stressed out.

As in many cults, the goal of the trainers is to make the new cult members quickly become disoriented and fatigued. Deprivation of sleep is a typical interrogation technique used on prisoners to wear down their resistance to questioning. Experts in law enforcement and the military have often claimed that prisoners will be more likely to talk after sleep deprivation, just as they will talk after harsher physical torture. But experts also point out that, despite the harsh treatment, the prisoner will not necessarily tell the truth. In fact, they will say almost anything to avoid the pain.

In a cult, the object is not to get someone to talk, but to get them to believe and obey—to lose their discrimination over what is true and what is not. Through the constant reconditioning of my mind under conditions of stress and fatigue with a constant demand to utilize my mind, my body, and my speech on Rosicrucian rituals and concentration exercises, punctuated by a full day or more of hard work, sleep always came fitfully. There was no getting up rested and happy for the new day.

Influencing sleep processes is common for cults, and they do this in a

very deceptive way by propounding false ideas about the value of their specific way of doing so.

Once a person becomes a member, his sleep patterns often change significantly. Sleep deprivation is common in many destructive cults. Anyone who has ever experienced several sleepless nights or has had to stay up all night to work or study will remember the difficulty of functioning normally without adequate sleep. Many cult groups make sure that members have only three to five hours of sleep each night. It is not that such groups have a written policy to that effect—most groups don't. They merely make sure that the person is so overworked he has little time to sleep. They also make sure to constantly praise leaders who are sleeping very little and belittle people who are sleeping too much. In time, members learn to sleep a minimum amount.<sup>1</sup>

When the Rosicrucians say that “many persons do not know how to eliminate their cares, fears, or preoccupations when they are preparing to sleep,” I can assure you that I was among those people, even with these elaborate instructions. When they talk about these “poor, sleepless victims, who disturb their mental balance and transmit to their subconscious various discordant ideas upon which their subconscious will reflect during the night,” they are talking about me.

In fact, when they speak of the quality of sleep depending on the thoughts entertained before going asleep, I assure you: enmeshed in the poverty, fear, and loneliness, my quality of sleep was rather poor.

Furthermore, the exercise itself—with its unnatural posture and its deep breathing—slowly reconditions you to looking and acting as if sleep is work—holy work. Being a Rosicrucian means being involved with how you sleep. Instead of enhancing sleep, it creates another obstacle to it. And with all the holy work of lighting candles, chanting, breathing exercises, and rituals, it becomes jumbled up like the “The Work Song” from the Walt Disney movie *Cinderella*. The song goes something like this: “Cinderella, Cinderella, night and day, it's Cinderella. From the moment that you get up, till shades of night are falling, come up and clean the attic, go down and clean the cellar. You can do them both together, Cinderella!” That's how I felt, constantly on call and constantly moving on behalf of my cosmic masters, who had co-opted my posture, my speech, my breathing, my spare time, and even my sleep!

## SUMMARY SECTION 22

This next exercise combines both awareness of the body and visualization. AMORC claims it will enable the member to sense energy of the autonomic nervous system.

It begins with the typical seating posture—back straight, hands on knees, feet flat on the floor slightly apart. The member is then asked to close his eyes and then focus first on his right foot and then on his left foot for approximately thirty seconds each. AMORC asks the member to feel the “life animating them, from around the toes to the heels.” The member then begins to breathe in deeply, retaining the air for as long as possible and then slowly breathing out.

The member then continues the exercise with both ankles, calves, knees, and thighs. At the same time, he continues to breathe deeply and imagine bones, tendons, muscles, and so on in each area he focuses on. From there, he is asked to “spiral” his awareness into the area surrounding the abdomen, keeping up the deep breathing protocol and striving to experience the vitality of the organs. His attention is then to move up to the chest and he is asked to not only experience his heartbeat but also the bloodstream flowing through it. After that, the member’s attention passes to the lungs where he not only tries to become aware of his inhalations and exhalations, but also on the air moving through the alveoli while visualizing the exchange of gases taking place there.

The member is now asked to move his attention from the bottom of his back to the base of his neck. AMORC asks the members to focus on:

each hand, your fingers, forearms, arms, and shoulders—one area at a time. Again, for about thirty seconds focus your awareness so that you become one with each of these areas, and realize the bones, muscles, and tissues forming them.

Then the member spirals his awareness up the neck to the head, focusing with breathing on various parts of the head—gums, teeth, ears, cheeks, nose, and so on. They say to “even sense the Vital Life Force radiating from the top of your head.” The member is then asked to bring awareness inside his head and focus on the brain. He is then asked to focus on the “vital life force” radiating from each cell in his body.

The member is then told that in the next few months he may feel a sense of the life force in his body, culminating with a sense of internal vibration. Ultimately, he may lose his sense of space and time temporarily as a result of the awakening of “the psychic consciousness in the subconscious mind, resident in each cell of his body.”

Finally, it says:

With patience and persistence it will produce within you a further awakening which, in many ways, will be useful to your continuing personality unfoldment.

### COMMENTARY ON SECTION 22

Perhaps the most important distinguishing factor between hypnosis and meditation techniques, even in their preparatory stages is based on intentionality—in crude, but common psychological terms, the functioning of the human will.

A person can tap into the actual experience of his body by paying attention to it by degrees, just as this exercise suggests. And there can be extremely powerful results in terms of experiential knowledge.

In fact, one of the most valuable preliminary exercises is one of progressive relaxation, where, just as in this Rosicrucian exercise, the subject focuses on different muscle groups progressively, often beginning with the toes and proceeding step-by-step to the head.

But this exercise is not just a relaxation exercise. It talks about focusing on the various internal organs of the body. Note, however, you are not asked to just focus on them.

For instance, if you were asked to focus on your left hand, you would feel directly through kinesthesia (a perceptual factor akin to touch)—a feeling of warmth or coldness in your hand; tension in the muscles of the hand; perhaps a tiny cut or abrasion on your hand if it exists; a feeling of some of the nails bothering you because they have grown too long; an object, like a piece of clothing or something the hand has picked up that causes sensations in the palm in the finger.

In this type of exercise, all that is involved is a certain amount of focus and dedication to remain in the present moment long enough to experience these things without being distracted by a train of thoughts or sensory experience outside of the exercise which keeps you from concentrating on it.

But, in this exercise, it goes much further. It not only tells you to focus

on internal organs. For instance, it says to direct your attention to your chest. That is simple kinesthesia. It says to try to realize your heartbeat. This is the same. You can feel your heartbeat and possibly even hear your heartbeat if you are completely focused and it is quiet enough. (I say possibly here because I have thought, at times, I could hear my heartbeat but I am not completely sure.)

But then, it says to “feel the bloodstream flowing through your heart.” This is much more difficult. I don’t think it is impossible but it would require, through a sense of kinesthesia, the actual sensation of the entire heart and the blood flow through it. Perhaps an advanced Yogi could do this, but it is doubtful that an ordinary person could do this *without substituting visualizations for the experience*.

This latter point is very important. Because if one experiences something that is visualized, instead of something directly, then an entirely new area of the mind is deployed and one is having an imagination of something rather than a direct experience.

You could say that, if one were imagining but not experiencing something, then one would be encountering, as T. S. Eliot speaks of, the shadow not the reality. One is not sensing the blood actually flowing, but rather imagining it to flow.

If my interpretation seems far-fetched, let’s look at the very next component of the exercise.

After you are fully aware of your heart rhythm, do likewise with your lungs and gradually assume awareness of each of your inhalations and exhalations. Even try to feel the air in the alveoli and visualize the exchanges in gases taking place there.

What could be clearer? You pass on from an experience of inhalations and exhalations, something everyone can do to a specific level to “feel the air in the alveoli” not just in the lungs, but also in the alveoli, little packets of tissue in the lungs. Can most people do this? I would say it’s very unlikely.

But further you are told to “visualize the exchanges of gases taking place there.” Now, the injunction to visualize is very clear and very possible for everyone.

So, let me make this point clear. This exercise merges 1. the experience of something—a feeling about what is happening with different sensation for different parts and organs of the body with 2. suggesting the member

directly experience certain phenomenon in the internal organs of the body like “feeling blood flowing through the heart” or “air in the alveoli,” which would be difficult for most people to feel directly, but perhaps possible for some. 3. In addition, the member is enjoined to create visualizations about what is happening in certain organs at a microscopic level.

So, there are three components of this exercise:

1. Direct experience available to everyone.
2. Direct experience of the blood flow in the heart and the air in alveoli, probably inaccessible to most members.
3. Visualization of bodily processes, which is possible, and not too difficult for most members.

Why bother with these distinctions? Because this exercise, like many other Rosicrucian exercises, merge fantasy with reality. Members are asked to do something that is easy to do (pay attention to breathing), something very difficult if not impossible for them to do (pay attention to air flow in the alveoli), and to visualize very minute biophysical processes (exchange of gases in the alveoli, namely, the transformation of oxygen into carbon dioxide), which is more possible but still difficult as it is purely in the imagination of the member.

Therefore, the exercises combine: 1. directly experiential reality with 2. potentially possible but very difficult experiential reality, with 3. visualization.

The first component, readily accessible direct experience, would give the member something clearly grounded in his reality.

The second component could create confusion in his mind whether he is feeling something or imagining it. Most people would surmise is very difficult to experience blood flow in the heart or air moving through the alveoli in the lungs.

The confusion of the possibility of direct experience does not affect the third component where it is quite clear the member can visualize, but not directly experience, the transformation of gases.

This type of exercise can cause confusion between direct sensation (reality) and the imagination (controlled illusion). As we mentioned previously, confusion is one way to amplify or even cause hypnotic induction. Milton Erickson pioneered this type of hypnosis, featuring his famous hypnotic handshake. By using an incomplete handshake, the hypnotist can throw the

subject into a powerful state of confusion. According to Erickson, this confusion would throw the subject into a spontaneous hypnotic trance without knowing he was in one or knowing how it was induced.

Now let us examine the next stages of experience claimed for this exercise as the student practices it over a period of time:

Also, after several attempts over the next few months, you may begin to feel a pleasant tingling in each part of your body. At the conclusion of this exercise, you may have the feeling of vibrating internally. Such a feeling is a result of the awakening of the psychic consciousness in the subconscious mind, resident in each cell of your body. We will explain more as we proceed in the studies, but for now please realize that this radiant energy actually constitutes the global seat of the consciousness of your being.

The student is told that after a few months they will feel a pleasant tingling in their body. Then later, they will feel of themselves vibrating.

I have no doubt, personally, that meditating on internal organs directly through kinesthesia can produce unusual experiences, potentially valuable ones—and yes, they can produce tingling and vibrating.

On the other hand, given the conditions of this exercise, which include candlelight rituals, special breathing, relaxing exercises, and chanting—and the fact that students are told what they will experience before they experience anything, it is quite likely the student will experience the results of hypnotically conditioned experience rather than direct experience of the bodily functions and the energies of his body.

In this exercise, he is being taught to do these things under hypnotic conditions we will continue to explore. But he is also being told that he will experience “radiant energy” that “constitutes the global seat of the consciousness of your being.” Is this possible?

Unlike other contenders with these types of exercises, I would say it’s quite possible. Following practices inherent in both the mystical and magical paradigms, direct experience of such things is possible and sometimes expected, but perhaps for different reasons and purposes. But, in this case, we must sincerely ask the question: will the member really experience this “radiant energy” and “vibration” directly or be hypnotically conditioned to experience something he has created through subconscious suggestion

and ability to experience things in the fifth stage of Aron's scale of hypnotic depth?

If nothing else, it is a question worth asking.

### **SUMMARY**

### **SECTION 23**

In the discussion preceding the exercises, AMORC promises the member that these exercises will lead to the possibility of effecting what other people would call the miraculous, including projecting the psychic body to faraway places, giving you the ability to know what is going on there. In this monograph, AMORC will expand from the type of breathing demonstrated in the last exercise, neutral breathing, to other types of mystical breathing. According to AMORC, special breathing techniques were practiced in the mystery schools of Egypt.

AMORC goes on to suggest neutral breathing stimulates the "negative and positive polarities of the Vital Life Force" with equal intensity. It goes on to suggest that this type of breathing is good for regular meditation, general distress, and even stage fright. Deep positive breathing is actually regenerative, according to AMORC—and AMORC also suggests that members begin the day with it.

Deep positive breathing simply means deeply inhaling, then holding the breath. AMORC speaks of a special mystical benefit of deep, positive breathing:

Since this polarity is more especially concentrated in the nucleus of our cells and since it is at the level of the nucleus that psychic consciousness is most active, it follows that this type of respiration stimulates our psychic consciousness.

Deep negative breathing involves inhaling deeply through the nose, then expelling the breath and suspending breathing for a few moments, then resuming again. It supposedly acts on the cellular membrane, on the foods we eat, and can even briefly halt the activity of metabolic functioning.

The experiment here focuses on deep negative breathing.

The member takes the thumb of his right hand between the index finger, the thumb and the second finger of the right hand. While maintaining this position with the fingers, the member begins negative breathing without holding the breath to any point of discomfort, then begins a new deep inha-



lation. Negative breathing is continued for two or three minutes, holding the same position of the fingers. The member is asked to study the effects of this breathing on the right arm.

The member is then told that the experiment should have produced a sensation of heat in the right arm, due to the intensity of “the negative magnetism of the right arm,” causing a “temporary negative overload which manifests itself as a sensation of heat.” The member is then told that he should take a series of negative breaths if he has any difficulty in sleeping.

### **COMMENTARY ON SECTION 23**

There is nothing more exciting to beginning Rosicrucians than the prospect of developing these strange, supernatural-seeming powers that can help you become telepathic, precognitive, and travel out of the body to different planes and manifest the dreams of your heart.

With all these details of a highly specific, secret Rosicrucian protocol embodying the exact psychophysiological techniques for making a total transformation to a new level of life, it was with great excitement that I embarked on these exercises so many years ago.

To be honest with you, after doing these breathing exercises thousands of times, I never was able to feel any of this phenomena very clearly—not the heat, not the radiant energy, not the vibrations. Still, I did experience something a good deal vaguer that made me think I was headed in the right direction—or rather, that part of me which I now call my cult personality thought so. The rest of me was already fighting with every fiber of its divided being to gain freedom from the Rosicrucian curriculum in self-deception.

### **SUMMARY SECTION 24**

This monograph is about the application of Rosicrucian therapy to self-healing.

Asserting that deep breathing affects magnetism radiating from the fingertips, AMORC contends that deep breathing increases positive energy flowing through the index finger, thumb, and second finger of the right hand, whereas deep negative breathing increases a similar flow of energy from the left hand. Neutral breathing reinforces both kinds of energy but not with as great power as when undertaking positive and negative breathing.

The monograph further explains that Rosicrucian therapy must start

with self-healing because more advanced forms are reserved for initiates and require a great deal more study.

In order to address the therapy, AMORC presents its “Rosicrucian definition of illness.” To AMORC, illness results:

...from an unbalance between the negative and positive polarities of the Vital Life Force or, to be more accurate, between the two breaths into our body by those elements. It means that we lack either positive or negative energy, depending on the disorder from which we suffer.

The therapy, accordingly, is meant to address this imbalance through the appropriate form of breathing.

AMORC points out that there are two chains of ganglia or nerve clusters on both sides of the spinal column. Each of these ganglia are connected to various nerve centers, parts of the body, or actual organs. The member is advised that he can stimulate this ganglia by:

applying the first three fingers of the left or right hand on one of these ganglia and by engaging in deep negative or positive breathing...

Through this means, it can provide a:

surplus of negative or positive magnetism to the corresponding plexus, organ, or bodily part.

If the member, therefore, wishes to stimulate positive energy in a certain area, he must simply place the three fingers of the right hand on the appropriate ganglion on the left side of the spinal column because positive energy flows through the right hand.

If negative energy needs to be supplied, he must place the three fingers of his left hand, as described, on the appropriate ganglion on the right of the spinal column.

Each chain of ganglia consists of twenty-two nerve clusters, but it is the first thoracic ganglia, to be found at the neck's base on both sides of the spine, that are primarily used in self-healing. These are tiny — about one-half inch —

and connected to many nerve centers and organs, influencing a great many functions of the body, both cerebrospinal and autonomic.

After explaining the basic procedure of healing and the specific methodology of self-healing, the monograph discusses the classification of diseases.

Since Rosicrucian therapy assumes that sickness is the result of an imbalance of energies, the monograph undertakes the task of classifying symptoms that fall into categories of lacking either positive or negative energies. They say:

Let us state that Rosicrucians have always distinguished two great categories of illnesses: those accompanied by fever and those not causing fever. In general, any feverish state is traceable to an infection—in other words, to an attack on the body by bacteria or viruses.

They take care to point out the particular difficulties in neutralizing the effect of viruses, which can only be seen with an electron microscope and “develop within the tissues by drawing upon the vital energy of the cells.” The monograph states that viral infections need to be dealt with through the defenses of the body, the immune system, while bacterial infections can be dealt with through antibiotics. It also points out that these distinctions, important to modern medicine, have no real relevance for AMORC’s methodology. The key is that:

Any feverish state having its origin in a pathological disorder indicates that the body, on the whole, lacks negative energy....

The lack of negative energy is dealt with by using the “the first three fingers of the left hand and by performing deep negative breathing,” applied appropriately to the body.

AMORC goes on to affirm that an illness that is not feverish requires positive magnetism to address the physiological imbalance. To that end, it says:

In that case, we must use the first three fingers of the right hand and perform deep positive breathing.

## COMMENTARY ON SECTION 24

The idea of psychical channels for conducting the energies of the etheric body is not new. I am using the term *etheric* in a specific way, meaning an energy body closely identified with the physical body, but on a higher frequency. From my reading, I would associate this with the auric body or sheath perceived by psychics in many different cultures and possibly photographed in the last few decades through Kirlian photography.

These channels or conduits are called *nadi* in Sanskrit, meaning tubes or channels. They connect through the psychic centers called *chakras* (wheels). These *nadis* are represented variously in different traditions, but very explicitly in the meridians used in Chinese acupuncture and herbology.

The autonomic nervous system regulates core elements of the body like heart activity, smooth muscles, (as in the intestines) and the glands. There are two divisions of this system: the sympathetic, which can speed up the heartbeat, increase blood pressure, and constrict the blood vessels; and the parasympathetic, which can increase intestinal and glandular activity, slow heart rate, and relax sphincter muscles.

The idea that there is an association between the autonomic nervous system and chakras is not new. Modern occult teachings ranging from Qabalistic, Yoga, Buddhist, and Taoist meditation to claims regarding the Christian Mystery or Western Alchemy groups all make correlations of this type. Often, though, the correlation is spoken of in relationship to the ganglionation of the parasympathetic or the positions of various glands being associated with these energies.

It is interesting to note that there is a Western hypnotic tradition that has used this association as well:

An analogous situation is autogenic training, developed in the early part of the twentieth century when the German psychiatrist Dr. Johannes H. Schultz amalgamated Yoga methodology with a then current European fascination—hypnosis. For example, concentrating upon the hands, visualizing them flushing red with blood, and telling yourself they are getting warm will actually raise the hand temperature by as much as ten degrees Fahrenheit, depending on your starting point.

This type of autogenic training is a form of “Western Yoga” and works exactly the same way as most meditation methods. The sym-

pathetic nervous system is dampened, allowing the peripheral arterioles to dilate and flood the extremities with blood. By now you will have empirically discovered that successful meditation is always accompanied by an end result of warm hands and feet.<sup>3</sup>

Kundalini Chakra-Dharana

Notice how the author references the production of heat through this hypnotic technique of autogenic training, which embodies both focus and the suggestion of the production of warmth. The author also makes the claim, based on certain physiological activities of the sympathetic nervous system, that heat is produced naturally in successful meditation.

### SUMMARY SECTION 25

In the beginning of this monograph, which goes into diagnosing disease so that that the member can create a treatment protocol, AMORC says:

...almost all mystics have felt attracted to these methods, and initiates of the past used them to combat disease, thus bringing about their own well-being and that of others.

It then goes into the protocol previously described, with the fingers of the left hand placed together on the right side of the spinal column at the base of the neck, where the trunk is connected to the neck. The left arm is placed behind the head. The member is then asked to “take deep negative breaths for five to ten minutes” and then go back to his ordinary life.

### COMMENTARY ON SECTION 25

The Rosicrucians claim to have a pedigree, a secret history of developing advanced medical and scientific techniques to accomplish a variety of aims, far beyond the science of today. And so here is a technique that links all sicknesses with a fever to a certain type of therapy based on negative breathing—or retaining the breath after exhaling for a measure of time, while basically deep breathing.

It is quite true that many people these days rely on certain types of herbs, acupuncture techniques, and nutritional protocols for helping them with various simple and complex maladies. And it is true that many of these techniques or products may not be backed up by clinical trials sufficient to

warrant them as being substantiated by modern scientific experimentation and analysis.

But at the very least, many of these remedies or products are at least based on some kind of historical or anecdotal information traceable in the public record for decades if not centuries. And, although the science may not be available for some time, people may be forced to use ginseng, garlic, spirulina, echinacea, and other such substances without such knowledge.

But here's a type of healing that claims a secret pedigree, whose history of use is not accessible to the public. Although its theory, based on esoteric physiology, is roughly equivalent to various well-known traditional disciplines. Still, the precise theory of correspondences between organs and psychic centers; between neural pathways and ways of transmitting energy through the hands and their theory of disease cannot be readily verified through existing sources.

As you probably know, many types of ailments are accompanied by a fever. The Rosicrucians are largely a publisher of a set of monographs—providing some access to members—but certainly not any kind of medical diagnostics that would be acceptable to most practitioners of any health science. Should you really trust a malady with one key symptom—like a fever—to a form of diagnostic based on breathing with no traceable anecdotal history, no presentable clinical or scientific research, and no apt biochemical or physiological reason why diseases that are accompanied by a fever can be cured through retaining the breath in a specific way?

I believe in the possibility of spiritual healing, but do the Rosicrucians have the key? If they do, why don't they release their data to at least their own brethren? Wouldn't there be clinical data or some kind of anecdotal data, perhaps statistically processed, to validate at least something of their claims?

In certain cases you could be taking a big chance if you wait too long for help, relying only on a very limited kind of diagnostic, one that has no verifiable foundation in science or in experience.

## **SUMMARY**

### **SECTION 26**

This next exercise describes the positive breathing treatment. The member drinks a glass of water and washes his hands, then assumes the standard seated position.

The member then goes into the protocol described in the last mono-

graph, with the fingers of the right hand placed together on the left side of the spinal column at the base of the neck, where the trunk is connected to the neck. The right arm is placed behind the head. The member is then asked to “take deep positive breaths for five to ten minutes” and then go back to his ordinary life.

### COMMENTARY ON SECTION 26

Let me give a small but concrete example of my experience with this “healing.” At one point in the course of the teaching, as I related in *The Prisoner of San Jose*, I started to sneeze continually without any apparent cause. I was in my senior year of college and the nature of my malady made me all too socially conspicuous. I couldn’t see the cause as being any change of diet or in the environment. So I began to practice these breathing exercises. Can I say here that they less than worked?

Finally, after talking to some friends on campus, one of them ignored my Rosicrucian diagnosis and recommended I try over-the-counter sinus medication available at Walgreen’s.

I had never attributed the problem to a sinus condition, but only to a vaguely misdirected flow of psychic energy. I purchased some medication and, presto! I wasn’t sneezing anymore.

Now, this may seem like no big deal. But if I had only followed Rosicrucian self-therapy instead, I would probably still have a very big, troubled nose from sneezing.

And what about the ulcer I had that I could not cure through Rosicrucian healing? How long was I supposed to experiment with this level of pain before I went to a physician? What if I hadn’t broken down and gotten a proper diagnosis? In fact, my symptoms could have been for something like an appendicitis, clearly a more defined, lethal emergency!

Now, it is true that there are some disclaimers in these monographs. You are told that these exercises are not meant to replace physicians. But, you are also told that these methods are scientific; that their verification lies in Rosicrucian archives and they have been used for centuries. So, if you’re sick—and particularly if there are financial issues like there were in my case—at what point are you going to give the exercises up and go to a doctor?

Members are practicing these exercises on themselves and others, telling their subjects that these methods are based on ancient, workable techniques of healing—not on religion, but on science.

If so, where's the science? And when does the predominance of belief over reason overrule the expedient visit to a doctor?

### **SUMMARY SECTION 27**

This monograph explores the radiance of the aura. The experiment seeks to prove the existence of the aura. The member is told to light two candles in his sanctum, but turn off all others. The light must be soft. A bowl of water is placed on the sanctum altar. The hands are placed about a half an inch from the edge of the bowl. The member is asked not to touch the bowl. The member then performs deep positive breathing for three minutes or so. Then, he may do it again.

While doing this, the member is told to concentrate on his hands, then try to experience the "the life animating the cells of your bones, muscles, and tissues." He is then told he will feel a tingling and must open his eyes and observe the area between the bowl and his hands. Then, if the objective consciousness is quiet enough, the subconscious mind will come into focus and the member will receive a radiance. The member is told to write down any color he sees in his notebook.

The exercise is repeated. Eventually the member is told that he will see a predominating color in the aura. He is then told that the color really doesn't matter because the color is not inherently in the aura at all, but only in the member's subconscious.

The monograph states that the aura is linked to the vital life force, which is "loosely related to the psychic consciousness of our being."

By deeply breathing while concentrating on the hands, the member awakens the psychic activity of the hands and amplifies their vibrational field. Further, water, we are told, has certain "alchemical potencies, which mystics have always used in their experiments." These potencies can make vibrations more tangible.

### **COMMENTARY ON SECTION 27**

At one point, I became so annoyed at exercises like this; even when they seemed to be functioning, it upset me. Why? Because none of the manifestation techniques that I had learned were working, and my whole life was a dark plunge into the waters of poverty and despair.

Over time, no matter how I did these exercises, I never experienced enough results to say that they had created any stability of enhanced psy-



chic perception. I have begun to realize that nearly any group that concentrates on the development of such powers is creating a distraction from what should be our main focus—making contact with that kingdom of consciousness within ourselves. That kingdom holds so much more promise for a truer enlightenment than expanding our aura's radiance or being able to send messages to our friends through our personal telepathy system.

I would now hold that living in harmony with the Divine Presence counts so much more than learning how to manipulate the world in a purely psychic way.

### SUMMARY SECTION 28

In this monograph, you are told that the previous experience of the aura was not based on actual sight via the electromagnetic spectrum, but on psychic vision.

In discussing the so-called third eye, AMORC talks about how some creatures are light sensitive through their skin rather than through separate eye-like organs. AMORC notes that the location of the alleged "third eye" is right beneath the skin on the forehead, supposedly the vestigial remains of a single eye possessed by the ancient race of Lemurians, who were supposed to have lived in the Paleolithic era.

We find allusions to the Lemurian race in Greek mythology where frequent allusion is made to the Cyclopes and the power of their single eye. In *The Odyssey*, for instance, Aryes, Brontes, and Steropes were Cyclopes who could control natural elements and atmospheric phenomena because of the magical powers of their eye.

Referring to the power of eyes, AMORC talks about the folk tales of the evil eye and phrases like, "if looks could kill" and "a withering glance." It further speaks of the great lengths superstitious people took to protect themselves, like wearing amulets or painting geometric designs on their houses to ward off the "evil eye." AMORC dismisses the reality of such a phenomenon.

On the other hand, the monograph points out that mystics have looked at a single eye as a center of mystical power, as suggested by the hieroglyph of the god Osiris, which is an emblem composed of a single eye and a throne. This symbol, like the eye of Horus, according to the Rosicrucians, has a symbolic meaning for mystical traditions that assert God's omniscience, omnipotence, and omnipresence. This eye of Horus has special place in AMORC'S

temples and chapters. The Rosicrucians do not regard the third eye as an actual organ but as a faculty of perception.

AMORC affirms the value of the pineal and pituitary glands and other psychic centers in maintaining physical health, when working harmoniously, as well as to perceive phenomena beyond the scope of our objective consciousness. They claim that their archives have many documents related to the awakening of these centers. Among these, are the use of “specially chosen vowel sounds,” which were widely used in the ancient Egyptian mystery schools.

AMORC then explains how vowel sounds have mystical power because of the vibratory resonance of the human voice. This is important because, according to AMORC, the human voice wields more power on the physical and psychic life of man than any other artificial sound. This power lies primarily in the intonation or quality when voicing twelve sacred sounds.

The sound *OM* ignites the power of the pineal gland. It is a universal sound, used heavily in Buddhism and Hinduism, considered by those religions as “the expression of the Universal Word.” To AMORC, it represents “the OMnipresence, OMnipotence, and OMniscience of Cosmic Intelligence.” AMORC then quotes from the Hindu scriptures known as the Upanishads:

OM is the bow and the soul is the arrow and the Eternal is the target.  
Fierce into Him with steady aim, and lose yourself in Him as an arrow is lost in what it strikes.

The monograph then sets forth an experiment so that the member can “benefit from the physiological and psychic effects produced by a periodic and regular intonation of the sound *OM*.” The member is warned that the unfoldment of the psychic centers is gradual and not to overdo the exercise. His job is to chant the sound *OM* eight times and then be completely silent and “note the effects produced in you—especially in the region of the pineal gland at the center of the head.”

The experiment then passes on to an examination of the sounds *RA* and *MA*, which are pronounced “rah” and “ma,” affirming that these two sounds activate the pituitary gland. AMORC says:

Ra was the sacred name given to the Sun by the ancient Egyptians during the reign of Akhnaton, first Grand Master of the mystical traditions perpetuated in our times by our Order.

AMORC claims that the sound, RA, governs a positive, solar energy. MA, on the other hand, governs a lunar spirit, which is cyclical, reflective and, because of the following presumed to be a kind of negative energy. AMORC affirms that by combining the two sounds,

we stimulate our pituitary gland positively and negatively, with this dual stimulation contributing effectively to the awakening of the psychic functions associated with the pituitary.

In the formal exercise, the member assumes the preliminary sitting posture, then inhales deeply through the nose, exhales slowly, intoning the OM (pronounced like the “o” in “home.” The sound should be finished with the M at the end prolonged as long as possible, like “OOOOMMMMMmmmm”).

### **COMMENTARY ON SECTION 28**

Before we go on, we need to speak more precisely about the purpose and outcome of these spiritual exercises and the difference between a truly spiritual intent and a cult manipulation.

In my opinion, the purpose of organizations like AMORC and other religious cults is to actually enslave people rather than uplifting them with true spiritual content. They are like factories attempting to grind out altered personalities whose outcome will fit their distorted needs.

In my first book, *The Prisoner of San Jose*, I spoke of how exit psychologists these days are often referring to the result of this alteration as a cult personality. In their view, the object of a cult is to gain control over a member’s mind so as to be able to use that person for the goals of the cult.

But what happens when that cult alters the very core foundations of what a person actually perceives—infusing his mind with imaginary, if not absolutely invisible authority; tremendous fear involving the loss of the cult and its community, and changes in his direct apprehension of reality, involving hallucinatory content? In that case, couldn’t we say that the cult has not only created a change in personality, but also induced a very serious psychological disorder, commonly referred to as psychosis?

Psychologists would say that a psychosis is a serious mental condition fundamentally characterized by a loss of reality. In the case of a psychotic person—as opposed to someone who is neurotic, a milder form of psychological abnormality, he does not realize his grasp of every day reality is impaired or abnormal. Although there are many variants of psychosis,

harboring abnormal fear of nonexistent entities and experiencing illusionary entities through positive hallucinations is not all that unique in the world of psychological disorders.

Other characteristics of psychosis might be extreme irrationality, vast extremes in emotion, confusion and incoherence in speech, tremendous fear, and clinging to opinions about one's environment and the world that are clearly illusionary and delusional.

So, in my view, certain cults do not just try to alter personality, they try to infuse it with psychotic tendencies, utilizing the power of hypnosis.

In the Paradigm of Mystical Experience, the illumined man who has fully achieved union with the Divine, is also considered to be a transformed man. In Christianity, in mystical and evangelical circles, a man might be said to have been reborn in Christ. In Fundamentalist circles, this may mean simply that he has decided to acknowledge Christ as his savior, the resurrection to be a reality, and that Christ has taken on the sins of mankind. In esoteric or mystical circles, in which "the Christ" means the Christ Presence of Shekinah, being reborn in Christ means that a man has achieved a fullness of communion with the Shekinah or Divine Presence and has undergone a transformation. He is therefore called a new man in Christ, a transformation addressed somewhat esoterically by the psychiatrist Maurice Nichol in his books, *The Mark* and *The New Man*.

In the Paradigm of Mystic Experience, a man reborn in Christ might be the same as the Sufi mystic, a follower of the Inner Path (or Tariquat) of Islam who has been reborn through communion with God and is called the Kamil Insani, or the Perfect Man, in Sufism. In Eastern religions, he would be a Zen Master or a Hindu Avatar. There are many levels and interpretations of what transformation might mean, but they all point to a man who has achieved the deepest possible experience of reality. In one way of speaking, the door of hypnosis, if followed the wrong way, can lead to the deepest possible level of illusion. A true spiritual path should lead to a heightened sense of reality—true sanity.

I do not personally believe that the exercises described in terms of OM, RA and MA, as used, truly awaken the psychic centers. This does not mean that they do not serve that type of functionality in some way in various spiritual traditions.

The problem is that there would need to be some definitive anchor to explain how and why that should happen. Can you, for instance, actually experience the areas of the pineal and pituitary gland on some physical or even

etheric level to know that the vibrations of sound are awakening these areas? What is the experiential correlation between the sounds and the experience? And how concrete is this correlation?

### SUMMARY SECTION 29

In the formal exercise, the member assumes the preliminary sitting posture, then inhales deeply through the nose, exhales slowly, intoning the sound RA-MA (the “A” is pronounced like “ah” as in far or car) with each sound equal in length. The student is asked to roll the sound R if possible (like in Spanish) and to prolong the “M” as in: “RRRRRAAaaa-MMMM-MAaaaa.” The member is asked to intone the sound four times, remain silent, then note its effects as in the last experiment. He is told to particularly look at the “region of the pituitary, close to the bridge of the nose.”

The member is told to practice the sounds out loud, if possible. But, if there are complications—if the member lives in an apartment, he is told to intone in a medium or even low voice.

AMORC proceeds to tell the members what the effects will be:

Like any intonation of vowel sounds, there should be a general feeling of well-being.

1. MA is soothing—because of its relationship to negative energy. RA- is energizing because of its relations to positive energy. “Positive” and “negative” here only refer to polarities of energy and are not complementary or pejorative terms.
2. A vibratory effect in the head, where the pituitary and pineal glands are located, organs stimulated by the OM, RA and MA sounds, “manifested by a pleasant sensation of tingling or by a cooling sensation or, depending on the individual, of warmth. But in all cases, the effect experienced is sweet and pleasant.”
3. AMORC affirms that when properly intoned, these sounds will never cause “discomfort, weakness, trances, or any other state of that nature.”

The member is then asked to alternate the chanting of these sounds for a week, but not to overdo these exercises.

## COMMENTARY ON SECTION 29

If one looks over the vast array of occult literature reflecting various esoteric spiritual traditions, one will see a great deal made of the psychic centers and their correlation with spiritual development. Theosophy, Yoga, Tibetan Buddhism, Gnostic Christianity in various forms, Rosicrucianism in all its forms, Qabalistic Judaism—all, in some variant at least, suggest or depict elaborate correlations between the planets, the metals, the zodiacal signs and the chakras. In the modern tradition of Gurdjieff and Ouspensky, a great deal centers on the relationship between the diatonic and various Western scales, which correlate to various tones.

It is my presupposition that, if any of this is true, there might, indeed, be a very specific correlation between the various chakras and some clear, discernable tones.

I have the impression that spiritual work is somehow connected with the awakening of these psychic centers and that this is somehow a very specific and identifiable experience for each center, not just a vague, “pleasant sensation of tingling or by a cooling sensation or, depending on the individual, of warmth,” in the general region of two main chakras that correspond to the pineal and pituitary glands. And, with all that is made of the difference between fever and nonfevered physical conditions, the left hand and the right hand, and positive and negative breathing, it seems strange that individuals could experience two possibly opposite experiences—hot and cold—for the same type of awakening.

The description concludes, “But in all cases, the effect experienced is sweet and pleasant.” That’s nice but not very specific. And since I was involved with all these exercises for more than twenty years, it is too bad I can’t even confirm the accuracy of these vague experiences.

## SUMMARY SECTION 30

In this monograph, AMORC discusses the primitive concept of animism, where all things, including inert objects, are said to contain a spirit. According to its interpretation, the oldest forms of magic and religion were based on appeasing bad spirits and enlisting the support of good spirits. In this process, both *magic by similarity* and *sympathetic magic* were born. Magic by similarity meant imitating the action desired—as in shaking a vessel filled with holes to simulate rains or piercing a wooden doll to kill someone. On

the other hand, sympathetic magic—also called magic by contact—is meant to draw to oneself certain qualities of a spirit. It does this by collecting things directly related to the physical body or being of a creature or person. For example, the necklaces from the teeth or claws of a wild creature such as a lion's teeth for strength or snake skin to impart the power to conceal oneself. AMORC regards both magical practices as superstitious.

On the other hand, AMORC has profound respect for the mystical science of the soul and its students, citing people like Isaac Newton, Leonardo da Vinci, René Descartes, Claude Debussy, and Francis Bacon as scientists of the sacred. In regards to the evidence for the soul, the Rosicrucians cite an "unknown Master of our tradition," who says, "Whoever refuses to admit such evidence is dead to the Self or is not yet born." AMORC warns those who do not:

...give to their lives a direction compatible with what is expected of them by the Cosmic. Therefore, they cannot find happiness, for they remain in ignorance of what they actually are.

AMORC now proposes an experiment, which "will enable you to give supremacy to your very soul and, for a certain time, to let its impulses dominate your consciousness."

The experiment involves burning a small amount of incense in the member's Sanctum and then assuming the customary sitting position. The member is then asked to perform experiment number 14, the overall body relaxation exercise, which is said to gradually awaken "psychic consciousness in the cells of your whole body." After that, he is asked to chant OM, while focusing on the area in the center of his head, the area containing the pineal gland.

When the member experiences either tingling, warmth, or coolness in that area, he is told to resume normal breathing, remain silent, and be receptive to any impressions coming into conscious awareness.

When the member feels that the meditation session is over, he is asked to reopen his eyes and return to normal or objective consciousness. At this point AMORC claims that the experiment will raise "the vibratory frequency of your being and thus placing you at the same pitch as the consciousness of your soul." At some point the member, in regards to the soul, "will perceive, if not its impulses, at least its existence." AMORC claims that there will be "a general sensation of well being, of great inner peace, which may extend to

a genuine feeling of lightness." Perhaps positive emotions or lofty thoughts will fill his mind. "Also, it is not rare to experience beautiful visions and cosmic plenitude during this state of inner Communion."

### COMMENTARY ON SECTION 30

This is a preparatory exercise for work in the inner sanctum. It basically involves doing a progressive relaxation exercise, then some breathing and chanting, preparing yourself for the sense of peace, and then an influx of impressions.

Sometimes this influx, in later stages of Rosicrucian membership, is considered very important. It is interpreted to be an influx of spiritual energy coming from the egregor—the sublime, otherworldly soul of the Rosicrucian Order, hidden in another plane. This influx is supposed to bring regeneration, vital life energy to the followers of AMORC. In fact, it is supposed to be so powerful that it borders on the miraculous.

In almost all the AMORC convocations I have attended, members fall asleep in the meeting, most frequently during the period of so-called guided meditation. This has also been reported by other members attending other convocations. In fact, members often comment after convocation how regenerated they feel after a short "nap" during convocation time. These members are confirming the contention of H. S. Lewis and the Masters of AMORC that the Rosicrucian Lodge is a special place of regeneration. All this acts to authenticate the mystical and infallible nature of the AMORC teaching.

That is their point of view. Here's the truth as I see it: the reason for these "naps" during such a propitious meeting is not because of the sublimity of the spiritual influx they are experiencing. It is because members almost always come to the lodge in a state of physical and mental fatigue. Not only do the vast number of repetitive exercises, the loaded language of the monographs, and the insubstantiality of the results drain all the members of emotional and physical energy, but also the serious and attentive members typically go to sleep rather late and live out their lives in a state of advanced physical exhaustion.

Even members that do not take the teaching seriously are inclined to spend a bit more time with the monographs and experiments the night before the convocation. For that reason, even the generally more lackadaisical Rosicrucians are more likely to collapse into a short nap during the meeting, thereby coming to the strangely unrealistic conclusion that they have experi-



enced a mystical miracle through a powerful influx of energy, straight from the core of AMORC'S etheric egregor on the higher spiritual planes.

But more disturbing than this is that this phenomena of feeling sleepy links up very well with the phenomena of hypnosis which is derived from the Greek word *hypnos*, which actually means sleep. In my opinion, the whole of these monographs serves to point to sleeping—hypnosis rather than awakening to higher consciousness and true meditation.

### SUMMARY SECTION 31

AMORC hypothesizes that every human being has a soul which has a reason why it is in a specific body. The purpose of life is evolution and the opportunity to reach perfection by virtue of the spiritual essence in each person. Further, everything evolves—even in the mineral kingdom, which AMORC claims is exemplified by the passage of carbon to diamonds after thousands of years or a pebble changing its appearance. According to AMORC, elements in the mineral kingdom go through “internal as well as external modifications.”

Evolution also occurs in the plant kingdom as a seedling turns into a tree. It occurs even more clearly in animals that undergo vastly more physical changes than plants. This evolution is exemplified in animals that have the power of recall and follow commands.

We then turn to human evolution, which AMORC claims operates on “cycles based on the number seven.”

...mystics understand that certain cells are entirely renewed every seven minutes; others every seven hours; others still every seven days or every seven months or every seven years.

They further go on to say that this law, while not yet recognized by science, has been acknowledged by Rosicrucians since ancient times and realizes that the entire human body is renewed every seven years, a cycle which runs concomitantly with certain aspects of human psychological evolution. In this monograph, AMORC studies the cycle of human development psychologically and physically.

First Cycle (0–7 Years): In this cycle, a person learns to speak and walk, control his body and develop his consciousness, along with growing social-

ly. Since this is prior to school, there is an enhanced sensitivity to psychic awareness.

**Second Cycle (7–14 Years):** This cycle encompasses the awakening of the ego, but is driven by instinct more than physical, intellectual, and spiritual influences. Still, those structures begin their development in this cycle. Formal education is introduced.

**Third Cycle (14–21 Years):** Development from childhood to adolescence both physically and psychologically. Potential conflicts with family during soul-searching period.

**Fourth Cycle (21–28 Years):** Emotional structure and character are built in this cycle. This is a period of assuming responsibilities and making commitments.

**Fifth Cycle (28–35 Years):** This is the cycle where the individual attains intellectual, emotional, and mental maturity. AMORC speaks of this as being a favorable time for important projects and, historically, a time when many of the Great Masters achieved illumination.

**Sixth Cycle (35–42 Years):** This is a cycle in which the individual reassesses the past and longs for new values and challenges. For many, the spiritual dimension opens up.

**Seventh Cycle (42–49 Years):** In this cycle, the body's physical regenerating processes slow down. The body needs more rest but becomes interested in new studies. Sometimes philosophic or socially responsible ideas begin to dominate the interest.

**Eighth Cycle (49–56 Years):** Mental activity begins to increase as physical activity declines. Much thought is given to what is left in the final years.

**Ninth Cycle (56–63 Years):** Regenerating forces continue to weaken, but may not cause poor health. Growth of psychic awareness continues, often interesting the individual in growing more spiritually.

**Tenth Cycle (63–70 Years):** The tenth cycle resembles, in some ways, the first cycle. Spirituality dominates and those inclined towards mysticism may have some important experiences.

**Eleventh Cycle (70–77 Years):** Physical decline accelerates as the soul prepares for its transition. Death and the afterlife become a point of that focus. AMORC quotes Pythagoras' comment about this period of life, "man is no longer part of the living."

AMORC then explains that the cycles must be taken in a general way and may vary by as much as one or two years. Various factors contribute to this variance, like health, heredity, temperament, family surroundings, en-

vironment. This depiction of human life cycles ends at the of seventy-seven years—or eleven seven-year cycles.

AMORC points out that in certain mystical traditions, philosophic tomes, and courses in academic psychology, the soul is designated by the term *ego*, a term used in Latin for “I.” To AMORC, this is somewhat of a misleading designation because all human beings’ souls are linked to the Universal Soul. In fact, “it is solely the objective, subjective, and subconscious expression they give to this flow that varies from one to another.”

To AMORC, the ego is the objective self, the “I” which we identify with during our day-to-day existence. The “soul personality” corresponds to our spiritual self, the higher self alluded to in many Eastern traditions. When the objective self dominates the personality through pride, vanity, lust, greed, and other self-centered tendencies, the relationship between the Universal Soul and the individual soul is short-circuited. These tendencies among individuals do not harbor well for the peace and happiness of the world. The only possibility “of instituting a genuine brotherhood among humanity consists in basing all human relationships on the spiritual link uniting us all and in considering every being to be an expression and extension of ourselves.” This is embodied in the sayings of Jesus, “Love thy neighbor as thyself” (Matt. 19:19) and the Golden Rule, “Do unto to others as you would have them do unto you.”

Love is the answer, a possibility celebrated in the next experiment.

In this experiment, the member assumes the proper meditative position, closes his eyes, and relaxes, taking a few neutral breaths. Then the member is told, to “Resume your normal breathing pattern and hold your arms out in front of you, the palms of your hands turned upwards.”

He then says, “May Universal Love penetrate my whole being and make me an instrument of peace and brotherhood!” This is to be followed by deeply inhaling through the nose, holding the breath, and “visualizing the Earth for a few moments, as though you saw it from a vantage point far out in space.”

The member then tries to be receptive and, upon feeling the right impulse, turns the palms of his hands downward, while visualizing the Earth. After exhaling slowly, he says:

*May Universal Love, peace, and brotherhood reign over the whole surface of the Earth and in each of my human brothers and sisters!*

He will do this two more times, continuing his state of Communion afterwards as long as he desires.

### COMMENTARY ON SECTION 31

In understanding spiritual cults, one must take into consideration that every single one of them harbors a grain or two of truth. Also, they often try to be associated publicly to various kinds of humanitarian service or charity.

When an organization expounds a law of the universe or of nature that has yet to be discovered by modern science, a member could naturally say: well, that sounds nice, but show me the evidence. What demonstrated the power of the various Rosicrucian therapy exercises, largely based on deep breathing? Or further, what was the evidence that proved that cells regenerate in cycles of seven—prior to scientific knowledge?

The Rosicrucians are not the only ones who have talked about a Law of Seven. In the work done by the followers of Gurdjieff and Ouspensky, J. G. Bennett wrote a series of volumes called *The Dramatic Universe*, which ambitiously tried to track the application of the Law of Seven to scientific phenomena. Likewise, Rodney Collins, who had the unusual distinction of dying after toppling off the Pyramid of the Sun in Mexico, wrote a very clever exposition of the laws expounded by Ouspensky in his book *The Theory of Celestial Influence*.

Commenting on Gurdjieff's massive encoded allegory of his theories, *All and Everything*, Terry Winter Owens and Suzanne D. Smith point out that:

The Law of Seven has at least several illustrations in contemporary knowledge—obviously in the music octave, but more profoundly in the periodic table of elements in chemistry. When the elements are lined up in tabular form, each series headed by an inert element, it can be seen that certain of their characteristics repeat in patterns of seven. It is interesting to note here that the electrons of inert elements have closed orbits; they cannot combine with the other elements of this world easily. Thus, we see that Gurdjieff's theories are not solely a product of his rich imagination, and it is fascinating to see how he finds psychological applications in them.<sup>1</sup>

This is not to endorse any particular interpretation of this law, but to point out that AMORC does not have a monopoly on the idea.

Commenting further on the Gurdjieff and Ouspensky teachings' relationship to far more ancient writings, Dr. Christopher Holmes writes:

The ancient Vedic teachings of India articulate these same basic principles. The cosmos is composed of Prakriti, the elementary stuff of creation, which is divided into two classes, the Absolute or fundamental, and the relative, of which there are seven grades or subclasses. Mishra states: "... prakriti is eight-fold ... with one fundamental and seven relative subclasses..." When the universe is withdrawn into Non-Being, during the Nights of Brahma (Brahma means the creator), the fundamental root principle prakriti is in a potential seed state. As long as the three modes of nature are balanced and in equilibrium, then Prakriti remains undifferentiated and the universe exists only in a potential state. When the balance of the gunas is disturbed by the Light or Will of Brahman, they enter into enormous varieties of combinations, all of which are asymmetrical, with one guna predominating over the others. Seven world orders emerge when the equilibrium of the three gunas is broken and the three modes of nature interact on successive planes of being, through generations of cosmic effects. Vedic teachings articulate the same triune and sevenfold nature of creation, although Gurdjieff's teaching casts a particularly valuable light on the meanings of these sacred principles.<sup>2</sup>

These comments by Dr. Holmes clearly illustrate the ancient origins of the Law of Seven and its variations in ancient, accessible literature. No single modern occult commentator has any kind of monopoly on these laws.

None of this is to endorse a specific teaching, but to make clear that the information in AMORC is also found elsewhere. This makes it even more important for the Rosicrucian student to question the claims of their teachings. Anyone can talk vaguely about unproven laws and then say that someday they will be proven. The real question a student should ask is: give me something other than the mysterious origins of a claim, but please make clear exactly what you are purporting and how it was verified.

That never happened in my experience.

As to the evolution of various substances, plants, and animal creatures on Earth, the term is certainly not spoken of in a Darwinian sense; it means

the growth of a substance, plant, or animal in the direction of greater complexity in organization and functionality.

But although substances like rocks and minerals will change over a period of time, this is hardly kind of evolution, as suggested in this writing. But neither is the example of carbon turning into a diamond, because, as far as I know (I am no geologist), this is due to certain external pressures and changes over a period of time—not to some kind of internal clock for growth and evolution. Fossilization is another type of change over time, but it is hardly a form of evolution—again, not only in the commonly understood Darwinian sense, but also in the sense of some type of enhancing, internal organization and complexity, often indicating an enhancement in functionality.

As to the exercise, which is based on the idea that it is beneficial to the rest of the planet to send out very positive and good thoughts, I have nothing against it.

But in *The Prisoner of San Jose*, I tell a story about how on New Year's Eve I performed some little rituals of this sort, sending out my powerful vibes to the rest of mankind, showing how, while working as a dishwasher in a restaurant, I still, through my Rosicrucian identification, felt like part of the superior hierarchy that controlled the destiny of men.

Now, all of one's good will can be sincere and positive and frequently manifested, but it still can be intertwined with a strong sense of egoistic identification and spiritual vanity. And spiritual vanity, the feeling that one is part of a special, powerful group, is one of the reasons a cult is able to magnetize its followers.

Often, prior to recruitment, the prospect has developed some kind of psychological vulnerability because of job loss or the end of a relationship; perhaps the death of an important family member. A business failure could be a reason. One researcher mentioned that a cult organizer would stand outside a college office after grades were given out, hoping to find a scared and disillusioned student.

There's no question that things were going rather well for me in Haiti until right before I began to look to AMORC for answers. I was not all that unusual in that respect. A lot of people are looking for answers and AMORC certainly attracts some of them.

There are many somewhat spiritual reasons why one is attracted to metaphysics. Some people cannot easily swallow the standard religious explanation for the mystery of life, finding it somewhat naïve or simplistic. They turn to metaphysics to explain the unexplained. Cult organizations like

AMORC successfully manage to pass on to those seekers the belief that they are the source where all questions like these can be answered.

I am obviously not letting AMORC off the hook for anything, but I am also looking at myself. You can only get fleeced by a confidence man if you start putting too much confidence in someone other than yourself.

So, in a sense, understanding yourself and your possible vulnerabilities provides an enhanced protection against cult predators.

### SUMMARY SECTION 32

This monograph touches on the spiritual power and mission of the cosmic masters, some of which incarnate in this world and some of which do not, but all serve the common good of mankind. They transmit and guide positive vibrations to humanity, even to organizations like AMORC.

This body of cosmic masters composes the Great White Lodge, which is assisted by the Great White Brotherhood, the master organization whose body consists of the enlightened souls of the world, whose destiny is to be incarnated on the Earth. AMORC claims to have its own holy assembly of cosmic masters whose task it is to protect the Rosicrucian tradition “against any influence that could compromise its cultural, spiritual, and humanitarian work.” These cosmic masters associated with the Rosicrucian orders, according to AMORC, are known as the *Rose-Croix*, which is their complete and proper designation. These were men and women who had followed the Rosicrucian path “in all the incarnations preceding the one in which they received Cosmic illumination.”

The cosmic masters did not get there because of a gift of God, but through a long process of soul evolution. “This self-mastery and knowledge of the psyche made them Cosmic Masters and, in that capacity, becoming the intermediaries between humanity and the Universal Intelligence.” They were not angels or some kind of spiritual beings, created that way at the moment of Creation. “All have known earthly incarnations.”

AMORC says that it is possible to meet the cosmic masters, but solely at their discretion—*because the most important master is the Master Within*; namely, your own soul consciousness. Still, contact may be made to “to protect or instruct the soul personality. More frequently this occurs when cosmic guidance or protection is necessary for the preservation of an important group, large or small, for which a living soul personality has direct responsibility.”

AMORC talks about the possibility of nonphysical meetings and establishing psychic communication with them on the spiritual planes.

In this monograph, AMORC clearly defines its goal, that “the basic purpose of the Rosicrucian teachings is to help you in harmonizing your soul personality with the Universal Soul, so that you may receive an influx of Cosmic Consciousness.” When you are in harmony, “it is manifested in your consciousness as an experience that is mystical and very positive in character.”

AMORC then says that the member’s goal “must not be to confine yourself by seeking only this mystical experience, for such an experience is most often limited and ephemeral in character.” Cosmic Attunement’s effects “are always positive but generally of short duration.” Instead, the goal for the member should be to “make your *entire life* a mystical experience.” If the member succeeds in this, then “mysticism will no longer be transitory... but a permanent reality.”

Citing ancient manuscripts written by the cosmic masters, AMORC says there are three forms of cosmic Attunement:

“*Intuition, Inspiration, and Illumination,*” symbolized with a triangle bearing three I’s. According to AMORC, these represent “three important stages on the path of your inner evolution.” By understanding these, the member will reach, “the ultimate goal which all people seek more or less consciously—that is, the Mastery of Life.”

Rosicrucian intuition is defined by AMORC as “a faculty of your Inner Self—that is, of the soul personality itself,” corresponding to “an instantaneous and temporary Communion with Cosmic Consciousness.” But although it is useful, the effects of knowing who’s on the phone or what’s in an unopened letter does not have a huge long-term advantage.

AMORC classifies inspiration as a higher quality than intuition. It is more enduring, enabling the lucky individual to receive this gift with an ability to bring light on deep, philosophic subjects, act on behalf of a worthy cause, profoundly penetrate into a scientific issue, and so on. The person who can do this is under the influence of the cosmic, and he should give credit to the cosmic, not to merely himself, for his success.

According to AMORC, cosmic inspiration comes to those who truly want it, are willing to rediscover it, and are willing to purge themselves from those beliefs and traits that keep them from a relationship with the divine. Further, according to AMORC, they must ask for it and knock hard on the



gates of heaven. In addition to this, they must be willing to serve others with this inspiration.

The third trait, illumination, according to AMORC, is the highest form of cosmic attunement. The person who receives it becomes an illuminatus or, in Rosicrucian terminology, a master. This does not necessarily mean they have found total self-mastery or have become a Rose-Croix.

### COMMENTARY ON SECTION 32

Although the discussion of the Three I's—intuition, inspiration, and illumination—sounds very interesting, lucid, and seems to explain a great deal about spiritual growth, closer scrutiny brings a lot of it into question.

For one thing, it speaks of powers—particularly those of telepathy, precognition, clairvoyance—as being on the first stage of the spiritual path.

This may fit into some aspect of the Paradigm of the Magician, but it does not necessarily have much to do with the Paradigm of Mystical Union, where these types of siddhis, or powers, are not necessarily cultivated at the outset of a spiritual journey. They are considered to be fruits of true communion with God, roughly consistent with states described as a state of illumination.

So, seekers after mystical union do not necessarily seek direct powers—at least in the way described in these monographs. And, even though manifestation may be an issue, it is looked on as a fruit of communion.

Let me explain. The goal of the Paradigm of Mystical Union places conscious communion with God at the core of its purposes.

True initiates into the realms of higher consciousness all know that this type of communion does not start at the beginning of the spiritual path. In fact, the seeker at the beginning—that is someone who is emotionally and/or intellectually looking for the truth—may have very little awareness of anything at all. They may not even have a real conscious awareness of their sense perceptions—mundane things like touch, taste, smell, hearing, and vision.

It may seem strange that people seeking the spiritual path and graced with a human body and normally functioning sensory faculties are not aware of their senses. But I am not inferring that these humble seekers are blind, deaf, dumb, or paralyzed. Rather, they are not present to the realities they are experiencing on a daily basis, but are actually lost in their imaginations.

Many recent spiritual commentators agree. As embodied in the title of a book by Baba Ram Dass, the Harvard psychology professor formerly named

Richard Albert, many spiritual seekers do not take mind to *Be Here Now*. They do not cultivate awareness of the present moment.

This is not only true of ordinary people, but is actually true of dancers, basketball players, gourmet chefs, expert musicians, and famous artists. They do not experience their own movements on the court, the wonderful food they are tasting, the music they are playing, or the vision they are creating in the present moment. They are hearing, feeling, touching, smelling, and moving, but not consciously; not in the present moment.

Since awareness is the very beginning of consciousness of God, awareness for the neophyte begins at home in the world of his ego as defined previously in the monographs, in his ordinary consciousness. This is more or less the beginning of many spiritual protocols rooted in the Paradigm of Mystical Union.

Is it possible that such a powerfully divine search could begin with such a tiny effort to be present in the most humble of activities? Is this why Zen postulants are often first placed in the kitchen where they learn to deal with the most primitive of human activities—washing floors, cleaning pots and pans, and cutting up millions of vegetables? Is this what William Blake, the English poet and seer, meant when he spoke about such vast realities to be perceived in such ordinary things?

“To see a world in a grain of sand and heaven in a wild flower. To hold infinity in the palm of your hand, and Eternity in an hour...”<sup>1</sup>

Or why various other poets made enigmatic statements like these—

And Alexander Pope penned “All are but parts of one stupendous whole, Whose body Nature is, and God the soul.” Also, Edna St. Vincent Millay wrote, “God, I can push the grass apart and lay my finger on Thy heart.”<sup>2</sup>

Is awareness of the simplest thing perhaps a golden key to the door to everything, which seekers on the mystical path would dearly like to open?

I admit that the quotes above may have other levels, because that is the nature of esoteric or inner-directed thoughts and symbols, but I do believe that the present moment, as prosaic as it may seem, is a supreme key to the cosmic consciousness that the Rosicrucians speak of so eloquently.

But since we speak of Rosicrucian eloquence, let us speak of their eloquent commentary on the second “I,” that of inspiration.

In describing Communion initially, the monograph says:

If you wish to pierce life’s mysteries you cannot be content to develop only intuition. You must go further in the world of Cosmic Attunement and rise to the symbolic heights of inspiration. As is true of intuition, inspiration results from an inner Communion with the Divine. However, this Communion is far more durable as it is not limited to obtaining the answer to some question.

In this discussion of inspiration, the class master or his writing team describe inspiration as the next step in spiritual development beyond intuition. Specifically, they describe it as “going further in the world of Cosmic Attunement,” which one would surmise is a conscious attunement with cosmic consciousness or the spirit of the Divine Presence.

If so, this would not be so problematical, if the class master did not say other things as well. For instance, after saying:

As is true of intuition, inspiration results from an inner Communion with the Divine. However, this Communion is far more durable as it is not limited to obtaining the answer to some question. When we are under the direct influence of inspiration, we become a channel for the Cosmic as we receive the ability to express its beauty and wisdom in our worth and actions.

He then says:

Thus, when a person speaks with ease and conviction regarding a very positive subject, writes with clarity and precision on a philosophical problem, acts with exemplary determination to serve a noble cause, produces a remarkable work in the world of art, perfects a scientific discovery which is useful to the whole of humanity, we can say that he or she is under the direct influence of inspiration.

The two statements, components of the same paragraph, do not completely cohere, particularly if you think of communion as “conscious Communion.” If so, a person communing with cosmic consciousness and God

would be in a slightly different place than someone who is somehow indirectly and unconsciously inspired by God.

We can all surmise that people who create important things, as far as the bulk of mankind go, are not all mystics. And so, if inspiration can be unconscious, what has this to do with direct communication with the cosmic or God?

Could this dilution of the concept of communion give a member of AMORC the idea that he might be somehow enlightened or semienlightened if he does something outside the realm of conscious communion? Could he therefore think he could progress towards a state of enlightenment outside of consciousness or awareness of the Divine Presence?

This puts the member in a very vulnerable situation if he buys this analysis of the steps toward true illumination. He does not have to be conscious, which is what a hypnotically-driven spiritual path would be aiming at. Someone who believes they have entered in the cloistered realm of enlightened beings—and is progressing on this path—can be increasingly programmed to believe that flights of the imagination controlled by guided imagery through the monographs and an occasional session in a convocation is simmering nicely in the kettle of mind control.

# DESCRIPTION OF CONTENTS

## Part II

**Section 33 to Section 50** starts at Temple Degree 1 and ends at the end of Temple Degree 6.

### **SUMMARY SECTION 33**

According to AMORC, “our objective memory relies on the ability to concentrate on a specific impression, as we can only recall those facts which we have carefully observed.”

AMORC then recapitulates an earlier experiment in which the member stops and looks at a store window and tries to mentally photograph its contents. He then, without looking at the window, tries to enumerate the objects in the window, one at a time. He then does this over and over until he can reassemble the entire window display mentally.

### **COMMENTARY ON SECTION 33**

Trying to memorize or photograph scenes you see is an exercise that has many ramifications. The famous Russian director and acting teacher Stanislavski, who was influenced by both hypnosis and yoga and developed a system of training for actors, used a technique like this. It was all about cultivating sense memory. It was also used in method acting training, which was developed by Lee Strasberg in *The Actor’s Workshop*, which became a platform for many great American actors.

The purpose of this exercise in acting training, as carried out now, is to be able to simulate and investigate a scene from a play or movie script fully—so that one can interact with it in one’s imagination. This type of work comes

long before sets are constructed and used in rehearsals. The whole purpose of the Stanislavski Method and method acting is to create experientially real inner experiences that the actor can relate to when he tries to externalize the product of his imaginary interactions to the stage.

One of the components of this exercise in fabricating a scene, the previously mentioned sense memory, is used to isolate and experience the fragrance of a perfume, the sound of a clock ticking, or the feel of a cocker spaniel's curly fur when you pet it. Sense memory will provide vivacity and life to the internal scene, created in the actor's imagination, which can be replicated in the outer world when the actor plays his part in front of a real audience.

Oddly enough, exercises like this are also used for the development of the ability to astral project. Here is an example how they might actually be deployed:

The Visualization Method: For many, the key to out-of-body exploration is to focus and maintain your complete attention away from your physical body as you drift to sleep. One of the easiest ways to accomplish this is to focus your attention upon a person, place, or object located some distance from you. This can be a loved one from which you are separated, your favorite vacation spot, or a gift that holds some special meaning for you. Whatever you select should be an actual physical object you know, not an imaginary place or person. Select an object or place that is easy to visualize and holds the most interest for you. Become completely absorbed in it. If you like, role-play some kind of interaction to keep your mind focused.<sup>1</sup>

Why do I bring this up in regards to an exercise that is clearly introduced as a memory exercise?

Because as this exercise may sharpen memory on the one hand—and it will, because memory thrives on concentration and repetition—it also helps to improve one's capacity for visualization. Remember, on the astral, in dreams and in a deep hypnotic state, there is a phenomenon called positive hallucination—and one can clearly experience something that is not there in the real world, but totally in one's mind.

These types of exercises work well in conjunction with an induced trance state where one is instructed to see auras, visualize cosmic masters, and trav-

el on different planes in the present and in different time zones. The question is: what is real and what is not?

And at what point does a mind control victim stop caring?

### **SUMMARY SECTION 34**

Now, AMORC recommends that members carry out one of Pythagoras' techniques: at bedtime, just before falling asleep, memories of all the day's events should be recalled. A member should attempt to relive each of these events, beginning from the very time of awakening up to the very time this technique is being performed at night. With consistent practice this process yields two benefits: 1. the brain is roused and invigorated due to spurring the brain to recall events; and, 2. a member's actions are brought to light for him to see and assess to whether he was in the right or if perhaps he behaved poorly.

### **COMMENTARY ON SECTION 34**

For those who are not educated, many of these secret exercises may seem quite new, strange, and empowering. Yet, it might be valuable to point out that very little here is perfectly new. Variations of these exercises can be found all over the Internet and in many different types of books, including the classics. In this case AMORC makes the attribution, but this is not always the case.

Without trying to be critical, let me point out that this is a Rosicrucian clone of an exercise spoken of in the Golden Verses of Pythagoras and quoted in the *Discourses of Epictetus*, a Stoic philosopher, whose work is often cited as one of the classics of Western philosophy:

Let sleep not come upon thy languid eyes  
Before each daily action thou hast scann'd;  
What's done amiss, what done, what left undone;  
From first to last examine all, and then  
Blame what is wrong, in what is right rejoice<sup>1</sup>

Again, this exercise has a memory-sharpening function, a moral function of high value, and would potentially serve to strengthen visualization. So I am not trying to decry its value.

## SUMMARY SECTION 35

According to AMORC, this exercise is always used by Rosicrucians to stimulate the faculty of objective and subconscious memory.

Upon waking, lie in bed and concentrate on the lower part of the neck for several minutes while practicing neutral breathing. While doing this, visualize the area of the neck you are concentrating on as a luminous sphere. This physical area in the body is the location of the first two cervical ganglia, which are linked to the brain, the pineal and pituitary glands. This kind of focus on the neck, as described, “stimulates physiological and psychical processes which have a bearing on the recall of memories.”

### COMMENTARY ON SECTION 35

This exercise makes an assertion on the effect of concentration on a certain area of the neck coupled with visualization. It claims that, by doing this, you will stimulate the first two cervical ganglia, improving memory, because of their affiliation with the brain, pineal, and pituitary glands.

When I think of this exercise, I don't think about improving memory. I think of the many years I went to sleep in a certain posture, supposedly conducive to sleep, and found just another obstacle in the way of retaining my inner freedom and my ability to rest. I had to wake up in the morning and start my day with another exercise.

I think I would feel differently if some of these exercises actually worked, but unfortunately I have not the slightest clue as to whether they do or not—except in the area of blocking the rest I needed. I doubt very seriously that there is any research behind this particular claim—even if it could be shown through biofeedback or some other method that some area of the brain was actually activated by this exercise, you would have to do substantially more to prove that it was directly related to an improvement in recall.

Are there secret archives in the Rosicrucian files filled with accounts of a measurable improvement of memory linked to this exercise? I have yet to see it. If there were, my case isn't there because my memory didn't substantially improve. While I was in the order, stress-related factors probably clouded rather than enhanced my memory and other related intellectual faculties.



## SECTION 36 SUMMARY

According to AMORC, the imagination is too often de-emphasized in educating children. In fact, this neglect of the importance of the imagination is often carried into adult life. At this point, many complain about poor memories, but don't worry the slightest about their poor imaginations. Imagination is not just fantasizing or daydreaming, but is the very core of visualization, which, in the Rosicrucian system, is vital to the manifestation—that is, when desire is in accord with the divine will. When utilized in the right way, it is the stuff that provides one with the level of life that one truly desires.

AMORC then points out that memory is related to imagination and that imagination is often formed from elements we know already, which are often reorganized by imagination into a more desirable combination. The following exercise is a device used to stimulate the imagination.

From time to time, a member can create his own short story, narrating it with lots of imagery and details; naturally, it should make sense. He can take an opportunity to do this while with his children, including them in the story, which will be entertaining for them. Also, they can be invited to participate in creating parts of the story, or alternate endings, by taking turns narrating it.

### COMMENTARY ON SECTION 36

I do not doubt that if a person would work in the area of storytelling or imaginative visualization, his power to do this might very well increase.

What I do doubt is the following statement about imagination:

...when used methodically and with a specific goal in mind, will allow most of our wishes to materialize, provided of course that they have cosmic approval and are not contrary to karmic law. As we have seen, the mystical application of this faculty allows us to create thought forms, which help us to bring about our most legitimate aspirations.

Whereas I do not absolutely deny the value of visualization in manifestation, I do deny it in a protocol that makes visualization the main 'driver' or impetus behind manifestation of a new or expected reality.

My doubt about this took a very long time to manifest—over two de-

cadences of trying, in fact. The thought that this was the way to manifest my wishes drove me to become a slave of the Rosicrucian mind control system.

Here is one theory based on the Paradigm of Mystical Union about why this system doesn't work.

The process of manifestation in this paradigm, as expounded from one point of view, is based on a certain assumption, stated concisely in Jesus's statement, "Seek ye first the Kingdom of God and its righteousness and all else will be granted unto you."

Now, as a mystic, I do not take the "Kingdom of God" primarily to be some kind of physical realm, perhaps manifested on another plane or frequency of existence. I take it to mean the same thing as the Shekinah or the Divine Presence.

In other terms, you could say that the Kingdom of God is a state of awareness—of superconsciousness or cosmic consciousness—which I believe to be a real possibility for the sincere seeker, despite the fact that the term has been co-opted by groups like AMORC, which I believe to be following the Paradigm of the Magician.

In the Paradigm of the Magician, the manifestation processes like telepathy, clairvoyance, psychometry, even healing are guided by the human ego and, therefore, can be taught outside the realm of true communion.

In the Paradigm of Mystical Union, the process of manifestation is directly linked to a relationship with the Shekinah Presence, which is established through a process of achieving a state of transcendent consciousness.

What does this mean?

Most of us realize that the consciousness of ordinary human being is more or less related to the sensory experience he has encountered in his lifetime. He has a sense of "I," which is generally grounded in everyday experience, using his five senses and those experiences in his lifetime that he remembers.

In transcendent consciousness, the nature of this "I" changes to something else—in a sensibility described by the psychiatrist C. G. Jung as oceanic, or what Abraham Maslow would describe as transpersonal. Eastern sages talk about degrees of satori (in Zen) or samadhi (in Yoga).

One thing about this experience some call "Cosmic Consciousness," is that the ordinary experience of "I" is, to one degree or another, blotted out or submerged as the higher level of consciousness emerges into experience. This is why meditative experience is often identified with consciousness expansion, denoting a heightened sense of I-ness.

To many people, the idea of this type of loss of ego is very frightening. And sometimes, even if one has tasted of this experience, the ego recoils because it speaks to an entirely different level of experience. For this reason, its departure from the "I" of ordinary experience, this experience may be identified as a form of "death." For those who would claim that the real Paul of the Gospels and the Epistles in the canon of the New Testament was, in reality, a Gnostic writer who believed in this type of experience, his phrase, "I die daily," would appear to relate to this loss of experience of the separated ego and also to his experience of the enhanced awareness of the Divine Presence.

Many who believe this about Paul's statement, however, might have suspicions of the authenticity of the entire text as developed in the current Catholic and Protestant canons. They would say that interpretations like this, which cohere with a Gnostic interpretation of Paul, have probably been substantially altered in the current canon.

Still, on the mystical path, it would seem that death, sometimes called spiritual death, however strange that might seem, is at the heart of the program. Gurdjieff, in his writing, quotes an allegedly ancient unpublished book of aphorisms, "A man may be born, but in order to be born he must first die, and in order to die he must first awake."<sup>1</sup>

Exercises related to the Paradigm of Mystical Union begin differently than they do in the Paradigm of the Magician.

In the mystical path, the student is more interested in his true identity, his awareness of himself, his true understanding of his consciousness, and the connection between lower or higher consciousness than in creating in himself certain powers, even those manifesting the desire of his heart.

In my opinion, if manifestation is truly possible, it would be based more on entering into the domain of the Divine Presence and true communion than following the guidance available from a higher source. In other words, manifestation of one's true self and one's true wishes—one's purpose—is more likely to occur through a relationship to the transpersonal experience than through a set of formulas based on the exercises related to intuition or inspiration, whose definitions in these monographs are cloudy at best.

### **SUMMARY SECTION 37**

In the following exercise, a member can now perform a process involving observing and then imagining. First, he views a natural and detailed

scene, making effort to note the particular features. Then, when the eyes are shut, he imagines the same scene but this time as it will appear in the future, during the next upcoming season. For example, if it is now summer, the member will imagine the scene in fall, which is the subsequent season.

A member faces his sanctum mirror or meticulously studies his facial reflection in the dim candlelight. Afterward, he shuts his eyes and uses the screen of his mind to imagine his face in years to come. He should try to imagine a smooth progression of aging, realistic to his own visage.

Frequently, a member can utilize his imagination on the screen of his mind to paint scenarios of desired and fulfilled goals and dreams. These will be situational in all aspects of his life, whether in mystical, professional, social, or involving family. He should exercise patience and endurance, because even though a man makes his own plans, the answers come from God.

AMORC then recommends reading for the purpose of stimulating the faculties of memory and the imagination.

### COMMENTARY ON SECTION 37

We have continually made contrasting comments about the Paradigm of the Magician and the Paradigm of Mystical Union.

Perhaps, in this commentary, we can deploy a slightly different method of speaking about these paradigms as reflected in the conditions respecting the sense of self experienced by the magical and mystical seeker, respectively.

Let us say that individuality, as experienced in consciousness in all human beings, can be universally said to be experienced as "I." Remembering the ancient account of Jehovah, speaking to Moses at the site of the burning bush, God himself declared his very name to be that of *Ani Ani*—"I am that I am."

It is our contention that the mystical seeker attempts to bridge to cross over the gap between his individual "I" and the cosmic "I" of God, which we may here identify again as the Divine Presence. We could say that this bridge may be called the higher self, a sense of selfhood that transcends what Carlos Castaneda might term one's "personal history" or the history of one's individual ego.

By bridging this gap, the mystical seeker in fact achieves a kind of attunement with the Divine Presence and the individual, through this attunement, manifests his life according to God's holy purposes.

On the other hand, the magician, as defined earlier, seeks to create effects in the physical union apart from this state of communion and even submersion in the Divine Presence.

To me, this effort can be exceedingly dangerous because it basically involves the seeker attempting to control the universe and his personal destiny quite apart from communion with deity, which I now believe to be the end and purpose of existence.

This exercise, like so many others, encourages visualization of positive personal outcomes quite apart from the experience of the transpersonal self. The author of the guidance is the class master not the supreme, divine master of the universe, which is hidden, quite often, behind the veil of personal ego.

My contention is that the Rosicrucian Order is designed to grow that personal ego, what we might call the lower self, by enticing its members to gain occult powers without sufficiently preparing or encouraging them to cross over to genuine transpersonal experience.

### **SUMMARY SECTION 38**

AMORC says there is a natural barrier between the subconscious, which is the natural storehouse for memory, and objective consciousness, which uses memory selectively. This barrier:

prevents us from being invaded by every impression ever recorded in the subconscious. This barrier, however, is movable and can be opened voluntarily to give access to our inner archives.

The subconscious is the real storehouse of our entire potential memory.

The reason, therefore, that our memory flags is not because of some limitation of memory; it is because we are trying to use objective will, a quality of objective consciousness, to reach something stored in the subconscious that requires a different method of retrieval. We must cross the threshold that separates the objective consciousness and the subconscious in a less clumsy way, keeping in mind that we remember best the things to which we have given our most deliberate attention.

There are, therefore, two reasons we lack proper recollection of a certain item.

1. Because we have not given it enough attention.
2. Because we have tried to force the issue, utilizing our objective will instead of releasing the request for recall to our subconscious.

AMORC then suggests the member try the following experiment:

Instead of obsessively trying to recall something through the “objective will,” sit comfortably in the accustomed posture and relax, slowly breathing in and out through the nose. When having achieved a complete state of relaxation, mentally pose what you wish to remember in the form of a question.

For instance, if you have misplaced a document, visualize the document and ask the question, *where have I put this document?* Or, if you have lost a phone number, visualize the person you are looking to speak to and ask the question, *what is the phone number I am looking for?* After doing that, forget the whole affair and let the subconscious handle it. Then go back to your regular life.

### COMMENTARY ON SECTION 38

I have no particular problem with this exercise if one believes in and decides to deploy the power of hypnosis.

I think it is quite true that, although the conscious mind is sometimes limited in its power of recall for a variety of reasons—ranging from distraction and loss of concentration to genuine neurological difficulties perhaps due to advancing years, there is much indication that a tremendous amount of information can be revealed through hypnosis.

I do not necessarily have a tremendous amount of practice with this exercise, but I am certain that it, unlike many of the others I have discussed, has potentially highly verifiable results. Hypnosis has long been used as a tool for retrieving buried memories.

Whereas we might dispute the outcome of its use in UFO abductions or past life recall, the ability of hypnosis to accurately recall real experiences is chronicled as one of the stages of Aron’s Scale, which measures the various depths of hypnotic trance.

AMORC appears to be all about the use of self-hypnosis, and this is a perfectly valid example.

**SUMMARY  
SECTION 39**

AMORC says that not only does the subconscious contain the tiniest fragments of memory in this lifetime, but it contains at least the general pattern of lessons learned from past incarnations. It takes care, however, to point out that questions like:

the memory of what we were; of the country and city in which we lived; memories of our parents, family, friends, and our profession; the major joys and sorrows we experienced; and the circumstances which have brought us to reflect seriously on the meaning of life... can be retrieved, but not every component of those lives—just the basic matters that would be important in the current incarnation. Still, to retrieve that information requires special techniques.

AMORC then goes on to affirm that in order to truly understand the process of remembering, we need to understand subconscious reasoning; namely, that the subconscious only reasons deductively, not inductively from experience like the objective mind. For instance, so many of the psychic and physical activities of man proceed automatically, not from experience. And when man reasons inductively, his rightness is proportional to the correctness of the facts he builds his reasoning on. And, for this reason, man's objective consciousness is often inexact, whereas subconscious reasoning, whose premises are grounded in a relationship to planes of cosmic consciousness, is quite exact.

AMORC explains why the subconscious functions in this way. In the long run, it is better for physiological and certain psychological processes to proceed in a straight line, automatically, instead of wavering by imperfect inductive reasoning. It explains that a great deal of confusion and even danger to the body could occur if digestion or temperature regulation depended on changes to these processes based on various minute events processed by inductive reasoning. This could upset the complex but generally harmonious running of the machinery of the body, bringing about all kinds of physiological discord, generating illness, or even death. Instead of working for our welfare, it would oppose it by creating complete anarchy among all the organs and functions of the body.

AMORC then says that that we should pay more attention to the infal-

lible reasoning of the subconscious mind, “when not negatively influenced by the objective mind.” Therefore, people should not just look for answers from the objective mind, whose inductive reasoning may look for a solution based on flawed facts. Citing the expression, “to sleep on it,” the monograph says people should suspend their judgment and look also to the subconscious for its answer.

To further supply validity to this pithy expression, AMORC mentions that the subconscious is more active during sleep. Thus, by submitting questions to it before sleep, it can act on finding the solution, fueled by its comprehensive memory of our lives and circumstances and its psychical capacities to see into the future. This effort can, however, due to its prodigious power of recall, be impacted by the negative impressions it has stored.

For this reason, an effort must be made to eliminate this clutter, static that can prevent us from “perceiving the light emanating from the Cosmic Consciousness.” In fact, owing to its tendency to obey our requests, these negative impressions can become the driving force behind bad habits. So there are dangers involved in our relationship to the subconscious.

The experiment is meant to support these contentions and to provide a way of dealing straightforwardly with this negativity.

Prior to going to sleep, the member is asked to try and recall the period of time comprising his adolescence and childhood. He is then asked to focus on one event, analyzing it “as though it were a sequence in a movie in which you were the main character.”

For positive events, the member is asked to simply focus on the happy feelings he felt. For negative events, he is asked to face it straightforwardly and look at the errors he had committed associated with the event. Then, he is asked to step in his imagination and “visualize the behavior you should have adopted, had you been true to.”

If the member had been angry during this event, he is asked to look at how he acted, then visualize a more positive, alternative type of behavior that could have coped more effectively in the situation.

This type of reconstructing and revisualizing the past can have the effect of purging the subconscious of some of the negative impressions from the past. It can effect a transmutation of the member’s subconscious, allowing for liberation from subconscious negativity that never reached the consciousness of the member but nevertheless weighed him down.



### COMMENTARY ON SECTION 39

This exercise is a variant of an experiment that is essentially identical to Epictetus' famous exercise in recalling events of the previous day before going to sleep at night. But instead of just quickly noting both the good and the bad events during the past day, in this exercise the member actually goes back to childhood and adolescence. Then, he is asked to make a definitive effort to alter the event in his imagination so that there will be a more pleasant association with the hitherto negative experience.

Although I am not able to explore the implications of this exercise in any great depth, at this point I find this exercise to be intelligent and valuable—perhaps some of the good candy that AMORC dispenses to its members. Perhaps if I hadn't been so damn uncomfortable before going to sleep, owing to my special Rosicrucian sleep posture, I could have done a lot better.

### SUMMARY SECTION 40

The monograph supposedly unveils a way to reprogram the subconscious by substituting a positive law to overcome a negative law that has been governing the life of the member.

It gives the example of a smoker who, upon having a craving for a cigarette, immediately drinks a glass of water. "With time and conscious repetition," AMORC says they will transmute their need for a cigarette to a need to drink water. To counter a negative mental habit, the member can think a specific constructive thought. Thus, pessimists can intelligently think a constructive thought and engage in reforming themselves from pessimists to optimists. In other words, we can change ourselves through autosuggestion.

Autosuggestion, according to AMORC, works best when the message is delivered in a positive mode:

It is imperative that the order be transmitted to our subconscious by way of an affirmation, not a negation, because the subconscious has the innate tendency to do or construct, not to undo or destruct.

Thus, if you want to remember something, you tell the subconscious

to remember that item of information. You say “Remember \_\_\_\_\_” instead of saying, “Do not forget \_\_\_\_\_.”

AMORC then recommends an experiment “to make efficient use of the art of autosuggestion.”

In the experiment, the member will choose an item to remember or an action to follow. Then he will assume the standard sitting position, close his eyes, then give the subconscious an affirmative order.

After this is done, he must put the experiment completely aside, although it can be repeated again after an hour. AMORC goes on to say, consistent with its comments about the nocturnal habits of the subconscious, that the exercise should take place before retiring, at a time which, “favors a shift to an intermediate state similar to the shift which progressively takes place between the objective phase and subconscious phases of consciousness.” This effort can be easily demonstrated if one chooses to wake oneself up at a certain time in the morning, and it will generally succeed.

#### COMMENTARY ON SECTION 40

A subject who has already been conditioned to hypnotic suggestion does not necessarily need the preparation required from a new subject for whom the initial introduction to a trance state may take longer.

Autosuggestion is possible in a rather mild state of hypnosis—and, yes, a person who is on the verge of sleep, what is often termed a hypnogogic state, is more likely to be attuned to autosuggestion. This is the assumption that proponents of sleep learning base their efforts on to create special tapes that will play information to be absorbed under conditions of sleep. Sometimes this could be information related to learning a language or a subject like history, or it could be based on preprogramming the subconscious to welcome success, lose weight, or give up smoking.

I am not skeptical of the power of autosuggestion. I don’t really know if how you frame a suggestion is as important as the Rosicrucians claim in respect to the development of character—like overcoming pride—but I do believe this type of affirmation can work in the realm of overcoming bad habits or eating less fattening foods.

I would note here, as I did before in *The Prisoner of San Jose*, the prevalence of the following type of passage, extracted from the monograph I am commenting on.

Enclosing with this week's lesson, we suggest that you review each monograph in this degree between the regular sanctum periods, because the concepts we have just examined are fundamental to the proper understanding of those mental processes used consciously or unconsciously in everyday life.

For Rosicrucians, getting hypnotized is a full-time job.

### **SUMMARY SECTION 41**

According to AMORC, it is time for the student to learn the salient points connected with "birth, growth, reproduction and death," in a sequence of monographs.

Upon talking about human birth, AMORC makes the claim that the human soul is only incarnated when it first breathes in the physical plane, recapitulating an event that has taken place successively in many incarnations. It also states that no member has to believe this. It is not a dogma, although it claims that this doctrine has always been a part of the Rosicrucian teaching. AMORC contrasts its beliefs with other traditions, particularly the general Christian view of birth, which claims that the soul takes possession of the body during fertilization of the egg.

AMORC says:

Because it has not yet taken its first breath, the fetus may thus be considered a subsidiary organ, which has developed inside the mother's body—drawing its vitality from her. Moreover, considering that consciousness is an attribute of the soul, it follows that the fetus, throughout the nine months of pregnancy, is not conscious of itself or of the state in which it exists.

AMORC disputes that the fetus has an intelligent sensitivity to the mother's feelings, music or voices, even changes in temperature. It claims that, although such reactions do exist, they are physiological and not soul-centered. This fact should enjoin the mother to be very careful of her behavior and what she exposes the fetus to during her pregnancy.

During her pregnancy, according to the monograph, the soul, "awaiting incarnation through the fetus hovers near the mother while awaiting incar-

nation." The exact moment and place of incarnation is determined by the karma of the individual soul.

Incarnation is not necessarily the happiest of moments for the soul, which is now subject to the events of human existence and represents a loss of the freedom it experienced in the spiritual planes. This is compounded by a loss of memory of its existence in the spiritual planes and any recollection of the framework of events that had transpired in past lifetimes. In addition to these tragic losses, it also experiences a marked separation from the connection it had to cosmic consciousness and the family of souls it was connected to in the spiritual worlds.

This type of shock of returning to earth is recapitulated in those who have undergone near death experiences; having suffered clinical death, they have returned for some reason, often reluctantly, to the world of the living. So, it is not only the mother that suffers in birth, but the child as well—a psychological form of dissociation from the superior spiritual state in which it existed up until the moment of incarnation.

Later, AMORC goes into certain Rosicrucian healing practices. It now propounds an experiment, illustrating the methodology of the positive treatment.

In this experiment, involving another subject besides the member, the first three fingers of the right hand are applied to the left hand side of the spine of the subject. While the fingers are placed on the appropriate ganglion, pressure is exerted while doing some deep positive breathing. This will go on for five or ten minutes.

### COMMENTARY ON SECTION 41

AMORC takes a specific view of the soul's journey on Earth, postulating that the soul incarnates here after presumably some or many incarnations.

In this particular case, various aspects of this doctrine can be found in other publicly accessible occult doctrines. The source of other aspects might be hidden by secret or semi secret orders, or may have been destroyed on purpose or by accident. For instance, many Gnostic Christian texts were intentionally destroyed by the church following the reign of Constantine.

Let me digress a moment to discuss the occult or arcane tradition in regards to secret doctrines. Why bother and why is this relevant?

Because it is within these ancient or secret traditions that the occult doc-

trines referred to by AMORC may actually exist, whether or not AMORC is their true representative.

Let us talk briefly about Plato (428–347 BC), who lived during a time when the Eleusinian mysteries governed the religion of ancient Greece, specifically the city-state of Athens, often credited as the birthplace of democracy.

Plato basically states that prior to its destruction, Atlantis fought a great war with the ancestors of Athens, over which Athens prevailed. But, later on, vast changes in the Earth destroyed many of the records of the true history of the relationship of Athens to Atlantis.

Some of this history, according to Plato, was discovered by Solon (630–560 BC), the famed lawgiver of Athens, whose life and history was still clear in the memory of some of the descendents of his time. He discovered it when he travelled to Egypt and discussed the story of Atlantis, whose spiritual origins, like Greece, were intimately connected with Egypt.

Various occult traditions trace the secrets of both the Eleusinian and Egyptian mysteries as having their origins in survivors of the Atlantean priesthood. Some will also claim that Hindu or Brahmanic culture had its origin in these descendents. Some skeptical scholars say that all this material stems from Plato. But R. Cedric Leonard has this to say:

Scholars the world over have repeatedly declared that ancient sources describing Atlantis are plentiful, “but before Plato—nothing”. They make such a declaration because of several reasons: (1) they disregard every record in which Atlantis is not mentioned by name; (2) they tend to disregard records which utilize a variant spelling of Atlantis; (3) they imply (whether consciously or unconsciously) that we possess all the ancient manuscripts ever written between the time of Solon and Plato; (4) they seem to be unfamiliar with the Sanskrit writings of India—apparently forgetting that those Sanskrit speakers *originated* in Central Europe.<sup>1</sup>

In fact, in a specific timeline based on Leonard’s perusal of ancient, existent manuscripts,<sup>2</sup> he provides examples from Herodotus, the so-called Father of History, whose works pre-date Plato by one hundred years; and from a book in the East Indian classic *the Mahabharata*, discussing the sinking of a warlike island called Atala, written a good 250 years before Plato. He also refers to some other ancient Greek books like the *Theogeny* of He-

siod, which refers to the battles of the Titans, who, after losing a decade-long war, were imprisoned beneath the ocean. The more well-known *Iliad* of Homer refers to the imprisonment of Chronos, also a Titan, beneath the “waters of the restless sea.” He mentions a Phoenician history called the *Sanchuniathon*, dated 1190 BC, and two important Egyptian documents: the *Turin Papyrus* and the *Egyptian Book of the Dead*. The *Turin Papyrus* consists of a list of ten god-kings who rule in a country foreign to Egypt until 9850 BC, after which there followed a rule of demigods (half human, half gods). This is somewhat consistent with Plato’s divine history of Atlantis. *The Egyptian Book of the Dead* tells the story of King Thoth, ruler on an island in the West that was destroyed by flood, who brought its rulers that survived the cataclysm to Egypt.

The reason I mention this is because claims about ancient teachings about esoteric subjects, such as the journey of the soul, are in the public record. And it is quite easy to create or choose variants of these traditions to promote a certain belief system. If there is anything edgy or controversial in one’s teaching, it is relatively easy to claim an openness about the truth of all things, or claim that verification of a certain doctrine remains for later on in the teaching or is part of a protected and secret ancient record not available to the student at a certain level of the teaching. In fact, this creation of a pristine sense of sacredness about the core doctrines is essential to AMORC’S mind control program.

The totalist milieu maintains an aura of sacredness around its basic dogma, holding it out as an ultimate moral vision for the ordering of human existence. This sacredness is evident in the prohibition (whether or not explicit) against the questioning of basic assumptions, and in the reverence which is demanded for the originators of the Word, the present bearers of the Word, and the Word itself. While thus transcending ordinary concerns of logic, the milieu at the same time make an exaggerated claim of airtight logic, of absolute scientific precision. Thus the ultimate moral vision becomes an ultimate science; and the man who dares to criticize it or to harbor unspoken alternative ideas becomes not only immoral and irreverent, but also “unscientific.” In this way, the philosopher kings of modern ideological totalism reinforce their authority by claiming to share in the rich and respected heritage of natural science.<sup>3</sup>

AMORC’S point of view about life and death is clearly in the monographs. They say that “from the Rosicrucian point of view, every birth is,

in fact, a rebirth, for it represents the return of a soul personality which has already lived on earth plane.”

Now, this is an ancient teaching, mostly thought of by people in the West as a specifically Eastern teaching. Hinduism is known to promote reincarnation in most of its many sects and teachings. In Buddhism, the teaching is most known by virtue of the way that high Buddhist lamas and the Dalai Lama, supreme leader of Tibetan Buddhism, are chosen for their role in their theocratic hierarchy.

In Tibetan Buddhism, when a high lama or the Dalai Lama himself dies, it is common for one of their respected seers to have a vision of the location of the child in its new earthly home. That home is visited by a Buddhist priest who brings artifacts for the child to view at a very early age. Some of these artifacts were owned by the Dalai Lama or high lama who had passed away and some of them are, frankly, bogus artifacts. If the child chooses the right ones—and fulfills other tests—he will be made the head of a monastic abbey or chosen to be the next Dalai Lama at a very early age. It is not unusual for such children, called *tulkus*, to appear to have prodigious memories and be learning and even conducting sacred rites at the age of five years old or so.

But, in terms of the Western view of reincarnation, there are many claims regarding the original teachings of the Jews and Christians. However one thing is quite clear—the Platonic dialogues, the very cradle of Western philosophy, do extensively discuss and promote reincarnation. One of the most interesting discussions occurs in *The Republic*, when Socrates relates the story of Er, the son of Armenieus, by origin a Pamphylian, a warrior who is slain in battle. This is from the 350 BCE text, translated by the famous classical scholar, Benjamin Jowett:

Ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and carried away home to be buried. And on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world.

This could be one of the clearest, profoundest, and earliest accounts of an NDE, or near death experience, in Western literature. Interest in this type of experience from a scientific and popular point of view began in 1975 with the publication of Doctor Raymond Moody's Book, *Life After Life*, which gave an account of something like one hundred cases of NDE.

Plato's account of Er's experience goes on, saying that, "when he left the body, he went on a journey with a great company," culminating in a visit to two heavenly places, where judges sentenced them to ascend the heavenly path or to descend back to Earth. He was then told to approach them.

He drew near, and they told him that he was to be the messenger who would carry the report of the other world to men, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the souls departing at either opening of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright. And arriving ever and anon they seemed to have come from a long journey, and they went forth with gladness into the meadow, where they encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously enquiring about the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while those from above were describing heavenly delights and visions of inconceivable beauty.

In another passage describing Er's own descent back to Earth, Plato describes how various souls, including Er, were now marching:

in a scorching heat to the plain of Forgetfulness, which was a barren waste destitute of trees and verdure; and then towards evening they encamped by the river of Unmindfulness, whose water no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and each one as he drank forgot all things. Now after they had gone to rest, about the middle of the night there was a thunderstorm and earthquake, and then in an instant they were driven upwards in all manner of ways to their birth, like stars shooting. He himself was hindered from drinking the water. But in what manner or by what



means he returned to the body he could not say; only, in the morning, awaking suddenly, he found himself lying on the pyre.”

With this rich imagery, Plato concludes the part of the story of Er descending back to Earth.

Here’s what the Rosicrucians say about being reincarnated on Earth:

In fact, when a child comes into the world, not only does a new physical body begin its apprenticeship in an earthly life; it is most of all a soul reincarnated on the material plane. Thus, from the Rosicrucian point of view, every birth is in fact a rebirth, for it represents the return of a soul personality, which has already lived on the earth plane.

Perhaps one of the most modern parallels to the story of Er is found in Dannion Brinkley’s *Saved By The Light*, in which a young CIA assassin, temporarily based at home in Virginia, is struck by lightning while talking on the telephone. The heat was so intense that his shoes were welded to the nails on the floor and the telephone in his hand melted. None of the ambulance or hospital workers could revive him. At that point, he had one of the most astounding NDEs ever recorded, visiting the famous tunnel of light, experiencing a total life review, experiencing various levels and places within the light, and being given some specific prophecies, which have been enumerated and confirmed by Dr. Raymond Moody, who later became his mentor and his friend.

Like the warrior Er, whose story was immortalized in Plato’s dialogues, Dannion Brinkley’s destiny was to share his story with the world as well. In Brinkley’s case, this was through the Internet, on the radio, and in books and film. In addition to that, Brinkley became the world’s greatest advocate, practitioner, and recruiter of hospice voluntarism. In some ways, Brinkley’s story became more well-known, than the allegedly legendary Er’s account in Plato because Brinkley’s story has touched the hearts of thousands through the power of modern media, including many of those facing the end of their lives in hospices.

Of course, you are not obliged to accept this point of view. As we already explained when dealing with the subject of reincarnation in the Third Atrium, such a doctrine is not and never has been a dogma in our tradition. However, since the laws referring to this doctrine have always been the ob-

ject of the teachings perpetuated by our order, it is necessary that we discuss them at this point.

Despite the claims of AMORC that “such a dogma is not and has never been a dogma in our Tradition,” one must wonder what actual proof exists in the corpus of their secret teachings.

Reincarnation has been subjected to a small amount of scientific scrutiny, particularly in the works of Dr. Ian Stevenson, who has presented some staggering stories related particularly to children in India and other countries. They have related very intriguing and verifiable details of other person’s existences who they have claimed to have been in other lifetimes. His most famous work is probably *Twenty Cases Suggestive of Reincarnation*. And, as mentioned, an entire culture, Tibet, has based a great deal of their leadership choices by testing very small children their capacity for far memory. Further, an entire cottage industry has sprung up over the last few decades, hypnotists who specialize in the hypnotic regression for past lifetime therapy IARRT, the International Association for Regression Research and Therapies, located California.

Yet, just like UFO abduction scenarios, past lifetime therapies have been questioned, presenting the treatment scenarios that perhaps this is basically a kind of imaginative but false memory, created at a certain level of the hypnotic process. This controversy hasn’t been resolved in any definitive way.

Yet, AMORC, during the time of my study, didn’t back up any of its claims about reincarnation—so why should someone believe it? And, if something is preached under the influence of hypnosis, is it not possible that members are not being suggested into a belief that they cannot anymore prove than Rosicrucian history?

I am not here arguing about the truth or lack of truth about reincarnation, but the Rosicrucian believability factor.

More disturbing is that they take this belief a step further, presenting a theory to their members that makes an unborn child a mere appendage of the mother’s body.

For centuries, the Rosicrucian tradition has taught that the soul does not enter the body until the moment of birth or, more precisely, at the moment when the infant, having issued from the womb, inhales its first breath. Thus, with the first breath of life the soul incarnates in the baby, making the baby an autonomous living being. Because it has not yet taken its first breath, the fetus may thus be considered a subsidiary organ, which has developed inside the mother’s body—drawing its vitality from her.

How do they know this? And given the problems they have in establishing their pedigree as being actually part of any kind of centuries old tradition, as discussed in my last book how can they expect me or anyone to believe their hypothesis about the unborn child? Where does this hypothesis come from?

Look at the rest of this passage:

Moreover, considering that consciousness is an attribute of the soul, it follows that the fetus, throughout the nine months of pregnancy, is not conscious of itself or of the state in which it exists. Once again, it is only at the moment when the infant takes its first breath that its conscious processes become active and it starts to learn of the surroundings into which it has just been born and begins to experience the various relationships, which unite it to its surroundings.

Further, AMORC talks about conventional religious teachings, which generally teach that the soul enters into the embryo within the mother's body before it is born.

For them, therefore, birth does not truly correspond to the incarnation of the soul, but simply to the moment when it is released from the mother's body. This way of thinking about maternity implies several beliefs, which are not for us to judge or even to comment on. What you should remember most of all is that, from a religious point of view, the soul is found in the child's body before it comes into the world. As for knowing how it enters the embryo at the moment of conception, no explanation is given by religion.

It says: "This way of thinking about maternity implies several beliefs which are not for us to judge or even to comment on." They are obviously referring to the practice of abortion, which could be somewhat more justified by a doctrine saying that the soul is incarnated in its body only after it has taken its first breath. They further talk about women who believe in the soul's residence in the mother.

For someone who has another thought about the moment when the soul enters the body, like myself, this type of interpretation can be quite problematic. The monograph makes the point that any reaction that the child has, like when soft music is played to it or the mother talks to it when it is still in the mother's belly, is strictly physiological. How do they know this? How can one prove this? And, if one simply believes this—rather than has a clear

picture of it—are they not playing with life in a serious way- if circumstances call for some kind of decision about an unwanted pregnancy?

In terms of this specific exercise, I do not believe that you can know the exact location of a specific ganglion of nerves by reading the monograph in the first place. And, although I do believe that there is some kind of a healing force, I am not sure of how to explain it. Although I have performed this exercise probably hundreds of times, I have no experiential evidence of it working at all.

I will, however, discuss something relevant to the type of thinking involved in this exercise.

There are energy centers and there are flows of energy that are significant and that can, by all accounts, be encountered experientially.

It is my opinion that these energy centers, like the heart center—the Anahata Chakra in Hinduism, or the mind center, known as Ajna Chakra—actually can be experienced; but, in fact, this is a trickier subject than it appears.

For in looking at the main tan tien or cauldrons as in Taoism alchemy and expressed in Tai Chi or the Hindu chakra system, the correspondences in these systems are not exact. And, if one believes with James Morgan Pryse that the psychic centers are encoded in the Book of Revelations—or that the branches (sephira) of the Tree of Life (Otz Chiim) in the Qaballa also represent the psychic centers, then the correspondences do not appear to be exact.

It appears that most of the main glyphs, symbolic patterns, or expressions of the etheric nervous center, and other levels of the chakras, are not complete.

I think that the reason for this is that those who find the true direction of this type of material are forced to use their own ingenuity and experience to find a way of matching these chakras to their own experience. In other words, the incompleteness forces students to look for themselves so they will not blindly interpret their experience. By doing this in regards to their own experience of real communion, perhaps this type of information can be useful to them in orchestrating their own spiritual development. And this may include operations involving varying kinds of physical, etheric, and spiritual aspects, which may affect beneficial changes in their personality.

## SUMMARY SECTION 42

This experiment, which focuses on the negative treatment, is similar to the former experiment with negative treatment on self-healing, except in this case the member applies the healing to someone other than himself. AMORC says:

Each negative treatment is performed by applying the first three fingers of the left hand to the right of the subject's spine, just above the sympathetic ganglion connected with the organ or body part that you wish to stimulate negatively.

The member then takes a series of negative breaths for five to ten minutes. According to AMORC, if the member is correctly performing positive or negative treatments, he:

will feel a kind of tingling in [his] thumb, index, and middle fingers. The subject will likewise feel this same sensation where [his] fingers, whether of the right or the left hand, are exerting pressure.

The tingling supposedly corresponds to the negative or positive stimulation of the ganglion under treatment and the magnetic current between the member and his subject.

The monograph also points out that if both treatments occur in the same session, the negative treatment should go first. The sequence is dictated by the belief that the positive treatment has a penetrating nature, whereas the negative treatment has an absorbing nature. So the negative treatment establishes a receptacle for the forthcoming positive energy.

The placement of the hands and the side of the body to which pressure is applied can vary if the healer or his subject (or both) are left-handed.

## COMMENTARY ON SECTION 42

As I do not really believe in the functionality of this nerve stimulation exercise, I would like to go on to describe what I think the material explaining the main currents and flows of energy is really about.

Let me first talk about the use of this material by a cult.

I think a cult will use all kinds of highly technical material about the

psychic centers and the flow of healing energy, coupled with many types of physical, audio, and breathing exercises, to create a linkage in your mind between these activities and your advancement as a member of a highly spiritual organization.

In my opinion, there is really not much to the specific exercises for they are actually an imitation of another type of work—not meant to be a form of cult indoctrination or to create a cult personality—but to actually tune the personality to be in accord with the Divine Presence. It has a structure represented by the Tao symbol, the Tree of Life, the Seal of Solomon, the zodiacal-linked Chakra symbol of the Hindus, or other master symbols of this nature.

In fact, almost all major spiritual and shamanistic cultures, whether represented by the medicine wheel of many Native American tribes or the pantheon of the gods in the Greek and Egyptian mysteries, have a master symbol for the Divine Presence. The symbol itself contains certain elements, branches, energy centers, metals, zodiacal signs, geometrical symbols, and so on, sometimes mixing metals with planetary signs or chakras with certain geometrical symbols. The purpose of these symbols is to generate in the student some sense of the structure and psychotechnology of right alignment.

In this century, this idea was expressed by G. I. Gurdjieff in the name of his organization, The Institute for the Harmonious Development of Man. In the case of Gurdjieff, his master symbol was called the Enneagram, a nine-pointed polygon from which there were other subsidiary symbols and glyphs. One subsidiary symbol was the so-called “Ray of Creation,” which corresponded to certain celestial bodies or groups of bodies (like “Sun” or “All Planets”) and to the Western octave scale (do, re, mi, fa, so, la, ti, do). In practice, Gurdjieff students made an intensive study of centers, which could be aligned with another type of glyphs called the Table of Hydrogens. Hydrogens were not actually related to chemical substances as depicted in, for instance, Mendeleiff’s Periodical Table of the Elements, but rather the vibration of various substances.

Everything in the Gurdjieff system of working on oneself was tied to the master symbol of the Ray of Creation, or Enneagram. Just like in certain Qabalistic work, there is actually work utilizing the centers that corresponds to the master symbol of the Tree of Life. One system that used the Tree of Life extensively in this way was the Order of the Golden Dawn, whose history I discussed in *The Prisoner of San Jose*.

In the Gurdjieff work, the purpose of all this is to work on false personality, which is the wrong alignment of our energy centers that keeps us from experiencing the Divine Presence.

### **SUMMARY**

#### **SECTION 43**

In discussing various diagrams and descriptions of Rosicrucian therapy, AMORC clearly claims:

Their efficacy has been put to the test and confirmed by scientists who are Rosicrucians. Moreover, Rosicrucians practicing medicine use these techniques daily in their therapy.

After emphasizing the importance of diagrams, mapping out the methodology of these treatments and their correlations with certain symptomologies in this monograph and the three monographs to follow, AMORC then suggests that the member embark on a therapeutic experiment involving headaches. AMORC notes that a headache is not listed in the diagrams that have been mentioned because often a headache is the result of deferred pain—pain actually the result of some kind of bodily disturbance outside of the head area.

For this reason, providing stimulation to the first cervical ganglion, which allegedly resonates in the head area, affecting the pineal and pituitary gland, does not necessarily apply to curing a headache.

In order to bring some relief to a person with a migraine, the member is told to take certain specific steps towards the treatment:

1. He places himself behind the subject.
2. Keeping both the member's left index finger and middle finger together, he places their fingertips on the left side of the subject's temple. Then, with his right and middle fingers, he places the fingertips on the subject's left temple. Do the same thing with your right index and middle fingers, and place the fingertips on the right side of the subject's temple.
3. While holding this position, he then takes three neutral breaths.
4. He then removes his fingertips from the subject and pauses for a min-

ute, breathing normally before resuming the previously described positioning of his hands on the subjects' temple.

5. After pausing for one minute and breathing normally, he resumes the healing treatment for the third time.
6. After the third time, he places the palm of his right hand on the forehead of the subject and remains in this position for approximately three minutes, at the same time breathing normally. He then can remove his hand from the subject.
7. He then can decide after fifteen minutes if he wishes to reinforce the relief by repeating the whole positive healing treatment, described in the first six steps, once again.

AMORC then reminds its members that the treatment itself may not have addressed the actual cause of the headache but only removed some of the pain. It says:

Experience shows that stress, fatigue, anxiety, digestive problems, and many other causes can bring about headaches. In those instances where organs of the head are involved, deficient eyesight is most often the cause of migraines.

After remarking that "it is possible to use Rosicrucian techniques to relieve or heal these symptoms in every case," the monograph says that the subject should get a proper medical diagnosis to locate the physiological cause of the headache.

### **COMMENTARY ON SECTION 43**

Do I believe there is anything to this type of magnetic healing? Yes, I do. But, at this point, after hundreds of repetitions of the same experiments, I do not personally believe these exercises have that much validity.

On the other hand, I do think there is sort of a primary use of this type of knowledge—and, although healing is important, I do not believe the core importance of this process of working with energy lies in the process of physical healing.

Instead, I believe it is the work of personality—to shape personality in such a fashion as to provide transparency for the light of the Shekinah to infuse itself into human consciousness, so human beings can obtain their true



position in relationship to the cosmos and can commune with the cosmic center, the Divine Presence.

So, you might say that I believe all these great symbols I spoke of show something of the alignment of the energy centers of the human body in the form of what Gurdjieff calls “true personality,” that personality which, energy-wise, is shaped in the image of God.

If we are to believe the work of the alchemists—and perhaps the truth of certain Rosicrucian orders—the purpose of these symbols is to show the correct flow and structure of energy in what the Sufis would call, “the kamil insani,” the perfect man or the “New Man,” the “Christed” man of the New Testament.

The terms *higher* and *lower* mysteries, are a frame of reference associated with the mystery religions, like the Greek Eleusinian Mysteries, which took place over a long period of time, including the time of Plato.

In one sense, you can look at this reorganization of energies in human consciousness as a striving for moral, as well as spiritual perfection. I look at this effort as part of the lesser mysteries, which is generated ultimately out of a relationship with the Divine Presence and is a preparation for being worthy to be able to receive higher and higher levels of immersion in “Cosmic Consciousness” or “The Kingdom of God.” I look at this “Cosmic Communion,” the term used by AMORC for this process, at least in one of its descriptions, as a form of participation in the higher mysteries.

Worthiness is a consequence of right alignment just as sin or missing the mark is a consequence of wrong alignment and the disorganization of the flow and direction of the energy centers.

#### **SUMMARY SECTION 44**

AMORC discusses a diagram which:

...concerns the pathological states that may be relieved or possibly healed by applying a positive or negative treatment to the sympathetic ganglia located between the third cervical and the fourth thoracic.

In other words, it connects the application of pressure along with the positioning of the fingers in a certain way, allegedly to affect specific ailments or conditions that could be affected by that treatment.

It then goes on to perform another experiment, again related to migraine headaches.

Initially, it brings up that the former treatment was really just to lessen pain and would not necessarily affect or eliminate the actual cause. It then provides different variations of the treatment in the case of either or both of the individuals being left-handed.

#### COMMENTARY SECTION 44

After over two decades of practicing these various exercises, I have no idea if they work.

One interesting thing about magnetic healing is that it was practiced intensively by Antoine Mesmer, the father of hypnosis. Scientific research of various kinds has been conducted to verify that “psychic healing of various sorts” can occur.

In an abstract of his study, “Experimental Evidence for the Existence of an ‘Energetic’ Component in Psychic Healing,” Richard A. Blasband, M.D. from The Center for Functional Research, writes,

Most often healers believe that some form of energy transfer takes place. “...one person (the healer) acts as a channel to transfer various “frequencies” of energy to another person (the client) for the purpose of rebalancing chakras (stabilizing the ‘energy field’), thereby facilitating stress reduction, regeneration of tissues, and healing”... (Rosalyn Bruyere quoted by the physicist Russell Targ and the healer, Jane Kutra.) Targ and Kutra believe, with Janet Quinn, a practitioner of therapeutic touch, that an essential aspect of both so-called “energy healing” and psychic healing is actually the transfer or access of healing “information” through mind-to-mind connections. However, practitioners of therapeutic touch, also believe that they “...utilize a shift in consciousness to, in some way, facilitate a repatterning of the recipient’s energy field through a process of resonance, rather than an energy exchange or transfer.”<sup>1</sup>

Remember how we discussed how man’s nature ideally resembles the energy or vibrational structure of cosmic consciousness or the God Presence, which is symbolized by the master symbols of the Divine Presence—like the Otz Chaim (Tree of Life), the Cross, the Enneagram, the Zodiac, and the chakra system of the Hindus and others?

Fundamentally, one might say that these symbols represent a patterning of energy, depicted in relative frequencies of vibrations, which correspond to various related structures of the universe, but most importantly to the structure of human and divine consciousness.

Although the branches of the Tree of Life and planetary energies of a certain alchemical system concerned with the transformation of energy may not be totally aligned, the general idea is that there is a specific order of vibration—often correlated with the order of the planets—Saturn, Jupiter, Mars, Venus, Mercury—or, in metallic order: lead, tin, iron, copper, mercury, silver, and gold.

According to various occult traditions, these master symbols represent a certain specific pattern of energy from the densest to the least dense, from lead to gold. These energy components, like lead and gold, represent the vibrations of some primal substance. In their symbolic form, they do not represent the actual metals.

If man is created in the image of the perfect pattern of energy in the Otz Chaim, the Tree of Life, then the falling from this energy would be represented by the Tree of Knowledge of Good and Evil. Utilizing the language of the Gurdjieff system, I would say that the Tree of Knowledge of Good and Evil represents false personality, a structure of psychological energy that significantly deviates from the energy of the perfect man or the new man in Christ, whose structure of energy is similar to that of the Qabalistic master symbol of the Otz Chaim, the Tree of Life.

In actual spiritual work, I believe that an initiate actually experiences guidance from the Shekinah presence itself on how to help mold his pattern of energy, as reflected in personality, to represent the divine order in the Divine Presence as somewhat crudely described through these master symbols.

I also believe that it is quite possible—working through the principle of resonance alluded to above in Doctor Blasband's abstract—that physical healing can take place where magnetized tissues, through the laying on of hands or some form of human transmission, receive proximity to divine energy through the work of the healer. In this manner, the healers' spiritual energy would resonate with the energy of the subject, restoring the damaged tissues' true and complete molecular structure.

I am not affirming that this is the actual methodology of healing, but just saying that it seems like a useful paradigm.

## SUMMARY SECTION 45

The monograph refers the member to its diagram, which:

lists a number of major and minor ailments that may be alleviated by a positive or negative stimulation of the sympathetic ganglia running from the fifth thoracic to the first lumbar. For any of these ailments, you may apply the treatments to the tenth and eleventh thoracic ganglia... Moreover, they are accessible to self-treatment.

After explaining more about these treatments in a very similar way to how they have explained the other treatments, the monograph proceeds to an experiment revolving around a treatment of pain.

The discussion in the experiment initially tries to distinguish between two kinds of conditions that cause pain—inflammatory conditions, which require a negative treatment, and spasmodic treatments, which require a positive treatment.

Inflammatory pains are “usually characterized by a destruction of tissue and a massive flow of blood into the affected body part” and are “generally associated with the sensations of heat, burning, boiling, or smarting.” According to AMORC, “inflammatory diseases include: tonsillitis, otitis, sinusitis, inflammatory arthritis, hepatitis, and appendicitis.”

Spasmodic pains, “generally result from a lack of oxygen to the affected body part, either because of poor blood flow or the narrowing of a blood vessel.” Pains of this sort “usually take the form of a cramp, twitch, pang, constriction, pinching, twisting, spasm.” Conditions of this class “may take the form of angina pectoris (coronary spasms), arthritis joint pain, stomach, and intestinal pains.”

Once he has classified the pain, the member is advised to give it the appropriate positive or negative treatment.

## COMMENTARY ON SECTION 45

Most types of therapeutics would have some kind of scientific or even anecdotal data connected with them. The treatments here put nothing on the table to examine. The member must simply take AMORC’s word for it. Now, if this was simply about a belief in cosmology, it might be more understandable. But in this case, it is a form of self-therapy about *physical sickness!*

What if all of this is made up? And what if it works? In many clinical trials, it has been proven that the placebo effect sometimes works. Why? Autosuggestion, the protocol I think that AMORC does best in.

But, in regards to actual illness, I would not trust any serious medical problem to autosuggestion. I would like to know what it actually is.

Here, again, you have a very specific claim about what types of conditions call for positive or negative treatments. This time it's in regards to whether or not a condition is inflammatory or spasmodic:

The first method of treating an illness consists of determining whether the subject has a fever. If so, a negative treatment must be applied, for this state results from a lack of negative energy in the whole body. If there is no fever, a positive treatment is needed, because the subject suffers from an energy imbalance.

The problem with having a procedure that is so specific in a secret order like this is that it cannot be properly judged as a worthwhile possibility for something as serious as treating a medical condition. Since I have never had a positive result with any of it, it is a huge problem for me.

#### **SECTION 46 SUMMARY**

The monograph includes a diagram which lists only a few illnesses, claiming that these conditions can be alleviated and their causes neutralized “by applying a positive or negative treatment to the lumbar ganglia—and more particularly to the second, third, and fourth lumbar ganglia, located in the lower portion of the back, above the sacral vertebrae.” It points out that these specific ganglia are located “at the front of the body, they are approximately level with the navel.”

It then describes the Rosicrucian protocol for dealing with external wounds.

After referring to the Rosicrucian treatments of pain for inflammatory and spasmodic diseases, AMORC brings up a third type of condition that also causes severe pain, namely,

one associated with external blows and wounds—that does not necessarily require medical intervention but which causes temporary pain. Such is true, for example, with light blows, cuts, superficial

burns, insect bites, bruises, swelling caused by a less violent shock, etc.

It then discusses how to treat this kind of pain, telling the member to:

place the index and middle finger of the left hand on one side of the affected area and the index and middle finger of the right hand on the other side.

When the fingers are in place, the member is instructed to do a set of neutral deep breaths for about five minutes. If the pain has stopped, the member need not go on. If it continues, he should wait at least fifteen minutes to reengage the process.

Although AMORC speaks highly of the pain-relieving effects of the treatment, it cautions the member to apply the proper medication: ointments, disinfectants to prevent infection, and, if necessary, to consult a doctor if the pain continues, noting that sometimes benign-looking wounds can be much more dangerous than they appear.

#### **COMMENTARY ON SECTION 46**

There is no doubt that many people have thought that hypnosis, under certain conditions, can facilitate the healing of wounds and burns. As far as I can tell, there are some studies of this but nothing definitive.

There is more, though, on the potential for healing pain:

A 1996 National Institutes of Health technology assessment panel judged hypnosis to be an effective intervention for alleviating pain from cancer and other chronic conditions. Voluminous clinical studies also indicate that hypnosis can reduce the acute pain experienced by patients undergoing burn-wound debridement, children enduring bone marrow aspirations and women in labor. A meta-analysis published in a recent special issue of the *International Journal of Clinical and Experimental Hypnosis*, for example, found that hypnotic suggestions relieved the pain of 75 percent of 933 subjects participating in 27 different experiments. The pain-relieving effect of hypnosis is often substantial, and in a few cases the degree of relief matches or exceeds that provided by morphine.<sup>1</sup>

But the article goes on, making this shrewd warning:

But the Society for Clinical and Experimental Hypnosis says that hypnosis cannot, and should not, stand alone as the sole medical or psychological intervention for any disorder. The reason is that anyone who can read a script with some degree of expression can learn how to hypnotize someone. An individual with a medical or psychological problem should first consult a qualified health care provider for a diagnosis. Such a practitioner is in the best position to decide with the patient whether hypnosis is indicated and, if it is, how it might be incorporated into the individual's treatment.<sup>2</sup>

The problem is that if hypnosis is, in fact, what is occurring through the Rosicrucian protocols on healing, then, a condition could be treated and pain could diminish, without any substantial change to the condition whatsoever. For instance, the pain in a tooth could theoretically subside, but the tooth might not be fixed.

#### **SECTION 47 SUMMARY**

According to the monograph, physical and psychological health of members—for themselves and those they are helping—can be improved with treatments if the members take responsibility for their own spiritual obligations and make an effort to attune to the Divine Presence as best they can on the physical, as well as the emotional and mental planes. This is particularly important in Rosicrucian therapy because a member is actually transferring positive or negative energy from one person to another.

The first exercise will help increase the negative polarity in your left hand so it should precede a negative energy transfer. The second exercise will help increase the positive energy in your right hand and is a good prelude to the positive energy treatment.

AMORC says that doing one of the two following exercises prior to the treatment will help improve the member's performance as practitioner.

Before beginning each exercise, whichever one is appropriate, the member washes their hands and drinks some water.

In the first exercise, the member is asked to stand in front of an open window or outside with his feet touching each other and his hands above his

head with the palms touching. For about five minutes, the member is asked to maintain this position while he takes a series of negative deep breaths.

In the second exercise, the member stands in front of an open window or outside with his legs and arms extended to the sides, palms pointed upwards, feet flat on the ground. For about five minutes, the member is asked to maintain this position while he takes a series of positive deep breaths.

Now prepared, the member can approach the subject to deliver the treatment.

First, he must ask the subject to sit in the regular posture associated with these healing exercises. The subject need not remove any article of clothing except, under some circumstances, a heavy coat or sweater. The member then informs the subject that a treatment will now take place based on stimulation of the body, "using a natural energy which everyone has in common."

AMORC then says:

Experience proves that people have the tendency to admire those who seem to have a certain degree of learning and, consequently, they trust them much more readily. That is why, when you are treating others, we think it is beneficial to explain in simple terms what you are about to do.

The member is then instructed to tell the subject that while "conventional medicine has always treated the cerebrospinal nervous system, your therapy heals instead by means of the autonomic nervous system." To the extent that the subject seems interested, the member then explains how the nervous system is stimulated by directing healing energy to the ganglion of the sympathetic nervous system and how he will attempt to redress the imbalances in the energy equilibrium of the body.

AMORC then says:

Such explanations will gain the subject's trust, as the person will see that you are demonstrating a mastery of your art and that your practice is based on a detailed knowledge of human anatomy.

The member is told to examine what he should do "so as to gain your subject's trust." AMORC says definitively:



What is important, we repeat, is that you make the subject clearly understand that the whole procedure has nothing to do with any magical or occult practices, but that it involves a therapeutic practice that is entirely in keeping with the physiological laws functioning in the human body.

When preparing to give a treatment, the member must determine the readiness of the subject to receive it on the physical and psychological planes.

Now AMORC talks about the “efficacy” of suggestion:

You should suggest to your subject to leave everything in your hands with the absolute conviction that you are going to apply for the subject’s own good those healing principles which eminent physicians of the past used on the ill, but which many in medicine ignore today.

AMORC then suggests you might, in a humble way, mention “the names of Hippocrates, Paracelsus, Alexis Carrel, and many others.” It counsels the member not to “give the impression that you are trying to show off.” This would be counterproductive, a behavior that would suggest to the subject that the member’s “primary goal is your own personal aggrandizement.” The member is counseled to weigh their arguments and think very carefully how to present them to the subject.”

The inclusion of Dr. Alexis Carrel (1873–1944) among these ancient physicians is exotic, but not all that consistent. Perhaps it is because Carrel claimed that cells can continue to grow forever and managed to keep a chicken heart alive in vitro for over twenty years, substantially longer than the lifespan of your average chicken.

Although this claim was eventually overthrown by science, Carrel’s famous experiment was never replicated. Still, as an immortal chicken grower, perhaps AMORC equates this with the alchemical claims for perpetual youth achieved with the help of the philosopher’s stone. There is quite a gap of time, but perhaps by some stretch of the human imagination, Carrel, a twentieth century Nobel Prize winner, can be classified in the same breath as Paracelsus, an alchemical healer, and Hippocrates, the father of Western medicine.

AMORC again makes the point that, “If you are clear about what you

should say to your subjects, you will begin your treatments under the best of conditions, for your explanations will create the effect of a positive suggestion in their conscience."

Upon the member positioning himself to give the treatment, he is told to mentally say:

*May the Divine essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may become a channel through which the universal forces may heal and alleviate pain? So mote it be.*

The aim of the invocation is to bring the member into attunement with the cosmic and must be completely memorized and silently voiced in secret. While doing the energy transfer, the member is asked to visualize the healing energy flowing through him from the cosmic and radiating to the subject through his fingers.

Imagine this energy in the form of a luminous ray penetrating your very being through the top of your head, and then flowing along your arm, going into your hand, and then into your thumb, index, and middle fingers, and finally into the subject's body at the level of the ganglion where you apply your treatment.

After this, the member should visualize the energy reaching the targeted organ or body part through the sympathetic nervous system, then infusing itself in the organ with a healing light. The member can also call upon the cosmic masters to assist in the healing.

Upon completing the treatment and prior to removing his fingers, the member is enjoined to say the following:

*Cosmic law is fulfilled for the healing of this frater (soror)...*

At this point, the cosmic law will begin to work on its own. The member is again reminded to memorize the closing invocation by heart and to say it in silence. The member then asks the subject if he would like the treatment performed again in around a half an hour. At this point, the member will magnetize a glass of water and provide it to the subject to drink.

### COMMENTARY ON SECTION 47

I shall comment on both these experiments since they are both based on treating a subject: the preparatory phase and the actual treatment phase.

Now, it seems to me that the member has now achieved the status of a practitioner of healing, which is not just based on a kind of spiritual perspective, but on an actual, developed concept of how the human body works. These are the actual words of the monograph:

Depending upon the interest elicited by your explanations, you may wish to add that you are going to stimulate the sympathetic ganglion corresponding to the afflicted part of the body with either positive or negative energy, so as to reestablish the energy equilibrium that it lacks. Such explanations will gain the subject's trust, as the person will see that you are demonstrating a mastery of your art and that your practice is based on a detailed knowledge of human anatomy.

Now we have a member who has a few words here and there to guide him in his practice of healing, taken mostly from the monograph, no real clinical data to rely on, trying to gain someone's trust because of their detailed study of human anatomy. And suppose, despite any disclaimers to the contrary, the member's "patient" doesn't go to a doctor because his or her trust in this magical healing technique is so great? Does a part-time Rosicrucian healer really want to take on this liability?

### SECTION 48 SUMMARY

In this monograph, AMORC makes clear that in Rosicrucian therapy:

All the principles you have been taught have absolutely nothing to do with the mysterious, occult, or magical—and even less with the supernatural. Rather, they correspond to a knowledge passed down to us from the greatest antiquity, which has been put into practice by Rosicrucians over the centuries.

AMORC now mentions that the exercises are not complete because there is other material in the Sixth Temple Degree that members will need to acquire a more complete picture of the healing protocol. The material here

deliberately focuses on certain bodily functions, particularly the sympathetic nervous system.

The monograph now focuses on the general treatment, which is a protocol to treat all illnesses, based on two therapeutic methods.

The first method entails determining whether the subject has a fever. If so, a negative treatment is implied. If there is none, then a positive treatment will be deployed.

Stimulation is then applied to:

the third cervical ganglion (first thoracic ganglion) of the left or right sympathetic chain, for this ganglion is connected to numerous organs and allows the treatment of many disorders...and is directly connected with the circulatory system.

For this reason, the treatment acts on the blood and will restore harmony to the physiological system. That is why AMORC wishes the member to use this ganglion that must be used for a General Treatment.

If a fever cannot be determined, then the member will first deploy a negative treatment. In a half an hour, if there is no improvement, then the member will try a positive treatment. Both these stimulations should take about five to ten minutes.

If cervical osteoarthritis, excessive sweating, anemia, or food poisoning are diagnosed in the beginning of treatment, then the member must apply negative and then positive treatments in that order. A half an hour should transpire between the treatments.

Treatments can go on for hours or days after the initial one, but there should be a break of thirty minutes before they are carried out.

### COMMENTARY ON SECTION 48

It is disturbing to see how a complex theory, provided to a member in a monograph that is written perhaps on the level of *Reader's Digest*, equips him to provide medical therapy to another person. As someone who has never profited from this "therapy," and neither seen anyone profit from it, nor seen any substantial evidence that there is real or even anecdotal data provided to practitioner wannabes, I wonder if this isn't, in fact, practicing medicine without a license?

The Rosicrucians do not hide behind the veil of religion, a veil which

might provide them with some constitutional protection under the notion of religious liberty. Law enforcement and prosecutorial authorities would probably not infringe on the right to practice faith healing in the fashion of prayer or the ancient practice of laying on of hands. But the Rosicrucians say, in fact, "As you will note, all the principles you have been taught have absolutely nothing to do with the mysterious, occult, or magical—and even less with the supernatural."

Ah, so it is science, after all. Science without any kind of public records, data, or real hard-core training in anatomy, physiology, or symptology. Not any kind of peer review of clinical experiments to validate research.

Interesting.

### **SECTION 49 SUMMARY**

Two experiments are now undertaken in sequence.

In the discussion of the first experiment, The Dual Treatment, AMORC contends, although the work with the sympathetic ganglia is very effective, it still may be difficult for the member to assimilate. So, it offers another type of healing technique that is useful for relieving or even healing many types of pathological conditions.

Here is the alternative form of healing:

The member asks the subject to assume the normal seating position. He then will take the subject's right hand in his right hand and the subject's left hand in his left hand.... The member will then take deep neutral breaths for five to ten minutes. Neutral breathing in this case consists of a series of uninterrupted deep inhalations and exhalations. Neutral breaths contain both types of energy and will often service to restore the subject's physiological balance.

According to AMORC, the treatment works because the "first three fingers of each hand contain the endings of the radial nerve, which is closely associated with the three cervical ganglia and, through them, with the hypothalamus and the pituitary and pineal glands." AMORC goes on to explain that by the member taking the right hand of the subject in his right hand and the left hand in his left hand:

You bring your nerve endings into contact with those of your subject

and allow your negative and positive stimulations to go up to his three cervical ganglia. From there, each polarity of this dual stimulation follows the desired sympathetic chain and radiates through his whole body, carrying out its revitalizing work in all his organs.

Before beginning this treatment, it is best to drink a glass of water and wash your hands, as is common to most of these treatments.

After discussing the Dual Treatment, AMORC then points out that after giving a healing treatment to someone in your circle of family and friends, it is important that you recharge your own energy and balance yourself.

AMORC advises the member to wash his hands thoroughly after finishing his treatment and then carry out the preparatory exercises in Monograph Number 19, experiments 35 and 36. These exercises, AMORC points out, in this context, are compensatory not just preparatory.

The personal rebalancing process ends with the invocation, "May the Cosmic recharge me on all planes of my being. So Mote It Be!"

Afterwards, the member should, as usual, drink a glass of water and resume his normal activities.

AMORC points out that the healing work does not deplete you. The recharging and rebalancing work is just to give you more energy.

### COMMENTARY ON SECTION 49

The Rosicrucians associate their teaching with medicine—mostly ancient medicine—but still medicine.

You should suggest to your subject to leave everything in your hands with the absolute conviction that you are going to apply for the subject's own good those healing principles which eminent physicians of the past used on the ill, but which many in medicine ignore today...

They then cite specific names like Paracelsus, Hippocrates, and Alexis Carrel. Paracelsus and Hippocrates are ancient healers. Alexis Carrel is a twentieth century researcher. **(EDIT- add note about Carrel)**

It is my opinion, however, that even though they can cite these physicians, they have brought no proof or evidence that these specific individuals have practiced this type of ganglionic healing, associated with the AMORC'S protocol of strategic placing of specific fingers on parts of the body adjacent

to the clusters of nerves of the sympathetic nervous system, positive and negative breathing techniques, and invocations.

Remember, until this moment, very few people outside of the Rosicrucian Order have seen what has been disclosed here. This cult hides its activities behind the cloak of secrecy of an innocent-seeming set of monographs. Is that Clark Kent hiding behind a placid façade of quiet strength and compassion—or is it Lex Luthor?

## SECTION 50 SUMMARY

This monograph focuses on specific treatments.

In speaking about treatments for headaches, AMORC says that the procedure in Monograph 15 is valid, but:

you should apply the index and middle finger of your right hand on your right temple and the index and middle finger of your left hand on your left temple.

In the case of wounds or bruises, members can use the treatment in Monograph 18.

This monograph goes on to list various treatment options for specific conditions. It then gives another variation of the Dual Treatment.

In this version, the member washes his hands and drinks a glass of water, then assumes the normal sitting posture. If he does not feel up to sitting, it can be done on a bed. The member then places his hands on the solar plexus, located in the abdominal area between the lower sternum and the navel. He then interlocks his fingers, executing a series of neutral breaths for five to ten minutes. If the member falls asleep while doing this, it is very good and probably quite restorative.

The solar plexus centered dual treatment is both positive and negative. Since the solar plexus is in the center of the body and is associated with the solar center, it is, of course, linked with all the other centers of the body. This is an alternative method to working directly with the sympathetic ganglia, possibly not as effective but still very good. It is easy to work with for self-healing.

In the case of serious illness, members are encouraged to contact the Council of Solace. Although self-healing is encouraged, procedures that are in accord with the mystical work of the Grand Temple in Rosicrucian Park in

San Jose are also in order. AMORC refers its members to a pamphlet called *Cosmic Guidance* and suggests they follow the directions contained therein that will allow them to “benefit from the curative forces set into motion by the Council of Solace.”

### COMMENTARY ON SECTION 50

When you think about the claims that the Rosicrucians in San Jose have made for the practice of their magnetic healing techniques and that they have thousands of people in the world in this and former generations that have studied and practiced these techniques, then the amount of people engaged in these practices is rather large—probably as large, cumulatively, as a small medical school output over a decade.

These are people who have had no real training in healing—medical or psychic; whose doctrines of healing are based on a few monographs; who have no clinical studies or substantial records to base the foundations of their practice; who do not keep adequate records or report their healing successes or failures to anyone; whose doctrines, despite their claim of a pedigree, are not clearly reported as having an origin or similarity to any one set of techniques. How do they get away with it?

Hundreds of people believe in these techniques and practice them, but keep their source to themselves, generally utilizing them only with family and friends.



# DESCRIPTION OF CONTENTS

## Part III

**Section 51 to Section 80** includes Temple Degrees 7, 8, and 9.

### **SECTION 51 SUMMARY**

AMORC now considers the subject of psychic projection, principally to become conscious of events in remote places. It is possible, according to AMORC, to:

project psychically to the city of Cairo, Egypt, and to perceive the districts, streets, and inhabitants of this city with as much clarity and preciseness as though we were truly there.

AMORC claims that this perception is immediate.

All one needs to do is wish for it to happen. Such a possibility may seem extraordinary to you— and it truly is! Nonetheless, because of our spiritual nature, we truly have faculties at our disposal that are infinitely superior to those that we normally use in our daily existence.

According to AMORC, the member can use psychic projection for a variety of reasons, even being able to address people directly and know they have received a message. The member can also go to people that are ill. The member can also communicate with the cosmic masters under certain conditions.

The experiment in this monograph is labeled Psychic Awakening. According to AMORC, this exercise is the key factor in developing psychic projection. This should be practiced regularly.

In the exercise, the member assumes the standard sitting position, although this can also be done lying down on a bed. The eyes are closed while the member takes deep positive breaths, concentrating on the “psychic counterparts of your feet.” Upon feeling a “tickling or prickling sensation” in that area, the member should focus his attention and “proceed in the same way with your ankles ... your lower legs your knees ... your thighs ... your abdomen, etc.” up the rest of the member’s body, including the limbs, trying to feel the consciousness which animates these different areas of the body. All the while, the member should be continuing the deep positive breathing.

At some point, the member will feel that his body is vibrating from the effect of his special breathing. When that sensation is clear, the member is instructed to put all of his attention in the area of the thymus, at the center of the upper chest. While focused in this area, the member is asked to intone the sound EHM in some comfortable frequency, holding it as long as possible.

The EH- should be a pure, prolonged vowel, rather like the “a” in “aim,” and the -M should also be prolonged like this: “EEEEeeeM-MMMmmmm.”

The member, when finished with the intonation, should remain in this state as long as possible, then bring the exercise to a close.

The purpose of this exercise is to:

stimulate your psychic body and to concentrate its activity in the thymus... during this process the psychic body separates from the physical body and the silver cord extends into space from this location.

The sound, EHM, is used because it stimulates the thymic center, which is important, allegedly at the moment of projection.

The member is then told that this is the essential preparatory experience for psychic projection and should be practiced upon waking and upon

falling asleep. If successful, the member will feel “an agreeable impression, generally accompanied by a sensation of warmth or freshness.”

### COMMENTARY ON SECTION 51

The monograph talks about the locations of the thymus:

As soon as you have the clear impression that your whole being is vibrating due to the effect of your deep breathing, concentrate all your psychic consciousness in the area of the thymus—that is, in the middle of your upper chest.

Physiologically, the thymus, an endocrine gland, has been recently discovered to have a major function in the functioning of the immune system. According to MSN Encarta:

It stimulates the development of T cells both within the thymus itself and within lymphoid tissue elsewhere in the body. T cells attack foreign substances invading the body. They also exert control over the production of disease-fighting antibodies by other cells of the immune system and influence other protective reactions. The thymus is found in all vertebrates, but its shape and location vary. In humans, the thymus consists of two lobes located in the upper chest immediately behind the top of the breastbone.<sup>1</sup>

Here is a protocol, described on the Internet, which discusses the stimulation of the heart chakra. This is just one of many protocols explained in different ways by different types of practitioners.

The following quote describes an audio and musical segment from Brian L. Paulson’s two CD collection from a work presented from out-of-the-body exponent, William Buhlman. It describes the purported functionality of this music, combining ancient shamanistic sounds with new developments in hypnotic acoustic engineering.

“The Power of 7” is a magical sound sculpture (tuned to the color green) which energizes and balances the heart chakra (thymus) by resonating the subtle energy levels of the listener. Combining hypnotic ancient rhythms with the latest psycho-acoustic mind technologies, this music will transport the listener from the beta to delta

brain state. “The Power of Seven” is used professionally for healing, inducing altered states of consciousness and out-of-body travel.<sup>2</sup>

Why should we think that the explanation that AMORC suggests is the one we should listen to?

In fact, the thymus gland, sometimes identified with or called the upper heart chakra is not the only physiological area or part of the body associated with astral projection in the now prodigious literature on that topic. For instance, the use of the solar plexus is often considered, which has some link to the pancreas.

Astral projection is often suggested through the solar plexus, but for many this can be an unnerving and unsettling experience. Other suggestions are purely visual, such as rising out of your body like a mist, or as having a second body of light present next to your physical one. It is said that advanced practitioners can project their consciousness at the time of their death through the upper centers, thus dying consciously. The centers suggested here are the top and front of the head, or the “crown” and “third eye” centers, associated with the pineal and pituitary glands. Some even use the back of the head, the medulla oblongata, or brain stem.<sup>3</sup>

## SECTION 52 SUMMARY

In this monograph, AMORC now prepares to unveil “the technique used for centuries by Rosicrucians in achieving psychic projection and thus freeing themselves from the limitations of space.”

AMORC says that the member must never speak about it to non-members of the order because they have not been fully prepared for it or been provided the appropriate spiritual support. If the subject is ever mentioned by a member, the other member must be questioned as to whether the member has risen to the appropriate degree level in his studies.

Next, a member participates in an experiment about psychic projection, wherein he projects his psychic body out of his physical body. He needs to conduct this experiment in a place that ensures privacy and safeguards against interruption; remaining calm, focused, and collected is necessary in preparation for and throughout the experiment.

To strengthen the actuating of psychic projection, a member takes a significant action to demonstrate his mental and physical purification—by simply washing his hands and drinking a glass of water. This makes a clarifying

impression on his own mind and subconscious, as well as the cosmos. As he demonstrates respect toward the universe, he in turn garners cosmic assistance to accomplish his goal.

The member will sit up straight in a chair with feet flat on the ground and a little separated, while placing his hands on his knees. An optional posture is to assume a supine position on a bed, arms at his side, and legs extended, minimally separated.

Now he rehearses, in his mind, the invocation used as a precedence to an harmonious connection to the celestial sanctum:

*"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!"*

The member proceeds to do the exercise explained in the previous monograph to arouse the psychic body, chanting "EHM" seven times, directing it into the thymus.

As the member becomes less and less aware of his physical body and begins to feel pleasurable surges in the thymus area, he will then take a deep nasal breath and hold it as long as he can, but never so long that he feels any distress. Next, he takes his time letting out the air, while chanting "RA," making the sound "RRrrrAAaaaa" and continuing pushing out all the air possible.

As he sounds out the "RA", he makes a conscious effort of will to project the psychic body out of the physical body, as such: he visualizes his psychic body detaching from the physical in the thymus area, resulting from the out-breath during his chanting. He may do this process again, up to seven times, if needed.

Upon repeating the process seven times, he will then participate in cosmic with confidence, becoming consciously open to psychic impressions.

Upon becoming assured that reintegration with the physical body has fully taken place and the objective consciousness restored to control, the member should perform closing procedures. He speaks the invocation used in closing communications with the Celestial Sanctum:

*"May the God of my Heart sanctify this attunement of self with the Celestial Sanctum."*

Over a period of time of weeks or months, the member should engage in this process often. This is the basic technique used for all psychic projections. A member should proceed with patience, realizing that practice makes perfect and the first steps will probably be baby steps. Achieving psychic

projection necessitates a certain time of trying. Some succeed faster than others, due to varied levels of development. If he keeps trying and practicing the procedure, he will experience success for a few minutes. He will become unaware of the ordinary world, and experience his surroundings in a way that does not involve the usual five senses.

AMORC next covers unsuccessful attempts to project how members fall asleep prematurely:

1. The psychic body is not sufficiently energized.
2. Members fail to leave their immediate environment and do not project to the target.
3. Fear drives them back to their body.

### COMMENTARY ON SECTION 52

The warning here about discretion in regards to projection is typical of the way that AMORC compartmentalizes its teachings. On the other hand, in this particular case, there is probably some merit in it. Many times, it's better for someone in a certain practice to be able to judge his progress for himself.

There are both serious and pertinent reasons for keeping certain material somewhat compartmentalized for those engaged in certain kinds of occult experimentation. The chief reason, putting aside this specific subject for the moment, is that someone would be able to test the reality of an experience following a specific exercise or practice without imagining the details beforehand. In other words, by keeping things somewhat secret from the experimenter, he or she will be able to not infuse his imagination into the process.

On the other hand, there are also cultic reasons. One many cults use is to keep people from reading outside literature related to cult material. This is so the cult can keep the member from straying from the cult teaching by carefully probing outside sources that might challenge the cult teaching.

In regards to the specific subject of projection, the larger question is: what is and should be the relationship between the seeker, his experience of the Shekinah, and his relationship to this phenomenon? How much of this type of projection is ego based and not spirit based?

I do not have a complete answer to this question at the moment because I'm not a frequent flyer, I certainly don't have my pilot's certification, and I'm not positive where to find it.

Although I would like to say more about this, I think that it is probably

sufficient to warn the reader about thoughtlessly limiting his ability to investigate serious and sensitive topics that might affect his spiritual and personal life. Liberty to reason, to experiment, to think things over, and to investigate is a precious commodity, not to be handed over lightly to another person or organization.

### SECTION 53 SUMMARY

AMORC clearly states that the preceding exercise was the basic preparatory method for achieving psychic projection. It must be mastered in order to actually go beyond initial separation and project to a location.

Projection requires special knowledge, particularly by utilizing the correct method of visualization. At this point, AMORC counsels the member that, in this current experiment, he is only wishing to go to a specific location and not to contact a particular person.

In Experiment 45, AMORC presents information on projection to a location. This is for a member who is projecting to a location with the aim of finding out about events taking place at that location.

To do this, the member will wash his hands and drink a glass of water. He may then sit in the customary position or lie down on his bed, as explained previously. He then says mentally:

*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!*

The member will then prepare himself as usual, intoning the sound "EHM" seven times and focusing on the thymus. Upon feeling a "pleasant sensation in the thymus," the member should visualize the target he is aiming for. At the moment of greatest clarity, the member should inhale deeply, hold the air, then exhale while chanting RA like this: "RRRRrrrrAAAAaaaa" as long as possible. While chanting, he projects himself to his target. The member should repeat this as many times as he wishes, visualizing his release from the body. After enjoying the new setting and returning to the body, repeat the invocation of attunement as described previously.

Although a member can get involved in the scene he is visiting, he cannot change anything by direct intervention, only by inspiration.

Roughly, AMORC contends there are two advantages to projection: 1) to be able to assess what is going on in a place not immediately accessible to

the senses, and 2) to be able to positively project inspiration and comfort to those in trouble—even in war.

### COMMENTARY ON SECTION 53

We are dealing here with astral projection, an area that scientifically is still quite murky, but has been explored methodically by certain researchers in parapsychology, in private businesses, and in government.

We have mentioned Robert Monroe previously. He wrote three books—*Journey Out of the Body*, *Far Journeys*, and *Ultimate Journey*—all three cataloging his experiences in realms beyond the physical body. His organization, the Monroe Institute, has intensively explored the experience of out-of-body experiences.

Somewhat following his personal experiences and his invention of hemisynch technology to facilitate out of body travel, his work began to dovetail with some of the government's own CIA investigations, which issued in the practice of what is now called remote viewing.

If one looks at the literature or listens to interviews about remote viewing, you will find a certain flavor about these experiences. These differ somewhat strongly from the type of astral experiences spoken of by Carlos Casteneda in the extensive Don Juan series or in the original Monroe books. They also differ somewhat from the types of out-of-body experiences that are mirrored in the near death experiences we have referred to in the works of Raymond Moody. Remote viewing involves a very stringent protocol with very little emphasis on religion or cosmology.

It is interesting to note that people, particularly those having out-of-body experiences through an NDE, may have experiences that confirm or deny certain specific religious outlooks, depending on the religious faith or general belief of the voyager. Assertions like a belief in Jesus as Savior or a broader view of a non-fundamentalist God as pure spirit are equally to be found in the literature. The existence of hell is verified in some and the existence of a much less regimented picture of the afterlife, replete with reincarnation, is depicted by others. People in non-Christian cultures often see visions associated with their religious beliefs.

I cannot personally tell you what to believe, but I suggest that you realize that almost everything asserted and developed by the Rosicrucians of AMORC is asserted and developed differently, but equally in complexity, on the Internet and in occult literature.



If you are truly interested in AMORC, this book will give you a peek at the teachings and also give you an idea of a few of the many alternatives. If you are beginning your journey, I strongly suggest you taste the flavor of the week instead of diving into the flavor of a lifetime as I did.

## SECTION 54 SUMMARY

This monograph describes the method for contacting a person through psychic projection. The difference between contacting a person and targeting a location is that you visualize a person rather than the location at the moment of your projection. The exception is if you are absolutely sure of the person's location, which can then be included in the experiment location.

In Experiment 46, Projection to a Person, the various preparatory actions are executed by the member, with the member either standing up or lying down on a bed, as described previously. The opening invocation is the same.

Using deep positive breaths, while intoning the sound "ERM" seven times, the member concentrates on the area of the thymus until he feels a pleasant sensation around the thymus and is no longer conscious of his body. At that point, he exhales, chanting "RRRRrrrrAAAaaaa," as described previously.

While intoning the vowel sound RA, use your will to project both your psychic body and your visualization of the person you wish to reach out of your physical body. If necessary, repeat this intonation without any hesitation, and every time you exhale, release the mental pictures you have visualized and calmly concentrate on the separation of your physical and psychic bodies.

The exercise concludes as the previous one.

AMORC says that people project to other people, they can perceive them clearly, and, even if they are talking in another language, can tell what they are saying. This is because projectors are really "hearing" someone's thoughts. Further, for them to actually be responsive to the visitor, they themselves must be psychically receptive. In some ways, this form of contact is better than telepathy because it can be prolonged longer.

If members wish to receive connections this way, they need to be in a borderline or meditative state. Projections seen in this way are somewhat vague—whitish, ethereal, and do not contain distinct qualities like eye color, facial characteristics, or hair color. Nonetheless, the projection will be rec-

ognizable for it contains the essential identity of the visitor if we know the person.

AMORC says that awkward situations, like being spotted when you are undressing, will not happen because there is built-in cosmic protection. Nothing can happen without cosmic consent anyway. Projections will fail if not requested or if the person on the other side has bad intentions. They will also fail if it is for idle amusement or proof. There must be a good reason for the projection. One must think it out and examine one's motives before making a projection.

There are, however, involuntary projections, where the psychic body separates when someone is asleep. This accounts for dreams of meeting people in one's sleep or an intuition one might have during the day. Drugs, coma, illness, an accident, and other influences could also cause projection.

Also, when travelling on these planes, a person is never under any kind of compulsion to respond to those who approach him or to those he happens to see. All these types of events occur on the first seven cosmic planes. There are five more, but they are unreachable except during transition. Where a member travels corresponds to his level of evolution.

You are then asked to select:

a person you know well, preferably a member who has studied this degree, and project yourself to him or her... Once you are psychically in this person's presence, observe him carefully and remember what he was doing at that moment. In this way you can ask him later to confirm your impressions...

AMORC says that you can communicate with this person when he is sleeping and, if successful, he will be able to report to you about a vivid dream or a full awareness of the contact.

#### **COMMENTARY ON SECTION 54**

The monograph says:

You have probably wondered whether other people can project themselves to you at those moments when you are in a situation where it would be awkward or inconvenient to have someone observing you. This would be the case, for example, when you are undressing

before going to bed or when you are in some other situation where your privacy should be respected.

The question is whether someone can project into a place that would interfere with another person's privacy.

The Rosicrucian point of view basically asserts that there are certain types of automatic protection in the universe. But there is that annoying reality of all kinds of intrusive psychic activities in the universe from the actions of remote viewers and other government-sponsored psychics, whose protocol has been not only to spy on people, but also to try and specifically influence them in certain ways.

I am not trying to say that these sort of efforts have worked, but I am trying to point out that there has been a consistent effort in the last few decades, at least by the United States and the former Soviet Union, to use psychic methods for intelligence gathering and manipulating events.

And those efforts don't even touch on the incredibly long history of black magic, where people have tried to injure others through the casting of spells and through other efforts to remotely control people. There are hundreds of books written on psychic defense and other methods of coping and defending against this type of alleged abusive, intrusive psychic behavior.

I do not countenance being paranoid about psychic matters or living in fear about other people's psychic efforts when directed against you, but I also would not assume that protection is automatic, as the Rosicrucians affirm here.

In this experiment, you make an effort to contact a person, preferably on the same level in the Order as yourself. There is no effort to control the situation in advance or to ask permission. The idea is to contact the person, when you wish—and if you appear to succeed, then to find out if the person was aware of the contact.

I never successfully did this during my entire stay in the order and I really don't know if other people did either.

## **SECTION 55 SUMMARY**

AMORC reminds its members of their previous claim:

that the human aura is an electromagnetic field which is the result of the combined radiation of the physical body, psychic body, and

spiritual body—the latter of which we prefer to call the *soul* in our teachings, since this word conforms more fully to our traditional terminology.

The experiment in this monograph is titled, *Perceiving One's Own Aura*. AMORC clearly says that this technique is “a method used in the research laboratories of our Order.”

The technique requires the member to create a violet background in the place chosen for the experiment. The apparatus chosen for this is a “a small violet colored spotlight,” placed behind the member and directed at the wall behind the member's back. If necessary, a lighted candle can be used instead of a spotlight. Why violet? AMORC says:

As you know, violet is the seventh and last color of the solar spectrum, the first being red. In other words, violet is located on the borderline between visible and invisible light, between “material” and “immaterial.” In projecting a violet background onto the wall behind you, you are creating an interference, which lowers the vibratory frequency of your aura and allows it to be perceived by your psychic sight...

The member then places a bowl of water on the sanctum's altar. According to AMORC, the “water exerts an alchemical influence on the atmosphere and its natural evaporation creates a condition favorable to the perception of extrasensory phenomena.” He then turns on the spotlight, assumes the standard sitting posture facing the mirror, closes his eyes, and relaxes. He then progressively energizes his body, from the bottom of his feet to the top of his head as described in Experiment 44. During this time, he has been doing positive breathing.

When energized, he then looks at the reflection of his silhouette in the sanctum mirror. He then chants “EHR” seven times on a tone that seems most comfortable and natural, drawing out the sound like “ERRRRRiiiiiii,” even rolling out the r sound. According to AMORC, this serves to accentuate the predominant color of the aura and, presumably, enhances visibility.

While chanting, the member is asked to concentrate on the reflection of his head and shoulders, retaining maximum relaxation, and keeping the eyes open with as little blinking as possible. The idea is to subdue the physi-

cal sight so that the psychic vision may predominate. The member should take notes of the color of the aura.

As the member develops this faculty, he will be able to dispense with the colored background after a while. Also, the chanting and even the methodical energizing of his psychic body will no longer be necessary. Eventually all he will need is the mirror.

Now, AMORC says:

Your main concern is not the acquisition of paranormal powers, but rather the acquisition of knowledge and wisdom. Such powers.... are cosmically granted to us when we have attained the necessary degree of evolution.... At that time we will naturally develop the faculties that will allow us to put these laws into practice, and thus we should not attach an undue importance to such abilities.

After affirming this commitment, AMORC now goes on to assist the member in an experiment titled, "Perceiving the Aura of Others."

This exercise will be performed out of the sanctum while in a group of people. In this case, the member will choose a subject for his experiment, remaining as unobtrusive as possible, while inhaling deeply and positively in order to energize his psychic body.

The member is directed to concentrate at the middle of the subject's forehead if facing the subject, or gaze at the back of his head if the person's back is turned. He then is asked to mentally chant the sound "THA" like "THHHAAAaaaa," gazing with relaxed concentration at the subject without blinking, as much as possible. As this point, pay attention to the main color seen in the subject's aura and take note on this color for future analysis.

AMORC notes that this concentration must be relaxed, though focused, not tense or rigid. The gaze should be directed at the peripheries of the subject's head, "as though you were attempting to look right through him or her to see the background beyond." The member should stop after he has chanted seven times, even if he has not seen the aura.

### COMMENTARY SECTION 55

My problem with this set of experiments regarding the aura is that it is very difficult to know whether the aura, which I have seen a few times, is actually being seen perceptually or being hallucinated.

So, let us go over the methodology of Rosicrucian alteration of consciousness.

1. You are told that the Rosicrucian Order's monographs represent the only true, active, occult organization that is in control of the arcane secrets of the universe and that holds the key to true cosmic consciousness. This puts AMORC in a position of authority, which is the old method conventional hypnosis uses to foster suggestion. You basically give your will over to someone else—in this case an organization, provided the proper state of consciousness or trance is assumed by the subject at the appropriate time.
2. Then you are told to do certain things, ritualistic and otherwise, that act as trance reinforcers. These are specific kinds of hypnotic triggers that serve to deepen a state of hypnosis. In my opinion, drinking a ritual class of water, doing certain types of breathing, chanting, and progressive relaxation are among those triggers that serve to initiate (or reinitiate), deepen, and direct the hypnotic trance.
3. Visualization is a very important key in this because it is the tool you use to perceive the end goal. In certain cases, like when I tried to visualize my green card, this was such a real world event, that when it didn't happen, it was quite conspicuous. However, in other areas, such as the visualization of an aura, astral projection, the perception of sending and receiving an influx from the Rosicrucian order—perception itself can be altered hypnotically, and a phenomenon created by the mind can appear to be real. This type of result can serve to validate the power and veracity of what you are experiencing—yet it may basically be a hypnotically-induced phenomenon.

### **SECTION 56 SUMMARY**

AMORC counsels confidence in the progress of the member's work, even if it does not proceed as quickly as possible. It says,

In the realm of metaphysics, we must be patient and confident, persevering despite the occasional failure we experience in the course of our evolution. Always remember that, in the final analysis, the essential matter in mysticism is the way in which we apply our ideals to daily life.

The monograph then proceeds with its study of the human aura. Recapitulating its relationship to the psychic body and the vital life force, which animates the cells in the human body, it affirms that the aura itself is a key to human health. In fact, when ill, the aura's color will "undergo certain modifications which usually cause it to appear as being dark green, ochre, or dark yellow."

AMORC now proposes to demonstrate two methods of psychic diagnosis that actually avoid using these colors, which can determine the type of treatment needed by a subject.

The first (Experiment 49—Psychic Diagnosis, First Method) relates to the effect that a sick person's aura produces on the member's aura.

The member can deploy this exercise when someone he knows well has a difficult-to-diagnose condition. He will then encourage the subject to lie on a sofa or bed with his feet slightly apart and his arms lying along the body. The member will then place his left hand, palm down, about eighteen inches above the subject's feet, reversing the hands if the member is left-handed.

The member then will keep his hand in this position, moving it slowly over the subject's body from the feet to the head, while taking neutral breaths. If the healer experiences heat in the left hand, the subject needs a negative treatment. If there was no heat, then the healer would follow the same procedure with his right hand. If coolness was detected, then a positive treatment would be in order. The hands would be reversed if the healer happened to be left-handed. If nothing is experienced, it is possible the subject might require a positive and a negative treatment.

According to AMORC, the aura of the ill subject affects the practitioner's aura. This influence, with the help of the psychic centers, stimulates the hypothalamus of the healer. The hypothalamus "gives rise to the impression of heat or coolness that manifests in the right or left hand, having followed the pathway of the radial nerve in the corresponding arm."

### COMMENTARY ON SECTION 56

There are actually three ways of performing the diagnosis related in this monograph. The first is through the direct perception of the aura. This is the method we will initially comment on. It is based on the idea that the aura's colors represent the health of the body.

The operational term in the last sentence may be the word "usually," because this monograph presents two other methods of psychic diagnosis that are also recommended. Are these fallback positions presented because

many of the students are not really supposed to, at this point, be strong enough psychically to perceive the aura? Or, perhaps, many of these students haven't even seen one at this point at all. This would probably be the case in a reasonably unmonitored occult course of study, where directions are presented to a horde of totally different students on all kinds of different levels. And, again, if they did see something, would it be truly objective or produced through their own mind?

There is more in this exercise than the simple perception of the aura.

After the Rosicrucian healer preps himself up for the healing protocol, using specific breathing techniques recommended previously, he then passes his left hand over the subject's body as he—and perhaps the subject as well—follows a neutral breathing protocol, which is to say, deep in and out breathing without any artificial interruption. What the healer is looking for is an impression of heat in his left hand. If this is the case, he will apply the treatment to an area in the subject's body supposedly related to the third cervical ganglion, utilizing a negative breathing technique.

If there is no heat, then the subject will use his right hand to determine if there is a marked coolness. He will then repeat the exercise using a positive breathing technique.

There is a reservation, however. If the healer is right-handed, this protocol will be changed.

Remember how the color of a sick aura was described in the beginning of the monograph? Very specifically, the color of the aura, when there is illness, will probably be "dark green, ochre, or dark yellow."

But look how an aura is described when illness is present by another worker in this area of healing, Barbara Y. Martin. Ms. Martin says, in the beginning of a disquisition on auras, "From the time I was very young, I have been blessed with seeing auras." She writes the following in an article entitled, "The Healing Power of Your Aura."

When we become ill, the aura becomes discolored. The primary color of illness is gray. Other unhealthy energies come into play, such as black, mustard yellow, avocado green, and vitiated red, but the predominant color is gray. Gray indicates a devitalization of spiritual power in the affected area in the body. Except in cases of accidents and physical injury, these unhealthy energies actually show themselves in the aura *before* the actual physical illness appears. If I see these dark energies brewing in an organ or part of the body, I know



the person is in need of healing. By healing the aura *before* the illness manifests, we can alleviate many maladies.<sup>1</sup>

Different shades of yellow and green are also mentioned in the Rosicrucian protocol of illness, but gray is not—and, according to Ms. Martin, *gray is supposed to be the predominant color.*

Jeffry R. Palmer, a psychic who published an article on the Internet, titled, “Auras: The Energy of Life,” like Ms. Martin, also asserts he has “always seen auras.” In this article, he discusses the overall color of an aura reflecting illness:

I have noticed that the aura of people changes based on moods and health. Particular areas of the body seem to be more likely to manifest a change in aura than others. Hands, face and forehead specifically, seem to offer an indication of general mood and health. The aura vibrates more intensely and appears either orange or red in overall color when a person is ill or suffering some pain.<sup>2</sup>

Are we looking for “dark green, ochre, or dark yellow” in a sick person, like AMORC tells us to, or Ms. Martin’s overall gray, or Mr. Palmer’s overall orange or red?

Is auric reading an exact science? Why do people who claim this type of knowledge seem to be coming up with different protocols for a sick person’s aura?

## **SECTION 57 SUMMARY**

In this section, we will discuss AMORC’s second methodology in Experiment 50 for psychic diagnosis. This technique requires actual physical contact between the healer and the subject. According to AMORC, “the basis for this method is to be found in the interference produced between the subject’s vital energy and our own magnetism.”

As you will see, this second method, as opposed to the first, requires physical contact. In this method, the subject sits in the customary position. The member now stands before the subject, takes his right hand in his own right hand, closes his eyes, and takes deep neutral breaths. The hands are reversed in the case of left-handed healers. In about a minute, the member will see a color appear in his consciousness. If the color “is violet, blue or green,

this indicates that your subject needs a negative treatment.” If the color is, “yellow, orange, or red, this signifies that your subject’s condition requires a positive treatment.”

Once knowing this information, AMORC informs the member he may now “administer this treatment in the area of the third cervical ganglion (first thoracic ganglion).”

If the color is white, the healer should be prepared to a dual treatment, as the subject needs both positive and negative energy.

The efficacy of the treatment, according to AMORC, is based on:

the interference occurring between his vital energy and the magnetism emanating from you...this interference is concentrated in the area of your hand and is conveyed to your brain by means of the radial nerve of the right or left arm. It then acts to stimulate that part of the brain used to formulate a mental image of one of the seven colors we have just specified.

AMORC mentions that the colors then seen do not correlate with common colors appearing in the human aura. The colors are physiological by-products of a state of imbalanced energy. These diagnostic methods require a rather well-developed psychic sensitivity whose accuracy can be tested against the guidelines given in the Sixth Degree revolving around the direct stimulation of the third cervical ganglion.

### COMMENTARY ON SECTION 57

I feel that the second psychic diagnosis, which we discuss here, is a little stranger than the first. Whereas the first dealt with an analysis based on sensations of heat and cold, at least it had a little bit of concreteness to it. This diagnosis is based on an alleged “interference between the subject’s vital energy and our own magnetism.”

The claim here is that you are seeing specific colors because the interference you experience when your energies clash with the subject is somehow conveyed to the brain by the radial nerve of the hand. This causes certain colors to be stimulated directly, described in the monograph as “an essentially physiological process.”

Now that I am free, to some extent, of AMORC, I wonder why anyone involved in this would not absolutely demand to know how these types of specific claims—about positive and negative treatments, the correlation be-

tween colors appearing in consciousness and specific types of illness, and the relationship between heat and cold sensations experienced at a specific distance from the human body—had been proven in any kind of way?

And, probably, in this case, proof would not be as simple as, say, the anecdotal evidence that might suggest that a certain herb can act as a laxative or that a certain tea can cause one to relax. The claim here is that there is a connection between an internal psychological event and a change in physical symptomology. Further, this claim suggests a relationship between a color sensed by the practitioner and its relationship to the subject's physiology, specifically their endocrinal and nervous systems. In my view, a great deal of work would probably need to be done to substantiate if any of this works or is connected at all.

And besides the problem of proving this, it might be valuable to note that the monograph states that the success of this often depends on a certain quality of psychic sensitivity. To test any of this, you would probably have to confirm that the person performing the psychic diagnosis had the degree of measurable competence to be able to be used in the experiment; considering that very few people have this type of training, this quality would be a statistical rarity.

## SECTION 58 SUMMARY

The monograph discusses if it is possible to enhance the radiance of the aura. AMORC claims that most recent books on the subject are bogus. The aura cannot be stretched infinitely to allow for astral travel neither can its luminosity be increased, nor specific colors manifested.

AMORC defines the aura as “three major energies of which humans are composed—namely, Spirit, Vital Life Force, and Soul.” The aura does not exist without this cooperative collaboration of energies. It does not exist after death.

There are only three ways to improve the aura.

1. The member should follow a healthy lifestyle. This includes eating properly, breathing clean air and breathing deeply, as well as taking exercise regularly as well as relaxing.
2. The member should cultivate positive attitudes and emotions.
3. The aura should respect a healthy spiritual state.

AMORC now speaks about The Aura of the Earth, restating that it radiates an auric field due to its mineral composition, clearly stating that it is “as a whole is a living being.”

AMORC says the planet also has a human aura forming, “the collective aura of humanity,” which “radiates out into space.” This is, unfortunately, quite low because of the “negative aspects of the ego—namely, conceit, jealousy, selfishness, aggressiveness.” These traits have caused the world to be a platform for wars, which:

continue to devastate humanity in the name of political, economic, or religious interests which most often concern only a minority of people. A long time will be needed before peace can reign between all nations, as this can only become possible when each of us begins to understand and honor the good of others.

Despite its history of evolution, humanity, says AMORC, has a long way to go to fulfill its “cosmic destiny.”

In time, humanity will understand that:

As progress is made on this path, human behavior will begin to conform more closely to our spiritual nature. We will understand that we form a universal fraternity having its origin in God, and that the Earth can become the paradise to which many religions have alluded.

Respect for the animals will increase, nature will be understood as a “source of inspiration,” worthy of preservation, and we will move on to a stage where humanity, now purified, will be regenerated—a future possibility to which all Rosicrucians should be attuned and addressed in their daily thoughts and meditations.

AMORC now proposes Experiment 51, titled “Purification of the Earth,” whose goal is for the member to “ascend to the Celestial Sanctum, and then, from this symbolic Exalted Place, to radiate positive thoughts toward the Earth.”

After sitting in the customary position, the member closes his eyes and relaxes. He then recites the customary Celestial Sanctum invocation.

He then imagines his ascent above his sanctum, house, city, country—

away from the Earth altogether, now gazing towards infinity while visualizing the Celestial Sanctum. While there, the member is asked to:

contemplate the Earth and direct to it a flow of vibrations, which, due to their purity and positive power, are progressively concentrated into a beam of light.

The beam now widens and surrounds the planet, making it look like a luminous sphere in space. At this point, the member is told to experience the consciousness of man being regenerated and receptive to the beneficial powers of the universe. After that, the member is asked to become receptive and commune with Cosmic, receiving the spiritual influx of the Divine Presence.

He is then asked to close with the customary invocation and descend back to Earth in the same route from which he had ascended.

#### COMMENTARY ON 58

If you read *The Prisoner of San Jose*, you would have seen how, even in the midst of great poverty and tribulation, I believed myself to be one of the unknown kings of the world, an adept far more advanced than most people on Earth. Even when homeless and completely ravaged emotionally by my lack of success in manifestation, I kept to the program of trying to help humanity by sending these marvelous vibes from my celestial sanctum.

Whether homeless, working as a dishwasher, or driving a taxi through all hours of the night, I kept the cosmic beat up, saving the Earth day after day. My aura should have been so radiant that it would light up a huge part of the Earth, but instead it never even matched the sixty-watt bulb by which I lit up the one-room apartments I lived in during much of this time. And when I turned out the light—nothing!

Despite this, I believe that these improvable demonstrations might have some positive impact. I am not against praying for humanity or world peace. Who knows? I'm sure that God doesn't mind.

But, in the context of AMORC and its nonverifiable theories and practices of transformation, I believe it does little more than feed the cult personality—that part of oneself that is fully identified with the teachings of a cult and measures itself by what the cult says is happening, but not what is actually happening in the real world of spiritual change.

## SECTION 59 SUMMARY

AMORC now addresses the so-called “vowel sounds as perpetuated in the Order’s teaching throughout the centuries.”

It speaks of how in most ancient teachings there was something called The Lost Word, also called the Divine Word, “the Word uttered by God when creating the universe at the beginning of time.” To this end, AMORC references “Ptah’s Word” in Egyptian and “Marduk’s Word” in Akkadian.

It corresponds to Ether, to the Primal Energy, which God released so as to materialize Thought. It is the original *Fiat Lux*—the Divine Light from which emanated the manifested Whole and the Universal Life.

AMORC then seeks to convey that the word was “lost,” when human beings, who were created perfect, fell from their status as a pure emanation from God to a darker, more imperfect deity, lacking their original creative powers. They fell because they misused their divine power. The goal of humanity is to “regain the Lost Word and to reintegrate within ourselves the perfection that was ours before the Fall.”

AMORC says:

In the Fourth Temple Degree Initiation, we are told that the Lost Word, as perpetuated in the Rosicrucian tradition, is written as *MATHREM* and pronounced “MAH-THREHM,” this spelling and pronunciation being derived from the Atlantean language.

This word is not meant to be the actual Lost Word, but rather a transcription of a fact unknowable by humans in this plane. It is a combination of sounds, each expressing a principle of the Universe.

The Atlantean language is partially preserved in Avestan and Sanskrit texts. According to AMORC, Atlantis disappeared in 9000 BC and is a key way to understand the early mystical traditions of man. The Aryan tribes came to the Indus Valley about 6,000 years later, writing their early Brahmanic in Sanskrit. Avestan appears to be closely linked to Sanskrit, which is the language of the Avesta, scriptures of the religion of Zoroaster, founded in 1000 BC.

AMORC claims to have preserved the meaning of the various sacred sounds and how to chant them properly.

### COMMENTARY ON SECTION 59

As pointed out previously, AMORC's "vowel sounds" are generally a combination of vowel and consonant sounds, a fact obvious to anyone who has had high school English in America. Although my native language is French, I find the use of this term to denote something different than it describes quite imponderable. It is one of the many uses of loaded language that, in a subtle way, confuses the reader.

Now, whereas I think that the Rosicrucian's interpretation of Genesis is quite interesting and may be in line with a variety of magically-oriented commentators, I do not think that the interpretation is obvious at all. For AMORC gives the cause of the fall to be man's misuse of a primal "Lost Word," which allowed him to create a god, utilizing his ability to make things happen in terms of direct manifestation. "Let there be a pear—and, presto!—there's a pear." Instead of using these powers to create positive and wise creations, in AMORC's view, mankind chose to use this ability selfishly and consequently fell.

Of course, if there was no one else there, it is not clear who would mind except for God—and it is not clear, initially, what this is about.

The fall, according to Genesis, was based on man's eating "of the tree of knowledge of good and evil."

According to AMORC, "The goal of humanity is to regain the Lost Word and to reintegrate within ourselves the perfection that was ours before the Fall." I consider this to be a very interesting passage because it underscores the idea that manifestation or creation is the ultimate purpose of the Rosicrucian work.

On the other hand, AMORC adds, "In other words, we must reverse our course on the path which in effect cast us into the material world, so that we may recover the spiritual state which was ours at the beginning," which suggests that the recovery of a spiritual state is necessary to this process.

Which comes first: "Seek ye first the Kingdom of God... and all else shall be granted to you," or "Seek ye first all else and the Kingdom of God shall be granted to you." Does creation (manifestation) come first or the spiritual state of "The Kingdom of Heaven"?

### SECTION 60 SUMMARY

In previous monographs, AMORC indicated there were twelve basic

vowel sounds used for chanting purposes traditionally: RA, MA, MAR, THA, EH, MEH, EHM, ER, THO, KHEI, AUM, and OM. It points out that the first eight come from the word MATHREM, and are derived from the Atlantean language. The last four are found in the Hindu Vedas and are used in initiatic Buddhism.

AMORC recommends the chanting be practiced in the following way:

The member will need to consider certain fundamental points regarding their proper tone, in order to study each of these sounds. Follow these instructions for the best results whenever you practice chanting:

While sitting in the usual position, the member, then, will close their eyes and relax by taking a few deep breaths. Next he will inhale deeply through the nose, and while exhaling chant the sound of choice, preferably on the corresponding musical note. What might be helpful to obtain the correct note is the make use of a pitch pipe which can be used just before chanting.

As they chant this sound, the member is asked to focus on its idea-force—that is, its influence on their physical, psychic, and spiritual state.

The member will then pause for a few seconds, chant again for a second time, then a third time, etc. Continuing until seven intonations, they are then asked to note the effects occurring within themselves.

This can be done by either lying on a bed or couch. If using this position, the member can relax while placing his arms alongside his body and spreading their feet apart. The sitting position, however, will have more of an effect on the body's organs and their functions than a lying positing. It is better to chant aloud, but the member should avoid bothering neighbors or family by doing so. If this is a concern, they should chant in a soft voice or even pronounce the sounds mentally. Or the member could go outside to do this.

### COMMENTARY ON SECTION 60

It is interesting to note that the Rosicrucians claim that their Lost Word, as pronounced in their tradition, is MATHREM and is derived from an Atlantean language.

This is what Mark Savish has to say about the word MATHREM in an



article called, “Secret Fire: The Relationship Between Kundalini, Qabala, and Alchemy.”

This power and their beings comprise the *Mathrem*, or *Mathra*, literally, ‘the sacred word of power’, which is the basis for the development of the practice of mantra in India and “Words of Power” in the Middle East and Egypt. Manthrem or Mathra is in its own right held to be the supreme mantra from which all others are derived, in the same fashion as YHVH is the origin of all Hebrew Divine Names. This is mentioned because in Persia and Babylon, the convergence of what would develop into semi-independent Eastern and Western esoteric practices is complete. In one respect, it could be said to be the original home of yoga, Qabala, alchemy, and magic as we know them. Period art and architecture shows winged creatures familiar to Jewish and Egyptian tradition, planetary diagrams, an early version of the Tree of Life, and several variations of the intertwined serpent motif.<sup>1</sup>

## **SECTION 61 SUMMARY**

The member will need to consider certain fundamental points regarding their proper tone, in order to study each of these sounds. Follow these instructions for the best results whenever you practice chanting:

While sitting in the usual position, the member will close his eyes and relax by taking a few deep breaths.

Next he will inhale deeply through his nose. While exhaling, he will intone the chanting sound of his choice, hopefully on the corresponding musical note. AMROC suggests using a pitch pipe.

As a member chants, he is asked to focus on its idea-force—that is, its influence on their physical, psychic, and spiritual state.

The member will then pause for a few seconds, chant again for a second time, then a third time, and so on. Continuing until seven intonations, they are then asked to note the effects occurring within themselves.

The same postures can be used as developed in the last section.

## **COMMENTARY ON SECTION 61**

It is impossible to completely guess the derivation of some of these Rosi-

crucian practices, but it is possible to surmise a hypothetical functionality under different circumstances.

I will then speculate on an alternative version of the meaning of the Fall and the function of these type of exercises in the Paradigm of Mystical Union.

I think that the Fall is quite simply a fall from the level of life that exists for individuality that is empowered to commune with cosmic consciousness or God on a continual basis. I do not pretend to know the true history of this. Still, in a sense, I believe that we are sparks broken off from the central fire—that we have lost the divine connection and that only the right kind of spiritual work can help bring us back to our true nature. Then we can walk with God on a plane of existence that allows us to commune with his divine nature, the Shekinah presence.

In the Fall, the centers of man's psyche, which are aligned with God's perfect structuring of vibration, symbolized by the Tree of Life in the Genesis allegory, but also by the cross, the Tao, and the medicine wheel, have fallen into imbalance. Centers are now spinning retrograde, or doing the work of other centers, creating imbalances, some of which we might call vice. For instance, if you could imagine a center that is roughly near the ganglia of the parasympathetic nervous system, which governs appetite and is aligned with Mars. We will say that this center is identical to the chakra, called in Sanskrit *Muladhara*, and postulate that, at some point, it begins to spin backwards.

Imagine this center, then, because of its retrograde- or backwards- spin, causing perhaps inappropriate eating behavior. So, instead of eating properly to satisfy a healthy appetite, a person whose Mars is in retrograde and eats tremendous amounts of food, over and above which his body can properly assimilate. In other words, the spinning of Mars- in this manner- can lead a person to gluttony, which could result in unnecessary weight gain and other unhealthy physical conditions. I am not, in this example, trying to purport anything realistically about the real chakra, *Muladhara*, or its true behavior in spinning backwards. Rather, I'm giving a hypothetical example to illustrate what I mean by a center working in the wrong way, a form of imbalance.

Now this retrograde motion, as I have explained, is a hypothetical example of a chakra working in the wrong way, not only reigning havoc with the physical body, but also acting as a veil, drawn over the ability of the personality to commune with cosmic consciousness. In other words, the retrograde

spin, which is in disharmony with the structural functionality of the Divine Presence, blocks the experience of divine communion with the Shekinah.

In the language of Ouspensky, we can say that the aberration of appetite we call gluttony is one form of a not only physical eating disorder, but a psychological order, a vice or sin, a disorder of “false personality.”

I believe that there is a form of spiritual work that functions to repair this internal disorder and to restore balance to the individual. This spiritual work relies on a glyph or master symbol, as we have mentioned, which is a map of the structured vibration of the Shekinah presence—and that this presence can be represented visually by the twelve branches (Sephira) of the Tree of Life or audibly, perhaps, by the Western diatonic scale, which consists of twelve tones. The diatonic is that twelve-point scale of Western music, with each tone separated by a half-step in the language of musical notation, from which all the commonly used seven tone minor and major scales are derived.

If, indeed, tones corresponding to these centers could be identified, then, perhaps, a system of work on the centers or chakras could serve in a variety of ways to make corrections on the wrong functioning of centers and restore the personality to grace with the Divine Presence. The personality then would fall into a harmonic or resonant vibration with the Presence, which would be, in effect, communion with cosmic consciousness.

In some sense, I have tried to illustrate how spiritual work of a certain sort could theoretically unblock the connection between individual consciousness and the Divine Presence. But this is not where the work of AMORC is headed.

## **SECTION 62 SUMMARY**

This monograph focuses on the sounds MAR and THA. According to AMORC, MAR has no specific meaning, unlike the word RAM, which was the name of an incarnation of Buddha, a manifestation of Vishnu and the very word that Gandhi recited twice before he died.

MAR combines the power of RA and MA, affecting the whole autonomic nervous system, increasing “the positive and negative magnetism emanating from the left and right hands.” It corresponds to the musical tone, “A above C” and should be drawn out when chanting: “MMAAARRrrr.” The member is then asked to chant the sound and observe its effects.

THA was met before when the member studied auras. THA does not af-

fect the autonomic nervous system, nor the vital life force, or the endocrine glands. Its intonation exerts an influence on spirit energy:

1. ...it reinforces the cohesion taking place between the cells and without which they would be unable to stay together...
2. ...it increases the intensity of the adhesive forces operating constantly between the organs.

Like RA, MA, and MAR, THA is changed on the musical tone "A above middle C" and should be drawn out when chanting: "THHAAAAaaa." The member is asked to chant it twice and observe its effects.

The member is then asked to practice these sounds often, noting that "these effects can never be negative," nor, when following AMORC's directions "give rise to discomfort, create a feeling of imbalance, or induce a trance state."

### COMMENTARY ON SECTION 62

As we look carefully at these chanting practices and what is claimed for them, we should ask ourselves, how much can we really know about their effects? Can we verify the effect of these sounds on specific centers, on the physiological operations of various organs, or on the intercellular processes that go on at a microscopic level?

According to this monograph, we are to understand that the sound MAR, "affects the whole autonomic nervous system and acts on the sympathetic glands of the human body." For that reason, intoning this one sound is supposed to regulate those glands and increase the vital life force, "increasing the positive and negative magnetism emanating from the left and right hands."

How can we know this? In my opinion, you would have to be a very high adept to be able to experience any effects whatsoever on the sympathetic nervous system directly—because you are talking about a lot of glands and a lot of involuntary functioning of organs.

But could you feel the positive and negative magnetism emanating from the left and right hands increasing? I think this is a more likely kind of experience, but I never felt it.

It is significant to point out that the goal of the exercises mentioned here is largely therapeutic. But how can we know this?

For instance, about the sound, THA, it says:

This influence acts in two different ways. First of all, it reinforces the cohesion taking place between the cells and without which they would be unable to stay together. Secondly, it increases the intensity of the adhesive forces operating constantly between the organs.

It would take a high level of very subtle perception to prove this to oneself and would probably be hard to prove by induction for other. Perhaps we could perceive an improvement of functioning some kind of electromagnetic microscopy, looking at the organs of a living body at a cellular level while intoning that sound and seeing some kind of functioning improve. But to actually look at cohesion taking place between cells or adhesion taking place between the organs directly might require viewing things at a quantum level. Perhaps Kirlian photography might help.

But there is no data here, so a lot of it would have to be taken for granted.

But to some cult commentators, lack of verification has a value in cult indoctrination and thought control. Here Steven Hasan quotes from Eric Hoffer on the value of such doctrines.

The value of cult doctrines match, in some ways, the value of loaded language in disrupting and entangling the cult member in their thought processes.

The most effective cult doctrines are those “which are unverifiable and unevaluable,” in the words of Eric Hoffer. They may be so convoluted that it would take years of effort to untangle them. (Of course, by then people have been directed away from studying the doctrine to more practical pursuits, such as fundraising and recruiting.) The doctrine is to be accepted, not understood. Therefore, the doctrine must be vague and global, yet also symmetrical enough to appear consistent. Its power comes from its assertion that it is the one and only truth: that it encompasses everything.<sup>1</sup>

### SECTION 63 SUMMARY

Having brought its members information on RA, MA, MAR, and THA, the first four “vowels” of MATHREM, AMORC now focuses on the last four sounds, EH, MEH, EHM, and ER—all of which all include the vowel e.

EH “affects the liquid properties of the human body, especially the blood

and the lymph” and, according to AMORC, has been used for centuries to cure minor infections or illnesses originating in the bloodstream or the lymphatic system.” It basically serves to regenerate and cleanse “the white corpuscles (leucocytes), red corpuscles, and plasma.” It corresponds to the musical tone “middle C” and should be drawn out when chanting: “EHH-HHHHhhh.” The member is then asked to chant the sound seven times and observe its effects. According to AMORC, you can feel “a sensation of heat in the area of the lungs” or “a slowing down of the heartbeat.” The member is enjoined not to worry about these short-term affects.

MEH: This sound, which contains the sound, EH, discussed before, has the same affects on the blood and the lymph. The letter m expands its power, so it has a very relaxing and peaceful effect, calming the heartbeat and momentarily “alleviating an attack of hypertension or tachycardia.” According to AMORC, “momentarily” because these kinds of conditions require medical diagnosis and treatment.

MEH, like EH, also corresponds to “middle C” and should be drawn out when chanting: “MMEHHIHhhh,” with an emphasis on the m sound. The member is then asked to chant the sound seven times and observe its effects. According to AMORC, you can feel “a sensation of heat in the area of the lungs” or “a slowing down of the heartbeat.” The member is enjoined not to worry about these short-term affects either.

### COMMENTARY ON SECTION 63

In the exercises with the vowel sounds EH and MEH, we are again working with intonations supposed to affect the physiological workings of the body.

Let me again return to the idea that a practical work of transformation should probably emphasize the alignment of the centers with the essential effort to tear away the veil that essentially separates human consciousness from divine consciousness.

Wrong work of centers would essentially be the result of centers spinning retrograde, which we can see symbolically by comparing the Navajo swastika symbol with the Nazi swastika, which spin in opposite directions. Secondly, this can also happen if centers “take over” the functioning of one center for another.

Therefore, it is possible for a person to replace emotion with intellectual functioning. Most of us have met women or men who seem to have no true emotions, but often express themselves in words that don’t synchronize with

the emotional tone that should be conveyed. We often talk about such a person as being cold hearted.

That would be an example of someone who has replaced the warmth of emotions such as love, concern, and compassion with the coldness of detachment or reason. In their personalities, they have fallen away from expressing or even experiencing the profound emotions that make us truly human, and that resonate with the Creator's attributes, on a large scale, of divine compassion.

## **SECTION 64 SUMMARY**

In this monograph, Experiment 52, titled Vowel Sound Therapy, members are reminded of the physiological effects of chanting. This, perhaps, was the reason that its healing effects were discovered.

While sitting near the subject, the member is asked take the subject's right hand in their left hand and the subject's left hand in their right hand. In the usual sitting and relaxed position while holding the subject's hands, the member should close their eyes, chanting the appropriate sound seven times, focusing on healing. For example, if the person were suffering from a condition accompanied with fever, the member would use the sound MA, so as to energize the negative polarity of vital life force. If they wish, they could also chant the sound MEH to slow down the heartbeat while accelerating the cleansing and regeneration of the bloodstream.

The chanting should be done aloud for best results, although if circumstances are not appropriate, doing it mentally should still produce enough effect for an improvement in the subject's condition.

Once finished, the member should wait at least one minute prior to releasing the subject's hands.

AMORC recommends that chanting for healing purposes only be used on oneself and for family and friends as this could be misinterpreted if the subject is not aware of the healing properties of the process. Whenever anyone known to the member is involved in this type of therapy, the explanation of chanting and its healing effect should be explained precisely to the subject.

## **COMMENTARY ON SECTION 64**

Let us return to our paradigms for the moment. One is the Paradigm of the Magician, where manifestation is the paramount concern. The other is

the Paradigm of Mystical Union, where Communion with the Shekinah or Divine Presence is central objective.

Let us look at the ancient mystery religions and what was previously termed the lesser and the greater mysteries. Returning to this discussion in light of our recent commentaries, I again hypothesize that the greater mysteries are connected with the achievement of uniting one's consciousness with the Shekinah or cosmic consciousness and what might follow from that union. I would also suggest that the lesser mysteries might incorporate elements of philosophy and theory leading to that goal. The lesser mysteries might also involve certain exercises that would prepare oneself for the core experience of communion, including the work with energy centers.

Following our former discussion, we can see how certain imbalances of centers could be so extreme as to be obstacles in developing the work. Some commentators, for instance, have attributed the emotionally negative phenomena of retributive anger to the work of the center associated with the solar plexus, which we can say is also associated with the planetary energy of Mars, a warlike type of energy. In this case, Mars could be said to be rotating in retrograde motion or utilizing energy from the emotional center to give it an undue harshness to the expression of anger.

So, clearing unrighteous or retributive anger might be valuable in order to purify oneself sufficiently to be able to experience the gift of the Holy Spirit or, as it were in Christian terms, the Christ consciousness.

According to this interpretation, centers would need to work properly for some people to proceed in the work of shaping themselves according to divine pattern; or, in the words of the New Testament, to become a new man in Christ.

### **SUMMARY SECTION 65**

AMORC now attempts to show the effect of the sound EH on the liquid properties of the human body by directly showing its effect on water.

In the first of two experiments, the member is told he should get a bowl of water—transparent, if possible. While in their sanctum, the member is asked to place the bowl either on the altar or a table. In the sitting position, looking at the bowl calmly, he will chant the sound MEH seven times, during exhalation, emphasizing the letter M and drawing out the sound of EH, (as in “yet”). Over a short period of time, slight ripples will appear on the



surface of the water. These are the effects of the chanting sound on the water and evidence of the sound's potential effects on liquids in the human body.

### COMMENTARY ON SECTION 65

In the Gurdjieff and Ouspensky work, the first description of centers focuses on the intellectual, emotional, and moving centers—the centers that are related to the intellectual functioning of the mind, the functioning of the emotions, and the functioning of movement, particularly voluntary or semi-voluntary movement. When I say, first description, I mean the way centers are described in the beginning of students encountering the idea. For our purposes here, in a provisional way, we could say we are talking about whorls or energy or chakras' associated movement, located somewhere in the lower part of the body beneath the naval; an emotional center located in the chest area near the physical heart and an intellectual center located in the head.

Regarding the possibility of these centers behaving in the wrong way, Ouspensky, quoting Gurdjieff says:

At the same time as we watch the work of the centers we shall observe, side by side with their right working, their wrong working, that is, the working of one center for another: the attempts of the thinking center to feel or pretend that it feels, the attempt of the emotional center to think, the attempts of the moving center to think and feel.<sup>1</sup>

In a crude way, we could initially identify these centers in the Hindu system of Chakras with the Swadhisthana chakra, located in the pelvic region; the Anahata or heart chakra; and the Ajna chakra, located in the head. I say crude, because in actual practice, from my research, I assume that as perception increases, the first crude descriptions of these chakras and their functionality is replaced by more complex models.

Why bother with all this? Because if man, symbolically, is created in the image of God and he has fallen from this functionality, then he has a long way to go to sort out all of these details.

And, in terms of the paradigm of Mystical Union, these symbols and their functionality are often co-opted by those following the Path of the Magician, who seeks manifestation before knowledge of the Divine Presence.

## SUMMARY SECTION 66

AMORC now is going to provide the member with another exercise, showing the effect of the sound MEH.

For this second exercise, the member is asked to locate an isolated area, which should be near water, for example a stream, lake, river, or ocean. Once it has been chosen, he should sit in a comfortable position and chant the sound of MEH seven times. Although this exercise is performed beside water the ripple effect will not occur since the surface is too vast. However, during this exercise the member should feel a great sense of inner peace through communing with the essential life force of this body of water. This sense of communion experience can be intensified if the member closes his eyes.

### COMMENTARY ON SECTION 66

We have progressed from the first exercise, which could be said to be semi verifiable because of the perception of ripples while intoning the sound—to this exercise, which could be said to be completely unverifiable. Why? Because it is not clear where the sense of inner peace is coming from— from your chanting or from the water itself.

Some people believe that people actually go to bodies of water because of the resonant vibrations inherent in large bodies of water that provides a sense of peace.

For instance, in an essay by Alonso Arabula, called “Streams: Data Driven Fabrications Connecting with Indiana’s White River,” Mr. Arabula speaks of the power of water bodies. He says,

For thousands of years, societies have based villages, towns, cities, states, and so on, adjacent to these bodies of water. Energy, animation, dynamics, motion, and activity are all a part of the character of these natural beings. Yet, peace, stillness, tranquility, calmness, and silence can also be sensed, which give an opposite meaning as to what the bodies of water signify.<sup>1</sup>

So is it the chanting or the water that creates this sense of tranquility, something many people consciously or unconsciously experience, a factor drawing them to linger on a beach by the ocean or a riverbank?

## SUMMARY SECTION 67

AMORC now focuses on the vowel sound EHM. Since like MEH, it also contains the sound EH, the similar effects on the liquid components of the human body, including the blood and lymph are produced. It allegedly has a “subtle influence...on the exchange of gases taking place in the lungs with each breath,” acting “on the red corpuscles of the lung capillaries and makes them more receptive to oxygen in the air,” encouraging “the formation of oxyhemoglobin” and helping to oxygenate the bloodstream. It is good for physical regeneration after exercise. EHM corresponds to B natural above middle C, and the vowel EH would be sounded like the word, “AIM,” with the letter m emphasized like “EHHHMMMmmm.” After experimenting seven consecutive times, the member is asked to take notes and continue his studies.

AMORC now explores the vowel sound ER. It comments on the importance of its effects on the general metabolism, “because of its action on the stomach, pancreas, lymphatic vessels, and capillaries covering the walls of the small intestine, it stimulates digestion and facilitates the passage of food in the lymph and the blood.” In other words, it aids in the assimilation of food. It is supposedly useful in dealing with digestive problems, accelerating the combustion of food and “always produces a mild increase of temperature in the body.” It corresponds to a C one octave higher than middle C. It is noted that, if the member finds this tone too high, they can revert to middle C. When chanting, they should pronounce the e as in “earth” like: “ERRRRRRrrr.” The member is now asked to practice this seven times, then follow the usual instructions.

## COMMENTARY ON SECTION 67

Again, we have a whole range of claims about the effect of sound on our biochemical physiology.

Just take the sound EHM, which is claimed, because its encompassing of the sound ERH, to be able to cleanse and regenerate “the liquid properties of the human body, acting specifically on the lymph and the blood. Its power even extends to the exchange of gases taking place in the lungs with each breath. More precisely, it acts on the red corpuscles of the lung capillaries and makes them more receptive to oxygen in the air.”

No matter how well someone feels after chanting, no matter how many

careful medical tests are taken before, after, and during chanting, there would have to be a great big genius in the wings of the Rosicrucian academy to be able to demonstrate, even using all the tools of modern science, that these complex physiological events are happening because of chanting. And even if we could do something now, where has the past science of the Rosicrucians been hidden that would show us how they could come up with these concrete effects?

Nobody opened the archive door for me to look at. Maybe they did for Sir Isaac Newton or Ben Franklin, but I doubt it.

Why should I believe that the archives that AMORC claims reliably explain these phenomena actually exist?

### **SUMMARY SECTION 68**

AMORC notes how it often uses the verb *intone*, when referring to creating its chanting sounds. It tells its members to:

*intone*, as opposed to *sing* the sounds. According to AMORC, the point is not to *sing* it is, “rather to help you harmonize yourself with certain cosmic planes and to create vibrations that produce effects on the physical, psychic, and spiritual aspects of one’s being.

There is, accordingly, never instrumental backing in these exercises in chanting.

AMORC further points out that it is not necessary to utilize the exact recommended note to get these effects. Otherwise you could use instruments instead. However, it is the quality of the human voice that gives these sounds its powers. AMORC says:

The human voice conveys an emotional dimension that no other musical sound can carry with such intensity, and thus the impression made is deeper and more intense.

AMORC now considers the vowel sound THO. It has two effects, energizing bony tissue and thus promoting the healing of fractures as well as working on the striated muscles, increasing their “dynamism and endurance.” It is a good preparatory tool before engaging in strenuous physical

activity. THO also helps stimulate the bone marrow to grow red corpuscles, which can help with some blood disorders.

It is the sound F sharp above middle C, highlighting the TH as in “THHOOOOOOOO” (*o* as in note). AMORC asks the member to chant it seven times and note its effects, particularly in the area of muscular tension in the arms and the legs.

AMORC now turns its attention to the vowel sound KHEI, a sound it claims was used by the Therapeutae and Essenes in healing to soothe their patients. AMORC claims that KHEI acts on the cerebrospinal nervous system, momentarily neutralizing any discomfort or pain from injury or illness. In this manner it has a narcotic or soporific effect, sometimes inducing drowsiness or sleep. It reinforces the immune system.

It is chanted in E natural above middle C. It is pronounced “kay-ee” (*a* as in “say”; *e* as in “bee”), allowing a specific focus on a certain area of the brain and processes connected to “objective consciousness.” The member is asked to repeat the chant seven times.

### COMMENTARY ON SECTION 68

I thought the following comment was interesting:

When examining the three basic elements found in truly traditional sounds, we indicated that it is not necessary to intone them on an exact note so as to benefit from them.

While this would be comforting to most adepts, it seems strange to go to the trouble of procuring a pitch pipe to create an exact tune if it was so unimportant. Furthermore, it would seem that these tones are previously described as rather precisely dovetailed with musical tones.

But now, the monograph says,

Remember that the essential value of vowel sounds is to be found in their idea-force and that this idea-force originates in the higher planes of Cosmic Consciousness. A musical note, on the other hand, is primarily the expression of a physical law and does not possess all the properties of a sound uttered by the human voice.

One would think that this might imply that the notes are only part of the

effect, but it almost seems now they are being dislodged entirely from the importance of the effect of the chanting.

It is significant to note how much time AMORC has devoted to creating a chanting protocol whose effects are almost impossible to prove; they assert things about psychophysiology that very few people can test without examining the evidence buried in their alleged archives. Should a person have qualms about deploying a psychophysiology that makes specific claims about the effects of certain mantras, certain passes over the human body of a person suffering with an ailment, certain specific types of breathing? I think they should have a few. Look at what veteran Margaret Thayer Singer and her coauthor, Janja Lilich, has to say about chanting in more traditional cult organizations:

Within some cultic groups, older members demonstrate chanting techniques, urging the newer members to say the chant phrases along with them. The new members soon learn to imitate the tonal quality, patterns, and rhythms of their neighbors. Carried out for a prolonged period in a loud voice, sometimes accompanied with swaying, this exercise, too, produces the hyperventilation syndrome, which is then relabeled as progress, closeness to God, or a new level of enlightenment.

A psychotherapy cult using various breathing techniques explains, as members feel odd sensations, “You are beginning to experience feelings. You have never felt feelings before. Up till now you were closed down; feel that birth of feelings.” A political cult leader told her followers after each long session of chanting slogans and overbreathing that “you are feeling the fire of the revolution—first within you, then among us, then the world. You are growing with the movement.”<sup>1</sup>

But in the larger context of the Paradigm of Mystical Union, what I have personally experienced in incessant, occult grunt work, done at all times of the day: waking up, in between spurts of sleep, all throughout the day, going to bed, with special moments late at night, sitting in front of a mirror, chanting, burning candles, doing special breathing techniques—trying to become an adept capable enough of manifesting a green card, the ability to work and to go to school—the kind of things most people in America take for granted and I lost in Haiti after becoming super identified with this order.

### SUMMARY FOR SECTION 69

AMORC points out that a member can use the sound KHEI, which can induce sleep, as a device to combat insomnia.

To do this, the member is asked to lie on his back, legs touching one another and hands crossed over the solar nerve plexus. The member then inhales deeply and chants KHEI as he exhales, holding the exhalation for a few seconds, producing effects in the body similar to deep negative breathing. Then, the member is asked to inhale again through the nose and repeat the whole procedure. The member is asked to do this as much as necessary and, when finished, to lie in a normal sleeping position and to go into a deep regenerative sleep.

### COMMENTARY ON SECTION 69

As you may have noticed, I have a deep suspicion about the validity of these specific chants and their correspondence to any real effect based on their unique attributes, as described by AMORC.

In this case, the sound KHEI is said, "to induce a subjective state that often results in a temporary loss of consciousness or sleep" so it can be used for insomnia.

But, if you think about it, what is to differentiate the use of KHEI, given the context of delivering a message, from a post-hypnotic suggestion using it as a trigger word? Hypnotists often suggest a person go into a deep, relaxing sleep, saying something like, "When you awaken, you will feel clear, fresh and regenerated." After all, the word hypnotism comes from the Greek word, *hypnos*, which, as I have mentioned, translates in English to "sleep." Hypnotism is all about creating conditions of sleep.

But, if this is the case, a hypnotist could use any type of word, like "kerplunk" or "refrigerator" as the key word to induce a trance.

And, if one is familiar with hypnotic sleep learning techniques, they are all about capitalizing on the ability to learn faster in a state of sleep and, perhaps, to be more susceptible to the hypnotic suggestion to learn faster in this state.

But along with the attainment of certain generally unused or underused capacities of the mind through hypnosis, there also comes heightened suggestibility and the possibility of confusing reality with illusion.

## SUMMARY EXERCISE 70

Among the 12 vowel sounds used in the order, AMORC affirms AUM and OM have a special place because they are associated with other religious traditions.

Focusing now on the vowel sound AUM, AMORC speaks about its place in Hindu and Buddhist practices. Again, AMORC speaks about AUMs being like the Lost Word:

For Hindus and Buddhists, these words are especially sacred, because they were pronounced by God when creating the universe at the beginning of time.

AUM is said to be the Divine Breath from which emanates matter, space and the invisible word, again, “the manifestation of the Primordial Word at the beginning of all creation and whose vibrations continue to spread in the universe.” AMORC points out the relationship of the word AUM to the word, AMEN, used in Western liturgy.

AMORC then affirms the relationship between the three letters *a, u, m* and the past, present, and future and the various kinds of trinitarian concepts in various religions:

Jewish: Kether, Hochmah, and Binah

Hindu: Brahma, Vishnu, and Shiva

Christian: the Father, the Son, and the Holy Ghost

Islam: Pir-Binydmin, PIR-DawQd, and PIR-Mâsi

Egyptian: Osiris, Isis, and Horus.

These trinitarian concepts are not fundamentalist, but specify energies of God, represented by the Rosicrucian Order: Universal Soul, Vital Life Force, and Spirit.

AMORC recalls the Law of the Triangle, spoken of before in the Neophyte sections, which says, “all manifested things result from the union of two conditions having opposite and complementary polarities.”

A member chants AUM on D natural below middle C. If too low, AMORC says it can also be intoned on D above middle C. *U* is pronounced “oo” as in “room,” and both it and the vowel *a* (as in “father”) should be given equal emphasis. The sound *m*, should be drawn out as, “AAAA0000MMMmmm.”



The member is asked to chant the sound seven consecutive times, take notes, and continue studying the monograph.

Now, AMORC turns to the sound OM. According to AMORC, AUM represents the triune nature of God, but OM represents the unitary nature of God. Succinctly, it is:

the expression of the OMnipresence, OMnipotence, and OMniscience of the Divinity. In other words, it is the representation of the Cosmic ‘Whole and of all that has neither beginning nor end.’

The sound OM is chanted on the same note as the vowel sound AUM. The O in OM is pronounced as in the word “home,” with the vowel O and consonant M equal emphasis: “0000MMMMmmm.” The member chants this seven times, again noting its effects, perhaps in some minutes following the exercise, feeling “a pleasant sensation of heat or coolness in the center of your head.”

After this, the next monograph addresses the affect of the vowel sounds on the psychic being and aura as well as on physiological functions. It reviews its doctrine that:

human beings possess twelve psychic centers whose role is the accumulation and distribution throughout our entire being of the cosmic essence that emanates from the sun and permeates the earth’s atmosphere.

This cosmic essence “animates the immaterial counterpart of all our cells and constitutes the source of life as it manifests on our planet and, most probably, on other solar systems.” Besides relating to the organic functions of the human body, many of these centers contribute to the extrasensory awareness of human beings. AMORC then lists the sacred sounds and their correspondences with the endocrine glands, which are directly tied to specific psychic centers:

AUM, OM	PINEAL	Part of Third Eye, with Pituitary, Accounting for 75% of Psychic Vision
RA, MA	PITUITARY	Part of Third Eye, With Pineal, Accounting for 75% of Psychic Vision
THO	THYROID	

EHM	THYMUS	
EH	PERICARDIUM	
MEH	SOLAR PLEXUS	
KHEI	ADRENALS	
ER	PANCREAS, GALL BLADDER, LIVER AND KIDNEYS	
MAR	GONADS	
THA	WHOLE PSYCHIC BODY	Helps awaken consciousness, especially during targeted projection

Chanting these sounds serves to strengthen and extend the human aura.

### COMMENTARY ON SECTION 70

In this monogram, there is a discussion of the various so-called vowel sounds (which are not vowel sounds) and how they effect the twelve psychic centers. It is further asserted that their functionality is connected with the “accumulation and distribution throughout our entire being of the cosmic essence that emanates from the sun and permeates the earth’s atmosphere.” They claim that “this essence animates the immaterial counterpart of all our cells and constitutes the source of life as it manifests on our planet and, most probably, on other solar systems.”

We should point out here that AMORC is asserting that the cosmic energy here comes from the sun, not from cosmic consciousness itself. They also don’t seem to know whether or not this cosmic essence is the “source of life on other solar systems.”

Many times, the psychic centers and their purification is based on the idea that they can be attuned to cosmic consciousness because, like everything else, they are manifestations of it on a certain, psychical level.

It is interesting to note how AMORC refers to these psychic centers at this point, as the endocrinal glands. In many traditions, endocrinal glands (as well as certain ganglionation clusters of the parasympathetic nervous system) are associated with chakras or psychic centers, but they are not identified specifically with specific organs of the body. For instance, they say:

The role of the psychic centers is not simply limited to the foregoing, because they provide us with more than the vital energy, which we

need physiologically. Indeed, seven of these centers—the pineal, pituitary, thyroid, thymus, pericardium, solar plexus, and suprarenals—are also responsible for the perception of extrasensory phenomena.

Why? Because the psychic centers, or chakras, are conceived to reside in a plane of activity which is on a higher frequency than the body and are not really physical at all.

Later on, they will make more of a distinction between the glands themselves and the psychic centers.

### SUMMARY SECTION 71

AMORC criticizes “false prophets,” who claim they “can reveal past incarnations and predict future ones.” It asserts that their courses and consultations are simply bogus—the product of their own imagination—and do not represent true spiritual evolution. In terms of hypnosis, they say that this technique when used to recall past lifetimes, is also unreliable. They also say that some of the material may come from early childhood, and proving it is very difficult. For the wrong subjects, they say it can cause mental psychic imbalance, and should be used by medical or paramedical experts only.

AMORC says that its techniques for recalling past lifetimes “are based on stimulating the memory of our subconscious and on an inner attunement with Cosmic Consciousness.” In fact, very few people unless very evolved or on a “special mission,” outside of the subject himself, can know who someone was in a past or future lifetime.

The information is only in the subconscious mind, and that only contains “outstanding facts” that are impactful, a kind of compendium of important events.

In Experiment 53, a member is asked to retire to a quiet place where he is certain to remain undisturbed for approximately half an hour. He then can follow these instructions:

The member will sit in the usual position. He will then close his eyes and relax. He should then follow the indications given in Experiment 14—taking positive deep breaths, concentrating on all parts of this body, from the toes to the head. At this point his psychic body should be awakened. While concentrating on the pineal gland, he

will chant the vowel sound OM eight times. He then should return to normal breathing; he should recall their immediate past.

He continues to regress by trying to remember the specific circumstances linked to what he has done during events in recent memory, up to some years ago. While remaining mentally and emotionally as relaxed as possible, he goes back to adolescence, immersing himself in this period of his life. Then, he goes back to childhood, trying to live in his mind scenes of the first years of his life, when he was two or three years old, even younger. Once he feels that he can no longer go back any farther, he should concentrate on the last mental image he has seen. Remaining in a state of focused relaxation, he should chant OM eight times.

Once finished with chanting, the member should pay attention to any impressions he might receive. If this experiment is performed in the privacy of his sanctum, while in this passive phase, he should open his eyes and calmly ponder their reflection in the mirror. If their psychic sensitivity is sufficiently developed, some members might perceive a previous incarnation in the mirror. This vision naturally will be more subjective than objective and will gradually disappear. When the experiment ends, it should be written down.

AMORC notes several stages. In the first:

the awakening of your psychic consciousness brings about a subjective state and stimulates all the functions of your subconscious. By intoning the vowel sound OM and by concentrating on the pineal gland, you amplify this stimulation and set up an attunement between your soul personality and objective self.

AMORC then explains how when this attunement occurs, there is “a progressive transfer between your objective memory and subconscious memory,” the transfer having been caused by “the retrospective analysis of your present life.”

This experiment will allow the member to go far enough back to recall one of his past lifetimes—first in random images of people or places—which he can piece together as the process goes on over a period of time. The experiment itself should be performed preferably before going to sleep.

AMORC warns against other organizations that speak about serious oc-

cult matters, saying they “lack the support of the Cosmic or of any authentic affiliation.” These organizations:

do not have an égrêgore worthy of the name and are not initiatic in character... they are always short-lived, since their activities are based exclusively on the personality of their founder and not on a true philosophical ideal.

They then say that members of AMORC should not “scatter ourselves in our quest. Everything we need to know as far as mysticism is concerned is included in the Order’s teachings” and will be disclosed in AMORC’s lessons.

### **COMMENTARY ON SECTION 71**

In this monograph, we see the power of AMORC’s pitch to present themselves as having exclusive control over true, initiatic wisdom.

So far we have seen the use of the psychic centers mainly to stimulate certain physiological functions or to enhance certain spiritual powers, particularly those involved with psychic projection, healing, or strengthening one’s psychic component.

They have devoted very little time to the “wrong work of centers,” ignoring the possibility that one of the key purposes of this type of information is to purify and harmonize the centers with the divine structure of cosmic consciousness. This requires a powerful commitment on the part of an initiate to dissolve the false elements of his personality, due to the malfunctioning of the centers—either because they are spinning in a retrograde motion from their true direction or because they are doing the work of other centers.

Many people’s vices can be described by looking at the distortions of human personality and speaking about a certain energy substituting itself for another—such as lunar energy substituting for venusian energy, creating a false kind of ardor or passion, or martian energy substituting for saturnian energy, creating a kind of aggressive and intrusive sexuality. In a sense, the wrong work of centers generates a picture of how lust, retributive anger, gluttony, mendaciousness, and other psychological maladies are structured in our personalities. It also provides a roadmap for their restructuring for the recreation of the personality as a new man, harmonious with the Christ presence.

In the Paradigm of the Magician, the end product is a powerful human being, whose ego and its power dominates the personality. The psychic centers, which are a component of the transformation of personality in the Paradigm of Mystical Union, are used to also for transformation of an initiate who is part of the Magical Paradigm, which produces a distorted and egoistic personality—and, in the case of a religious cult—an unconscious slave of the cult's leaders.

We now are told that one of the benefits of being a true initiate through AMORC is that we may be able to experience the true facts about reincarnation. AMORC warns against canny soothsayers who pretend to know, but they also warn against hypnosis. They say:

Therefore, we advise against using hypnosis in any other context and warn you against those who practice it with some pseudomystical purpose in mind, especially in revealing secrets of which they themselves are ignorant. These remarks may seem harsh, but it is our duty to warn you about important matters such as these.

I have taken great pains in this book and *The Prisoner of San Jose* to point out that the entire Rosicrucian system is based on a form of hypnosis—self-hypnosis of a sort, largely directed by the material in the monographs.

But, yes, it is probably true that past life regression, which is a very large fad today, probably produces rather questionable results—or at least improvable ones. But I am no expert on this.

It is impossible to tell, based on AMORC's protocol alone, whether results produced by this experiment are based on autosuggestion or actually the results of real remembered experience.

## **SUMMARY SECTION 72**

AMORC now references the last experiment, saying that, by now, the member must have obtained meaningful information about his past. They then say that only the member himself can interpret them properly and that they should not be shared with other people, even other members. This discretion, in fact, applies “to all of the mystical practices which you have been taught since first affiliating with the Order.”

Discussions of previous incarnations are often driven by vanity or other egoistic pretensions, often of famous people. Whatever they were, they prob-

ably were not that highly evolved, but rather had lives quite filled with human flaws.

Nonetheless, it is quite easy for us to find the substance of our lives in the “blueprint” provided for us by our unconscious. An attraction to any country, any specific aspect of the past, any specific talent, can be a guide.

In Experiment 54, AMORC presents a way to recall your very last incarnation. This experiment is not based on gaining access to the subconscious but involves a special type of meditation, which entails asking questions of the master within.

In the experiment, the member would assume the standard sitting position, hopefully in his sanctum or some other quiet place. When completely relaxed, he will chant AUM, a sound that “produces a progressive attunement between the physical, psychic, and spiritual aspects of our being.” Then he is told to ask, with conviction, the master within this question three times: “Master Within, on what date was I born in my previous incarnation?”

After the third time, he should remain receptive and jot down answers he receives. Then, pausing between each question, he continues this process, asking the master about his gender, race, country, language, religion, occupation, significant event, age, and circumstances of dying. The member is then told he can adapt or change them as he wishes or ask other questions, as long as they are concise and he is willing to receive the answer sometime later.

AMORC says there are three major benefits of recalling past lifetimes:

1. It provides proof of the soul’s existence and immortality.
2. It demonstrates the validity of the laws that relate to incarnation and their value.
3. It gives an explanations for certain trials faced in the member’s current lifetime.
4. They quote Socrates saying, “recalling successive transmigrations contributes to the development of latent faculties, awakens innate knowledge, and opens the doors to Divine Wisdom.”

### COMMENTARY ON SECTION 72

One of the things that AMORC is good at is incrementally establishing a

policy that will create a certain amount of discord within oneself by restricting one's inner freedom.

Although a certain amount of discretion on the spiritual path is important when dealing with reincarnation, some cross discussion with advanced persons in this area might help you discriminate better and perhaps also help in somehow validating your experience.

They say, regarding the work with reincarnation:

Indeed, as is true of dreams, these impressions relate to your personal experiences only and consist of elements which only you can understand. Consequently, we feel that you should not share them with other people, even other members of the Order, because we each evolve at our own pace and have not necessarily attained this degree in the Rosicrucian studies. Generally, it is preferable to keep to ourselves the knowledge that has been gained of past incarnations, whether by using the technique or through the expedient of repeated meditations.

But, beyond this prohibition, they go a little further, saying, "This comment also applies to all of the mystical practices which you have been taught since first affiliating with the Order, particularly psychic projection and perception of the aura."

Being unable to discuss this type of phenomena also means you are unable to really question it, a problem for those who value their rationality and believe that self-questioning is part of the road to self-mastery.

Of course, one can easily understand how thinking that one, in the past, has been exceedingly famous could potentially feed the ego. And, of course, famous people do have their share of glory. But, realistically, the earth plane is a very traumatic place—and even famous people have made colossal mistakes and have experienced great tragedies and disappointments. Just out of curiosity, where do they go when they are reborn? Is there no possibility for their remembrance of their past lifetime? Are there a few former famous people—outside of those who belong in mental institutions—who might recall who they were? Just a little question I have.

This exercise, with its dialogue with the master within, reminds me of a book called *Conversations with God*, in which the author, Neale Donald Walschwas, was called to have conversations with this voice within himself.



*Conversations with God* was a very successful book and was even made into a kind of documentary.

There are historical and genealogical records that could confirm certain historical detail about reincarnation and the scientific method usually entails working and communicating with other people, but AMORC does not seem interested in “proof” in the ordinary sense. It seems to prefer the essentially self-contained, insulated approach to members who retrieve this information from the master within.

Speaking of voices within, there is, of course, the widely practiced art of channeling. Channeling, as many might remember, is when an entity speaks through a person. Often this entity is more exotic than simply a deceased person, which are frequently described as the kind of entities that speak through mediums. Often it is some kind of “evolved” entity that is not just a deceased uncle or grandmother, but rather an extraterrestrial or a being that has evolved beyond the birth-life cycle. Sometimes the distinction blurs.

Channeling is associated with entities like Seth, who was channeled by Jane Roberts; JZ Knight’s Ramtha, an allegedly very old soul; and Billy Meier’s extraterrestrial contacts like Semjase and her father, Ptaah. These entities sometimes make claims about reincarnation, as difficult to prove, in most cases, as the master within or other devices used to extract this information.

I am not willing to discount this hypothesis completely. But proof of reincarnation, is a problem.

### **SUMMARY SECTION 73**

AMORC now discusses birth and death from its own alleged Rosicrucian point of view.

It brings up the mystery of birth, noting:

the word, birth is generally understood to indicate the beginning of life...the moment that the fetus leaves the womb.

It is then that:

The infant becomes a living being—in the noblest sense of the word—when it takes the first breath of air, this moment being when the soul incarnates in the body and endows it with consciousness.

This recalls the biblical description of creation:

God created man out of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul.

AMORC says that we possess a human soul, which is “absolutely pure and perfect as it emanates from the Universal Soul” as well as a “soul personality that gradually evolves toward this purity and perfection, and therefore needs to reincarnate many times.” These two entities merge at the moment of birth, a moment which includes the birth of the psychic body.

According to AMORC, after a 144-year cycle, the soul personality, now on the cosmic plane, chooses its sex, country, and family for its next reincarnation, a matter partially determined by its past and future karma. The actual moment of birth is important because of its astrological significance (i.e., certain aspects of the child’s potential and future can be charted). However, AMORC quotes the saying, “The stars impel but do not compel.”

A baby is born crying partially because of physical trauma but also because of the loss of freedom from the wondrous spiritual planes it has left to inhabit an earthly body.

Death, according to AMORC, is a truly wonderful event but most people do not realize it, regarding death as a terrible experience. Sometimes, one can help people at this last stage in this life.

AMORC speaks of hospices and other organizations that work to help people in transition, but say this is not a new type of effort. In Egypt and Greece, family and friends were present during the moment of death.

AMORC then introduces techniques for assisting the transition prior to and after the moment of death. AMORC believes it is important:

to help the disincarnated soul personality become aware of its transition and gradually awaken to the spiritual world.

AMORC speaks about premortem assistance on the physical level to alleviate the soul’s suffering before it makes the transition, something often done by nurses and doctors. From a mystical point of view, the sound KHEI can be chanted to alleviate suffering and to induce sleep.

But there is also psychological comfort that can be provided. For the Rosicrucian, it is necessary to comfort the person no matter what is happen-

ing to him, preparing him for the transition. If, indeed, death will happen soon, it is better not to pretend about what is about to happen.

Often, the member can create a suitable atmosphere by lighting a candle, burning incense, playing soft music—in other words, creating conditions suitable for transition.

Now, there is also postmortem assistance where the living help the already deceased make his ascension to the cosmic plane. AMORC mentions that there is a certain task that doesn't have to be done in the presence of the deceased physical body.

They tell the member to sit in meditation, close their eyes, relax, and take deep neutral breaths. Then he is to envision the deceased dressed in white, walking on a path to a "radiant and peaceful white light." As the person walks along, the member is asked to transmit to that person thoughts of love, seeing that person happy as he gets closer to the light. While chanting OM eight times, the member should envision the deceased merging into the light and disappearing. Then in a soft voice, the member, with opened eyes, should say:

"God of my Heart, God of my understanding, please welcome this brother (or sister) into Your Light, so that his (her) soul may be re-born in the spiritual world and remain there in Peace Profound until the next incarnation. So Mote It Be!"

AMORC also advises the member to entrust the dying to the care of the Council of Solace, as explained in the *Cosmic Guidance* booklet. The dying then can, if interested, attune themselves with the council.

The goal is for the person to die more peacefully and for those around them to overcome their grief somewhat more easily as the cosmic aids them in their plight.

### COMMENTARY SECTION 73

The various statements preceding this commentary basically revolves around the birth and death experiences.

As far as I can tell, AMORC's position on the actual birth moment for the child is not substantiated by any proof, but has the implication that the child is not alive in the womb and, for that reason, those who would assist in aborting the child would not be participating in murder.

As to the postmortem experience, I think there is a lot of soundness to

comforting someone who is dying but not trying to contradict him or her in any way if they entertain hope for their survival. I think being present when someone is passing away who you can actually talk to—even lighting candles or burning incense for them can be valuable.

As to helping them make a transition after they are deceased, I do not know much about that. Although I've tried many of their exercises, I presently don't have much practical faith in the Rosicrucian view of things or their method of verifying their claims, since I believe they introduce you to an improvable reality and compel you to believe it through hypnotic means.

### **SUMMARY SECTION 74**

In this monograph, AMORC speaks about suicide. It starts off by reviewing its belief:

that the time and circumstances of death are not decided by some arbitrary divine decree.... they are essentially conditioned by our own behavior and are most often established by causes directly resulting from the application of our own free will.

AMORC then explores why people take their own lives and the karma behind their choices. It explains that we do not have the right to judge people who commit suicide because, whether we consider it “an act of cowardice” without excuse or not, the fact is that killing oneself, however one does it—by jumping off a building or slitting one's wrist—is not exactly easy. People who kill themselves believe that dying is better than living.

In other words, they act out of despair or to avoid pain, which they feel they cannot bear any longer.

AMORC condemns religion that refuse to give them last rights or to bury them, as though they are so evil they are unworthy of compassion. In fact, according to psychiatrists and psychologists, people commit suicide mainly because of physical suffering or moral suffering. It is usually because of pain or because of a sense of failure—failure in one's profession, in love, with family, etc.—an unyielding emotional suffering. Nonetheless, in most cases, there is a karmic debt to pay for suicide and the person will have to go through these

circumstances again in another lifetime- until his response is more mature.

Unlike suicide, a death by violence in war or against crime is not bad karma, if the act performed was “altruistic.”

In the question of euthanasia, although AMORC does not take a position on this subject, it does say it is a personal choice, which is sufficiently complex so as not to require a simplistic solution to something that needs to be handled contextually and not dogmatically.

To help someone in this manner, one must cross over into the cosmic plane without submersion in the lower astral.

We therefore now embark on Experiment 27, in which the members sits in the usual position, closes his eyes, and takes some neutral breaths to relax. Then he recites the celestial sanctum invocation, ascending to “this exalted Cosmic Place.”

There, the member must awaken his psychic body and consciousness, as explained previously. Once energized, he asks to visualize the face of the deceased person in question. While doing this, he calls out the deceased’s name eight times, softly or mentally, very slowly. At that point, the member needs to be passive and receptive. At the end of this process, when the member feels the need, he may end the session, whether or not he has received anything psychically. Eventually, AMORC is confident that the member will attune himself with the soul personality of the deceased loved one.

In that place, it will seem as though you actually communed with the loved one—in such a clear way that it will almost seem like a physical encounter. In and of itself, this encounter will demonstrate how death is not an evil, but a spiritual rebirth. The member will then understand:

why the Masters of our Tradition have always asserted that earthly life is simply one of two phases of Cosmic Life, these two phases succeeding each other indefinitely in the eternal cycle of Immortality.

Although in particular instances contact may not be made, the long-term effect of doing this will persuade the member of the truth of eternal life.

#### COMMENTARY SECTION 74

AMORC’s attitude toward suicide and anesthesia is similar to its atti-

tude toward abortion. Although it does not frame a policy, it holds out for an essentially liberal position.

I am not casting aspersions on the term liberal here, but simply using it as a way to define a position that might be sympathetic towards someone who has an abortion; whatever the reason for the abortion, according to these exponents, the aborted embryo is just a bit of human physiology without a soul.

However, as someone who does not look at a human fetus in the way that AMORC does, I am persuaded that if you are going to have an opinion about whether or not the fetus has a soul, you should absolutely know it—especially if you are going to promulgate this view to others.

Although it does not condone suicide or anesthesia, AMORC is quite forgiving about these things. Let us say that, ethically, in matters of the after-life, it takes a somewhat contextual and nondogmatic position.

On an equally serious matter, I believe that the above experiment is, quite simply, an attempt to bring a form of mediumship into members' lives. And my problem with that is the same question I have for AMORC in general: Is this type of protocol the result of a member's being led in this direction by an interaction with the Divine Presence, or because he is following a path of monographs, unveiling a multitude of psychic powers and gifts for his pleasure and personal power?

I did not and do not sense the reality of this specific exercise, although I believe that there can be communion between ourselves and the deceased. But perhaps generally more on a spontaneous level.

## **SUMMARY SECTION 75**

AMORC says, without putting down collective worship, that the perfect place to pray where one can be alone, as in the home sanctum itself.

In Experiment 56, the object is to learn how to pray.

The member is asked to wash his hands and drink a glass of water as an exercise in purification, then retire to a quiet place like the home sanctum and sit in the customary, meditative position. Prayer can also take place while lying down, with the legs slightly separated and the arms held along the member's body. The member then takes a series of deep neutral breaths, reciting the celestial sanctum invocation.

The member then chooses the purpose of his prayer—whether it is to be intercessory, confessional, or one of gratitude. Once decided, the member

can say the prayer aloud or mentally, focusing on its effect on the others in question. After its repetition, remain receptive, entering into the “mystical silence.” The member is told then to, “abandon yourself completely to Cosmic Communion until you lose awareness of your objective self.”

Upon returning to ordinary awareness, the member should send out “thoughts of love and harmony to all humanity.”

### COMMENTARY ON SECTION 75

In regards to this monograph, I find very little in it that is objectionable. And perhaps it is good to know if you are asking for God’s intercession in a situation, or wish to make a confession or express thankfulness.

As far as I’m concerned, the two major types of prayer are the prayer of petition, where you ask God to provide you with something specific, and the prayer of union, where you ask to commune with God—what the Rosicrucians call divine attunement.

In general, I believe the prayer of petition is valuable at times, but the prayer of union is more germane to the essence of the spiritual path based on the Paradigm of Mystical Union.

Communion is the ultimate goal for the seeker on the mystic path.

### SUMMARY SECTION 76

In this section, we discuss Experiment 57, which describes their procedures for meditation.

In this experiment, the member performs all the preliminary preparations discussed in the former exercise in prayer. They are exactly the same until the member is about to meditate.

At that point, he determines his purpose. It can be:

1. To obtain a solution to a specific problem.
2. To receive revelations on a specific subject.
3. To commune freely with cosmic consciousness.
4. Upon deciding one goal, the member is asked to concentrate on it for a few minutes. He then can ask the cosmic, in the form of a prayer or petition to inform or help him with his need. If one has a question or a topic, envision writing this on a blackboard or a piece of paper, or ask the question softly or even mentally. If the wish is for communion, the

member is asked to visualize himself ascending in a spiral until one achieves unity with the universe.

The question should be repeated three times, concentrating on its meaning, and then forgotten. At this point, the member should go into a receptive state, intoning OM mentally or in a soft voice as needed to enhance the state. If the sound is not needed to empty the mind, chanting can be bypassed altogether.

Whether having received a response or not, at the appropriate time the member may close the session with the celestial sanctum invocation. He then must resume his usual activities.

### COMMENTARY ON SECTION 76

In my opinion, true meditation is accomplished when one rises in oneself to a state of self-awareness above that of one's ordinary, egoistic awareness of individuality. It is truly, as Maslow called it, a transpersonal state.

In Sufism, the mystic form of Islam, one speaks of states (*hal*) and stations (*maqamat*). A state is a fleeting experience of a certain level of consciousness but a station is a more permanent. We are speaking here of cosmic consciousness, the I Am of the Old Testament and the Kingdom of Heaven of the New Testament.

The process of awakening to the present moment is the very opposite to the trance state of hypnosis.

Most seekers rise to this level of awareness through exercises that cultivate awareness, starting from an ordinary awareness of perception to states of self-awareness, which Gurdjieff calls self-remembrance or the experience of "permanent I." This experience is, in its essential nature, the experience of the Divine Presence.

Prayer, for the most part, even if the objective differs from one prayer to other, requires a state of separation from the object of prayer—there is God and there is me—Thou; whereas meditation requires a state of I AM-ness—I and God are one—a state of unity with the Divine Presence.

It is very hard to know, from the lofty descriptions of a transcendental state in this monograph, if this is what AMORC is aiming at.

For them, the purpose of meditation is threefold: 1) "to obtain the solution to a particular problem" 2) "to receive revelations on a mystical subject of your choice" 3) "to commune freely with the Cosmic Consciousness."

I would prefer to reserve the word meditation for the latter purpose.



## SECTION 77 NINTH DEGREE OATH

Before the Rosicrucian Sign and in reverence for the values which I hold most sacred, I subscribe to the following Oath, of my own free will and without any mental reservation.

First: As a member of the Ancient and Mystical Order Rosae Crucis, I renew the obligations I took at the threshold of the First Temple Degree and pledge to do my utmost to prove worthy of the truth the Order has placed in me.

Second: As long as I remain a member, I promise to serve our Order in silence, discretion, and impersonality, ever mindful to abide by its Constitution and Statutes.

Third: I promise to study the teachings of our Order zealously and to apply them to the best of my ability, not only for my own good, but also for that of humanity as a whole.

Fourth: In the event I should hear unkind or false statements about our Order; I pledge to defend it and to reestablish the truth

Fifth: I promise to contribute to the extension of the Order at every opportunity and to make it known to every person interested in mysticism or philosophy.

Sixth: I promise never to use my status as a Rosicrucian to gratify self-interest or to promote any Organization outside our Order, whatever its nature may be.

Seventh: I pledge to do my utmost to set an example of responsible and humanitarian behavior, Consistent with Rosicrucian ideals, in my family, social, and professional activities.

Eighth: In accordance with the obligations I took as I crossed the portal of the Order; I pledge never to reveal the contents of its teachings, of its initiations, of its various rituals, and generally speaking, of anything pertaining to its doctrine and its Tradition.

Ninth: Should my membership become terminated, I promise never to criticize our Order or to defame its leaders. I also pledge to return to the Grand Lodge all monographs in my possession and to keep no copy of same.

As I am preparing to be admitted among the Veiled Prophets of our Order; and conscious of the karmic responsibilities implicit in this Oath, I promise to respect it fully, both in spirit and in letter

On this day and forever, So Mote It Be!

### COMMENTARY ON SECTION 77

I understand this pledge, but what if an organization makes promises that it does not and will not keep? What if it promises you divine favor, but really offers you subtle forms of mind control to divest you of your time, interests, talents, ability to work, and your life? What if it entreats you to exercises based on theories it can't and won't prove? What if it talks of an archive, developed through the centuries, that you have every reason to believe probably doesn't exist? What if you discover that its ancient pedigree is probably made up? What if you find out that its true history is one of shameless self-promotion and deception rather than ancient, respectable, and profound? What if you find your personality and life undergoing profound changes for the worst and that you are trapped in a cycle of bondage, which you honestly believe is based on mind control? Should you not say anything? Should you continue to revere its leadership in silence? Should you keep your promise to an organization that cheats, lies, and deceives its members? Should you resist being a whistleblower even if your conscience tugs you to tell the truth to the world?

### SECTION 78 SUMMARY

AMORC cites the letters INRI, inscribed on the cross, as equivalent to the Latin phrase *Igne Natura Renovatur Integra*, which means "Nature is wholly regenerated by fire" or, by way of interpretation as applied to humans, "Human nature is wholly regenerated by Divine Fire." It then comments on the mission of Christ as conceived by most Christians—that Christ came to Earth "to consume the sins of all humanity," and to "deliver humanity from past, present, and future evil."

Divine fire has always been a symbol of goodness, its qualities being both heat and light. Prophets and seers like Moses have always been represented as having been exposed to this light, as in Moses' account with the burning bush or the fire of the Holy Spirit, which appeared to the Apostles. Spiritual fire is the only real regenerative power that can "bestow upon us Absolute Purity. In this sense, baptism constitutes only a preparation for the interior state we must attain if we hope to receive Illumination and to benefit from the resulting Wisdom."

Actually, real baptism is only possible from the master within.

In Experiment 58, AMORC seeks to address the four principles of nature described in the last set of monographs. The object of the experiment is to “communicate with the essence of these principles and to regenerate the action they are continually exerting on your physical and psychic bodies.” AMORC points out how human beings are a “microcosm of nature;” in other words:

a harmonious combination of the material and immaterial elements of which earth, air, water, and fire are composed.

The member is told to assume the normal position, relax for a few moments, and take a series of deep, neutral breaths. Upon feeling relaxed, the member resumes breathing normally and concentrates:

on the bones of your skeleton, your muscles, your tissues, and your organs as material substances drawn from the earth.

As he concentrates, he chants MA, focusing on his breathing in the normal way. As he focuses more on the in-and-out movement of the air in his lungs, he begins to intone the sound EHM. At this point, he is asked to see himself inside of a blood cell, which he imagines to be:

a reddish sphere composed mainly of *water* and kept alive by a continual electromagnetic influx from its nucleus to its outer membrane.

While visualizing this sphere, he now ask to chant MEH.

Now, he is asked to concentrate all his bodily heat in the area of the pituitary gland, while imagining this gland to be a ball of fire that does not burn, but radiates “a soothing and regenerating light.” He is asked to do this while intoning RA.

The member will then bring the visualization to a close by saying:

My whole being is strengthened by earth, vitalized by air, purified by water, and regenerated by fire. It is done!

He will then remain receptive for impressions that may come to him in the silence. AMORC then asserts to the member that he will:

find that this experiment works quite effectively in harmonizing you with the physical and psychic functions of your being and in stimulating the activity of these functions.

The member is then asked to perform this experiment “as regularly as possible,” preferably before going to sleep, and told that practicing this exercise will contribute to his general well-being.

### **COMMENTARY ON SECTION 78**

No, this experiment never allowed me to sleep very well. It was just one more thing to do.

Again, I do believe there is a divine fire, but it is not really to be found, in my opinion, by visualization. Too often, visualization is a way of cheating oneself of direct experience by substituting an image, forged in hypnosis, for what it represents, which must be forged by wakefulness primarily by the experience of awareness.

No doubt the alchemists were talking about divine fire when they spoke of the human body as an athanor, or furnace. In this human body, metals were transmuted from base substances to finer substances, archetypically represented by the idea of lead turning into gold.

The alchemy that takes place is not a transformation by visualization but by real divine fire that does purify and regenerate. This perhaps is the real meaning of baptism by fire: purification of human consciousness by the descent of the divine fire.

### **SECTION 79 SUMMARY**

AMORC now speaks of the symbolism of the Universal Temple of the Qabalists, which is a building of “equal length, width and height,” obviously cubic in nature. To AMORC, this symbolizes “Cosmic Stability,” as well as that goal of spiritual perfection to which humanity is striving. AMORC points out that the Philosopher’s Stone, the supreme goal of most alchemical systems, is often called the “Cubic Stone.” AMORC contents that this stone represents the divine soul within every human being. From this point of

view, it is easy to see why the cube is regarded by AMORC as “a mystical symbol of considerable importance.”

AMORC then discusses the SATOR square, sometimes noted as the “magic square,” a famous, mysterious symbol in certain ancient esoteric systems. It is composed of five Latin words with five letters each—and may be read from right to left, from bottom to top, from left to right, from top to bottom. The words can be read in different orders and are *Rotas*, *Sator*, *Tenet*, *Opera*, *Arepo*. Two configurations of these words are *Sator arepo tenet opera rotas* and *Rotas opera tenet arepo sator*, which according to AMORC, may be translated “The sower holds to the plow and directs the work.”

AMORC then mentions that the square was originally thought to be Christian, but Hermetic writers suggest that its twenty-five letters represent the major principles of Qabala, the central teaching of mystical Judaism. The letters, as is often true in Qabala, represented numbers, which when decoded, suggested this possible meaning.

AMORC also mentions another intriguing idea, when the twenty-five letters of the square are arranged in a certain way:

it is possible to arrange them so as to make up a cross whose two branches form the words *FATER NOSTER*, which means *Our Father*. As for the letters *A* and *O*, they correspond respectively to *Alpha* and *Omega*, words which mark, allegorically, the limits of the universe.

AMORC recommends meditating deeply on this mysterious square along with its letters and numbers, all of which together symbolize “an esoteric relationship between God, creation, and humanity.”

### COMMENTARY ON SECTION 79

There is no doubt that there is an abundance of secrets hidden in arcane symbolism. In this discussion, AMORC reveals some information about the Sator square, revealing that it can be represented as a cross, mentioning that, at one time, this square was thought to be a Christian pentacle.

It is important to reflect on the cross as one of the master symbols of transformation. Like most master symbols, it has multiple, simultaneous meanings. First, it comprises the various powers or attributes of God. Second, it shows how they are reflected in the psychological attributes of man. It also may be speculated that the various components, for instance, the Se-

phira or branches of the Jewish symbol, the Tree of Life, may also represent various levels of consciousness of man.

### **SUMMARY**

#### **SECTION 80**

AMORC now addresses the possibility of finding oneself:

confronted by a negative personality or placed unavoidably in a harmful situation, either in the course of our professional work, in meetings, or in casual encounters.

It then suggests that members use an effective method that is known to Ninth Degree members. This method is based on the “mystical application of the symbolism of the circle” as well as the creative power of thought. It is both important and confidential.

In Experiment 59, the member is told he can protect himself from either a harmful personality or negative surroundings by doing the following:

The member is asked to visualize himself in the middle of three concentric circles, either sitting or standing. The circles are placed on three different planes—at the feet, solar plexus and pineal gland.

Upon having established the visualization in this way, the member is told to concentrate on the first circle, identifying the circle as a symbol that comprises his physical self. The same procedure is then engaged in for the second circle, which is envisioned as the psychic self. Finally, the member focuses on the third circle, believing that it corresponds to the spiritual self.

Now the member imagines an energy field extending from the first circle and rising slowly to the second and up to the third, terminating at a place above the member’s head, where the whole of this field now forms a luminous field enveloping the member. At this point, the member will mentally or softly chant AUM nine times, while visualizing himself within the cone of light, clearly identifying it in his mind as a sacred place protecting him from any type of physical, psychical or spiritual negative influences.

After the visualization has been completed, the exercise will come to a close by saying:

“My whole being is placed under Cosmic Protection. It is done.”

According to AMORC, by doing this the member will build around himself an energy field which neutralizes "the negativity coming from other people or your surroundings." It can also be used for protection from other "harmful influences" as well as being used to protect others.

In the case of others, the visualization can be applied to a third party who is visualized in the center of a circle with all the elements utilized by the member in the correct order and ending with an invocation that affirms that the third party's "entire being has been placed under Cosmic Protection."

### COMMENTARY SECTION 80

Later on in the course of the monographs, we will see the following statement:

As we explained to you previously, we cannot harm others by means of thought. It is true, of course, that there are some malicious people who engage in malevolent practices such as black magic. Contrary to what they may claim, such practices are ineffectual in themselves. In every case, their ability to harm lies solely in the fear that they instill in superstitious people who believe in their power. Experience has proven that no sincere and practicing Rosicrucian has ever fallen prey to bewitchment, enchantment, or any other spell of this sort.

I suppose that it is possible to explain away this exercise as just dealing with harm that might affect you in "the natural," as opposed to harm directed at you psychically or through some kind of magical practice. But it really looks like the kind of exercise a magician would take when trying to mount a magical defense against a spell or some other kind of magical attack created by a malevolent party.

# DESCRIPTION OF CONTENTS

## Part IV

**Section 81 to Section 123** includes Temple Degrees 10, 11, 12, and beyond the Illuminati Section.

### **SUMMARY SECTION 81**

AMORC describes in this section how a person “with an aptitude for vibroturgy” can assess the nature of people living in a certain place by the vibrations emanating from the furniture, walls, and objects in the house. In a similar way, persons sensitive to vibrations have been able to relive portions of the past when visiting historical sites like castles or fortresses.

The faculty of vibraturgy can be explained by:

the fact that psychoturgic vibrations issuing from our surroundings are continually affecting our psychic centers, notably our pineal and pituitary glands.

According to AMORC, when these glands are developed, they will retransmit the vibrations they receive to the hypothalamus, looked at by Rosicrucians to be “the seat of the autonomic nervous system.” Upon reaching the hypothalamus, the psychic consciousness translates them to impressions suitable for the so-called objective mind.

Only people who have devoted themselves to their spiritual life have these centers developed and can pick up these vibrations. But since this ability enriches existence, AMORC says that teachings about vibroturgy have been available to members for centuries.



According to this theory, places that are inhabited by people, can pick up vibrations of the inhabitants and store them to be picked up even centuries later by sensitive individuals.

In order to practice it, it must be viewed subjectively, through the lens of the psychic sensitivities and not objectively, through the senses. AMORC then presents Experiment 60 as a means to develop this sensitivity.

In this experiment, the member will learn how to pick up vibrations of various setting—buildings, houses, monuments, or natural places.

When in that location, the member is asked to sit in the customary manner. He then concentrates on all parts of his body, from feet to head. At this time, he will take positive breaths until he is psychically awakened, then return his breath to normal. Upon reaching that point, he is asked to be receptive, being as calm emotionally and mentally as he can. The results, in this case, should be immediate. If not, then the experiment should be ended.

In the course of receiving various impressions (visual, auditory) it is valuable for the member to simply sit there and receive them without analyzing them. Later on, they can be recorded and reflected on.

### COMMENTARY SECTION 81

Again, I have a problem with the way AMORC describes the psychic centers, identifying them directly with endocrinal glands and then purporting to analyze psychic transmission from a gross physiological standpoint.

Nonetheless, the kind of protocol developed here is basically typical of many systems that stress psychic self-development. For instance, there is a system, Silva Mind Control, developed quite some time ago, which basically, using various induction methods, helps people get into an alpha state, whereby they will then do “psychic diagnosis” and other types of extrasensory feats. Many people are then converted into true followers because it works.

I believe that psychic activities can be encouraged to function through certain types of biofeedback activities and through concentration exercises or remote viewing protocols, but I am not at all sure how it all works. And, in my experience of the Rosicrucian methodologies, I do not believe that many genuine and verifiable things happened to me.

### SUMMARY SECTION 82

AMORC explains the importance of vibroturgy:

1. It proves that matter has a primitive form of consciousness owing to its ability to “memorize” past events. Matter is a manifestation of spirit.
2. It helps awaken psychic sensitivity, making members more sensitive to their surroundings.
3. Spiritual powers give us more of a sense of our divine nature.
4. There is more to vibroturgy than simply being able to “read” people or places. Experiment 61 explores the possibilities. This experiment allows the member to see what he can “pick up” from a piece of jewelry that belongs to someone he doesn’t really know. The item is a bracelet, ring, or some other type of jewelry that a friend has borrowed from someone in his family.

The member is asked, then, to put the jewelry on his sanctum’s altar or a table and then prepare himself for the experiment by drinking a glass of water and washing his hands. Then, he is asked to awaken his psychic consciousness in the usual way. When he feels sufficiently awakened, he is asked to pick up the object with “the first three fingers of both hands.” He may do this, to avoid getting tired, by resting his arms on the altar or table for support. By holding the object as directed, he can close his eyes, visualize it in his mind for a while, and put himself in a state of reception, all the while noting the impressions he received for future recording in his notebook. If after a few minutes there are no results, he is asked to wait until later to perform the experiment again.

If there are impressions, he will check with his friend later to verify their accuracy. He can ask about the person’s gender, age, state of health, spiritual disposition, race, country, and so on. Even if this doesn’t work out, the member is asked not to give up.

AMORC then explains why the object is held in this specific way as defined in the experiment. The reason for holding the object:

in the first three fingers of each hand is to allow the vibrations to reach your pineal and pituitary glands more readily. These two glands are closely connected with the first cervical ganglion, which is linked to the thumb, index finger, and second finger by means of the radial nerve running the length of each arm.

AMORC says that whereas this phenomenon is not admitted now by scientists, one day it will be irrefutably proven. At this point, whatever its recognition by its success, the information gleaned from the experiment must remain confidential. AMORC says that a person with very bad intentions, however developed psychically, cannot receive these types of impressions in an accurate way. The cosmic will keep him from doing so.

It would, of course, also be against the rules to use the object as a conduit to influence psychically the owner of the object, especially if the goal is to do injury to another person. It also would be impossible to impregnate an object with negative vibrations to affect a victim, contrary to the belief of some magicians and persons who believe they can cast spells. This kind of influence would only happen if the victim were psychologically vulnerable to suggestion.

### COMMENTARY ON SECTION 82

This is an exercise in psychometry. You touch an object and feel certain vibrations.

Psychometry has been around a long time. The term itself was developed by Joseph Rodes Buchanan in the 1840s. He said the following, basing his observations on the concept that objects can give off emanations, very similar to the way AMORC speaks about historical places, monuments, and buildings holding within themselves some kind of “snapshots” capable of being transmitted to human consciousness.

The past is entombed in the present, the world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. The discoveries of Psychometry will enable us to explore the history of man, as those of geology enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists; and I believe that hereafter the psychologist and the geologist will go hand in hand, the one portraying the earth, its animals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows, and the darkness of primeval barbarism. Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of the grand and tragic passages of ancient history.<sup>1</sup>

Again, my own experiments with the AMORC protocol were not very productive. If they have some scientific evidence for its reality, they should share it with at least their members if not the world.

I do not doubt, however, the possibility that it exists as a phenomenon. Why not? People have been claiming that it works for many, many years.

### **SUMMARY SECTION 83**

AMORC now tackles the subject of telekinesis, which means moving material objects or substances with the mind. AMORC makes a point that, for Rosicrucians, the principles are even more interesting than the amazing phenomenon itself.

Unlike vibroturgy, it is an active rather than a passive or receptive activity. It all depends on the ability to focus, affecting the objective in three ways:

1. The object can be moved or change its location. A ball, for instance, could be moved, turned, or even spun.
2. Its shape might be altered.
3. Its nature could be transmuted.

AMORC claims that there are limitations to telekinesis. It says specifically:

we cannot use it to move rocks or blocks of stone weighing several tons. And so, contrary to what we may read in certain accounts, the Egyptian pyramids were not constructed by means of this faculty.

According to AMORC, even though the Egyptians had mastered levitation, "a specific form of telekinesis," they affirm a huge number of workers were needed to advance their work in building the pyramids.

They cite the work of "gifted subjects" who could bend lead plates or twist iron rods at some distance. They claim that these subjects have shown them the receptivity of metal to telekinesis and that the action of telekinesis raises the internal temperature of metal.

AMORC now claims:

Strictly speaking, it is possible to transmute a steel marble into a gold one or to cause it to assume the shape of a cube.

But it also says that this is a power consigned to only very high-level initiates, whose power of concentration is very developed, and that the faculty is only used for an important purpose. AMORC also says it cannot be used to shape-shift; that is, transform one animal to the shape of another or into a human being, or vice versa.

AMORC then attempts to explain telekinesis from the standpoint of the psychic activity of the pineal and pituitary gland. They are said to be continuously transmitting a flow of energy to all the organs of our head by way of the neural pathways of the autonomic nervous system.

In the case of telekinesis, it is the eyes that are the controlling element. According to AMORC, they are psychic organs as well as organs of sight. They can channel energy derived from the pituitary and pineal gland outside of the human body. AMORC traces back this knowledge about the psychic potential of the eye to ancient Egypt, particularly as symbolized in the eye of Horus. In other religions, you have such correspondences as the "eye of Shiva, the eye of Dharma, the eye of Yahweh, the eye of Christ, and the eye of Allah."

Whatever terminology is used, this eye refers not only to Divine Sight, which is omnipresent, but also to the spiritual function of human eyes, which are traditionally thought to be the "windows of the soul..."

In Experiment 62, AMORC will now put into practice the information derived from the previous discussion of telekinesis.

They ask the member to obtain a cup or bowl or some other container and a "small, lightweight ball, preferably a ping-pong ball." The member is then asked to fill the bowl with water and place it on the sanctum alter or a table. When there is no longer movement in the water, the member is asked to place the ball in the center of the bowl.

The member then sits down comfortably and places both hands on each side of the bowl with his palms turned towards it. He then closes his eyes. At that point, he takes deep positive breaths, while concentrating his psychic consciousness towards his eyes. When warmth or tingling develops in the eyes, it is time for the member to return his breathing to normal, slowly open

his eyes, and focus his gaze on the ball. He should then try to make the ball move without blinking his eyes.

If it works, the ball will slowly move or turn on the surface of the water, probably very slightly unless the member is unusually gifted. Nonetheless, the movement will demonstrate his ability to use telekinesis.

AMORC clearly states that water is used because the psychic flux emanating from the member's eyes actually creates tiny ripples in the water by which the ball moves more easily than it would on solid ground. AMORC concludes by saying,

Aside from any telekinetic results you may obtain, remember to record in your notebook the impressions you experience, as these impressions may constitute a mystical experience in their own right.

### COMMENTARY ON SECTION 83

Although there seems to be a token interest in communion with cosmic consciousness or the Divine Presence, as discussed previously, a great deal of attention is spent on developing certain specific powers. Much of the interpretation of these actions is represented by a kind of physiological interpretation of the secret workings of endocrine glands and the nervous system.

Here, the claim is made that there has been some experimentation with telekinesis in the order. They also talk about the ancient alchemical art of transmutation, mentioning how this is, perhaps, one of the greatest challenges to a student. What they don't mention here is that a public alchemical transmutation took place at the very beginning of AMORC history.

In an article in *The Alchemy Journal*, Mark Stavish quotes the following from an old newspaper clipping:

On Thursday night, June 22, 1916, "a demonstration of the ancient art, or science, of transmutation" was given to the officers and councilors of the Supreme Grand Lodge in New York City. Stating that this was the first time that such a convocation was held in America, and very well could be the last for some time to come, it was permissible for each Grand Master to demonstrate once in their lifetime and term of office the process of transmutation.<sup>1</sup>

According to Stavish, the transmutation took sixteen minutes, result-

ing in minor burns to the emperor's hands. Various spectators examined the zinc to confirm that the transmuted material conformed to the expected shape of the nontransmuted half. Further he says regarding the reporter,

The *World's* representative was invited to examine the pieces as well, and to place his initial on them before the operation began to insure that no slight of hand was involved.<sup>2</sup>

Nothing happened after that in the world of public transmutation until the 1940s, the decade when information and demonstrations nuclear transmutation finally reached the public. At that time, a series of classes were developed at Rose+Croix University (RCU). There, according to Stavish, Paracelsian techniques of alchemical transmutation were followed in those early classes. Using these ancient techniques, some artificial stones were created. Stavish continues:

Among the collection was included a large artificial diamond grown by the late French Rosicrucian alchemist F. Jollivet-Castelot. Castelot was among the leading practical alchemists in Europe at the turn of the century. He was past President of the *Alchemical Society of France* (Societe Alchemique de France) and editor of its journal, *La Rose+Croix*.<sup>3</sup>

What this all means I don't know. But it is clear that these kinds of public demonstrations are quite rare nowadays.

### SUMMARY SECTION 84

AMORC now studies the faculty of radiesthesia, an ancient practice studied in cultures like Egypt, China, Greece, Rome, Persia, and so on. Ancient cultures used radiesthesia to locate underground springs and precious metals, even persons and livestock, usually using a forked wooden stick. Dowsers still use this method, although today the pendulum is popular for other uses. According to AMORC, Galileo may have actually introduced the subject publicly to Western civilization. AMORC says:

Although the word *radiesthesia* comes from the Latin *radius* and the Greek *aisthesis*—two words meaning respectively “radiation” and

“sensitiveness”—the practice itself is not based solely upon the fact that humans are sensitive to the vibrations given off by material bodies and living beings.

The reason for this is that the art can be practiced at a great distance beyond the reach of vibroturgy, which is based on the immediate vibrations of objects. In other words, it is a more psychic phenomenon, an attribute of our special consciousness. It is not even confined to the present timeframe.

The methodology of radiesthesia involves asking simple yes or no questions of the divining tool. In a pendulum, yes is clockwise, no is counterclockwise. To do this properly, the member must adopt “an impartial mental attitude.”

The difficulty lies in not influencing the direction of the rotation by our own thoughts or by the answer we inwardly desire. This calls for adopting an impartial mental attitude. The actual technology involved in the movement of the pendulum involves:

the medium of our autonomic nervous system. According to whether the answer it wishes to communicate to us is “yes” or “no,” it generates an impulse which travels along the radial nerve and, by the inclination of our wrist and the first three fingers of our hand, gives the pendulum a circular motion, either clockwise or counterclockwise.

The impulse cannot be detected by scientific instruments because it is psychic and beyond the threshold of conventional measurements.

Scientific research can neither detect nor measure this impulse at present, even with the aid of the most sophisticated instruments. In Experiment 63, the member learns how to use radiesthesia. To that end, he must use “a lightweight chain with a pendant, or a piece of string to which you have tied a ring or a similar object that will create a slight tension.”

He is also requested to take a piece of paper heavy enough so that one cannot see through it. The paper is cut into ten pieces of a similar size with each piece inscribed with a number one through ten. The papers are then turned faced down, mixed up, and then arranged in a row.

The member is then asked to sit comfortably, pick up the pendulum, and hold it with the first three fingers of his right hand. Then he will suspend the



pendulum over the papers, affirming it will turn in the required way to signal yes or no.

He will then ask if a number from one to ten is written on the paper, wait, then notate the response.

#### **COMMENTARY ON SECTION 84**

I'm not quite sure what to think of the Rosicrucian interpretation of radiesthesia. They seem to be emphasizing that it is some kind of telepathic function—since the object is so far away that it might not give off vibrations. Well, the sun is quite far away and it gives off vibrations. And, for example, anything we can still see can be far way and light is bouncing off of it.

But what bothers me about this the most is when they say,

For Rosicrucians, the chief interest of radiesthesia lies mainly in its mystical application. In this context, you may use it to obtain the answers to questions about your own existence or about subjects closely related to spirituality.

So, the mystical application is asking a pendulum metaphysical questions?

The training by now closely resembles some of alleged CIA programs developed for remote viewing—in other words, one exercise after another focused on the development of psychic power; in my opinion, the Paradigm of the Magician disguised again as the Paradigm of Mystical Union. For instance, instead of getting direct guidance from cosmic consciousness, it appears you are going to use a pendulum, which, in the context of the former monograph, is a form of divination.

Divination is when you use a tarot card, a set of coins for using the I Ching or, perhaps if you are an ancient Roman, the entrails of a butchered bird. In other words, you use an outside bridge between you and the divine.

Perhaps there is a role for this in the universe. Still, it would seem, on the Path of Mystical Union, the point would be to drink from the fountain of wisdom that embodies the true, nonsymbolic union between one's human consciousness and that of the divine.

#### **SUMMARY SECTION 85**

AMORC presents the scientific categorization of brainwaves, showing

how states of consciousness correlate with readings of the electroencephalograph. It further states that scientists have taken these readings to say that the brain is the seat of thought.

BRAIN WAVE CATEGORY	HERTZ	STATE
Delta Waves	.5-4.0	Sleep or deep meditation
Theta Waves	4-8	Hypnogogic state between waking and sleeping
Beta Waves	8-13	Calm, relaxed wakefulness
Theta Waves	15-50	Focused concentration

Despite these readings, AMORC asserts that the waves themselves are not the essence of thought, but mere manifestations of cerebral activity. Even though the EEG chart may go flat upon death, it does not really imply that we have lost of all traces of consciousness. It does, however, indicate that thought is vibratory.

AMORC, therefore, believes that the vibratory nature of thought validates the capacity to transmit it by mental harmonization or mental projection.

Mental harmonization is similar to the scientific concept of telepathy. Mental harmonization entails a mental resonance between the sender and the receiver. AMORC says that this type of resonance occurs in the alpha state, between nine and twelve hertz, involving the reasoning or intellectual part of human consciousness.

Mental projection is more mystical. It involves a kind of communion through the medium of cosmic consciousness, triggered by the subconscious.

In Experiment 64, AMORC reviews the method of projecting a mental message to a specific individual. It recalls how you must formulate the message clearly and concisely, whether the message is to be transmitted by harmonization or projection. This message can only be transmitted in a short period of time.

The member, having composed his message, seats himself in the usual position in a quiet place and in a meditative posture. He then takes several deep, neutral breaths to relax.

Once relaxed, he visualizes the receiver as clearly as possible. Then he relates the message softly or mentally, visualizing the person understanding

it, seeing him receive it. The message is repeated three times, and followed by inhaling and holding the breath, then exhaling slowly, saying or thinking:

*This message is projected in the Cosmic to the attention of (full name of person). If it pleases the Cosmic, it is done.*

The sender should then forget the message and the events, allowing them to be pushed forward through the subconscious to cosmic consciousness.

### COMMENTARY ON SECTION 85

It is quite true that there has been quite a bit of scientific work done to establish the existence of extrasensory powers, starting with the pioneer work of J.B. Rhine at Duke University. There has also been a great deal of work with looking at brainwaves and their relationship between certain states of consciousness and ESP. In addition to this, as I have mentioned, there has been a lot of work in using this type of information, as well as the information developed at the Monroe Institute, to feed government involvement in developing psychic powers and psychic projection.

We are now entering into the depths of the monographs, where a great many of AMORC's procedures are explained.

In this monograph, two forms of telepathic contact are explained—one by “mental harmonization,” which involves a kind of preplanned transmission scenario between the two parties—and the other, which is more intuitive- and involves sending a message at the propitious intuitive moment to the person targeted for these exercises.

I have never seen verifiable success with these exercises, although I believe that, in principle, they might work.

Despite the claims of AMORC and the fact that there is scientific work validating certain types of ESP, I have never seen any kind of evidence from AMORC that these procedures have been proven to work. And, unlike some of their other claims regarding microscopic chemical processes, human physiology, and the link between certain states of mental receptivity and even visualization, it would not be so hard to prove these claims. Double-blind studies could easily be created to test these separate procedures.

But I have seen nothing of this whatsoever.

## SUMMARY SECTION 86

AMORC now addresses the study of “alchemical invisibility,” allegedly known only to Rosicrucians and a few Yogis, Sufis and other Eastern initiates. This faculty consists of the ability to make oneself invisible or to make objects invisible.

According to AMORC, spirit energy permeates all things, causing them to vibrate. But besides having this property, it also permeates the void between all objects and things in the material world. This etheric material which fills up empty space has certain properties and, when condensed, takes on the appearance of an etheric, oval-shaped “alchemical cloud.” The cloud is not at all visible to the naked eye and, because of its nature, it deflects light, causing anything inside of it to become invisible objectively. To do this requires a great deal of concentration.

AMORC says that this experiment with invisibility:

corresponds to one of the most sublime faculties, which humans can develop in their search for the mysteries. It must therefore be approached with much respect and never be discussed with other Rosicrucians, except in a mystical context and for legitimate reasons.

This exercise is only for a person who has reached the Ninth Degree and not for anyone outside the order, “because only someone initiated into our teachings can understand the deeper meaning and the mystical import of this experiment.” They then quote the master Jesus, who said, “Do not cast pearls before swine.”

Always keep in mind that such knowledge is not accessible to all and must be transmitted only to those who are ready to receive it.

In Experiment 65, you choose a room at least twelve feet deep in which one wall is completely bare. It is also necessary to not be interrupted in this experiment.

The member is now asked to cut out a paper disk about fifteen inches in diameter. The disk should be light colored if the wall is dark and vice versa. It should then be hung on the center of the wall, which should be absolutely bare. After pinning the disk to the wall, he is asked to sit as far away from it as far as possible.

As he sits in this position, the member is asked to concentrate his “psy-

chic consciousness” in his eyes and take positive deep breaths as in the experiment in telekinesis. Once there is a sensation of heat, coolness, or tingling in the eyeballs, the member is asked to breathe normally, open his eyes, and gaze on the left side of the wall. Now, he is asked to take a deep breath, retain the air, and slowly breathe out while he is sweeping his eyes across a specified zone described in the monograph. While doing this, he is asked to use his will “to condense the spirit energy contained in this zone towards the disk.”

Now, he is asked to sweep the room, in different zones of the room as described in the monograph. At some point, after repeating this process, he is told he will begin to see a haze in Zone Five. Upon seeing it, he is asked to concentrate on it, trying it to make it denser, trying to see it “as a center of energy attracting the surrounding essence of Spirit.”

If the experiment is successful, the disk will disappear behind the alchemical cloud formed by the member’s efforts. Regardless of the results, the member is then told to end this experiment after a half an hour.

### COMMENTARY ON SECTION 86

I don’t know whether this exercise is set up to provide you with an optical illusion or perhaps what is called a negative hallucination, something that only happens in the deepest level of hypnosis. As to the claim of helping you develop true invisibility, I retain my doubts.

For myself, I guess I never made it to a very high level because I never learned the art of invisibility, at least in the formal experimental sense represented in this monograph.

Informally, though, I was a pro!

When I went for a job, while involved with these teachings, I did manage to be sufficiently invisible that I wasn’t hired or only got a subsistent job that hardly sustained me. When I tried to get my green card, I was very invisible. And when I tried to get back to school for so many years, I think I had almost mastered the art of invisibility completely.

So, in a way, I have AMORC to thank for my cloak of invisibility. Just being a member made me, my hopes and dreams, and some of my most important relationships entirely disappear.

But let us, for a minute, take a peek at another great story from Plato, this one in the *Republic*. This story is often called “The Ring of Gyges.” It is related to the wise Socrates by a perceptive, “owl-eyed” chap named Glaucon. This is from the same 350 BCE text cited previously from Benjamin Jowett’s famous translation:

According to the tradition, Gyges was a shepherd in the service of the king of Lydia; there was a great storm, and an earthquake made an opening in the earth at the place where he was feeding his flock. Amazed at the sight, he descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human, and having nothing on but a gold ring; this he took from the finger of the dead and re-ascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring inside his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. He was astonished at this, and again touching the ring he turned the collet outwards and reappeared; he made several trials of the ring, and always with the same result—when he turned the collet inwards he became invisible, when outwards he reappeared.

So, like my Rosicrucian brethren who make a high grade on this exercise, Gyges now has a new and profound power. What does he do with it?

Whereupon he (Gyges) contrived to be chosen one of the messengers who were sent to the court; where as soon as he arrived he seduced the queen, and with her help conspired against the king and slew him, and took the kingdom.

We are then asked to ponder the full consequences of having the incredible power of invisibility.

Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he liked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a God among men. Then the actions of the just would be as the actions of the unjust; they would

both come at last to the same point. And this we may truly affirm to be a great proof that a man is just, not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever any one thinks that he can safely be unjust, there he is unjust.

And, if we could assume for the moment, that there really is such a power as invisibility, here is the problem for providing this power to those who are mainly known to the occult custodians of AMORC through a bit of published literature:

For all men believe in their hearts that injustice is far more profitable to the individual than justice, and he who argues as I have been supposing, will say that they are right. If you could imagine any one obtaining this power of becoming invisible, and never doing any wrong or touching what was another's, he would be thought by the lookers-on to be a most wretched idiot, although they would praise him to one another's faces, and keep up appearances with one another from a fear that they too might suffer injustice.

Cynical thoughts about the holders of this ring, claiming that most men would praise their self-serving actions because, to them, justice is a necessity imposed by society, not necessarily a prudent thing to conform to if given unlimited power.

What would the average Rosicrucian do if he had this power? I can tell you that I am not sure, but I will say this- not everyone I met in AMORC had the highest moral character.

### **SUMMARY SECTION 87**

AMORC introduces another experiment with the alchemical cloud, this time using the intonation of the Lost Word. Not willing to acknowledge an anthropomorphic version of God, AMORC equates the Lost Word with the Big Bang theory of creation. It is possible to intone this word, MATHREM, and intensify the spirit energy in the alchemical cloud.

In Experiment 66, the member uses the same disk he used in Experiment 65 and hangs it on the wall, presumably in the same room as before. He then takes a deep breath, holds the air for a few moments in his lungs while

sweeping Zone One with his eyes. Meanwhile, he intones the word MATHREM. At the same time, he tries to concentrate his psychic consciousness in his eyes until he feels tingling, coolness, or heat in his eyeballs. At that point, he breathes normally, opens his eyes, and concentrates on the left side of the wall. He then takes a deep breath, retains the air, and starts sweeping Zone One, an area described in the monograph, chanting MATHREM:

so that the sweeping starts with the sound MA, continues halfway on the sound TH, and concludes with the sound REM.

While chanting, he then wills the condensation of the spirit energy. He then repeats the process on the wall's right side, sweeping Zone Two, as illustrated in the monograph, until he reaches the left side of the disk. This process is repeated from the ceiling and then from the floor, basically in zones three and four. Then the member is asked to repeat the process while chanting MATHREM. He should do this until he sees a whitish haze in Zone Five, corresponding to the intersection of zones one, two, and three as illustrated. When the haze appears, the member needs to visualize it as a center of energy so that it will attract the spirit essence. He will keep chanting MATHREM during this period. After the ninth repetition of the Lost Word, the member is asked to stop but can repeat it later on.

### COMMENTARY ON SECTION 87

So now we are going to use the sacred Lost Word, MATHREM, in order to further our creation of a cloak of invisibility.

Although I brought up the Ring of Gyges, it is interesting how AMORC plunges into this methodology without really going into any kind of discussion of what on Earth it would be used for. And, aside from generalities, the worthiness of someone to be in a sacred and guarded order like this by paying a small fee per month seems questionable.

These exercises are now rapidly descending into a large inventory of various experiments in practical magic, divination, and the use of occult powers. They are not using the psychic centers in any way related to their purification or realignment so that personality can be molded in the shape of divine pattern.

Jesus is sometimes called the new Adam because after being crucified on a wooden cross, a tree of death, he is reborn symbolically on a "Tree of Life," the magic glyph of the alchemists, his resurrection symbolized by the rose



on the cross. The new Adam is the new man in Christ, whose regenerative capacities are symbolized by a Rosy Cross.

I do not entirely doubt that a truly regenerated initiate might have powers that are as remarkable as the powers discussed here, but he would only have them while remaining in tune with the structure of the universe.

### **SUMMARY SECTION 88**

In Experiment 67, AMORC says it will now show members how to utilize the alchemical cloud to create their own invisibility. It references the longtime human infatuation with invisibility in fairy tales, where the good guys use that ability to thwart the bad guys or to help others without being noticed. Further, this is often accomplished through some kind of magic.

AMORC cites “Hermes Trismegistus, Pythagoras, Jesus, Dionysius the Areopagite, Meister Eckhart, Cornelius Agrippa, Nostradamus, Cagliostro, the Count of Saint-Germain, Madame Blavatsky, etc.” as initiates who could disappear into a mist or cloud. In their case, they used invisibility to escape from danger or to prove their powers to their disciples, with an aim that was “always legitimate and justified.” AMORC says:

...as the texts at our disposal confirm, they achieved this invisibility by using the alchemical cloud in most cases.

AMORC says that, although masters can dematerialize themselves, as some books claim, to do so will cause their physical bodies to disintegrate and they will no longer be able to use them.

In Experiment 67, the member uses the same disk he used in the previous one, hanging it on the wall in the same room as before. He then follows the same process, finally closing his eyes, taking deep positive breaths, and focusing all his psychic consciousness on the eyeballs. When feeling a sense of coolness, tingling, or warmth, he opens his eyes and chooses a point in space located “at eye level a few meters in front of you.” He then proceeds the same general sweeping actions as before, all the time chanting MATH-REM.

He then chooses a specific point, and is told to:

Condense it toward the spirit energy found in the zones to the *left*,

to the right, above and below it, each time softly intoning the word MATHREM.

When the member sees a whitish haze in the chosen zone, he must now move forward towards it and place himself in its center. When in place, he needs to close his eyes, remain still, and picture himself as a center of energy, magnetizing all the nearby spirit energy. After the ninth repetition of MATHREM, if successful, he should see:

the alchemical cloud, which you have formed around you and will find it difficult to distinguish your immediate surroundings clearly.

Simultaneously, he should have a sensation of warmth or coolness, another indication that he achieved invisibility. After a short time, the cloud will disperse and the member will be able to see normally. If there were others around, they now would be able to see him again.

AMORC says that this is a difficult exercise to perform and that some, Rosicrucians have been completely successful, some only partially.

### COMMENTARY ON SECTION 88

So now we are going to truly master invisibility by further combinations of breathing, chanting, and projecting ourselves into an alchemical cloud. We are generously warned about the dangers of totally disintegrating our body and thereby passing into a more amorphous spiritual state where we can no longer reintegrate the body.

When introducing this technique, note how they say, “Therefore, you will be provided with a practical experiment that may prove useful if circumstances one day require it, especially in the case of danger.”

I do wonder what would happen if someone was banking on this experiment happening—say, in the middle of being mugged or being chased by bad guys—and it didn’t work. Is it right to set up expectations like this for a member, if the procedure is very uncertain and possibly totally untrue?

Given its warning about dematerialization, it almost sounds like AMORC doesn’t really believe in *Star Trek* transporter technology. Which might be a good thing to be aware of, if you remember some of the problems they had, particularly in the film *Star Trek I* when some of the transporter passengers got scrambled. The main thing to focus on is AMORC’s authoritative claim that they know exactly how to deploy this technology, even though many

members, like me, might have rather small success with it. In my case, it was less than none.

### **SUMMARY SECTION 89**

AMORC now begins a series of three experiments designed to mystical uses of the alchemical cloud phenomenon.

In Experiment 68, the member is asked to retreat to a quiet place, take deep, relaxing neutral breaths, and then form an alchemical cloud some yards in front of himself. He is then asked to move it to the left and to the right, using all of his psychic resources. After that the member is asked to draw the cloud in the desired direction. After that, he is asked to move it to its original position and then move it up and down, using his entire psychic will. He is told to do this for no more than a half an hour.

### **COMMENTARY ON SECTION 89**

We are fully warned here about the possibilities for lack of forward movement in these exercises. A great deal of my time, as explained, was spent reviewing monographs and doing exercises over again.

In this case, we are apparently taking charge of moving around an "alchemical cloud" left and right and then back to its original position. This, for all practical purposes, in my opinion, could be just a positive hallucination induced by self-hypnosis.

The monograph says:

if you feel you are not enjoying success with certain experiments proposed in the Rosicrucian teachings, persevere in their application while continuing to study the monographs. Be confident and do not be concerned with such seeming failures. Keep in mind that in this field, no effort is made in vain. Sooner or later, when all conditions are met, your perseverance will be rewarded and you will benefit from your efforts.

Obviously I beg to differ with this statement. I remember the day I thought I saw an aura spontaneously. At that point, I did not even care because there is no real benefit to seeing auras or becoming visible or being able to contact your favorite aunt telepathically if your life is out of balance.

A spiritual organization is supposed to provide you with some kind of real guidance to achieve this balance.

What would this mean?

A real spiritual organization would most likely encourage the seeker to forge some kind of bond with the Divine Presence of God through prayer, communion, and surrender rather than to spend one's time on the enhancement of specific psychic powers. Perhaps these powers, then, if they exist, would be somehow actualized and sanctified by that real relationship.

### **SUMMARY SECTION 90**

In Experiment 69, the alchemical cloud is formed as in the previous experiments. The member then uses his will to:

make the cloud rotate clockwise. In doing so, concentrate on the cloud and use the power of your sight to give it this rotating movement.

Once rotating, the member tries to increase the speed of rotation until the force of its movement forces it to disperse into the area.

### **COMMENTARY SECTION 90**

Now, in this monograph, we are beginning to rotate this so-called alchemical cloud. I am going to call into question whether or not this cloud exists in some way independent of our minds. In fact, I am going to attribute its existence, if the member can actually experience it, to a positive hallucination where the progressive levels of recognition, both perceptually and conceptually, give the alchemical cloud increasingly more importance and more clarity. Now you can move it, not only back and forth, but rotate it as well.

Are you learning to create an almost miraculous cloak of invisibility, or are you working on developing your capacity to hallucinate more easily at will? Is this an initiation into stages of spiritual wakefulness or a descent into deeper and deeper stages of hypnosis?

### **SUMMARY SECTION 91**

In Experiment 70, AMORC continues its work on the alchemical cloud. In this experiment, the member is asked to sit comfortably in a quiet

place and, as in the last exercise, not necessarily in the sanctum. He is told to relax by taking deep, neutral breaths. He is then told to form an alchemical cloud as developed in the previous experiments.

Once he has created the cloud, he is asked to will the cloud to take on a color of the rainbow. When choosing either red, orange, yellow, green, blue, indigo, or violet, he is asked to picture this color as the color of the cloud as intensely as possible until it is created psychically. He then is asked to choose another color but to stop the experiment after a half an hour.

AMORC says:

You will notice that each of these three experiments constitutes a form of telekinesis applied not to matter itself, but to its essence.

In other words, the movement of the cloud is based on spirit energy. In this exercise, the member is said to be changing the vibratory nature of the cloud by changing the frequency of its color. The experiments can be repeated, then noted in the workbook.

### COMMENTARY SECTION 91

Now we are going to use our psychic powers to color the cloud. This is not all that impossible because if we can create the cloud hypnotically, surely we can color it.

By this time, the member is heavily invested in his gaining of specific psychic powers. His personality is being mainly shaped by the claims the monographs made about his elite membership and the powers he is trying to acquire. Very few of these exercises have to do with mystical union, although lip service is given to the idea of divine communion. Much, however, is made out of exercises, which begin with a set of preparatory exercises, with a very specific procedure of goals to enhance one's personal spiritual power.

Almost anyone with a little bit of conceptual feedback could embark on these specific exercises within a week. Lip service is given to spiritual progress in a general sense, but it seems that most of the progress is defined by virtue of the ability to perform paranormally in various stages of accomplishment. The outer measurement is not by depth of awareness, but of the ability to perform. I think the real measurement is probably by the degree of trance immersion and the ability to hallucinate.

## SUMMARY SECTION 92

AMORC now takes on the subject of materialization:

Although materialization as applied to humans is destructive, it is possible to materialize objects by drawing from surrounding spirit energy. Masters, for instance, in ancient manuscripts, would leave a rose to prove they had visited a certain temple or other sacred place.

According to AMORC, it is important to understand that materialization is possible because “the visible world originates from the invisible world.” Matter is really just an extreme “densification” of energy. By condensing energy in a certain way, man can create a material object. In AMORC’s view, this is divine creation on a human level. They cite certain scientists who say that the “the Universe arose from a gigantic stellar cloud that was ethereal, even invisible, in its original state.” This cloud condensed, over time, transforming itself into *materia prima*, the prime matter from which “the cosmos and all the celestial bodies contained therein originated.”

Whereas this type of materialization is the ultimate form of human creation, requiring a great deal of concentration, this skill cannot be applied to animate, living objects. As humans, we do not have the ability to create things with vital life force.

AMORC cites the creations of things like stones or wooden cubes. They say:

In India, certain Yogis are capable of creating sand, ashes, and even rice using this method. As for the Masters, they can materialize flowers, which requires an absolute mastery of this transcendental faculty.

They now address the members of the Ninth Degree, calling them veiled prophets and explaining that visualization is a core element in Experiment 71.

In this experiment, the member is asked to sit a few yards away from a table or on the sanctum altar upon which was placed a white piece of paper. After assuming a sitting position, the member then creates an alchemical cloud as explained in the previous experiments. The member is asked then

to choose a specific point above the piece of paper and condense the cloud in the space above the paper until the haze, corresponding to the alchemical cloud, appears.

The member is then instructed to condense the cloud to the shape of an egg (approximately fifteen-by-fifteen inches) using all his psychic will power. The member is asked to use sand as his prototype for his first creation, trying to imagine that the cloud becomes an aggregation of grains of sand. If successful, the paper will be covered with a "thin film of sand," proof of the materialization during the exercise. Visualization, AMORC points out, takes the intensity of an artisan—the creative focus of a potter creating a vase.

### COMMENTARY ON SECTION 92

Perhaps it would be interesting, in light of this exercise, to look at the statements of a man who claims to be able to materialize things at will. This is an interview with Bhagawan Sri Sathya Sai Baba by Sri R.K. Karanjia of *Blitz News Magazine* back in September of 1976.

KARANJIA: What is the significance of the vibuthi (holy ash) and the trinkets that you materialize and give to people? Is there any need for a Godman to demonstrate such miracles, which any magician can conjure?

SAI BABA: So far as I am concerned this is evidence of My divinity. It is not by any means an exhibition of divinity. All performances of magic, as you know are done for the sake of income. These are tricks of the magicians trade. They constitute a kind of legalized cheating, the transfer of an object from one place to another by a trick of the hand, which goes, unnoticed. They involve no siddhi (occult power) or miraculous power. What I do is quite a different act of creation. It is neither magic, nor is it siddhi power either. For one thing, I seek no return. For another, I do not cheat people by transferring objects, but I create them. Again, I do so not because of any need or desire of exhibition of My powers. For Me this is a kind of calling card to convince people of My love for them and secure their devotion in return. Since love is formless, I do materialization as evidence of My love. It is merely a symbol.

KARANJIA: Still I do not understand why you should materialize rings, bracelets, watches and those kind of trinkets.

SAI BABA: Most people desire talismans as symbolic of My protection. So I provide them. When they are in trouble they feel the grip of the ring, bracelet or watch to remember Me and call Me to their rescue so that I can help them. On the other hand, if I give them something they cannot wear, they are likely to store it and forget about it. The main thing is that these trinkets or talismans, by whatever name you call them, give people a sense of security and protection they need in times of troubles or crises and create a symbolic link covering the long distances between them and Myself. When the devotees need Me, these objects flash the message as if by wireless and I instantly come to their rescue.<sup>1</sup>

I did not bring this up to cast aspersions against Sai Baba or to challenge his abilities. Still, it is a strong possibility that he is the most well-known public demonstrator of the phenomena of materialization.

But, despite the fact that his manifestation of rings, sacred ash, and various amulets have been photographed, videotaped, and studied by all kinds of experts, public opinion is most certainly divided. Many have claimed that Sai Baba is an avatar and others have claimed that he is a total fraud.

In regards to his creation of sacred ash or vibuthi from his fingertips, mentioned in the excerpt, there are many critics, like the foregoing author, who believe that it is not the miraculous, but a magic trick. In one type of slight of hand, he is said to hide the pellet he uses for his creation by slight of hand. Here is what the author says about another technique:

The concealment can also be done in a hankerchief, such as he very frequently holds or handles, not least after each 'materialisation'. In most photos of Sathya Sai Baba in his various thrones and chairs, it will be seen that his left hand is infrequently holding or is very close to a hankerchief (much less often than his right hand is). A handkerchief is one of his chief accoutrements in most situations. For many years, Col. Joga Rao used to hand him the hankerchief and carry the letters when required. Since Joga Rao is know never to have believed in Sai Baba's miracles but to have agreed to help him nonetheless, there is all reason to suspect he was a willing accomplice.<sup>2</sup>



Now imagine sitting in a little room after undergoing a variety of trance-inducing rituals, trying to infuse a cloud with some kind of materialized object.

Well, vis-à-vis the legitimacy of your manifestation, you are clearly in a more protected position than Sai Baba has been. Nobody is going to challenge you—because nobody else is there. Should you rig up a video camera while you do this? Only you—and the lone prairie.<sup>3</sup>

It might be interesting. In fact, invisibility and manifesting various objects in an alchemical cloud could make it onto to the History Channel. They do stuff on Nostradamus and the Freemasons; why not on Rosicrucian experiments?

### SUMMARY SECTION 93

AMORC states that the powers demonstrated so far—like invisibility and materialization—were based on psychic influence, the same type of influence that helped the member create an alchemical cloud. Yet, this is not the application of spiritual alchemy, which helps the alchemist to attune with cosmic consciousness, allowing him to exercise a “spiritual influence” on other people by virtue of the operation of assumption.

At first, AMORC talks about the word in a theological context, specifically speaking about the story of Mary ascending to heaven, called by certain Christians the Assumption of Mary. AMORC points out that this was not possible and not a real experience of Mary, but a kind of myth painted by believers. AMORC denies the idea of assumption, in this case very similar to the idea of ascension. Referring to this possibility, AMORC says, referring to the body of Mary:

Assuming this were possible, where would it go to in the cosmos? How would it sustain itself in space? What would it become over a period of centuries?

The only real truth about death is reincarnation. The ascension of Mary and Jesus are not true in anything resembling the traditional sense. AMORC now defines its own concept of assumption. It points out:

...let us remember that this term comes from the Latin word *assumere* which literally means “to assume.” In most dictionaries, the verb

*to assume* is defined as “the action of accepting consciously a function, mission, situation, or state.”

By invoking this definition, AMORC can easily explain the “real” meaning of assumption as purportedly used by Rosicrucians over the centuries. AMORC says:

the purpose of this mystical faculty is to assume momentarily the physical, mental, emotional, and spiritual state of another person, so as to obtain this person’s assistance or to provide assistance to him or her.

AMORC then speaks of the necessity for the member to have pure intentions and that this process of assumption needs the approval of the Cosmic, requiring “great integrity and a deep respect for the laws involved” and why “ill-intentioned individuals” will always fail at engineering assumption, despite their pretenses.

AMORC then gives two examples to show the applications of assumption:

1. How a member, utilizing assumption, can receive the unconscious assistance of another person
2. How the member can use this practice to help others.

In the first example, regarding receiving assistance from someone else, the member is told that he “may be obliged to approach other persons so as to seek their approval, consent, authorization, or support for something concerning your family, social, or professional life.”

Examples are given of seeking employment, passing an oral examination, or needing some kind of project authorization. It is possible in this, utilizing the assumption process, to:

momentarily act on the personality of these individuals and influence their behavior toward us. In other words, we can act in such a way that they will think, speak, and act in accordance with our will, without even being aware of it.

In the next example, the member can help someone who is:

injured, unhappy, or distressed by various problems at a time when we are unable to apply a Rosicrucian treatment or speak to this person so as to comfort him or her.

Assumption, in this case, can allow the member to attune with distressed subject and to give him or her the influx of energy they need that will provide "physical, moral, or spiritual support." This can be a discrete way of dealing with the problem.

According to AMORC, this faculty is not limited to healing, however.

Initiates of the past have influenced emperors, kings, tribunals, and, generally speaking, personalities invested with certain political, military, religious, or other types of powers.

According to AMORC, these initiates have helped avert wars, initiated alliances between countries that had formerly been enemies, and helped stop executions and other forms of benevolent interventions. Because of this, AMORC says that the world clearly needs more initiates so that more people can intervene favorably in events facing the rest of the world.

Therefore, in the exercise, members will learn how to assume a chosen subject's "physical, mental, emotional, or spiritual state, thereby influencing positively their behavior or decisions concerning us." In fact, the subjects will then "act according to our desires while having the feeling that they are applying their own free will."

AMORC then points out that such "a faculty is ineffective if used for negative, unjust, or dishonest ends." Despite the fact that the member is assumptively taking over someone's action without his permission, it is clear that AMORC believes this is cosmically all right.

In Experiment 72, the assumptive technique is explained.

This involves performing the process on a person with whom "you desire assistance, support, approval, or consent, professionally or otherwise."

To do this, the member goes to his sanctum or another private place and sits in the customary meditative posture with his eyes closed, all the while relaxing by taking neutral breaths. The member is then asked to stimulate his psychic consciousness in the usual way while taking deep positive breaths. When finally having energized his psychic consciousness, the member is asked to breathe normally and, in his mind's eye, see the subject sitting in the middle of a pyramid of light.

At this point, the member is to inhale deeply, hold his breath and then chant OM, imagining that his consciousness has penetrated the subject. The member is asked to repeat this until he feels that his consciousness has fully entered:

within this person's body, directing all the physical and psychic functions. As soon as you experience this feeling, think, speak, and act in this person's stead, taking care that your thoughts, words, and actions reflect what you hope to obtain from this individual.

After doing this for a few minutes, the member will end the experiment, affirming that the subject will "grant you the assistance, support, approval, consent, or favor you seek." The member then says to himself or aloud in a soft voice, *the law of Assumption is accomplished in all his (or her) being. If it pleases the Cosmic, it is done.*

The experiment can be repeated if someone waits a half an hour. If successful, the person will adopt "a favorable attitude" towards the member.

### COMMENTARY ON SECTION 93

There have long been people who, believing in a mystical path, did believe that some people, indeed, reach a certain state of inner perfection that they do not die, but gain control over their bodily functions—even to the point of being able to control the aging process or to reverse it.

Such a tradition has always been retained in Western alchemy, featuring stories of "alchemical funerals" in which the alchemist, having undergone a transmutation of consciousness, also achieves a transmutation physically. His funeral is simply to reinforce the end of a certain physical identity, but not necessarily the end of his life. In alchemical funerals, there is generally thought to be an empty casket.

The most famous cases of these would probably be the alchemists Comte de St. Germain, Nicolas Flamel, and Fulcanelli. These three people have witnesses claiming they have lived significantly longer than the ordinary person, possessing an unexplained youthfulness. It is sometimes said the purpose of prolonging one's life through alchemy is to learn enough to produce the philosopher's stone, which will then allow you then to ascend.

The idea of ascension, mostly known in the West in connection with Jesus, is closely connected to the idea of some sort of radical transformation of the enlightened seeker. In Jesus' life, this is said to occur on what has become

known as the Mount of Transfiguration, as described in Matthew 17:1–9 in the King James Version:

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

In alchemy, this transformation associated with the discovery of the Philosopher's Stone. Here is a short but fascinating account of what happened to the modern alchemist Fulcanelli:

In the English edition of *Mystery of the Cathedrals*, Eugene Canseliet said that the Master had given him a minute quantity of the alchemical "powder of projection" in 1922 - and permitted him to transmute 4 ounces of lead into gold. Vincent Lang, who wrote the introduction to the book received a letter from Canseliet, which said, in part:

"The Master was already a very old man but he carried his eighty years lightly. Thirty years later, I was to see him again... and he appeared to be a man of fifty. That is to say, he appeared to be a man no older than I was myself."

Canseliet has since said that he has met with Fulcanelli several times since, and that Fulcanelli is still living. [Johnson, 1992]<sup>1</sup>

This transformation of a man, in effect, into an immortal, is suggested by many religious and spiritual stories. The idea of turning a god into a man is an old Greek mythological idea called apotheosis.

The idea of a human ascending to another level without physical death is exemplified by Enoch and Elijah in the Old Testament. Other examples are the Eight Taoist immortals; some say the Tibetan poet, Milarepa, ascended; others talk about Melchizedek, also in the Bible, as an ascended master.

Here is a story told by Amethyst Ray about the immortal Edler Ge, who was born Ge Xuan in China a few years after the death of Christ. As an adolescent, he became a scholar, studying in a community near the north bank of the Yangtze. After facing his parents' death, he became committed to the study of the Tao and supposedly contacted a group of immortals in the mountains of China, achieving, after rigorous purification and study, both immortality and the ability to heal and to teleport. To this end, he stayed within the realm of men. Soon he found himself with obligations to personally attend to the emperor of China. Finally tired of it, he said to his disciple, Zhang Gong, that he would retire from the world at midday on August 11:

When the time came, Ge Xuan dressed in his finest attire and lay down on his bed. After a while, Zhang Gong noticed that Ge Xuan was no longer breathing but still had color in his cheeks. Zhang Gong lit joss sticks and tended to Ge Xuan's body for three days and nights. At midnight a gust of wind suddenly stirred in the room blowing out the candles. Once the wind had stopped, Zhang Gong relit the candles to find that Ge Xuan had disappeared, leaving only his clothes on the bed with the waistband still tied together. The next day, Zhang Gong went to ask the neighbours if there had been a strong gust of wind the night before. They all said no. The wind had risen only in Ge Xuan's room.<sup>2</sup>

So, the Rosicrucian denial of ascension in the case of Mary and Jesus is not necessarily held by other practitioners in the occult community. But, as one will find if one pursues any single question whether it is about auras, astral projection, spiritual healing, and so on, there is no such thing as unanimity in the overall community that take seriously this kind of phenomena.

As hard as it is to tell the difference in all cases, you yourself must learn to separate truth from illusion.

Perhaps of all the exercises and claims that I have brought to your atten-

tion so far, the most disturbing are the claims and protocol for assumption in an entirely different definition and use of the term—the actual non-theoretical focus of this section. Of this new use of the word, AMORC says:

In applying Assumption, it is possible to momentarily act on the personality of these individuals and influence their behavior toward us. In other words, we can act in such a way that they will think, speak, and act in accordance with our will, without even being aware of it.

Why do it? Well, here's one of the examples they give:

You have probably been obliged to approach other persons so as to seek their approval, consent, authorization, or support for something concerning your family, social, or professional life. Such is the case when we seek employment, pass an oral examination, need special authorization to undertake an important project, etc. In such circumstances, we strongly hope that these people will look favorably upon our desire and help us to obtain it, especially if our happiness or that of our family depends on it.

But what about other people's needs, such as employment, competing for the oral examination, or undertaking that special project? They don't have the occult power to assume their prospective boss's or professor's body, but you do. You and your family need it, don't they? What's up with all of this? Is this unfair competition?

AMORC is actually teaching their members to enter in a person's physical body and consciousness without their permission and take over their faculty of thought and speech and compel them to act according to what we think is their benefit. Following an initial chanting and breathing protocol, we are counseled on how to proceed with this process:

Repeat this process several times, until you feel that you are within this person's body, directing all the physical and psychic functions. As soon as you experience this feeling, think, speak, and act in this person's stead, taking care that your thoughts, words, and actions reflect what you hope to obtain from this individual.

In other words, assumption, though supposedly a benign type of ac-

tivity, is sort of a magician's form of possession—of willfully taking over a person's body and compelling them to do things they haven't thought of or desired to do.

This is rather scary. Look at what it actually says:

During the next several days, we suggest that you use Assumption to encourage the person of your choice to write, telephone, or pay you a visit.

Okay, Mom, we wanted our little Tommy to write us from camp, but he didn't respond when we projected our psychic body towards him. Maybe we better just take over his body and write our letter to ourselves from him. It will feel so much more comforting when we get it.

Is manipulating someone against their will or their knowledge of the event really an acceptable spiritual practice?

#### **SUMMARY SECTION 94**

In this section, AMORC shows how to use assumption to “assist others, especially in case of illness or psychological distress.”

In Experiment 73, since you are using assumption, you do not have to be present with the subject in order to effect healing.

In this experiment, the member is told to go to his sanctum or a quiet place, sit in the meditative posture, close his eyes, relaxing for a few minutes while taking deep neutral breaths. When relaxed, he is asked to stimulate his psychic consciousness, starting from the feet to the head, all the time taking deep positive breaths.

Once having achieved an energized state, the member visualizes the distressed subject in a pyramid of light. In this process of picturing the subject, he inhales deeply and holds his breath as in the last experiment, then slowly intones the sound OM, thinking that “through the impulse of your breath and this vowel sound, your consciousness has penetrated this person.”

Like Experiment 72, he repeats this process until he feels that he is “with-in this person's body, directing all the physical and psychic functions.” While still in this state of assumption, he is to:

concentrate on thoughts of harmony, strength, and health. In other



words, be physically, mentally, emotionally, and spiritually as positive as possible.

He then closes the experiment with the Invocation of Assumption as in the last experiment. He can do this again after a half an hour.

This can also be done remotely for people he doesn't really know.

### COMMENTARY ON SECTION 94

Owing to its intent for healing, I regard this use of assumption as a bit more benign. Should we call it a form of benign possession, by a living spirit (you) as opposed to a ghost or some other kind of astral entity?

Let me draw your attention to the actual language of the monograph. For instance, when it says:

Repeat this process several times, until you feel that you are within this person's body, *directing all the physical and psychic functions.*

"Directing all the physical and psychic functions" sounds rather invasive to me. "All" means everything.

Now look at this statement:

In other words, visualize the person sitting in the center of a pyramid of light, in the form of an etheric body. After having taken "possession" of this etheric body, using the vowel sound OM as an aid, concentrate on thoughts of harmony, strength, and health.

Despite the good intentions, the phrase, "Directing all the physical and psychic functions," coupled with the phrase, "having taken possession of this etheric body," sounds awfully troubling to me. I mean, if it quacks like a duck...? AMORC is clearly using the term "possession," isn't it?

Black magic is defined by some as magic used for evil intent, whereas white magic is defined as magic used for good purposes. But what do you call magic that has a good intent, but takes possession of a human beings—both physiology and psychologically—for a so-called beneficial purposes without their permission? And suppose, as in some of the cases enumerated by AMORC, what if you, the assumptionist, are the clear winner in the assumptive mission, gaining the promotion or job or relationship you really want?

And what if that beneficial purpose is not directed by the cosmic, but by the mistaken ego of the so-called benign agent of some proposed magical operation? Does it then become black magic? Where is the line when you do something like this without someone's permission? Does it really matter whose advantage it is if you cross that line?

And should someone following a mystical path use any kind of spiritual operation unless it is clearly coming out of deep communion with the Shekinah presence?

### **SUMMARY SECTION 95**

In this section, AMORC discusses the possibility of attuning oneself to the Divine Presence in the process they call cosmic communion. This attunement requires a total resonance with all phases of the personal consciousness with cosmic consciousness.

According to AMORC, there are three stages in this process:

1. The sensory environment must be cut off so that the member is not distracted by sight, hearing, taste, smell, and so on. So a place, like the Sanctum, should be chosen where there is very little sensory stimulation.
2. The appropriate mental attitude must be chosen. Since it is impossible to completely rid the mind of all worries or other content, AMORC suggests deploying visualization that you focus on a positive, soothing idea.
3. The psychic self must be awakened by taking deep positive breaths until the member is unconscious of his body and his surroundings.

In terms of Step Three, AMORC says:

This stage is one of the most difficult to accomplish, since it produces a state of consciousness quite similar to sleep. This is why we often fall asleep before having consciously made contact with the Cosmic.

Having said this, AMORC notes that communion is "beneficial" because such a sleep is "regenerative on all levels of our being."

Of cosmic communion, AMORC notes, in the beginning of Experiment

74, that cosmic communion is “an important Cosmic Experience” providing the member with an opportunity to harmonize his being with the higher levels of the cosmic and to receive spiritual influx.

The procedure involves the repetition of several customary steps: washing the hands and drinking a glass of water; performing the communion in the sanctum or some other suitable quiet place; sitting comfortably in the meditative position, and closing one’s eyes. The member is then asked to relax and take deep neutral breaths. Upon relaxing, he is asked to hold his breath as long as possible without discomfort.

At this point, the experiment goes into the specifics of communion. This involves a slow exhale while chanting MA-THA-OM on whatever note the member deems as interesting. He then is asked to imagine—or visualize—that he is “spiraling upwards to the Cosmic” until he “no longer aware of your consciousness, surroundings, or physical body.”

When the member reaches a state closes to sleep, he is told to stop the chanting and to visualize the universe with its “thousands of stars, planets, and various heavenly bodies.” He then is told to “let go and dwell in Cosmic Consciousness,” paying attention to whatever impressions he receives from the experience.

### COMMENTARY ON SECTION 95

Remember how we spoke about the idea of sleeping versus awakening? Remember how we pointed out that both meditation and hypnosis were doors to different levels of awareness—but the route of hypnosis was through sleep and the route of meditation was through conscious wakening?

In that light, look at what AMORC says about the experience of cosmic communion:

This stage is one of the most difficult to accomplish, since it produces a state of consciousness quite similar to sleep. This is why we often fall asleep before having consciously made contact with the Cosmic. In such a case, our Communion is nevertheless beneficial since it results in a deep sleep, which is regenerative on all levels of our being.

Is AMORC really talking about a higher consciousness or a state very close to sleep? Notice how important visualization seems to be in this technique, another point we mentioned before.

When you feel yourself in an intermediary state, close to sleep or drowsiness, cease your intonation and calmly visualize the cosmos with its thousands of stars, planets, and various heavenly bodies.

Visualization, as we mentioned, can get you to substitute, in your mind, a picture of an event or a participation in consciousness for the actual event itself.

Here's what Gurdjieff says about sleep, as it is spoken symbolically in Christianity.

There is nothing new in the idea of sleep. People have been told almost since the creation of the world that they are asleep and that they must awaken. How many times is this said in the Gospels, for instance? "Awake," "watch," "sleep not." Christ's disciples even slept when he was praying in the Garden of Gethsemane for the last time. It is all there. But do men understand it? Men take it simply as a form of speech, as an expression, as a metaphor. They completely fail to understand that it must be taken literally. And again it is easy to understand why. In order to understand this literally it is necessary to awaken a little, or at least to try to awaken. I tell you seriously that I have been asked several times why nothing is said about sleep in the Gospels, although it is there spoken of almost on every page. This simply shows that people read the Gospels in sleep. So long as a man sleeps profoundly and is wholly immersed in dreams he cannot even think about the fact that he is asleep. If he were to think that he was asleep, he would wake up. So everything goes on. And men have not the slightest idea what they are losing because of this sleep.<sup>1</sup>

#### **SUMMARY SECTION 96**

In Experiment 75, AMORC will recapitulate the MA-THA-OM used in the last exercise. According to AMORC, this is not an arbitrary combination of sounds:

1. MA lulls the objective senses, putting them into "a state of dormancy."

2. THA energizes the psychic body, creating a state close to separating the psychic from the physical.
3. OM creates a sense of harmony with the world of the cosmic.

The member is asked to chant softly and continuously after holding his breath for a few minutes the sound “MMMMAAAATH-THTHTHAAAAOOOMMMMmmmm,” as if it were one long sound, while visualizing the spiraling upwards to the cosmic as utilized previously. The object is to lose awareness of the body and all physical surroundings. In the experiment, the member can intone the correct pitch levels for each sound if he wishes.

AMORC then recalls that in the previous monograph, it stated that the experience of cosmic communion can provide the member with a vision “of an event involving the remote past of humanity.”

This statement, according to AMORC, suggests that “This merits further explanation since it implies that human beings can transcend time by attuning to the higher planes of Cosmic Consciousness” and requires further explanation.

AMORC’s theory suggests that cosmic consciousness contains a memory that encompasses the entire past of the Universe. The totality of this memory is called The Akashic Records. By tapping into this memory, mankind can see many cosmic events of the past, and it is how some of the ancient Greeks derived certain notions of the cosmos that perhaps went beyond their technical capacities.

According to AMORC:

The Akashic Records contain not only the universe’s past; they also include the collective memory of all beings, which are part of it.

This could conceivably include extraterrestrial beings and their civilizations. Although scientific methods may take decades to make contact, cosmic communion makes that possible right now.

With this tool, history’s beginnings until now is an open book—cosmogony, the beginnings of life, early civilizations and their customs and lost history—all are open to those who know how to tap into the Akashic Records. This is the value of Experiment 75, which recapitulates all the steps of Experiment 74 up to and including the chanting of MA-THA-OM.

The difference in this exercise from the previous one is that when the

member achieves the intermediate state, he stops chanting and is asked to “visualize an immense book entitled the *Akashic Records* in space.” The member is then asked to contemplate this page and wait:

for a text, an event, or a scene concerning the past of the universe, of the Earth, or of humanity, to appear.

The member is reminded how he was asked to visualize a book and told that books, in fact, symbolize in many cultures the range of human knowledge. This effort then allows the member to recapture the near and far past of the universe.

The member is told that, contrary to certain claims, the past cannot be recaptured by astral travel.

### COMMENTARY ON SECTION 96

I do not claim, in this book or in my last book, to have any kind of lock on cosmic consciousness. But I do believe that some kind of truth exists out there, and that there are two particularly major paradigms for presenting this knowledge—the Paradigm of the Magician and the Paradigm of Mystical Union.

After years of exposure and adhering to these teachings, however, I do claim that the path of AMORC pretends to be a path of higher consciousness but is really, if anything, the Paradigm of the Magician.

I have also said that I have no idea if much of the actual psycho technology presented has any truth whatsoever. I am not comfortable with the description of the endocrine glands as the psychic centers or chakras—or their association with the psychic centers. I do not know if the healing methods that propound specific neurological pathways connect you to certain centers have any validity. I do not know if the correspondences between certain chakras and certain sounds used in chanting are correct. I do not know if the claims about the effects of these psychic centers on certain involuntary physiological systems are true. This would seem to be rather critical material never to have confirmed to myself or to know in any way that its truth is confirmed by AMORC to its members.

Further, I do not know the validity of the technology of astral projection, materialization, and invisibility. I do believe that AMORC is ready at all times to instruct people by mail order. They are willing to provide this so-called sacred and hidden information to people whose moral character

and readiness for this type of knowledge has never been tested in any serious way.

Finally, I have doubts with whether AMORC's descriptions and methodology towards some kind of union—and Communion—with Cosmic Consciousness is valid and authentic.

All this is coupled with severe concerns about the authenticity of its pedigree as a genuine Rosicrucian Order.

I have also presumed to suggest something of what a real path of mystical union would be, based on some of my research and also some of my speculations. Unlike AMORC, I am not asking you to buy into any of it or to believe it. If I might paraphrase an ancient saying, "The journey of a thousand miles begins with the first step—total self-honesty."

At one point in the Gospels, Jesus says, "Seek ye the truth and the truth will make you free." I think this means both big truth and little truth.

If you buy into something as serious as a religion or a spiritual group, I believe you should approach it with your mind as well as your heart. If there is an apparent contradiction in the teaching or in the character of the teacher, I think you have the right to make inquiries, to analyze it, to research it, and to get answers, particularly if it is serious enough to compromise the slightest modicum of your personal freedom.

### **SUMMARY SECTION 97**

AMORC now brings up the problem of being able to peek into the future and the notion that man has free will. According to AMORC, this is not contradictory when approached in the right way. In fact, it says humanity throughout history has been littered with prophets and prophecies, many of the latter being quite exact. This is possible because time itself is only a concept of the phenomenal or objective world and vanishes when sleep occurs. AMORC identifies the subconscious when reached in sleep essentially as a time place located in the spiritual planes. Time is just a manifestation of objective human consciousness.

According to AMORC, prophecy:

corresponds to the perception of a possible future that is susceptible to change.

So, a prophet's predictions can be subject to change. According to

AMORC, these kinds of prophecies were made by initiates through clairvoyance, which was the result from attuning to the cosmic.

AMORC then suggests that prophecy has “has always been linked to... the crystal ball.” It says that the crystal ball, owing to its shape and transparency, “facilitates the observation of divinatory or premonitory impressions” by allowing the seer to project those inner psychic projections onto a physical medium.

AMORC says you can also use a bowl or transparent dish filled with clear water, which it suggests for use in the next experiment, Experiment 76. It tells the member to place the dish on his altar with two lighted candles. The member is told then to close his eyes, sit, relax, and take neutral breaths.

At this point the member is asked to concentrate on the pineal gland, visualizing the center as a small luminous sphere while taking deep positive breaths. Once a tingling sensation, a sense of heat or warmth, is felt in the head or temples, the member is told to resume normal breathing, then say (mentally or voicing) softly:

*God of my Heart, allow me to see the future, within the limits of my spiritual evolution and understanding. So Mote It Be!*

He then slowly opens his eyes and looks fixedly at the water in the dish or bowl, imagining it to be a mirror or screen, all the while being relaxed and receptive.

If successful, the member will see fleeting visions of various events in the future: personal, of a loved one, or of humanity in general. These images need to be retained in memory so that they can be recorded later for future analysis.

If nothing is received after a few minutes, the member is told to stop the experiment and proceed later.

### COMMENTARY ON SECTION 97

In writing this monograph, the Rosicrucian Order attempts to make reconciliation between total, absolute determination and free will. They say (rightfully so) “Nonetheless, contrary to all appearances, this situation is not contradictory when approached from a philosophical and mystical angle.”

To prove this, they try to prove that time doesn’t exist because it is a phenomenon of waking or objective consciousness—and doesn’t exist when we are asleep. It equates time, therefore, with the material world and not



with the spiritual world, which is implied to be associated with a state of consciousness like sleep in which dreams occur. They say, in fact, “This is precisely why the concept completely vanishes when we are asleep, because we are then in a subconscious state and dwell on the spiritual plane.”

Although there may be some truth to this idea about the connection between the spiritual planes and the subconscious, I believe that the spirit is immanent in the material world as well as on other planes of finer vibrations. In theological terms, God is both immanent in all things and transcendent.

The core of AMORC’s argument is that the cosmic mind seems to have the future as a variety of possibilities simultaneously. Therefore, what a certain seer says may or may not depend on free will. The question I have is why does the seer pick a certain specific scene out of the hat of cosmic consciousness—why does he pick a bad outcome? Why is only a warning in terms of a bad vision of the future unfolded to him?

I don’t know the answer to all of this, but I do know that Edgar Cayce predicted the destruction of the West Coast in the 1980s and it’s still there and he also made some rather fallacious statements about the character of Hitler. Nostradamus made a prediction of a King of Terror coming out of the sky in 1999. He may have been off by only a few years, depending on your interpretation. But he was still off.

The exercise asks you to gaze into a bowl of water until you can see images from the future. Then, you are told to write them down lest you forget them. I have had no particular success with this exercise. I know that psychics attempt this exercise sometimes without any kind of divination tool at all. But this is just another tool in AMORC’s growing paranormal arsenal.

### **SUMMARY SECTION 98**

In this monograph, AMORC shows how cosmic communion can bring the member in contact with the cosmic masters. There is, according to AMORC, the benefit of receiving “great spiritual influx” and a permanent imprint on the member’s personality as a result of this experience.

AMORC now explains that the cosmic masters developed through a process of personal evolution through many lifetimes of trials and tribulations and did not achieve their mastery as simply a gift of creation. Eventually, these individuals awaken to their fuller spirituality and realize their mission to help others to develop in this manner. After many years, some achieve a state of perfection, called the *Rose-Croix* state in the Rosicrucian tra-

dition. Some are incarnated but most are not. They all “form the Great White Lodge—that is, the Occult Government of the world.” Some specifically look after those in the Rosicrucian tradition. All of them belong to the Great White Brotherhood and are aware of the role they need to play in the world. AMORC says, “The Master appears only when the disciple is ready.”

In Experiment 77, AMORC outlines its procedures for contacting a master. This involves the usual cleansing rituals, retiring to a quiet place, and sitting in the meditative posture with eyes closed. The member then relaxes, taking deep neutral breaths, eventually exhaling slowly, and chanting MATHA-OM on a preferred note in a sequence of uninterrupted sounds. The member then, again, imagines spiraling up to the cosmic, repeating the intonation until he loses touch with his surroundings and his physical body. When in the intermediate state, he would “cease an intonation and picture a luminous Rose Cross in space.” Then, the member must try and concentrate until he feels one with the cross. At this point, the member is asked to abandon himself to cosmic communion, paying attention to whatever he receives psychically. If a cosmic master is contacted, there will be a strong sense of the master’s presence; his voice, perfume, incense, some kind of tangible perception on a psychic level. His reality will be very clear to the member who has been fortunate enough to make this contact.

### COMMENTARY ON 98

Again, even a rendezvous with the cosmic masters seems to require being in a hypnogogic state, that state of drowsiness just before you fall asleep. This is, of course, accompanied by a visualization. It says, “When you feel that you are in an intermediate state, akin to sleep or drowsiness, cease your intonation and visualize a luminous Rose Cross in space.”

As to the number 144, this is a typical sacred number. In James Morgan Pryse’s *Apocalypse Unsealed*, he quotes from the Bible in Revelation 21: 15–21:

The Divinity who was talking with me had for a measure a golden reed, to measure the city, its gateways, and its wall. The city lies foursquare and its length is as great as the width. He measured the city with the ready, by stadia, twelve thousand, its length, width and height are equal. And he measure its wall, one hundred and forty-four cubits, (including) the measure of a man, that is, of a Divinity.<sup>1</sup>

We have often heard recently of a so-called Bible Code. In *Apocalypse Unsealed*, Pryse goes in depth into a fairly easy to understand code, which may reveal a lot about the Bible and an ancient relationship with the various systems of energy centers throughout the world. This is the Greek Gemetria, the Greek equivalent to the Hebrew code used by Qabalists, in which numbers correspond to letters. As in the Hebrew Qabala, Greek letters are looked at as their numerical equivalent (alpha is "one," beta is "two," gamma is "three," and so on) Since there were no Arabic numerals in the time of ancient Greek, letters were used in their place.

In his exposition of this strange riddle, which counsels one how to measure the city spoken of in Revelation, Pryse notes that the term of measurement, stadia, in Greek, adds up to the numerical equivalent of 144. This is also the measure of one wall as cited above.

So, if the wall is a cube, you can therefore unfold it into the image of a cross. In a sense, this implies one of the many Universal Symbols we have discussed.

In the Upanishads it says, "Between the seven thunders are seven thunders." So, we are talking here about breaking down the levels of vibrations represented by the chakras into substrata of seven vibrations. Or, if you prefer, view the entire body of man on the cross as embodying twelve layers of vibrations, as in the traditional number of signs in the Zodiac, another symbol rampant in the Bible and specifically in Revelation.

The diatonic scale itself is composed of twelve tones that could be broken down into notes with twelve tones between each of them. So, at any rate, we are talking here about a universal symbol, common in many types of spiritual systems, used to measure the planes of cosmic consciousness.

So, there are different ways of using and interpreting these types of symbols.

## **SUMMARY SECTION 99**

AMORC now discusses the egregor of the Rose Cross, "the cosmic energy field to which all Rosicrucians have access because of their affiliation with AMORC." This energy field provides the spiritual power or influx that permits performing certain experiments, protects members from negative influences, and inspires them in studying the monographs. Members receive from the egregor what they put into the order.

The egregor is fueled by the spiritual work accomplished by the Rosicru-

cians in Lodges, Chapters, and Pronaoi." This is added to by the power of the imperator and the grand masters. The egregor is also fed by the cosmic masters of the Rosicrucian brotherhood.

The invisible hierarchy is under the direction of the Master Kut-Hu-Mi (sometimes called the Master K-H-M) He watches over the egregor with other cosmic masters, like the former Essene Master Mona.

In Experiment 78, the member is shown how to attune with the egregor of AMORC.

He is asked to sit in a meditative position, close his eyes and take a series of deep neutral breaths, and then resume normal breathing, visualizing the egregor of AMORC as a pyramid of light beneath a Rose Cross. He then concentrates on the visualization while chanting RA nine times, visualizing the pyramid and Rose Cross gradually becoming more illuminated by the power of the illumination. After this phase, the member is asked to project his consciousness into the center of the pyramid, as though he were seated there, absorbing the light from its center.

When he feels the need, the member may close the exercise.

### COMMENTARY ON SECTION 99

Perhaps of all the subjects we shall discuss, the egregor is the concept least known to the general public or postulant entering the order. Yet it is this concept that probably grips the followers most dramatically, binding them to the system with an iron grip of mind control. The egregor is the chief phobic element in AMORC. It is the engine behind member retention and one of the reasons that few members have stepped up to the plate to protest the emotional and mental bondage that has enslaved them.

Let no one underestimate the power of the phobic element in a cult, whether explicitly stated or implicitly implied.

There are many different kinds of phobias, but their structure is always the same. A phobia is a persistent, irrational fear of an object or situation. All phobias are triggered by a cue that initiates a closed cycle of fearful images, thoughts, and feelings. The cue can be any internal or external stimulus, such as a thought, image, word, smell, taste, feeling, or behavior.

This stimulus causes the phobic individual to generate negative images, often unconsciously, and engage in fearful self-talk, such as expressions of impending doom uttered in frightened tone of voice.

During a phobic reaction, the body's automatic physiological survival ("flight-or-flight") response is activated. This panic response causes a number of physiological symptoms, including a racing heart, a shortness of breath, dry mouth, cold, clammy hands and sometimes nausea. The most common coping mechanism for a phobic individual is avoidance of the provoking stimulus.

Phobias destabilize and undermine a person's view of reality, emotional and intellectual control, self-confidence, and judgment. Typical non-cult phobias include fear of public speaking, heights, dark places, drowning, snakes, and so on. It is estimated that over 30 million Americans suffer from some type of phobia.<sup>1</sup>

As they say in the beginning of the monograph, this subject is closely related to the exercise of contacting the cosmic masters.

It says specifically,

By definition, the egregor of the Rose Cross is the cosmic energy field to which all Rosicrucians have access because of their affiliation with AMORC. It is this energy, which allows them to receive the inspiration needed for the study of their monographs. It also provides the necessary influx for conducting certain mystical experiments, especially those presented in this Ninth Degree. Finally, this same energy protects members from negative influences in their daily lives.

Membership, they say, however, is not enough to fully profit from the benefits of the egregor. The student must also follow the rules and practices of the order. And, believe me, this includes his dues.

According to the monograph, the energy of the egregor comes from the aggregate spiritual work of individuals, groups, and officers in AMORC as well as from the cosmic masters described in this monograph.

As to the cosmic masters described here, Kuthumi and Moria (spelled Morya down below), they are not new to the occult scene. Their names and identities were promoted on a very broad scale by Madame Blavatsky of the Theosophical Society, which was founded in 1875. Here is an excerpt from a book called *The Masters and the Path* by C. W. Leadbeater:

There are a few cases in which both the Adept and the person who

saw Him were in the physical body. It happened with Madame Blavatsky; I have heard her testify that she lived for some time in a monastery in Nepal, where she saw three of our Masters constantly in Their physical vehicles. Some of Them have come down more than once from Their mountain retreats into India in Their physical bodies. Colonel Olcott spoke of having seen two of Them on those occasions; he had met the Master Morya and also the Master Kuthumi. Damodar K. Mavalankar, whom I knew in 1884, had encountered the Master Kuthumi in His physical body. There was the case of S. Ramaswami Iyer, a gentleman whom I knew well in those days, who had the experience of meeting the Master Morya physically, and has written an account of that meeting which I shall quote later; and there was the case of Mr. W. T. Brown of the London Lodge, who also was privileged to meet one of the Great Ones under similar conditions. There is also a vast amount of Indian testimony which has never been collected and sifted, mainly because those to whom these experiences came were so thoroughly persuaded of the existence of Supermen and of the possibility of meeting Them that they did not regard any individual case as worthy of record.<sup>2</sup>

C. W. Leadbeater was a close associate of Madame Blavatsky, who experienced his own share of controversy in life. One of his most controversial actions was to choose an Indian named Krishnamurti, while still a child, as the new world messiah. This action was taken with his partner, Anne Besant, the successor to the leadership of the Theosophical Society after Madame Blavatsky.

When Krishnamurti came of age, he renounced the role to which he was chosen, becoming a spiritual leader in his own right but without the grandiose pretensions for which he was hand-picked by Leadbeater and Besant.

Some Theosophists claim Koot Hoomi was a reincarnation of Pythagoras. Organizations like The Summit Lighthouse "I AM" Activity and The Bridge to Freedom believe he was also incarnated as Pharaoh Thutmose III; Balthasar, a wiseman who attended Jesus' birth, Saint Francis and Shah Jahan."<sup>3</sup>

According to the monograph, the visualization of the pyramid as a symbol of the egregor was:

Because of its shape, it is a perfect reflection of the hierarchic struc-

ture of our Order and suggests that it receives its impetus from the visible world. Further, it evokes the pyramids of Egypt—particularly those of Khufu, Kliafre, and Menkaure.

We now can see that the cosmic masters of AMORC not only have their roots in Egypt but in their controversial public birthing in the Theosophical Movement, a non-traditional occult organization, years before Emperor H. S. Lewis came into the occult world with his flashy new cult of AMORC. We can now see that AMORC was one of a number of organizations to adapt the Theosophical masters as their official masters. He adapted them along with his ancient Rosicrucian pedigree, validated by FUDOSI, an organization he helped support and birth himself to validate the authenticity of AMORC.

It is important to realize, regardless of any possible reality to the idea of cosmic masters or adepts, that in a cult system, these ideas function like any form of loaded language. By providing concepts like “Cosmic Masters,” the “egregor,” the “Great White Brotherhood,” members easily becomes wrapped up in the divisive strategy of the cult, which creates an “I vs. them” approach to everyone outside the cult. These concepts are treated as exalted and sacred, regardless of their derivation from other systems or intrinsically self-serving use in promoting the cult as the receptacle of absolute truth.

The language of the totalist environment is characterized by the thought-terminating cliché. The most far-reaching and complex of human problems are compressed into brief, highly reductive, definitive-sounding phrases, easily memorized and easily expressed. These become the start and finish of any ideological analysis. In thought reform, for instance, the phrase “bourgeois mentality” is used to encompass and critically dismiss ordinarily troublesome concerns like the quest for individual expression, the exploration of alternative ideas, and the search for perspective and balance in political judgments. And in addition to their function as interpretive shortcuts, these clichés become what Richard Weaver has called “ultimate terms”: either “god terms,” representative of ultimate good; or “devil terms,” representative of ultimate evil. In thought reform, “progress,” “progressive,” “liberation,” “proletarian standpoints” and “the dialectic of history” fall into the former category; “capitalist,” “imperialist,” “exploiting classes,” and “bourgeois” (mentality, liberalism, morality, superstition, greed) of course fall into the lat-

ter. Totalist language, then, is repetitiously centered on all-encompassing jargon, prematurely abstract, highly categorical, relentlessly judging, and to anyone but its most devoted advocate, deadly dull: in Lionel Trilling's phrase, "the language of nonthought."<sup>4</sup>

One should never underestimate the power of loaded language in helping to form the chains of bondage that link vulnerable members to their emerging cult identity.

### **SUMMARY SECTION 100**

In this monograph, AMORC begins a study of the psychic centers, focusing on the solar center, which it says is the "the psychic counterpart of the solar plexus," also known as the celiac ganglion:

located in the abdomen, in the "pit of the stomach," between the navel and the substernal cavity...all of the nerves and veins radiate outward from it towards the organs located in the abdomen and the lower part of the thorax.

Its role is to transmit energy from the autonomic nervous system to "the stomach, liver, pancreas, spleen, adrenals, kidneys, etc." From this nerve center, these organs receive the energy required for both their physical and psychical functionalities. This activity is controlled by hypothalamus, which is the intelligence behind the autonomic nervous system.

This center is sensitive to the negativity of other people, providing a kind of protection from possible danger. It also warns us about self-generated negativity.

In Experiment 79, AMORC proceeds to discuss the way to energize the solar plexus. After sitting in the usual position, the member is told to "place the joined tips of the thumb, index, and the middle finger of your right hand on the solar plexus." He is then told to close his eyes, take a deep breath, hold the air in his lungs, then slowly exhale, chanting MEH on C natural above middle C while picturing his solar plexus as a red sphere about four inches in diameter. The procedure is repeated six more times. Then the member is told to remain silent and be receptive to whatever impressions are received. Either heat, coolness, or tingling in the solar plexus is possible sensations



after concluding this exercise. There could be a sense of regeneration following this exercise.

### OATH OF THE ILLUMINATI

As I have been granted the honor to be admitted to the ranks of the Illuminati, I pledge in the presence of the God of my heart and before the Rose-Croix, to respect the following oath and to make it the foundation of my personal ethics:

FIRST: Knowing that the Illuminati form a Circle bringing together the most advanced members of the Ancient and Mystical Order of Rosae Crucis, I reiterate all the pledges that I have taken in the previous degrees in regards to our Order's Constitution, Tradition, and teachings. In all places and under all circumstances, I also pledge to defend it against any malevolent attack, whatever its origin or form.

SECOND: As an Illuminatus, I pledge to advocate tolerance toward all religions, even if I do not belong to any of them. Consequently, I pledge that I shall never condemn or discredit them. Likewise, if some day I should happen to hear some fanatical comments against one of them, I shall make an effort to show its positive aspects and demonstrate the benefits that It can bring to those followers who use wisdom and temperance.

THIRD: No matter what my own religious convictions, I promise to study the teachings of the Tenth Degree without bias or prejudice, since it is understood that these teachings have no dogmatic characteristics at all and do not promote any particular religion. I pledge to support the concept of a Universal Religion, so that spirituality becomes an instrument of peace among people and of oneness between God and all humanity.

On this day and forever, So Mote It Be!

Last Name First and Middle Names

Date Signature

### COMMENTARY ON SECTION 100

Prior to the introduction of this monograph and its exercise, we take another oath. One interesting feature of this oath is its commitment to go the defense of various religious teachings. This is coupled with a commitment to support the concept of a universal religion, so that spirituality becomes

an instrument of “peace among people and of oneness between God and all humanity,” a laudable concept, but often contradicting the claims of many of the world’s religious groups, which like to tout their own uniqueness. And, if the truth be known, there is no group that claims more for its own unique authenticity than AMORC, even among other esoteric and allegedly universal spiritual orders.

As to the exercise, it is an exercise in stimulating an important psychic center through the strategic placement of the fingers on the area of the body, the solar plexus, associated with this center, chanting the vowel sound MEH at a certain frequency, along with the visualization of the center as a red sphere. As this center is frequently associated with the metal iron and the planet Mars, the color associated with this center is not all that unusual.

The question I have, which will bear repetition, is whether the concern should be for stimulating these centers or experiencing them directly, rather than through the imaginary lens of visualization. And, if we do, can we study them in a way as to sort out their potential malfunctioning and move in the direction of establishing the divine pattern within ourselves?

### **SUMMARY SECTION 101**

AMORC, having presented material regarding the solar center, now turns to present its case for the “adrenal center,” which it says is the “psychic counterpart of the adrenal glands.”

Speaking physiologically, AMORC describes the adrenals as sitting “atop the kidneys,” each weighing .16 ounces. Another term for the adrenals is “suprarenals,” which, as a word, has two separate components: *supera*, meaning super—on top of or above—and *renals*, which is another term for kidneys. Each of these adrenals is triangular-shaped. They are located in the area of the eleventh and twelfth thoracic vertebrae. As in other dual organs in the human body, if one of these adrenals fails, the other takes over.

There are two components to the adrenals: the outer cortex, which produces steroid hormones, particularly cortisone, and the inner medulla, which produces noradrenaline and adrenaline. Cortisone serves to “alleviate suffering in case of illness or violent shock.” Noradrenaline and adrenaline respectively soothe and stimulate the sympathetic nervous system.

The adrenals are stress glands, reacting to the emotions of fear, nervous frustration, and anguish. These reactions cause the sudden and sometime excessive excretion of hormones from the adrenals:

a sudden mobilization of fats, an uncontrolled release of reserve sugars, and a sudden increase of cardiac and respiratory rhythms. At the same time, we experience sweating, shivering, and breathlessness.

These reactions can be physiologically disruptive and can poison the bloodstream.

AMORC goes to point out that not all stress is bad because it may have the effect of protecting us from danger or providing us with the remorse that will allow us to clear our conscience.

The adrenal center serves to amplify our emotions to produce beneficial, pleasant feelings or to make us aware of some negativity within ourself. In meditation, it can take us to a loss of "awareness of our physical body" so we can "gradually attain an intermediary state between the waking state and sleep." This is a great aid to deeper meditation.

According to AMORC, the adrenal center is activated by the sound, KHEI (pronounced "kay-ee"), which is sensitized to the color orange. In Experiment 80, the member is taught to use this sound to activate the center.

In this experiment, he is told to sit in the normal meditative posture. He then places:

the joined tips of the thumb, index, and the middle finger of your right hand between the adrenal glands, immediately above the solar plexus.

If this position is too tiring for the member, he is told he can place his hands on his lap.

Once positioned, he is told to close his eyes and take a deep breath, holding the air. When exhaling, he will then chant KHEI, visualizing the center as an orange sphere about 1.5 inches in diameter. He will repeat this seven times, then remain there quietly while being receptive.

As with the solar plexus, the member may feel sensations like coolness, warmth, or tingling near the adrenals or the lower back. Due to these procedures, emotions will be increased. At one point, if the experiment is working, you will feel great peace and a desire to sleep. The adrenal center is a kind of thermometer for depth of feeling and place of attunement to the cosmic.

### COMMENTARY ON SECTION 101

In the last monograph, in keeping with their former method of describing the psychic centers as directly corresponding to a part of the body itself rather than being associated with a specific material organ, AMORC did differentiate between the solar plexus, a center ganglion of the nervous system, and what they called the solar center.

In this monograph, they introduce a new center, which they call the adrenal center, placing the fingers above the solar plexus to stimulate this center.

To show you that other systems look at this gland in a different way — as associated with the Solar Plexus area, often identified with the Manipurika Chakra in the Hindu system — here is an intriguing commentary on this center by John Hornecker:

The Adrenal glands function in conjunction with the Solar Plexus chakra. Like the Throat and Heart chakras, the Solar Plexus chakra is bi-directional, extending outward toward the front and the rear of the body. The Solar Plexus chakra also can both receive and transmit energies.... It is sometimes through colloquial expressions that we gain insights into various aspects of our human experience. We sometimes hear the expression, "I have a gut feeling that ...". This would seem to be a way of expressing a feeling derived through the Solar Plexus chakra, and related Adrenal sensory system; a feeling that may not necessarily be supported by the rationale of the conscious mind.<sup>1</sup>

In interpreting the correspondence of the chakras with parts of the body, he provides the following chart<sup>2</sup> (which I have abbreviated to illustrate the correspondence between the chakras and the glands):

<b>CHAKRA</b>	<b>GLAND</b>
Crown	Pineal
Forehead	Hypothalamus
Brow	Pituitary
Nasal	Sinus
Throat	Thyroid
High-Heart	Cervical Extension
Heart	Thymus
Solar Plexus	Adrenal
Sexual	Gonads

So, as mentioned, the adrenals are not treated separately from the solar plexus, but they vitally inform that area.

How is one to truly know if these correspondences are correct? In my opinion, in a life based upon the Path of Mystical Union, there is a way of tangibly feeling the resonance or harmony between the subtle energy of the chakras on different levels and particular sounds, colors, and “density” of vibration. In another type of path, the association is taught didactically, and the disciple is asked or suggested to believe that the correspondence is valid.

### **SUMMARY**

#### **SECTION 102**

This section focuses on the heart center. Describing the physiology of the heart, AMORC describes it as being:

located in the thoracic cage, between the two lungs. It is shaped like a curvilinear pyramid whose extremity is pointing toward the left, which explains why many people think that this organ is located on the left side of the body.

The heart controls blood circulation and is fundamental to the working of our entire physiological system. By contracting seventy-five times per

minute, it manages to pump more than 2,100 gallons of blood a day. Its vascular network is about 62,000 miles long.

It is an involuntary organ, controlled by the hypothalamus and the autonomic nervous system. Nonetheless, heart functionality can be affected by alcohol, coffee and tobacco, lack of rest, excess stress, and anxiety.

AMORC then discusses the various polarities of the heart's operations. Blood is sent to the lungs where its blood supply is reoxygenated, supplying the rest of the body with "the positive polarity of Vital Life Force."

As for the negative polarity of this force, it passes into the bloodstream mainly at the level of the small intestine where the nutritive substances produced by food are found.

The heart, AMORC claims, feeds the body "with both its 'material' and 'spiritual' vitality."

As the heart center, the psychic component of the physiological heart is located roughly in the same place and is the largest of all. The most important on the spiritual plane is the pineal, which is the smallest on the physical plane. It is, though, the focus of love and the center of compassion, friendship, and kindness. The center can be stimulated by the sound EH, as described previously, and is energized by the color yellow.

In Experiment 81, the member is told to sit in the usual position, placing the tips of his joined thumb, index, and middle fingers over his heart, and if this fatigues him, to put his hands in his lap. He then closes his eyes and takes a deep breath, chanting the sound EH while visualizing the heart as a yellow sphere about six inches in diameter. He then does this six times more, remaining receptive afterwards in silence until he is ready to close the exercise. During this time he should feel regenerated, possibly feeling coolness, warmth, or tingling in his chest, all of which should not concern the member. This might also include a temporary acceleration of the heart.

### COMMENTARY ON SECTION 102

Here is a typical chart of correspondences.<sup>1</sup> Unlike the Rosicrucian correspondence of yellow for the heart chakra, this chart promotes its color as green. Instead of C, the note defined here is F.

### THE MEANING OF THE SEVEN CHAKRA POINTS DIAGRAM<sup>1</sup>

CHAKRA	COLOR	MUSIC NOTE
Crown	VIOLET	B
Third Eye	INDIGO	A
Throat	BLUE	G
Heart	GREEN	F
Solar Plexus	YELLOW	E
Navel, Sacral	ORANGE	D
Base, Root	RED	C

How does one come to know whether one correspondence makes sense or not?

I believe that studying the chakras, which can be done in a variety of ways, can involve gradually developing the faculty of kinethesis, which is a faculty that is an extension of a sense of touch. One starts by beginning to experience the senses, including the sense of touch, in the present moment.

Experiencing the present moment, or “being here now,” is the beginning of the awakening process. In this manner, over a period of time you begin to develop an awareness of the energy body, which can be segregated into its components. This includes certain whorls of energy, which can be called wheels or psychic centers, which exist geographically, in relation to certain areas in the body, but on a finer level. This is a slow process and requires the cultivation of something beyond the five senses—the cultivation of awareness itself, the preliminary process that can take place under the tutelage of a teacher.

For instance, in a Zendo, one might sit for a prolonged period of time just practicing awareness of the body or practicing awareness of breath. After a long period of time, one learns to separate the object of awareness from awareness itself. In a Zendo, falling asleep is not considered to be such a good thing, a fact that seems somewhat prized in AMORC. In fact, when a student begins to droop during Zazen—or sitting meditation—he risks being struck suddenly by the *kyosaku*, or “encouragement” stick—a flat, hollow stick that is designed for striking the drowsy student on the shoulder with force and suddenness. In some meditation traditions, waking, not sleeping, is sought after.

### SUMMARY SECTION 103

AMORC now devotes its attention to the thymus center, which it calls the “psychic counterpart of the thymus gland.”

The gland itself is located:

between the upper lobes of the lungs, immediately behind the sternum, and in front of the bronchi. During childhood, it has the shape of a pyramid whose summit is extended towards the thyroid gland.

At that time it is very large, occupying much of the thoracic cage and even protruding into the diaphragm, so much so that it is sometimes called the “childhood gland.” It gradually diminishes with age. In adulthood, it weighs about one-third of an ounce.

It generally plays a strong role in childhood and adolescence in the development of the immune system. It helps the body generate many of its components, including the thymocytes, which form the basis of the lymphocytes.

Psychically, the thymus center is the mood regulator of the psychic centers. According to AMORC, the word thymus is derived the Greek *thumos*, which translates “mood.” Deprived of the work of this center, the subject becomes moody, swinging from joy to unhappiness, from optimism to pessimism, and from elation to depression. An active thymus brings balance and level headedness to the subject’s life.

The thymus center is stimulated by the sound EHM and the color green. In Experiment 82, the member is taught to stimulate this psychic center.

In this experiment, the member sits in the usual way. He then places the tips of his joined thumb, index, and middle fingers over the thymus area. He can put his hands in his lap if this position fatigues him. With eyes closed, he then takes a deep breath, chanting the sound EHM while visualizing the thymus as a green sphere about one inch in diameter. He then does this six times more, remaining receptive afterwards in silence until he is ready to close the exercise. During this time he should feel regenerated, possibly feeling “coolness, warmth or tingling in the area of the thymus or in the region included between the upper part of the two lungs.” A great sense of relaxation and serenity may appear, which might mean that the center man-



aged to function strongly upon being activated. Upon being emotionally exhausted, this exercise is useful for regaining calmness or peace.

### COMMENTARY SECTION 103

In AMORC'S psychophysiological system, the heart center and the thymus center are treated as separate centers, but in other systems the heart center and the thymus are linked together. Why all this confusion?

In my opinion, the reality is that in practice the study of the chakras begins with a rather gross perception of areas of the body, it increases so that perception includes something like the experience of awareness as separated from the body. It then graduates to a sense of this awareness as a palpable substance, perhaps akin to an "etheric," non-physical substance, which appears to be vibrating at different rates and different frequencies, corresponding perhaps to different colors and sounds.

No one can really decide for you what corresponds to what, but there can be some guidance into the process of awakening awareness. This can come from books, from a live teacher and, hopefully, essentially, from the source itself. One surrogate form of training, as I have suggested applies to AMORC, can be to train you to hallucinate a certain image, color, or even a certain sound in a certain place—but this is not a legitimate perception.

Of course, some people are born with this perception to a higher degree, but you can't really depend on anyone's accuracy until you can confirm for yourself what you think is true.

What's the purpose of all of this?

In time, you can actually sort out aspects of oneself that are negative or out of balance, those elements of selfhood which actually keep you from fully experiencing the Divine Presence or Shekinah, which is potentially always around and inside of us. This involves a certain type of "theurgic" (*theo* = god and *ergos* = work in Greek) or godwork on oneself, disassembling and reorganizing the false layers of selfhood that separate ourselves from God. This reminds us of the well-known alchemical dictum, *Solve et Coagulo*, "dissolve and coagulate" in English, perhaps the fundamental operation in Western alchemy.

### SUMMARY SECTION 104

AMORC attempts to make a distinction between the Catholic Jesus, who was sacrificed to redeem the world, and the Protestant Christ, who was

resurrected and achieved a triumph over death. It tries to explain how this divergent point of view exemplifies why religions have so many internal doctrinal struggles.

AMORC claims that the official Rosicrucian point of view is that Jesus did not die on the cross, so he could not have been raised from the dead. It says his body, still alive, though in a deep coma, was given to Joseph of Arimethea, who cared with the assistance of some Essenes.

AMORC does claim that Jesus, on the cross, fused his soul with the “collective soul of humanity” and thereby took in its negative Karma, neutralizing it by the means of the “Christ influx” he received when initiated in Egypt. This is redemption, according to AMORC’s interpretation from an esoteric point of view.

According to AMORC, Jesus returned to Mount Carmel, where he had lived as a child, and collected his 120 disciples, initiating them one-by-one in the experience of the Holy Ghost and giving them the right to act under his authority.

The disciples’ role was to spread the teachings of Jesus to the masses and to make contact with the mystery schools and give them the secret doctrines, which Jesus had told them.

Jesus himself, according AMORC, lived out his life in a monestary in Mt. Carmel, writing out much of his teachings and working on behalf of humanity. He died there when he was seventy-two. They speculate that perhaps one day his manuscript will be found in the Vatican.

AMORC now turns its attention to the thyroid center, which it says:

is located in the throat, in the area of what is commonly called the Adam’s apple. It is formed of two oblong lobes lying on either side of the larynx, near the vocal chords.

It says its two lobes, which are linked by a small band of tissue, weigh approximately half an ounce.

According to AMORC, the thyroid secretes thyroxine which:

1. Helps in the growth process, specifically in regards to long bones
2. Facilitates nutritional substances to enter blood stream, controls blood circulation and regulates internal temperature.
3. Is responsible for brain and cerebrospinal development in children.

It was called the “life gland” by the Egyptians, symbolized by “a sun placed on the throat.” The thyroid center psychically controls the mental processes—precisely the rapidity of exchange between subjective and objective levels of consciousness. It helps with observation and analysis.

In Experiment 83, AMORC shows a member how to activate the thyroid center.

In this experiment, he sits in the usual way. He then places the tips of his joined thumb, index, and middle fingers over the throat area, putting his hands in his lap if this position tires him at all. With eyes closed, he takes a deep breath, chanting the sound THO, while visualizing the thymus as a blue sphere about one inch in diameter. He is asked to do this six more times and be receptive to new impressions until he is ready to close the exercise. During this time he could feel a tingling in the throat area. According to AMORC, the result could be a sense of intellectual alertness and a temporary improvement in reasoning.

#### COMMENTARY ON SECTION 104

AMORC is internally consistent in saying that nobody can transcend the death of the body when they purport that Jesus Christ did not die on the cross. If Jesus didn't do it, then nobody probably could.

This view is quite consistent with one of the latest modern cultural obsessions, a popular version of esoteric Christianity called *The Da Vinci Code*, available in book and movie form, which postulates that Jesus was married to Mary Magdalene who bore him children and created a lineage of kings.

Yet, there is another esoteric point of view that says Jesus's body was transformed and became immortal on the Mount of Transfiguration. Now, perhaps this “immortality” required a change in the nature of his body itself, from what Paul called a *carnal* body to a *spiritual* body. When Jesus was crucified, according to this theory, his new body, which had replaced his physical body—although it “died” in the sense of breathing and heartbeat ceasing entirely—could not remain in a state of death for very long. It was too robust, too internally filled with *zoë*, or life, in Greek.

At one point, from this perspective, Jesus's body was reanimated and rose to different planes of reality. He then later returned to communicate with his disciples, showing Thomas in particular that he had a physical body, by thrusting his hands in his physical wounds. At another point he ate a meal.

In this tradition, much more is made of his resurrection than his so-called redemptive activities, which AMORC seems to stress. His ascension is based

on certain principles of esoteric development. According to this tradition, the New Testament version of Paul's letter is somewhat distorted by editing, but the idea of Jesus being the "Second Adam," means that part of his mission was to demonstrate the possibilities for humans to regain the immortality they had mythologically lost in Eden.

In regards to Christ fusing with the "collective soul of humanity" and neutralizing the negative Karma of mankind, I believe this is a somewhat new, politically motivated doctrine. Prior to the period in which this monograph was published, AMORC always commented with sarcasm on the claim that Christ erased the sins of the world. But, in my opinion, the power of current Evangelical Christianity made them a bit more timid in their approach to this claim. In fact, in their own way, they have embraced the idea of redemption.

### SUMMARY SECTION 105

AMORC continues its study of the psychic centers, this time focusing on the pituitary gland, which it says is also called the hypophysis, located approximately:

in the middle of the head, at the level of the root of the nose...on the lower surface of the brain and in a bony depression of the sphenoid bone called the *sella turcica* ("Turkish saddle").

It weighs about 0.02 ounces and is linked to the hypothalamus, what AMORC considers to be "the 'brain' of the autonomic nervous system—that is, as being responsible for all the involuntary functions of our being." Also, it has control over the psychic body.

Psychically, the gland "ensures that the negative and positive polarities of Vital Life Force are constantly in balance in each of our organs." When this balance is disrupted, it goes immediately to work to restore the balance. Its further role is to "to transform our thoughts into emotions and vice versa." It helps create a kind of associative flow between thoughts and feelings: thoughts causing feelings, feelings causing thoughts. In conjunction with the pineal center, it can assist in promoting psychic visions as well as out of body projection, auras, or assisting the soul at transition. It also is the root center for clairaudience, allowing the subject to experience sounds from the invisible realms.

In Experiment 84, we see how the pituitary is stimulated by the vowel sounds RA and MA and it is sensitive to the color indigo.

In this experiment, the member takes the usual meditative posture. He then places the tips of his joined thumb, index, and middle fingers “at the root of the nose, between the two eyebrows, at the level of the pituitary gland.” He is allowed to put his hands into his lap if the position is fatiguing. He then closes his eyes, takes a deep breath, exhales, chanting the sound RA while imaging the pituitary as a small indigo sphere, only about 0.4 inches in diameter. The member does this six times more and will be receptive to new impressions until he is ready to close the exercise.

Afterward, the member may experience tingling, coolness, or heat in the head or focused on the area near the pituitary gland. He may hear strange sounds from around him or from other invisible dimension. These sounds are “pleasant and inspiring,” reflecting the legendary “Music of the Spheres.”

### COMMENTARY ON EXERCISE 105

Going back to the set of correspondences we explored in the last monograph, we see the following correspondence between various organs of the body, the area in the body of the chakra and the faculties. Note how the Rosicrucians’ functionality of the pituitary differs from this segment of a chart by John Hornecker,<sup>1</sup> which we have looked at in a previous commentary.

CHAKRA	GLAND	FUNCTION
Crown	Pineal	Intuition
Forehead	Hypothalamus	Mental Telepathy
Brow	Pituitary	Clairvoyance
Nasal	Sinus	Attitude
Throat	Thyroid	Clairaudience
High-Heart	Cervical Extension	Intention
Heart	Thymus	Taste
Solar Plexus	Adrenal	Smell
Sexual	Gonads	Touch

The Rosicrucians clearly say, “...the pituitary center’s main role concerns clairaudience, for it allows us to perceive psychically those sounds, music, voices, and messages originating in the invisible world. In other words, it is the seat of psychic hearing,” whereas in this chart, clairaudience is a function

of the thymus, which is connected to throat chakra. So the gland or center governing clairaudience is different from AMORC's. This is the strange world that you move into when you decide to compare claims about chakras.

### **SUMMARY**

#### **SECTION 106**

In the last part of the series studying the psychic centers, AMORC discusses the pineal gland. This gland, sometimes called the epiphysis, is located somewhere near "the center of the head, at the level of the middle of the forehead."

It is the smallest of the endocrine glands and is connected to the pituitary and hypothalamus, which are linked to each other. It is also:

linked to the eyes through autonomic nerves and to the first cervical ganglion, located in the hollow part of the nape of the neck, on the right and left sides of the spinal column.

As the pituitary gland "secretes hormones which increase or decrease the activity of other endocrine glands," the pineal gland directs the pituitary, which takes its orders from the hypothalamus, which is the "brain" of both the psychic body and the automatic nervous system. The gland also controls various waking and sleeping cycles.

In terms of its psychical role, AMORC says it is responsible for about 70 percent of psychic vision, as in being able to commune with the souls of the dead. It can transmit its energy through the eyes, contributing to phenomena like telekinesis, materialization, and invisibility. The pineal center, as "the seat of soul consciousness," also plays a fundamental role in cosmic attunement. For the most part, it is the recipient of divine intelligence and is often called "The Eye of God" in Rosicrucian manuscripts.

AUM and OM act to energize the pineal gland, which is also activated by the color violet.

In Experiment 85, the member assumes the normal seating position. He then places:

the joined tips of the thumb, index, and middle finger of your right hand on the center of the forehead, at the level of the pineal gland.

If that is difficult, the member is allowed to place his hands on his lap.

He then closes his eyes, takes a deep breath, and retains the air in his lung for awhile. He then exhales, chanting OM and picturing the pineal center as a small, 0.3 inches in diameter violet sphere.

This process is repeated for six more times, after which the subject sits quietly and remains receptive until he is ready to end the experiment.

As before, the member may feel tingling, coolness, or heat in the region of the pineal. He will:

certainly experience a great feeling of inner peace, as though your soul were freed of all constraints inherent in the material world.

After this, he may have an inspiring vision or have psychic visions. He is told to be attentive now to whatever happens and then to put that in his notebook.

### COMMENTARY ON SECTION 106

This is yet another exercise that didn't work for me. I did not feel "a sensation of heat, coolness, or tingling in the area of the pineal gland or the temples." The monograph also says, "furthermore, you will certainly experience a great feeling of inner peace, as though your soul were freed of all constraints inherent in the material world." I did feel, during this time, a great deal of fatigue from staying up all night and doing these exercises.

No doubt that the pineal gland in a variety of systems is often linked to the Crown Chakra in the Hindu system, which is called the one thousand-petaled lotus. Furthermore, in James Morgan Pryse's linkage of the chakra system in the New Testament, it is equivalent to "*o' nikon*," a transliteration of the ancient Greek for "the conquerer," a term used in Revelation that adds up to the number one thousand. This obviously seems linked to the Crown Chakra.

My point is, as I have indicated before, the chakra system did exist in the West. It was repressed by the church and undoubtedly kept alive by magical, alchemical, and fraternal groups, although not necessarily preserved and used in the best way.

Since it is so easy to locate this type of material—and since AMORC is so obviously derivative, particularly in the information regarding their so-called cosmic masters—it is hard to say if the material here, including the correspondences, have any kind of real functionality. To me, AMORC is an

imitative order, whose goals and techniques have a different purpose than a real mystical, fraternal order.

### SUMMARY SECTION 107

AMORC now begins a series of monographs on astral harmonization, where the member is taught to harmonize with the vibrations of various celestial bodies.

In focusing on the moon, AMORC relates how often it has been symbolically used in esoteric knowledge. It is a substantial light giver for the earth but is solely dependent on the light of the sun. Its waxing and waning transformations seem to represent inner evolution and initiation, according to AMORC. In certain traditions, the moon is a symbol of illumination—the abode of “Masters and Sages” after their death.

According to AMORC, the planets in our solar system have a definitive influence on human beings:

they radiate energies toward us, which not only keep us attuned with forces at work in the cosmos, but also contribute to harmonizing among themselves the physical, psychic, and spiritual functions of our being.

Indeed, they radiate to mankind “a mystical influx,” which imparts to humans a “specific virtue or power.”

AMORC also points out how the moon is known to be responsible for the tides because of its gravitational effect on water. Since the human body is 75 percent water, AMORC claims that the moon has “a stimulating effect on the blood and lymph, especially during its waxing phase, a time when many births occur.”

In Experiment 86, AMORC helps the student work on astral harmonization or, as it is sometimes called, “astrosophy.” Astral harmonization is essentially a technique for inner awakening.

In terms of astrosophical influence, the moon affects intuition. This state is latent in every human being but can use further development. By developing it, we make better choices and we develop the ability to foresee events, sometimes sensing them through what is sometimes called “premonition.”

AMORC suggests that the experiment is carried out often, preferably on Mondays, when “the lunar influence is most powerful.”



In this exercise, the member sits in the normal position for meditation, closes his eyes and relaxes, all the while taking deep neutral breaths. He then chants the sound OM while harmonizing with the moon by visualizing it as a heavenly body or astrological symbol. When the member feels he has achieved harmony with the moon, he is told to stop chanting and focus on “the idea of the Moon radiating its influx upon you, thus contributing to the awakening of your intuition.” He is also told to visualize the word *intuition* during this process, “with as much conviction as possible.”

The member can then drift into cosmic communion, while remaining receptive until he feels the need to end the exercise. The exercise, with practice, will lead into a feeling of very deep regeneration.

### COMMENTARY ON SECTION 107

Of all the exercise series we have discussed so far, I suppose it is this astrophysical series that bothers me the most. Not only did it not feel effective, it feels really strange to “tune into the moon” by sitting in my sanctum looking at a photograph or drawing a little picture. The monograph says:

After continuing a few minutes with this visualization, let yourself drift into cosmic Communion while maintaining a state of receptivity.

Does this mean with the moon or with cosmic consciousness itself? It would seem that if one could do this with cosmic consciousness, why would one bother with harmonizing with the moon? Again, one of my firm beliefs is summed up in Jesus’s words “Seek ye first the Kingdom of God and its righteousness and all else will be granted unto you.”

I have no objection to a little space travel. And I would be personally happy to take a trip to the moon. But do I have to focus on it to gain secret powers when I am supposed to know how to commune with God Himself?

This is like going to an inexperienced elementary school teacher for help in taking special tests to permit you to attend graduate school when you are personal friends with a distinguished professor with an outstanding record of regularly coaching students on the Graduate Record Exams. I think I’d rather go to the big guy. So I don’t understand why I should go to the moon for energy.

## SUMMARY SECTION 108

AMORC now focuses on Mars as an object of astral harmonization.

It points out that Mars is about 141 million miles from the sun, revolving around it every 687 days. Its day is close to the earth's revolving around its axis every 24 ½ hours. It is not much more than half the diameter of Earth and has two small moons, Phobos and Deimos.

Mars, the god of war, is associated with the Roman god, whose counterpart is the Greek Aries. Mars is the most energized of the gods, using his powers for good and for ill, including encouraging people to persevere and be courageous. Mars is sometimes called the Slayer and sometimes the Protector. He is often shown as:

a priest-king seated on a throne in the center of the universe and holding a sword pointed toward the Earth. The sword is both a symbol of strength and justice...

Mars affects human vitality, stimulating "the negative and positive polarities of the Vital Life Force," whose influence manifests "in various organs and cells throughout our body." This effect, though seldom felt, can be increased through Experiment 87.

This experiment will help increase Mars's special astrophysical influence, which is on the human will, a faculty useful "for completing our projects, whether these be on the material or the spiritual planes."

AMORC suggests that the experiment is carried out often, preferably on Tuesdays when Mars's influence is deemed most powerful.

For this exercise, the member sits in the normal position for meditation, closes his eyes and relaxes, all the while taking deep neutral breaths. He then chants the sound OM while harmonizing with Mars by visualizing it as a heavenly body, looking at a photograph, or picturing it as an astrological symbol. When the member feels he has achieved harmony with Mars, he is told to stop chanting and focus on Mars radiating on him and helping increase his willpower.

The member can then go deep into cosmic communion, while remaining receptive until he decides to end the exercise. The exercise, with practice, will lead into a "a fortifying of your will power and, by extension, a greater tendency to complete your endeavors."

### COMMENTARY ON SECTION 108

It is interesting to note that both the planets and the signs have historically been associated with the metals and, in turn, with the psychic centers. So far, very little has been made about these traditional metallic correspondences in these monographs. Suffice it to say that Mars, as a planet, is red, both in physical space and in traditional correspondences. Esoterically, it is said to be of an aggressive nature, often associated with the Manipurika center that is aligned with the solar plexus. This correspondence is found in alchemy, magic, and in the spiritual symbolism of the New Testament.

Despite the fact there are correspondences with the Zodiacal signs of Aries and Scorpio, which are both ruled by Mars, I do not personally believe that these correspondences necessarily denote a true astro neurological linkage between the centers and the actual bodies of the planets, although some traditional astrological systems might make that claim.

Still, most spiritual, magical, and alchemical systems make a linkage between the symbolism of the planets and Zodiacal signs and the chakras, even if the Zodiacal signs are different, as in the Oriental or East Indian horoscopes.

### SUMMARY SECTION 109

AMORC now focuses on the way to astrally harmonize with the planet Mercury.

Mercury is the smallest planet in our system and closest to the sun, which it revolves around every ninety days. It is visible on the horizon just before sunrise and just after sunset, a light, luminous point in the faint light of those diurnal points of transition of darkness to light and light to darkness. Its speed correlates it with Mercury, the fastest of the gods.

Mercury, in mythology, is a messenger between gods and humans and is represented with a helmet and boots, with wings on each side. Mercury is also linked to the Egyptian, Thoth, who is associated with the invention of writing and with divine wisdom. Thoth was a conduit, the only one who knew "the path of light leading to eternity."

In Experiment 88, AMORC works on creating astral harmonization between the member and the planet Mercury.

According to AMORC, Mercury influences humans by acting upon the cerebrospinal and autonomic nervous systems to stimulate each of them and

the transfer of the energy between them. This improves both mental agility and physical tonicity, contributing to “physical and psychic well-being.” Mercury also contributes to sharpening the intellect.

AMORC suggests that this experiment be carried out as regularly as possible, particularly on Wednesdays, when Mercury’s influence is strongest, with the objective of influencing the member’s two nervous systems and the power of his reasoning.

The member accordingly sits in the normal position for meditation, closes his eyes and relaxes, and takes deep neutral breaths.

He then chants the sound OM while harmonizing with Mercury, visualizing it as a heavenly body or astrological symbol or looking at its photograph. When the member feels he has achieved harmony with the planet, he is told to stop chanting and focus on the idea that the planet is stimulating his reasoning. He is told to visualize the word *reasoning* during this process “with as much conviction as possible.”

The member can then drift into cosmic communion, while remaining receptive until he feels the need to end the exercise. The exercise, with practice, will lead into more tone in the body and better intellectual performance and reasoning, influencing the member’s judgments and behavior, making himself sometimes actually feel wiser.

### COMMENTARY ON SECTION 109

The following diagram,<sup>1</sup> taken from Titus Burckhardt’s book *Alchemy*, can give us an idea of how the Zodiac, the planets, and the chakras can be connected in a more classical understanding of the way that this traditional symbolism might work in a path based on the Paradigm of Mystical Union.

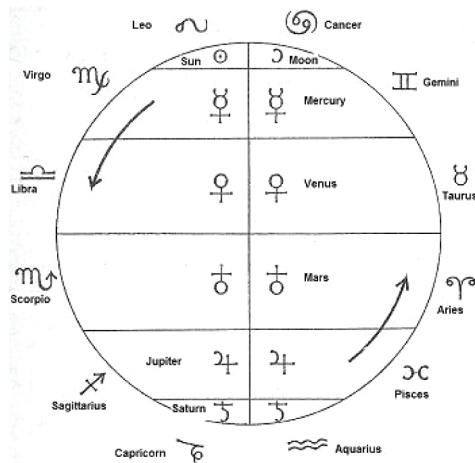
In order to do so, when looking at any of these universal symbols, one has to remember that they are just guides toward experiencing directly non-sensory phenomena, related to what we have seen AMORC calling vibratory, the science of vibrations.

According to some systems, these symbols can appear to be useful for working on centers, if used correctly. In the following diagram, notice how the typical alignment of the five planets—Saturn, Jupiter, Mars, Venus, and Mercury—fall under either the sun or the moon.

If one happens to be acquainted somewhat with the concepts of Taoist meditation, as in the book by Charles Luk called *Taoist Yoga*, one can imagine this diagram describing a seated human body in which an energy stream called the “Circulation of Light” passes around the body, circling up the back

of the body and then down the front of the body. The conduit in the back of the body is called the channel of control. The conduit in the front of the body is called the channel of function. The channel of control, like the sun, is masculine. The channel of function, like the moon, is feminine. We could look at the pillars of the Tree of Life in the Qabalistic system as another comparison to these “channels” in Taoist meditation.

So, if we are correct, we could imprint a picture of a seated man and see not just a zodiacal chart, but actually a psychophysiological diagram of a seated man with energy centers, corresponding to the various planets running up the front of the body and down the back of the body.



*The Planetary 'Houses' ca. 2000 B.C.*

Would it be easy to locate these centers and experience their energy by understanding this diagram? Perhaps. But probably, for most people, this would be an effort that might take years. Few people can actually experience any part of their body with full awareness for more than a minute or so, much less experience it substantially enough to understand what this diagram might be focused on.

So, this diagram reflects a form of knowledge that is based on the unfolding of awareness, in somewhat of a methodical way, over years or decades. And it need not be this diagram, but, as indicated, it could be a diagram of the Otz Chiim, the Tree of Life, or the cross as an unfolded cube, bearing certain symbols and words taken from the *Apocalypse*, or a certain image of the alchemical furnace, and so on. Such knowledge, however, entails a growth of awareness; usually a slow growth of awareness.

And to make matters worse for those attempting this path, one might need something more than a bunch of monographs or even a human teacher because the path of enlightenment is essentially centered somewhere else. At least in my mind, it is rooted in the actual experience of the divine Shekinah, in the core of cosmic consciousness itself.

### SUMMARY SECTION 110

AMORC now looks at the planet Jupiter, whose symbology connects him to Jupiter, king of the gods, the Roman counterpart of the Greek god Zeus.

Jupiter influences the arterial system of the physical body, which revitalizes the body with oxygenated blood. It influences the systolic pressure, the way in which the heart contracts to send the blood through the arteries. Harmonizing the body with Jupiter helps regulate systolic pressure.

In Experiment 89, AMORC discusses how to energize Jupiter, whose astrophysical influence encompasses the faculty of "authority." It suggests that the member do the exercise often, but particularly on Thursdays, when the influence of Jupiter is particularly powerful.

Jupiter, being the king of both humans and gods, naturally embodied the idea of authority. In certain contexts absent of weak-minded authoritarianism, this can be a noble virtue. When the member harmonizes himself with Jupiter, he awakens within himself "the sense of authority as is practiced by mystics in their relations with others."

The exercise begins when the member assumes the normal position for meditation, closes his eyes and relaxes, and takes deep neutral breaths. He then chants the sound OM while harmonizing with Jupiter by picturing it as a heavenly body, looking at a photograph of the planet, or its astrological symbol. When the member feels he has achieved harmony with the planet, Jupiter, he is told to stop chanting and focus on Jupiter irradiating his being with "authority," while also visualizing the word *authority*.

The member can then drift into cosmic communion, while remaining receptive until he feels the need to end the exercise. The exercise, with practice, will lead to enhanced respect and compliance from the member's colleagues and, perhaps, if there is a problem, a healing of certain arterial problems.

### COMMENTARY ON SECTION 110

As we proceed along with this set of exercises, I am struck by the extraordinary foolishness of these claims about astral harmonization.

Now, perhaps I am wrong. Perhaps someone looking at a picture of a planet while meditating and chanting at the same time can suddenly feel a new and hopefully powerful surge of authority. In this case, perhaps astronomy classes could be merged with psychology classes and you could have a new, vibrant discipline of astropsychology.

Instead of just watching stars in a boring planetarium show, the whole thing could be set up so that the audience could sit there under an open dome showing the real heavens above, and come out of the show transformed people—just by meditating on the planets.

If planets have this extraordinary affect on people—just by chanting and looking at some pictures—can you imagine what it might be like to start meditating on galaxies? People might mutate right there in the observatory itself, leaving the auditorium with faster brain waves, incredible knowledge of lost civilizations picked up on their meditative romps through long dead galaxies, and new and better powers of materialization with unexpected and continual spurts of telepathy, guiding them unerringly to troves of great investments, gas and oil reserves, and even lost treasure maps of favorite pirates.

### SUMMARY SECTION 111

Now AMORC turns its attention to Venus, which is called the morning star in the East and the evening star in the West. The planet's name references the love goddess, Aphrodite in Greek mythology and Venus in Roman mythology. As a goddess, she ruled marriage between gods and humans. Her appearance as the evening and morning star sparked an association with the death and resurrection cycle.

On a physiological basis, Venus is alleged to influence the circulation of blood in the veins, the venous system. In the venous system, the blood, which has been stripped of oxygen and nutritive material, is brought back to the heart for regeneration. Venus is allegedly responsible for the diastolic process, in which the heart dilates, drawing the blood into it. In respect to circulation, the work of Jupiter and Venus is opposite, but complementary.

In Experiment 90, AMORC helps the student work on astral harmoni-

zation with the planet Venus, tapping into its influence “over the different levels of our being and over our sociability.”

AMORC suggests that the experiment is carried out often, preferably on Fridays, when the Venusian influence is the strongest.

To begin the Venusian harmonization exercise, the member sits in the normal meditative posture, closing his eyes and relaxing, while taking deep neutral breaths. He then chants the sound OM while harmonizing with the planet Venus by looking at its photograph, picturing it as a heavenly body or an astrological symbol. When the member feels he has achieved harmony with Venus, he is told to stop chanting and focus on the energizing of his sociability, while also concentrating on the word, *sociability*... “with as much conviction as possible.”

The member can then drift into cosmic communion, remaining receptive until he feels the need to end the exercise. The exercise, with practice, will enhance communication and good relations with others, will work beneficially on the heart and circulation, and cause a feeling of well-being and regeneration. The member will feel his compassion growing, specifically to the suffering—in other words, love will grow in him after he performs this exercise. People who are timid will begin to gain self-confidence.

### COMMENTARY ON SECTION 111

If one looks at the exercises in this astral harmonization series like this one that talks about Venus, one can note the various elements that appear to be based on a mind control platform. Please understand that this platform has elements that extend further than this exercise, which we will discuss later.

In the exercise, the candidate is told to: “First of all, sit in the position you normally use when meditating, close your eyes, and relax a few moments while taking deep neutral breaths.” In context, I believe that these instructions, repeated hundreds of times in one way or another, immediately trigger a hypnotic state on a frequently conditioned member, like I used to be.

The chanting of OM is used as a further hypnotic trigger—now meant to suggest to the member an actual relationship with the planet Venus and certain suggested “associations” with that entity, particularly encompassed in the trigger word, *sociability*.

If this were phrased in the language of hypnosis it would be like this (in a condensed way): “Go to sleep. When you have reached an appropriate level



of suggestibility, visualize the planet Venus and experience how it is pouring sociability into your consciousness. You are now flooded with affability and warmth towards your friends and companions and even strangers—a love of being in a group of people. As you feel this sensation overcoming you, repeat the word ‘sociability’ many times.”

In other words, this exercise, although disguised as a form of communion or meditation is actually a device for:

1. Putting the member in a preconditioned hypnotic state of suggestibility.
2. Creating a fantasy relationship between the member and a physical planet in the solar system by imaginatively endowing the planet with a certain power or energy and creating in you the belief that the planet can exercise a change in your character based on sociability.
3. Creating a trigger word, “sociability,” that will associatively drive these instructions into your subconscious along with the other numerous associations based on this visualization.
4. Creating post-hypnotic suggestions- ranging from the conventional one that you will awaken from hypnotic slumber feeling rested and “regenerated” and, a specific, somewhat unconventional one, namely, that your sociability index will increase, so to speak.

You might as well be listening to a hypnotic tape for weight loss, sobriety or self-confidence. It all works the same with covert hypnosis. It’s just not presented as hypnosis.

### **SUMMARY SECTION 112**

AMORC now deals with the astral harmonization of the planet Saturn.

Saturn is a very large planet with a variety of rings. It also contains at least twenty moons, including Titan, Dione, Mimas, Epimetheus, and Janus. AMORC sites astrophysicists as saying:

According to astrophysicists the largest of these satellites have existed since the origin of Saturn itself. As for the smaller ones, they were captured by the planet’s gravitational attraction.

The planet's nomenclature is derived from the Roman god Saturn, whose Greek equivalent was Chronos, who was one of the 12 Titans who were children of Ouranos and Gaea. Saturn married Rhea, a sister, and spawned many children who became heirs to Olympus. This included notable gods like Hera, Poseidon, Hades, Demeter—even Zeus, who dethroned his father and threw him into the Greek version of hell, Tartarus. Eventually, Chronos was pardoned, set in Rome, and became the first king of early Italy. There, he is alleged to have introduced mankind to a higher level of civilization, teaching them how to live together, farm, raise animals, and work metals. According to some ancient authors, he ushered in a golden age of civilization.

Saturn is represented often as a “hunchbacked old man holding a scythe during the harvest season.” A special festival, however, was the Saturnalia, occurring in August. As indicated, Saturn, as a god, is seen mythologically as having a civilizing role, influencing the fate of human civilization.

The mythological role attributed to Saturn is found in the symbolism associated with the corresponding planet. Traditionally, it is considered as the planetary body whose influence is “civilizing.” In this sense, it influences human evolution on both the individual and collective planes. It has an aging and maturing effect on man, including the acquisition of wisdom in the course of passing time. In alchemy, Saturn corresponds to lead and resonates with the black color associated with the Philosopher's Stone in the beginning of its transmutation.

Saturn, physiologically, is said to affect the growth of bones. Its influence is strongest in childhood and adolescence. It can also benignly influence recalcification when needed health-wise. Chronos was often pictured as a skeleton.

In Experiment 91, AMORC promotes astral harmonization for the planet Saturn.

Astrosophically, Saturn is related to patience, a virtue useful in the mastery of time. This virtue helps those who are blessed with it relate to people better because of their ability to remain calm in crisis. It is also of great value in the spiritual life, where meaningful events take time to occur.

AMORC suggests that the experiment is carried out regularly, preferably on Saturdays, which is specifically open to Saturn's influence.

In this exercise, the member sits in the normal position for meditation, closes his eyes and relaxes, all the while taking deep neutral breaths. He then chants the sound OM while harmonizing with Saturn by looking at its pho-

tograh or by visualizing it as a celestial body or as its astrological symbol. When the member feels he has succeeded in achieving harmony with Saturn, he is told to stop chanting and focus on the influence of Saturn, filling his being with the serenity of patience. He is also told to visualize the word *patience* with great conviction during this process.

The member may drift into cosmic communion, remaining receptive until he feels the need to end the exercise. The member, with practice, will feel a positive effect on his bone structure, which will be strengthened, as well as the joints. He will also become more patient, more detached by the passage of time. He will also note that the virtue of perseverance comes with his newfound experience of patience.

### COMMENTARY SECTION 112

We are now continuing the astral harmonization series, this time focusing on the planet Saturn. Let us take this opportunity to look at the very core difference between a cultic form of spirituality and what hopefully is a real form of spirituality.

In this book, I have tried to contrast two paradigms—that of a religious cult based on the Paradigm of the Magician, and that of a spiritual path based on the Paradigm of Mystic Union. By making this comparison, I am obviously admitting that I believe that there is something to what AMORC is claiming—that there is a spiritual path.

Now, when I admit this, I am also telling the reader that I do not know everything, am not the imperator of a secret order, do not have all my thoughts completely together, and am not a teacher. I simply want to say that I believe there is more to life than, as Einstein said, “God playing dice with the Universe.” My true Paradigm of Mystic Union is extracted from various sources and is not an attempt to promote a specific spiritual agenda nor any one system.

My exposition of this is admittedly laced with personal opinions—some of which may not be completely thought out, and some of which may not be true, but only my speculation. Still, I wanted to give my readers an idea of how I think things could work on a real spiritual path.

Here is a diagram that addresses the core methodology.

CHARACTERISTIC	CULT	SPIRITUAL PATH
Paradigm	Paradigm of the Magician	Paradigm of Mystic Union

Goal of the Paradigm	Member being persuaded he can achieve occult powers	Development of the Consciousness of the Divine Presence
Organization	Fraternal order, Church, Personal Development System, Spiritual Teacher, etc.	Has many potential forms and stages, but is essentially driven by seeker and his relationship to Divine Presence
Essential Methodology	Suggestion controlled by hypnotic or self-hypnotic programming	Meditation and prayer controlled by consciousness awareness
Core Methodology	Hypnotic Trance	Consciousness rooted in Present Moment
Essential Difference in Psychological Operations	Sleep	Waking

In this and all the other exercises in this series, the hypnotic protocol is clearly evident and, in my opinion, meant to engender an association with a planetary body that has been endowed mythologically with certain characteristics. The exercises themselves have nothing to offer the member except associations useful in changing the member's character. These character changes, whether or not they actually occur through hypnotic suggestion, are still useful for cult membership retention if the member thinks that he is growing spiritually.

In a true spiritual activity, the emphasis is on waking up to higher levels of consciousness with the ultimate aim to be a true experience and communion with the Divine Presence.

### SUMMARY SECTION 113

The sun has a profound place in the solar system, its gravitational field holding the planets together and flooding them, including Earth, with light and heat. Sunspots can have profound effects on the earth's atmosphere and electromagnetic field.

Its symbolic functions are very broad because of its importance in maintaining life itself, including its transmission of its cosmic essence to Earth,

the very core of life itself. Since it binds the whole planetary system together, remaining firmly in its center, it is associated with the principle of unity.

It is generally symbolized as a circle with a point in its center. Its natural color has given it a permanent association with the metal gold, often associated with royalty and endowing the sun with one more aspect of its royal attribution.

The sun was worshipped in antiquity in an animistic way, but in the time of Pharaoh Akhnaton it came to represent the sole god of the universe. In the initiatic path, it represented divine light as well as enlightenment itself. Many great initiates were associated with the sun: Mithra, Jesus, even Buddha, who was called, at times, “Envoy of the Sun.”

The sun has an overall but not specific effect on the functioning of the body, its greatest influence being on the psychic consciousness of cells, harmonizing their functionality. The cosmic essence, resulting from solar radiation, is focused in the nucleus of the cell.

The sun is often associated with generosity, a function of the heart.

In Experiment 92, AMORC promotes astral harmonization for the sun, which is astrophysically related to “generosity.”

AMORC suggests that the experiment is carried out regularly, preferably on Sundays—reflecting its enhanced power on that day.

The member, again, sits in the normal position for meditation, closes his eyes, relaxing, while taking deep neutral breaths. He then chants the sound OM while harmonizing with the sun by looking at its photograph, visualizing it as a star in the heavens or as its astrological symbol. When the member feels he has succeeded in achieving harmony with sun, he is told to stop chanting and focus on the influence of sun, filling his being with a sense of generosity. He is also told to visualize the word *generosity* with great conviction during this process.

The member may drift into cosmic communion, remaining receptive until he feels the need to end the exercise. With practice, the exercise will have a positive effect on his entire physical and psychic being. He will also feel an enhanced ease with cosmic communion with sun of inner consciousness, the absolute.

### COMMENTARY SECTION 113

Whereas these exercises, in my opinion, are based on an imaginary platform of planetary-to-human energy influxes, it does not mean they cannot

have an effect and it does not mean that somewhere in the scenario there isn't the occasional grain of truth buried in cultic doctrines.

The planets, as I have explained previously represent distinct modalities of energy — distinctive and discreet “vibrational” energies that can be experienced and sorted out according to any of a number of master symbols, some of which are simple and some of which are complex.

This chart represents a sequence of energies, arranged according to density, in the following order:

Sun  
Moon  
Mercury  
Venus  
Mars  
Jupiter  
Saturn

It is necessary to remember that this sequence of seven celestial objects is useful on one level of inner work. At a certain level, perhaps three serves a more useful purpose — such as in the distinction between the centers: intellectual, emotional and physical. If that were the case, the following diagram might apply:

INTELLECTUAL	EMOTIONAL	PHYSICAL
Sun	Venus	Jupiter
Moon	Mars	Saturn
Mercury		

Why is this useful?

Because in the beginning of a certain type of spiritual path, the most a student can do is pay attention to various impressions that might have a primary focus in different parts of the body. This includes purely intellectual energy located in the head and throat region, emotional energy associated with the chest, and upper abdominal area and lower energy, concerned with physicality and sexuality from the lower area of the body — the pelvic area.

If a student can focus, in the present moment, and begin to sort out some of these impressions and the area of primary focus, he will have made a

concrete step in the development of his awareness. And this is an advanced stage of the work on oneself—for most people have absolutely no awareness of the locus of emotional, intellectual, and physical energy in their bodies. In fact, they are hardly aware of their bodies at all in terms of consciousness.

But the physical body is the temple and this is where theurgy, or divine work, begins.

In alchemy, each of these celestial bodies is represented by different metals. One of the master symbols of alchemy is the athanor, or furnace. And each of these metals, which can also be described as planets, undergoes complex operations to “dissolve and coagulate” their essence, which in my way of looking at spiritual operations, means beginning the slow process of learning how these planets function in divine order and how they need to be reorganized so as to conform to the Shekinah Presence.

Please note that the sun, in terms of these correspondences, has two characteristics—heat and light. No diagram of planetary action can really work without acknowledging these two diverse characteristics.

#### SECTION 114

This monograph focuses again on the occult operation of assumption. It is part of a series, which not only focuses on the well being of the member, but on others as well. The member is congratulated at reaching a point in his studies where he is worthy to service humanity. The member is enjoined now to act as the “Unknown Servant.” He is told that the “Way of Service” is the best way to attain “the symbolic portal of the Great White Brotherhood.”

AMORC now refers to several monographs in the Ninth Degree, discussing assumption, the faculty:

consists of assuming momentarily the physical, mental, emotional, and spiritual state of another person, either to receive help from this individual or to send help to this person.

This is done without the subject of assumption’s awareness or consent. Still, this practice is consistent, according to AMORC, with cosmic law, if the intention of the member is pure. Assumption cannot be used:

to hurt others or to force them to do something they completely disapprove of or which does not serve the good.

AMORC again makes the point that “cosmic laws are fundamentally positive and never work to promote evil.” Any other position would somehow, according to AMORC, be rather impossible. “To think otherwise,” AMORC says, “is to admit that God incites people to malice and sustains them in their evil acts,” something contrary to God’s nature.

Assumption is allowable, therefore, to “induce a person to work for the common good.” It can be used to affect:

heads of state or government so that they may act in the interests of the people they govern, and, generally, in the interests of all humanity.

AMORC equates this operation, despite the intervention of the member, as placing them under the influence of his own master within; in other words, their own divinity.

The actual practice of assumption is somewhat short-lived, so it must be done regularly to be effective.

In Experiment 93, the member is asked to choose “a head of state or government,” not focusing on the member’s own political opinions and directions. He must follow the spirit of Jesus’ words, “I came into this world to show the way to sinners and not to the just, since it is the sinners and not the just who need guidance.”

Once having chosen the government leader, the member assumes the meditative sitting position. He then closes his eyes, relaxes and takes deep neutral breaths. When relaxed, he methodically energizes his psychic consciousness, starting from the feet and proceeding to the head, while taking deep positive breaths. When successful in attaining a satisfactory level of psychic awakening, he is told to resume normal breathing and visualize the leader he has chosen while sitting in the middle of a pyramid of light.

Holding this image, the member inhales deeply, holding his breath, and then slowly chants OM, picturing that, through these efforts, his consciousness has penetrated into the leader.

He is told to repeat this process until he actually feels he is within the person’s body and part of his actual consciousness. He must then visualize that person as endowed with qualities such as “good will, altruism, honesty, pacifism, foresight, and a love of peace, justice, etc.” After this, the member is told to return to his “normal state” and end the experiment. He knows



that the person will now act according to the qualities that the member has inculcated into his consciousness.

The member is asked to repeat this experiment a number of times so as to maximize its effect, waiting a half an hour between each effort. The member is asked to do this regularly, changing the head of state from time to time.

### COMMENTARY ON SECTION 114

This is where AMORC really delivers on its promise to empower its members. Now the member is chosen to serve humanity by entering into the consciousness of government leaders throughout the world and “infusing” within them a set of goals, which if devised properly and not in conflict with cosmic law, can provoke changes in their consciousness. It is important to realize that this “service to humanity” is facilitated through the spiritual operation of assumption, in which you enter into a person’s body and take temporary charge of their thoughts, feelings, and actions to deliver a certain goal—without their knowledge or approval.

Think of the bang for the buck that AMORC delivers. You spend a fairly marginal amount of dollars per month, and you become not only a person capable of astral projection to anyplace in the universe (lower gas and transportation bills), able to materialize objects from thin air (fewer credit card charges if you are good at it), graced with the convenience of invisibility (lower clothing bills), able to send messages to people telepathically (lower phone bills), a healer equipped with special arcane knowledge (lower medical bills)—but you can also influence affairs of state by taking over the personalities of great statesmen without their knowledge (reduce the tax burden by stopping war and creating great domestic policies).

And remember what the monograph says, “And this is to be done without the other person being aware of it at all,” because you are going to be the “Unknown Servant.” You get to help people *plus* you may get some great extra karmic credit for doing it anonymously.

And in case some foolish head of government might object to being taken over by another human being, he should be reminded about what the monograph assures the members:

Of course, it would be impossible to succeed in this activity if our intentions were not pure. In other words, the law of Assumption cannot be used to hurt others or to force them to do something they

completely disapprove of or which does not serve the good. This is because cosmic laws are fundamentally positive and never work to promote evil.

Can you imagine how I felt? To the rest of the world, I just appeared as an ordinary dishwasher or cab driver. But, in reality, I had powers and abilities that would make the X-Men blush. Plus, I could take over the personality of the leaders of the United States, Venezuela, or the Russian Federation if I was troubled with the prevailing winds of international politics.

As my abilities grew, there was just one problem. Most of my powers didn't seem to work very well. In fact, they didn't seem to work at all with any evidence that I could actually measure.

But that didn't keep me from controlling the destiny of nations. Believe me, I tried. Looking back, this didn't work very well either.

### **SUMMARY SECTION 115**

In Experiment 95, AMORC focuses on a general healing for "suffering humanity."

The member is told to assume the meditative position, to close his eyes, and relax while taking deep neutral breaths. When relaxation is totally achieved, the member stimulates his psychic consciousness progressively from his feet to his head. When satisfied with the degree of psychic awakening, the member is told to resume normal breathing and to visualize Earth as though he were looking at the planet from deep space. While doing so, he watches it turn on its axis, surrounded by clouds, gazing at its brilliant aura. He then, in an imaginary way, places his hands around the earth, assuming the posture of giving it a blessing. At this point, he chants KHEI-MA, lengthening it to "KAAAEeee-MMMAAA." While doing this, he imagines sending to the earth "healing, caring, and comforting vibrations."

After doing this a few times, he is asked to be silent, closing the experiment with the affirmation, "Cosmic Law is accomplished for all who suffer; it is done!"

AMORC says that the exercise is very helpful with those who suffer both morally and physically. It suggests that the member performs it once a day. It can be a part of efforts conducted daily during the Council of Solace. As the sound KHEI influences healing, it was given a priority by the Essenes.

AMORC then goes on to propose an experiment in “vowel sound therapy” to help the member with his health from a preventive standpoint.

Experiment 96 is designed to develop resistance to disease by correcting a deficiency in minerals or trace elements.

In the exercise, the member takes the customary meditative position, closes his eyes and relaxes, taking deep natural breaths. In a while, he resumes normal breathing. He then is told to:

place the joined tips of your thumb, index and middle fingers of your left hand on your solar plexus (use your right hand if you are a left-handed person).

With this position, the member then chants THA a few times, concentrating on the idea that he wishes to stimulate and reinforce his organic functions. He then remains in silence and continues the experiment.

The next phase of the experiment is meant to strengthen the immune system so it can effectively deal with pathogenic agents. To do this, the member will place:

the joined tips of your thumb, index and middle fingers of your right hand on the thymus (use your left hand if left-handed).

While keeping his fingers in this position, he chants the sound EHM several times. He then remains silent for a few minutes, continuing the experiment.

AMORC suggests another experiment to deal with overactive or under active endocrine glands. In this experiment, the member is asked to:

place the joined tips of your thumb, index and middle fingers of your right hand on your right temple, and the joined tips of the thumb, index and middle fingers of your left hand on your left temple (it will be the same if you are a left-handed person).

He is then told chant MAR a few times and remain silent. When he feels he has achieved the sought-after results, he is told he may close the experiment.

### COMMENTARY ON SECTION 115

In this monograph, we first focus on the earth, actually visualizing the planet, engaging ourselves wrapping our hands around it as if giving it our blessing. By doing this, we are sending out our cosmic vibes to those who are suffering, finishing up our exercise by saying, "Cosmic Law is accomplished for all who suffer; it is done!"

Then, we are told how to do a specifically regenerative exercise, embodying the usual chanting, breathing and visualization.

To me, the use of these types of processes, with their unverifiable correspondences—linking sound and breathing techniques with stimulation of certain endocrinal and neurological processes—all sounds very methodical and scientific until you find there is no data or method to confirm the veracity of this linkage.

In the world of developing consciousness, there is only one person who can verify the veracity of correspondences—and that is you! Yes, there are symbols, even master symbols, as we have related, that show something about the energy levels that we are seeking to understand; but you have to experience them and clarify their correspondences before you know anything.

And, besides that, there is no one master symbol, no set of conventional correspondences, no list of properties or chart of psychic centers that can absolutely explain how all this works.

But, when you have a mind control organization, this rather libertarian point of view of member-centered verification is not what it's all about. Rather, the idea of truth is always located in the group.

In a mind control cult, the group's doctrine is seen as absolute "Truth" and the only answer to people's problem. Cult doctrine teaches its members to think: "We are the way! We are the truth! You who are not in the group are lost. We know, and you do not know." It preaches black-and-white thinking dividing the world into simplistic dichotomies/good versus evil, us versus them. The cult doctrine is reality. Believers have a hard time approaching the doctrine as a mere map or set of guidelines that are open to interpretation as well as alternatives.<sup>1</sup>

This, of course, fosters compartmentalization and secrecy. Still, I can

imagine that in a real spiritual organization, there may be a need for a certain amount of these practices apart from religious persecution. This need for secrecy and compartmentalization might even extend to the work on the centers. Why?

1. This kind of knowledge can be misused—as is apparent in these monographs, which distort its essence.
2. It really is not easy to convey this type of experience in words, even in a one-to-one relationship. This difficulty in communication drives the student to the source, to his own personal relationship with the Shekinah, the enduring source of this teaching.
3. The teaching must be actually discovered and experienced to be adequately understood by a practitioner. He must build his own picture, based on the reality of his experience.
4. Is then every man who wants to know fated to be a Moses? To stand directly on the mountain, to be infused directly by God, to drink deeply from the source itself?

I say yes!

The entire spiritual quest is about really, really knowing for yourself.

### **SUMMARY SECTION 116**

In this section, we will focus on AMORC's discussion of the vowel sound RA.

RA, as discussed previously in the Seventh Degree, is a masculine sound and transmits a power connected to solar rays. In fact, the Egyptians actually called the sun by the name Ra. Its physical effect is on:

positive polarity of the Vital Life Force, on the sympathetic division of the autonomic nervous system, and on the endocrine system.

In its psychic role, it stimulates the pituitary, which is connected to psychic vision. Spiritually, it connects with the cosmic essence of the sun, which “contributes to the well-being of the soul itself.”

Therapeutically, it connects with a great many conditions—from flatulence to vertigo, from weight gain to cramps. Still, it can be used even when

one is healthy to improve many levels of one's well-being. The following experiment is meant to enhance the therapeutic effects of chanting RA.

The experiment is to take place ideally in the daytime. The member is asked to stand with his:

legs and arms separated, with your feet flat on the ground and the palms of your hands turned upwards.

While in this position, the member closes his eyes and takes several neutral deep breaths. He then brings his legs together, placing his left arm and hand along the body and placing the palm of his right hand flat on his head. He then takes a deep breath through his nose, focusing on the idea this inhalation infuses his "entire being with additional cosmic essence." He then holds the air as long as he can comfortably.

After this, he chants RA, focusing on:

the idea that it stimulates all the functions of your being and that it reinforces the physical, psychic, and spiritual influence of the cosmic essence which you brought into yourself as you inhaled deeply.

He is then told to repeat the process six more times and to do the entire process again even if there are no physical symptoms. It will enhance the member's general feeling of well-being. Nonetheless, the member may find a feeling of heat in his right arm or hand, his head, or the upper portion of his body. AMORC says this is a good thing and that the "fleeting effect will simply be due to the increased vitality and regeneration produced."

The experiment can be adapted for other people. In this case, it recites the following, saying that the member should abide by the rules of ethics defined in the Sixth Degree.

you should never let another person believe that you are a healer, that the treatment you will administer will definitively solve his or her health problem, or that it is a substitute for medical treatment.

He is told to tell the subject that the healing treatment is "based on the application of natural laws and that it is meant to complement medical treatment."

### COMMENTARY ON SECTION 116

Does the disclaimer sound a little bit strange when you have been counseled to tell your patients the authoritative, ancient protocol that your activities are based on to imbue them with a sense of your knowledge and authority? Does it seem a little strange if you tell them you are not a healer, but then begin to transact a healing process, involving you touching the subject and transmitting to them certain subtle energies that you have explained have an ancient and powerful protocol, based entirely on scientific law and the records stored in the archives of a centuries-old organization (that is, incidentally, often ahead of the curve in terms of modern science)?

Are your “patients,” knowing this about the authority of your “science” and your own pedigree as an established member (particularly if they are members themselves), necessarily going to rank your procedure on an equal level with a doctor’s? Are they necessarily going to think you are not a healer? Are they going to get a diagnosis for their ailments from a conventional doctor or some type of established health practitioner before, during, or after your procedure? And, if so, how long will they wait?

In the monograph, we are given a laundry list of various ailments that RA can address:

Abdominal Wind, Mental Fatigue, Vertigo, Arteriosclerosis, Neuralgia, Visual Fatigue, Auditory Fatigue, Physical Fatigue, Weight Gain, Biliary Colic, Psoriasis, Constipation, Shortness Of Breath, Cramps, Spasmodic Pain, Depression, Spasmophilia, Despondency, Tetany, Excessive Need Of Sleep, Ulcer, Hemorrhoids, Underactivity, Lack Of Concentration Of The Endocrine Glands, Low Blood Pressure, Varicose Veins, Lymphatic Insufficiency, Venous Insufficiency

It is truly awesome what chanting can do, especially when you can include a bit of “abdominal wind” in your list.

But keep in mind, despite its powerful effect on these unfortunate ailments, it has another value:

The vowel sound RA does not need to be used only when a person is suffering from one of the above conditions. Instead, it should be intoned regularly, even when we are healthy, since all levels of our being benefit from its positive influence.

Wow, even if we're not sick, we should keep on chanting anyway!

### SUMMARY SECTION 117

In this section, AMORC has decided to provide the member with two experiments regarding the aura.

AMORC repeats its claim that the aura is an electromagnetic field surrounding the body. It says that this field is the “combination of energies emanating from our physical, psychic, and spiritual bodies, which we prefer to call the *soul* in our teachings.”

It then states that the aura has such a high vibratory rate that it can only be seen by our psychic—as opposed to our physical—vision, needing the cooperation of the pituitary and pineal centers. The aura, which is associated with many levels of our being—physical, psychic, and spiritual—supposedly reveals our health, level of psychic awakening, and spiritual evolution. AMORC makes the point that “auric perception is not a science, but an art, and that we are likely to make mistakes if we do not master the art perfectly.”

AMORC now remarks that a clear and radiant aura denotes a positive state, whereas a dull and dark aura can indicate a health problem or a “disturbance” on the mental or emotional planes. The goal in this section is to learn how to use the aura to stimulate personal vitality, awaken member's psychic powers, and to increase the receptivity of the soul to cosmic consciousness.

After two minutes, he is asked to remain receptive for a small amount of time and then end the visualization. In this way, red and MAR stimulate the vital life force, blue and THA stimulate the psychic level, and violet and OM act directly on the soul. If this experiment is done often, the member is told “you will feel its benefits without any doubt.”

In the next experiment, the member is asked to help other people and, accordingly, is asked to choose a subject with a health problem resulting from a physical or psychological disturbance.

### COMMENTARY ON SECTION 117

For a moment, let us look at the Paradigm of Mystic Union once again. In spiritual paths inspired by this paradigm, one is essentially aiming to be in touch with the Shekinah presence—and much of the inner work is to clear the cobwebs from personality to make it receptive to this experience.



The core mystical teaching of the Jewish faith is the Qabala. The term *Qabala* means “receptive” in Hebrew. And, if I were to describe any type of attitude necessary on the Path of Mystic Union, I would say it would be receptivity on the part of the student.

Receptivity, in this light, is an attitude directed solely towards God. It is an openness to the Divine Presence, while being closed to anything else.

A person on the mystical path knows that he cannot make it to the highest levels unless he is ready to permit the death of the lower personality. And this is what I believe the symbolism of the cross is all about.

The cross is an ancient system, based on a tree, in which the various centers of man are symbolically distributed according to a traditional pattern. When these chakras are fundamentally structured according to divine pattern, an infusion of the divine nature in the consciousness of man is fully possible. Man grows in consciousness of the divine, but dies proportionally in those aspects of himself that keep him from experiencing God consciousness. In a sense, there is no bad energy within consciousness—only disorganized energy.

So this type of spiritual path involves a kind of crucifixion and death of lower personality on the cross, which opens up to the rebirth of the higher self, that portion of man that opens like a flower, at the right time, to the powerful, blazing solar light of the Shekinah.

This is not crucifixion in the gross sense of physical crucifixion, accompanied by the pain and suffering of the Catholic saint, who lives with the stigmata or undergoes the passion of the cross. This is more like a dissolving of certain emotional, physical, and intellectual tendencies and attitudes in a bath of intelligent energy, sometimes luminous, in which certain structural elements that compose the energy of personality are reorganized or dissolved.

There is no crucifixion of the personality that is not accompanied with a widening and expanding of consciousness of the Shekinah Presence—and, although we cling to our little self when confronted with the power of the infinite presence—we develop a taste for its expansion as we become accustomed to it.

We become the rose, stretching its red and green loveliness around the resurrected selfhood that has been hidden so long in the tattered remnants of our personalities, which had forgotten God for so long.

Still, for many, the spiritual work to reach that sublime place begins in the midst of the lives that we live. Yes, it can begin in our ordinary lives,

where we choose to cultivate ordinary awareness—perhaps beginning with senses we have experienced our whole lives, albeit unconsciously. It begins with working on mundane, ordinary awareness—remembering to be aware to the sacred present—whether we are cleaning a stall or doing the dishes, driving a taxi or reading a book. It begins in the most ordinary place, the place which many spiritual aspirants scorn: their very lives as they are leading them now.

I am reminded of a famous couplet from a great mystical aspirant and poet, the Irish mystic W. B. Yeats, a man who was at one point the head of the Golden Dawn in London. Yeats wrote in his famous poem, *The Circus Animals Desertion*:

I must lie down where all ladders start  
In the foul rag-and-bone shop of the heart.

We therefore start our journey in the most ordinary, vulnerable place—our physical bodies. It is a journey of awareness that will take us to that infinite presence that is within us, but is hidden by a cloak of darkness. We need only to unravel it to reveal the truth within.

### SECTION 118

In this section, AMORC refers to a monograph in the Ninth Degree on clairvoyance. As it did in the auric discussion in the previous section, AMORC says that clairvoyance is an art and not a science and that, whatever prophecies occur, they can always be altered by free will. Absolute predictions are abusive and take advantage of people's vulnerability. Worse, such predictions are often negative, thereby poisoning the persons who are objects of predictions.

In the past, clairvoyance has often been practiced for the sake of profit and for power. This has continued today with fortune tellers who operate on the fringes of religion. Real mystics would not operate in this way.

The practice of clairvoyance has changed over the years. People used entrails of their quarry or actual victims of war (their enemies) to predict the future. Sometimes they used the position of the stars, the outline of blood that had been spilled, behavior of animals, and many other devices to tell the future. In the mystery schools of Egypt, Rome, and Greece, clairvoyants used "a polished golden or silver plate, or a vessel filled with pure water." Later, a crystal ball was used.

The following is an upgraded version of an experiment used in the Ninth Degree.

The experiment can be done with a crystal ball, a dish or bowl filled with clear water. The device is then put on the sanctum altar.

The member then closes his eyes and relaxes, taking deep neutral breaths. When relaxed, the member performs the customary exercise to stimulate the functioning of his psychic body, moving from the feet to the head, while breathing positively throughout the progression. When the psychic body is awakened, the member returns to normal breathing, now concentrating on the pineal center, while visualizing as carefully as possible his own face. Now, the member will open his eyes and look at the crystal bowl or the water in the bowl or cup, remaining relaxed, and looking around if he feels the need.

If the experiment works, the member will see various scenes in the crystal bowl of water, possibly connected with his future. They will be very momentary and not at all easy to grasp. The member should keep notes to analyze later.

If the experiment does not seem to work, stop it and proceed later. The exercise can also be adopted to apply to another person. The difference would be the object of visualization:

the face of the person concerned; or visualize the name or geographical contours of the country you have chosen; or visualize the Earth itself, with its millions of people populating it.

If the visions are positive, you must co-operate with it. If negative, you should neutralize it by visualizing that the events depicted do not happen.

### **COMMENTARY ON SECTION 118**

We have now moved to a more advanced experiment in clairvoyance. We are going to use a crystal ball! And perhaps, as indicated by the monographs, AMORC realizes that many of its members have their own crystal balls already! It says in the monograph that:

The means used to practice clairvoyance have evolved greatly over time. People in antiquity used the entrails of animals or those of their enemies killed in combat; the position of the stars at a given moment in the night; the arrangement of pebbles on the ground

after having been thrown into the air; the shape or outline of a pool of oil or blood after having been spilled; the position of twigs after having been scattered on the ground; the behavior of animals in groups; etc.

I do not have any doubt that such practices were used. But, although I am not finally persuaded in any one direction, I do have some doubts whether the following is true:

It was through the impetus of the Initiates that these often primitive methods were replaced by practices that were at once more mystical and reliable. We know that individuals in the Mystery Schools of ancient Egypt, Greece, and Rome who devoted themselves to clairvoyance used a polished golden or silver plate, or a vessel filled with pure water. Subsequently, a crystal ball was used most often, and this is still the case in modern days.

My doubts are not whether such implements were used. My doubts are whether “a golden or silver plate” or a vessel of pure water is really an advancement over knowledge acquired through communion with cosmic consciousness. Doesn’t divination of this sort have its limits, and pale in importance with the quality of information and vision obtained directly through communion? Just because an organization is called a mystery school, does that mean it is an automatic breeding ground for true initiates?

#### **SUMMARY SECTION 119**

AMORC now sets its sights on spiritual alchemy, a process it says, “we must undertake to make ourselves perfect.”

According to AMORC, material alchemy, with its goal of transmuting lead to gold, is the counterpart of spiritual alchemy, which is about transmuting the human personality, or ego into the divine self. They say:

The purifying agent of this form of alchemy corresponds to the Divine Fire that illumines the altar of our Inner Temple— that is, the voice of our conscience.

Further, AMORC says that the Philosopher's Stone was never a physical substance, and not of material stone of any sort. Instead:

it designated the Divine Essence which animates our being and whose splendor and virtues we must learn to express in each of our thoughts, words, and actions.

Thus, the Philosopher's Stone is the most spectacular of the jewels we need to find in life. To find it, we must confront our shortcomings and transmute them. However, the best way to do this is to look at shortcomings as "the absence of a certain quality" and to cultivate its opposite—not oppose it directly and risk a profound struggle in one's ego. In other words, AMORC says to fight pride by being humble—not by trying to be *not* proud.

Here is an experiment that illustrates AMORC's technique of spiritual alchemy. The effort begins by going to a quiet place and assuming the meditative position. The member then closes his eyes, relaxes, and begins to think of his major shortcomings, trying not to feel embarrassed or guilty. He is told to look at himself "objectively." At this point, the member is told to imagine scenes in the present moment where he manifests qualities opposite to those of his shortcomings. After a while, he is told to visualize his face as accurately as he can, as though looking in a mirror. Now, the member is asked, in a low voice, to speak out the quality he is seeking. After doing this, the member must promise to God that he will seek this quality. The member may then terminate the exercise when he wishes.

This exercise may also be adapted for use with other people, this time the member would be thinking of another person with a shortcoming, all the time trying to be nonjudgmental, impartial, and motivated by goodwill. Then, the member should imagine this person without that shortcoming; indeed, he should imagine that person exhibiting the opposite quality but filled with "life and emotion." After that, he should imagine the person's face while speaking (out loud or mentally) the quality that he has sought after. He should stop the exercise when he wishes. This should be done in the spirit of helping a person not judging them.

### COMMENTARY SECTION 119

In writing this book, I have proposed that the various symbols used both in astrology and alchemy—the zodiac, the planets and the metals—are symbols for both the aggregate of energies and the individual energies consti-

tuting the personality of man, a personality which ideally forms a certain perfectly structured set of spiritual energies. This perfect “image” of man is said, in esoteric circles, to conform to the “image of God” as developed in the form of the cross, the Opts Chime, the Tao, the Hindu Chakra system, the Seal of Solomon, the Medicine Wheel, and other sacred master symbols.

I agree with AMORC in saying that, “...this material alchemy, which was the origin of modern chemistry, is simply the counterpart of a spiritual alchemy based on the gradual purification of the human soul.”

I also agree with them when they say, “The alchemists knew perfectly well that purpose of our existence is to evolve towards Perfection and that this evolution necessitates that we cleanse ourselves of these shortcomings and transmute them into their opposite qualities.” This is also a great truth.

The problem is that, as far as I can tell, looking at the Paradigm of Mystical Union—and the spiritual technology I have proposed may very well be at the heart of it, AMORC has no real knowledge of the use of the core symbols and operations of spiritual alchemy to impart to his students.

It also says:

As incarnated beings, we are all imperfect. To use a familiar phrase, that means we have a lot of shortcomings. However, these very shortcomings are what make us weak and prevent us from reflecting on that Perfection lying dormant within us. Therefore, *it is necessary that we neutralize them if we want to progress toward the Light we seek.* There are two ways of accomplishing this. *The first is to confront them and the second is to transmute them.* (emphasis mine)

This is also a very sage statement. It is shortcomings like selfishness, vindictiveness, egotistical anger, lust, gluttony, greed, and so on, that keep us from what I would call the higher mysteries, which involve understanding the purpose and reality of life through communion with cosmic consciousness, which I have often referred to in this book as the Shekinah or Divine Presence, which is referred to in esoteric Christianity as the Paraclete or Holy Spirit.

One of the giveaways about AMORC’s own agenda is that it gets to spiritual alchemy rather late in its monograph sequence. By this time, the order has already passed on to its disciples lots of techniques to acquire powers like materialization, invisibility, assumption (taking over another’s consciousness), clairvoyance, telepathy, and so on. It has also conveyed to them

a certain technology to create these powers involving the “psychic centers” or “chakras.”

Why is this a problem? I think this can be summed up in the phrase I have quoted before from the Master Jesus, “Seek ye first the Kingdom of God *and its righteousness* and all else will be granted unto you?” (Emphasis mine)

On the Path of Mystical Union, these powers have always been looked at as epiphenomena, meaning secondary phenomena—and not at all the core of the spiritual path, which is the transformation of self.

AMORC has taught its students and worked with the correspondences of sound and color to supposedly activate these centers for psychic purposes way before heading into spiritual alchemy. Spiritual alchemy, according to AMORC’S own words, is the technology of purification that works directly towards the unveiling of the Shekinah Presence. Why does it come so late in the show?

At this point, I cannot emphasize more my opinion that this teaching of spiritual alchemy—any real spiritual teaching—not only helps unveil to oneself the presence of God, but also the source of the teaching comes directly from the presence of God.

Besides the potential invalidity of the correspondences that AMORC is teaching and the unverifiable claims they have made about them, as well as their potentially misleading and possibly dangerously ill-advised elaborate tutorials in using them for healing, they are not used at all in what I believe should be their fundamental role: perfecting one’s character.

Spiritual alchemy is not about going into a trance state—meditating on an alleged fault that one has an awareness of, but has not studied in any depth—and then trying to meditate on the opposite quality. Perhaps this type of technique may have some use in the right context, but it is not spiritual alchemy

Spiritual alchemy is a technology, given by God, to help unravel the imperfections in oneself.

Even so, it is a methodology of transmutation given to very few people. Spiritual alchemy, as interesting and important as it may be, is secondary to the far more important spiritual operation of communion with the Shekinah, which is the source of any real knowledge about itself or anything else.

Let me repeat this for emphasis. Even the alchemy I speak of is not as important as communion, which is based on the most fundamental operation of the human spirit: to seek first the Kingdom of God, to be primarily

receptive to God's spirit, and to hold oneself up to God in a spirit of receptivity and surrender.

### **SUMMARY SECTION 120**

In this section AMORC examines the sacred sound MA.

AMORC points out that MA, as discussed in the Seventh Degree, is "of a feminine nature" whose sound is related to words such as "*Mother Maternal, Maternity, Maturation.*" It is opposite in its effect on the physical plane, stimulating the "negative polarity of the Vital Life Force" and sympathetic nervous system.

It tends to slow down the entire endocrinal system and the metabolism as a whole. MA also directly affects the pituitary center, but not as strongly as RA. MA puts us in harmony with the earth's magnetism and allows us to absorb its influence. Again, we are told it "alleviates" a string of ailments, including arthritis, eczema, herpes, and malaria, but it is not powerful enough to completely heal serious ailments.

The experiment is to take place ideally in the daytime. The member is asked to stand with his legs and arms separated, feet flat on the ground, palms of his hands turned upwards. In that position, the member will close his eyes and take several neutral deep breaths.

Then, while keeping his feet close together, he places his right arm alongside his body and the palm of his left hand on top of his head. He then takes a deep breath, holding his nose, then breathes out, chanting MA, focusing on the idea that he can heal the ailment he is suffering with.

He is then told to repeat the process six more times and to do the entire process again even if there are no physical symptoms. It will enhance the member's general feeling of well-being. He may feel:

coolness in your left arm, your left hand, your head, or even the upper part of your body.

The member should not be alarmed at this. It is simply a result of the experiment and will not have any ill effects.

As before, this experiment can be adapted for use with others.

### **COMMENTARY SECTION 120**

Again, we have a dual-part monograph with an exploration of the pow-



er of the sound MA, and its effect on a long laundry list of various ailments—everything from gingivitis to arthritis and herpes. We learn to use it for our families and ourselves.

After a brief moment of working on our character, we now plunge into working with the Chakras and sacred sounds for healing purposes.

It is my opinion that spiritual alchemy, the work of which unfolds in stages, does deal directly with working with these energies, which can be directly verified through direct experience. So there is an energy for Mars, the moon, Venus, the sun(s), Jupiter, and so on. Not only is there an energy for each of these planets, but there are spiritual operations for “manipulating” them in ways that can directly deal with aspects of personality that need to be reconfigured to support you on your spiritual path.

However, despite the fact that this is possible, I must say again that the source of this knowledge needs to come from a deep and very real place within you. This knowledge cannot be played with, even if used in a relatively benign way—with some understanding of its intent—without it coming from one’s true source.

Many people coming across my little book may think that by presenting the Paradigm of Mystical Union, I am propounding a specific spiritual path. But let me assure you again that I am not.

It should be clear to my readers that I believe that traces of this spiritual alchemy is embedded in every major religion, in shamanic cultures and in all kinds of spiritual organizations throughout history.

Instead of proselytizing for any one religion, I am rather propounding that my readers begin, continue, or deepen their spiritual source for the divine nature within them, first and foremost by putting this quest first in their inner life, without neglecting their duties and obligations as human beings who have been given families, jobs, social and political responsibilities—a life they need to attend to every day.

As a seeker, you can, as the Sufi mystics say, “Be in the world, but not of it.” When taken in its true, more moderate meaning, this means (in my opinion) that you can seek God where you are now. God is within you, and you do not have to overturn your world in the search.

Despite all the teachers, books, and organizations in the world, the Kingdom of God is still, essentially, to be found within.

## SUMMARY SECTION 121

In the section, AMORC directs its attention to prayer, saying:

This practice truly enables us to communicate with the God of our Heart and to receive divine help, inspiration, and protection.

AMORC says it assumes that its members regularly pray. It then focuses on some “fundamental points about prayer.”

1. There is no rule about a specific prayer position. You can even lie down.
2. It says there are three types of prayer- confession, where we bring to God our own errors of judgment; intercession, where we ask for God to intervene in a situation; gratitude, where we give thanks to God.
3. We should pray at least once a day for any of the above.
4. The most sacred place to pray is not a building, but within ourselves. We are a “Human Temple.” The “sacred temple” is within ourselves. Still, if a place is needed, AMORC encourages its members to pray in the Home Sanctum.

Why the home sanctum? Because:

the symbolism associated with it and the subtle ties uniting it with the Egrégoire of our Order make your sanctum favorable for Cosmic Communion.

AMORC says that one of the problems with prayer is sometimes choosing the text:

In fact, it is not always easy to convey the thoughts and emotions we wish to express to the God of our Heart.

The following experiment embodies all three prayers mentioned above. First, the member is asked to find a position, sitting or lying down, which he finds comfortable. He then is asked to close his eyes, breathing deep, neu-

tral breaths while he attempts to relax. Afterwards, he needs to chant OM until he feels “fully harmonized with the Cosmic.”

He then enjoins the “God of my Heart, God of my realization,” who knows the impurity of his “thoughts, words and actions,” to forgive his errors and asks how to make compensation for them. He then thanks God for all the joy he receives from the dearest people in his life. He thanks God for the lessons he has been taught by the trials in his life. He then prays for divine intervention in the form of “assistance and support” in all areas of his life, both on the material and spiritual planes. He prays for happiness and the Presence of God to always be in his life. He ends with the traditional, “So Mote It Be!”

AMORC then presents a prayer to be recited for the sake of all humanity, following the procedure we have just presented. It asks for forgiveness for the failures of humanity in general and the violation of God’s laws. It asks that humanity collectively raise itself in humility and find God again. It reasons that despite its failings, man is still capable of friendship and love. It begs God to accept his thanks, to serve God and live in peace. It asks God for humanity to become fully evolved to reach the consciousness of God, to “become agents of your laws on Earth,” to be protected from itself and to be attuned to God’s will. The prayer ends with the traditional, “So Mote It Be!”

### COMMENTARY ON SECTION 121

Again, in reading this monograph and noting the two related experiments, it is hard to disagree with a few of the premises developed by AMORC in their opening argument. I particularly agree that prayer can and should be a vital part of a person’s life, even for an elevated mystic with real experiences of divine communion.

Why? Because most of us, no matter how advanced we are, have a large degree of separation from the Divine Presence on many levels of our experience. Prayer generally both acknowledges the possibilities for a relationship with God—even a communion with God—at the same time admits that we subsist in a state of separateness from the Divine Presence.

I disagree with the following statement, however, despite how well-intentioned it may be:

Since there are three kinds of prayer—confession, intercession, and gratitude—we must pray whenever we have reason to confess to God, to ask God for some request, or to give thanks to God.

As mentioned previously, I believe there are two kinds of prayer: a prayer generated out of separateness and one generated out of a hope for unity and communion.

Confession, intercession, and gratitude are all basically postulating a kind of separateness from God. "I confess"—I did it, not you—and you are perfect. "Intercession" is when you want God to intervene, usually for someone else because you cannot. "Gratitude" is when you thank God, who is outside of you, for someone else.

None of these prayers are the most common type—which is when you ask God for something directly—the prayer of petition.

The mystic's prayer for unity is something else, however. It is a prayer to experience God in his fullness, to experience him in direct communion, which in the mystic's case, will require various stages of the death of the ego. In the long run, the mystic will experience death of an awareness of God as just a separate entity. The concept of God as a separate entity is generally the foundation for addressing him as a petitioner, an intercessor, or a benign dispenser of good things. This, however, is not an absolute rule—because there are many different states when you approach the experience of unity with God. At least, that is my opinion.

As human beings, we live in this paradox of separation; prayer, on the one hand, is an act of humility and, on the other hand, a call for the type of closeness that may very lead to the direct experience of the Divine Presence.

## **SUMMARY**

### **SECTION 122**

In this section, AMORC applies itself to the idea of mental creation. Concerning this faculty, AMORC says mental creation:

enables us to fulfill our most legitimate desires and fashions our life in accordance with our hopes. Unfortunately, the majority of human beings are not conscious of the creative power of thought...

For this reason, people do not use a powerfully and potentially positive power, which, if used properly, could greatly benefit their lives. They do not realize how negative thoughts have caused so many of their problems.

This is true on a global, historical scale as well. Current events show that:

humanity is still subject to fratricidal wars, a variety of conflicts, flagrant injustices, racist behavior, selfish interests, etc.

The current upheavals, as unpleasant as they are, are still the foreshadowing of the Aquarian Age, purging as it will inner obstacles to attunement that will occur in the collective initiation ahead.

AMORC then explains its view of mental creation. It says, it is based:

on the fact that human beings, in their most divine aspect, were created in the image of God. In other words, they are God's reflection and have the power to create, not only in action, but also in thought.

In order to succeed, humans must, however, understand that mental creation is based on visualization. This may be for oneself or for others. By concentrating on a thought form, it will eventually manifest on the physical plane.

In Experiment 97, the member adopts the meditative position, closes his eyes, relaxes, and takes deep neutral breaths. Upon achieving relaxation, he progressively stimulates his psychic consciousness, all the while taking deep positive breaths. When having achieved what he regards as a proper level of psychic awakening, he resumes his normal breathing. Then he is asked to picture the earth as if he were in outer space, observing its rotation on its axis and the brilliant aura that surrounds it. He then is asked to imagine the word *spirituality* written above it in luminous letters.

At this point, he is asked to take a deep breath, hold it, and then project that image into cosmic consciousness. He is then told to stop and do it two more times. Finally, he is said to say softly or just mentally, "Spirituality reigns on the entire Earth. It pleases the Cosmic. It is done!"

Having completed the description for this experiment, AMORC proceeds to Experiment 98, which will now apply to the member. In this experiment, he proceeds as in the previous one, until he is fully awakened psychically. At this point, he is asked to visualize himself "sitting or standing in the place of your choice, as though you were looking at yourself."

He is then asked to see himself surrounded by "an especially luminous aura," again visualize the word *spirituality* written in luminous letters as before, but this time above you—instead of the earth. The member is then asked to take a deep breath, retain it- and on its exhalation imagine the vi-

sualization is projected into cosmic consciousness. Upon completing this process, the visualization will be done two more times and the member will say, "My being awakens ever more to spirituality. If it pleases the Cosmic, it is done!"

AMORC then says that the experiments alone will not awaken the member's spiritual consciousness. However, it will, when practiced often and with conviction, constitute:

a form of autosuggestion that will encourage you to be more careful in your thoughts, words, and deeds, and this in turn will necessarily contribute to the evolution of your soul personality.

AMORC also says that this exercise will "create in the Cosmic the idea that you sincerely desire to improve yourself inwardly." Due to its approval, the cosmic will respond by giving you the spiritual influx needed to fulfill this desire.

### COMMENTARY ON SECTION 122

For me, having spent twenty-four years in captivity to Rosicrucian mind control, this type of exercise from AMORC represents one of the great stumbling blocks in my life.

This exercise affirms this belief in the power and possibility of mental creation under the auspices of AMORC, according to their actual system, that bound me to them as a partisan and as a slave of their doctrine.

It is also the heavy rocky shoal that I crashed into time and time again, when I only sought the ability to work profitably, to go to school, and to help protect and prosper my family.

What this exercise purports to do is to engineer a reality borne out of the desire of the member. It does this as a result of combining certain preparatory activities—enhanced breathing, progressive relaxation, and awareness exercises with visualization. Specifically, it says:

As you look at yourself mentally, see yourself surrounded by an especially luminous aura, then visualize the word "SPIRITUALITY" written in luminous letters above you. While maintaining this visualization, take a deep breath through your nose and hold your breath for a few moments, but not to the point of experiencing discomfort. Then exhale slowly through the nose and imagine that through the

effect of your breath, the mental image you have visualized is projected into the Cosmic Consciousness.

I can categorically say that in my case this did not work, and I have given a lot of thought as to why.

I believe that correct manifestation is a result of one's personal consciousness resonating with the consciousness in the Divine Presence. This entails, to a degree, a depth of communion in which the acolyte will experience the gaining of a more cosmic experience of true self-identity accompanied by somewhat of a loss of personal identity. After all, the Paradigm of Mystic Union is based on crossing over from the consciousness of one's little self to a consciousness of the Divine Presence or the I Am consciousness.

There is power of transformation in just making this contact—without prayers, without petition, and without any particular agenda. Successfully communing with the Divine Presence is transformational in and of itself.

In my opinion, it is the very essence of what happened to Bill W., the founder of Alcoholics Anonymous, which he attempted to transmit to others that the core experience transformed his life through the twelve-step program.

Remarkably, one of the people that influenced Bill W. as he moved along his path of sobriety—following what I could only characterize as a form of sudden enlightenment—was C. G. Jung, a revolutionary psychiatrist who delved deeply into the mystical experience. This is a quote from an AA follower, which summarizes an important aspect of this communication:

After Bill W's retirement from AA leadership in 1961, he expressed his gratitude and thanks to those who had contributed to the creation of AA. One of those people was C. G. Jung, the great Psychologist. The letter from Bill W. to Jung and Jung's response is on page 276 of "Language of the Heart" by Bill W....In Jung's letter to Bill, he states in regard to his patient, Roland H.: His craving for alcohol was the equivalent, on a low level, of the spiritual thirst of our Being for Wholeness, expressed in medieval language: the union with God.....You see, alcohol in Latin is "spiritus" and you use the same word for the highest religious experience as well as the most depraving poison. The helpful formula is, therefore, "Spiritus contra Spiritum."<sup>1</sup>

The experience that Bill had was transformational and contagious, and AA is a real attempt to provide a platform for transformation based on experience of the Divine Presence. No doubt it doesn't always work, and probably not many have the depth of Bill W.'s experience. However, he—and perhaps many of his followers—realizes that the “spiritual thirst of our being for wholeness” can never replace our need for material things and even the good life.

There is no doubt in my mind that AA has saved thousands and thousands of lives, and the source of its power was the core experience of Bill W., who underwent a deep and significant transformation.

We are fallen creatures, and God allows us a great deal of latitude in developing an association between our material good and the Divine Presence.

But when an individual or a group confuses the use of some of the spiritual technology for communing with Divine Presence with the value and necessity of the actual experience of communing with that Presence, then all kinds of hell can break loose. We are meant to seek God first—not things, not powers, not even nurturing relationships.

And perhaps if we live our lives without a hunger for God, with a belief in manifestation or in conformity to the values of our family, peers, and society, then we are much safer than if we stumble on a path that pretends it is communicating the true path to higher reality.

When an organization takes it upon themselves to present an alternative view of higher reality, then it brings to bear a certain consequence for its members—not because God is not sympathetic or unloving, but because he endorses our freedom to choose and to use our own consciences and intellect to understand if we are embarked on a road of truthfulness and freedom.

Mind control organizations like AMORC interfere with this possibility by developing manifestation protocols based on activities lower than communion, even while postulating that they are true initiatic organizations following the path of mystic union.

Having bought into the importance of maintaining the good graces of the egregor and the cosmic masters in order to be able to carry out their manifestation protocol, I was terrified to step aside and lose my cosmic edge to manifest my dreams, even though, if I could have developed some strategic psychological distance, I would have seen that it didn't work and it hadn't been working for years.



Fear is used to bind group members together in two ways. The first is the creation of an outside who is persecuting you: the FBI who will jail or kill you, Satan who will carry you off to Hell, psychiatrists who will give you electroshock, armed members of rival sects who will shoot or torture you, and, of course, deprogrammers. The second is the terror of discovery and punishment by the leaders.

Fear of what can happen to you if you don't do your job well can be quite potent. Some groups claim that nuclear holocaust or others disasters will result if others are lax in their commitment.<sup>2</sup>

### **SUMMARY SECTION 123**

AMORC now remarks on its previous discussion of the Divine Word, MATHREM, "the human transcription of the Lost Word" and its origin in Atlantean civilization. It was lost because of the fall that occurred when humans abused its purposes in mental creation.

Pronouncing this word can positively amplify any "thought, word, or action and at the same time neutralizes any negative thought, word, or action."

AMORC then recommends the use of the following experiment when an important event takes place regarding community, country or the entire planet. It gives the examples of a UN meeting and a NATO summit.

In this experiment, AMORC imagines an international meeting is taking place in UN headquarters in New York. It asks the member to go a quiet place, then assume the typical posture for meditation, close his eyes, and take deep, neutral breaths. When relaxed, the member then progressively stimulates his psychic consciousness as previously explained, all the while taking deep positive breaths. Once the member feels he is fully awakened, he is asked to resume normal breathing and visualize either the meeting place or its location; people attending the meeting and any other factor that might attune you to the meeting. During this time, he is asked to chant, "MMMMAAAATHRREEEEMMMM," believing that its mystical power will inspire people to act in a positive and constructive way. The member is then asked to repeat this a number of times. The member is asked to end the experiment and "dismiss it from your mind."

He is further asked to use the experiment whenever a potential or actual negative event could take place. Hostage taking is an example. In this in-

stance, the member is asked to focus on the word acting “on the criminals in such a way that they put an end to their malicious undertaking.”

AMORC then explains how the member may apply the experiment to themselves. For instance, if the member is going to take part himself in an important meeting or have a critical appointment or take an examination.

All the preliminary efforts for taking part in this experiment are the same as in the last exercise, including the full psychic awakening, until the first visualization.

Then the member is asked to resume normal breathing and picture himself standing or sitting at the place of his choice, as though he were looking at himself. While concentrating, the member is asked to chant MATHREM, preferably aloud, while imagining its power is focused on the member, helping to create favorable circumstances by raising the energy in all appropriate physical, psychic, and spiritual levels. This can be repeated until the experiment is over, at which time the member is asked to dismiss it from his mind.

Both experiments can be used to neutralize malicious actions or intentions.

### COMMENTARY ON SECTION 123

Again we return to a Rosicrucian member being trained to focus on moments of consequence on a national and international plane of activity—UN meetings and NATO summits, to be exact.

These are not simple prayers, but occult exercises using the alleged sacred lost word MATHREM, purported to be of Atlantean origin and, apart from its origin in the Divine Presence, possessing the power of its derivative individuated sounds, which embody twelve principles or laws of the cosmos.

All this is very well, but it does, as spoken by a living product of AMORC’s mind control, feed the ego of the Rosicrucian member. After having gone through these types of protocols, the member now feels—despite the shipwrecks he may have in his own life—that he is not only an invisible servant of the world, but also perhaps one of its invisible rulers. In addition to his powers of invisibility, materialization, mental creation, telepathy, clairvoyance, and so on, he now has the power to influence heads of state by taking over their consciousness (for the sake of good, of course). He can supposedly help to drive the cosmic influx into the most important historical

events occurring in his lifetime. The Rosicrucian member, so empowered, is truly sitting on top of the world.

### SUMMARY SECTION 124

In this section, AMORC focuses on psychic projection. It recapitulates the three reasons for failure:

1. Lack of full awakening psychically
2. Failure to master the technique, which requires practice
3. Fear or apprehension

AMORC also reviews its contention that psychic projection cannot be used for evil to harm people, bewitch them, or possess them. Any attempt to do this could generate negative karma and could lead to great personal suffering as a consequence. On the other hand, the right use of psychic projection can be very positive for other people and for oneself.

The experiment included in this monograph is a “specific application of psychic projection and is intended to attune you psychically with the egregor of our Order.”

It begins as in the same way as the last exercise, as explained in the Seventh Degree, up to the point that the psychic body is awakened by deep positive breathing.

When the psychic body is sufficiently awakened in the member’s judgment, it is projected to the Grand Lodge and, from there, into the Grand Temple. If the member has visited the Temple, he may visualize before entering into the door. If not, he may ask that he be directed to the Temple.

Once inside, the member should position himself in the “center of the Sanctum facing the Rose Cross in the East.” At this point, he allows his psychic body to be infused by the positive vibrations of this sacred place. After staying there momentarily, the member needs to reintegrate with the physical, becoming aware of his surroundings.

This exercise is:

especially effective for attuning with the egregor of our Order. More precisely, it allows us to psychically merge with it for a moment while being fully conscious of what is happening.

The result should be dramatic regeneration within, perhaps accompanied by a feeling of peace profound or “the psychic perception of a Cosmic Master, a high-ranking Initiate, a leader of our Order; or one of its members.”

In the next experiment, the member is shown how to come to the aid of another person. When receptive to conducting the experiment, the member goes through all the above-mentioned procedures leading to projection.

He then is asked to project to “a place where you know one or more persons are suffering physically or morally.” This can be a place of war, natural catastrophe, a home, a hospital, and so on. The member will either visualize the place or ask for the Cosmic to guide him there. Once there, he will radiate “love, comfort, and healing” to those who suffer around him in that place.

Following this process, he will reintegrate with his body, becoming aware of his surroundings.

AMORC says that this is a form of psychic, but not spiritual healing—but extremely effective.

#### COMMENTARY ON SECTION 124

Creating certain places willfully in the human imagination and then visiting them through astral projection was one of the procedures in exercises involving the Order of the Golden Dawn. I imagine it is a common practice in magical orders of this sort.

By creating such scenarios, whether or not they have any bearing on their reality on other planes, the member of AMORC continues to consolidate his feeling that these are real places, that the egregor is real, and that he is part of activities being aggressively developed on the cosmic planes.

After all, is not this series all about “Cosmic Ascent” to the higher planes? But, unfortunately for me, I truly wonder if we are wandering around in real objective places here or in realms greatly influenced and empowered by our imaginations?

To succeed, a cult must make the member feel empowered by virtue of his association with the power of the organization. It will retain him as long as this illusion of power exists.

You pay a big price for all this—the chanting, the hyperventilation, the ritualistic gestures, the candle burning, the continual meditation on your ever-expanding vista of imagined power. For quite some time after I left AMORC and even now, I find myself stranded in states of disassociation. In technical terms, I am not above “floating”:

Another common post cult difficulty is learning how to deal with the disconcerting phenomenon of “floating,” also referred to as trancing out, spacing out, or dissociation. Sometimes people float back and forth between their pre-cult and cult personalities. Families will report relief in seeing the return of their loved ones spontaneity, sense of humor, and lively personality, only to experience confusion and anxiety when the veil, flat, suspicious persona reemerges.

... Former members of groups that use a lot of chanting, speaking in tongues, intense group criticism, hypnotic and guided-imagery sessions, and meditation or other trance techniques frequently experience floating episodes. Floating occurs because the mind has been trained and conditioned to dissociate during those practices, and so under certain conditions a person so trained will involuntarily slip into a dissociated state. Depending on the cult’s practices, dissociative episodes can include unpleasant or bizarre hallucinations and may cause considerable anxiety.<sup>1</sup>

In my opinion, you can romp around everywhere in your imagination with or without occult training, but you may never really be leaving the sanctuary of your own fertile imagination. I am sure that none of us want to be stuck there.

It is a thousand times better to find the road to higher reality on the path of taking total responsibility for our beliefs. So, despite what I have experienced, I still have a belief in something. I just now have a slightly stricter code to follow. I believe that you should, indeed, seek the truth first—and only the truth—and you will ultimately find what you are seeking.

I sincerely hope this effort will point to the possibilities of going places that have definitive and substantial reality, and that you will be able one day soon, if not already, to step firmly on that altar of higher consciousness that we all hunger for with the fullness of our being.

So Mote It Be!

## CONCLUSION

### How to Escape Mind-Control Prison

**In the course** of freeing myself from the grips of AMORC, I have learned many lessons.

Naturally, this book was essentially fueled by my desire to help people in AMORC as well as other types of mind control. And I have explained here somewhat and at length in *The Prisoner of San Jose* how AMORC works, without a great deal of human interaction, to bring members under their control. Despite the fact that AMORC, as a cult, is unusually remote from its victims, since a lot of its power is concentrated in a collection of monographs sent in the mail and occasional lodge meetings, a lot of the mind control material here is applicable to other mind control cults.

Perhaps the most important message is that because you have been trapped or are trapped in a mind control system doesn't mean that this need be permanent. On the other hand, for those unlucky to have as few resources as I did when I began to realize the nature of my entrapment, the route out is very difficult.

In order to foster my escape, I intensely studied mind control in other cults. For one thing, very little was written about AMORC. For another, having a wide breadth of knowledge of cults and cult behavior helped me to uncrack a lot of the code of how mind control works.

I would therefore like to make the following recommendations to those who have found themselves in a cult and wish to be free. I am writing this for those in a wide variety of circumstances, hoping my experience and study of this area can be of some help.

## MIND CONTROL CULT ESCAPE PLAN

### **1. Take a positive, blame-free, nurturing attitude toward yourself; equip yourself emotionally for the journey ahead**

I cannot emphasize more, in the very beginning, that you take a very forgiving attitude toward yourself. Although you chose to be where you are, and maybe you involved some other people, you were deceived in some very clever ways by your mind control masters.

Generally speaking, people who are leaders in mind control cults, whether or not they completely realize what they are involved in, have invested a great deal of time in understanding how to manipulate people. So, forget the blame game or being hard on yourself. Think positively, and move forward as quickly as you can.

Having taken as positive an attitude as you can towards yourself, try to look at your situation as fixable.

### **2. Realize that if others could get out, you can too**

Believe that you can, indeed, get out. If you have read my book carefully, you know that I did. There are other books and many online forums and websites that can show you that other people have been able to leave cults. So think positively about your deliverance, and don't despair about some of the challenges.

The ultimate option would be to find a trained exit psychologist or support group. But often, if you are in a cult, you don't have access to anything like that. Books also may be hard to find. Nonetheless, you should deliberately focus on the reality: others have done it. Collect and study their stories whenever possible. So can you.

### **3. Assess your situation carefully and completely**

You need to look carefully at your entrapment. There can be many reasons that it is difficult to move forward. First, you may be in a location that is difficult to get out of. If you are in a cult, they often deliberately keep their workers from having access to cash or ways of communicating privately with the outside world. There may be personal and serious involvement with some of the members—perhaps a spouse, children, or even your parents. You may be involved in a job tied closely to the cult's activities as your only source of income. You need to concretely look at your prison and break

it down. What is the best, most efficient way to get out and to minimize any damage to those close to you?

#### **4. Your biggest problem may be yourself; address this problem immediately**

For those of you who have read my other book, *The Prisoner of San Jose*, you have read my extensive commentary on the “cult personality” and the extreme duality I felt towards AMORC. One of the most obvious symptoms of my duality was when I began to spontaneously curse and yell during my periods of so-called meditation. Part of me knew that I was trapped, but this part was very submerged in the beginning of my journey to escape.

Therefore, whatever stage you are in, you need to examine how deeply you are entrapped by your own personality. How deeply do you feel a push and pull attitude towards your captors? Do you regret losing any key relationships by leaving the cult? Do you still feel reverence for the leadership despite the fact that another part of you greatly doubts their intentions?

One of the reasons a cult wants you to avoid reading outside books or talking to other groups is that they are desperately afraid that the extraordinary progress they have made in building your cult personality may be uprooted as you begin to doubt their dogma. Commit yourself to learning as much as you can in any way possible. Examine the cult from an outside perspective.

Make a commitment to yourself that you will take any legal and relatively safe action you can to get whatever information you need about the cult, its history, its leaders, its legal status, and its followers who have exited the cult.

#### **5. Seek outside information**

Once I realized that I had been programmed and that I was often in states of internal disassociation, I began to consciously feed the part of me that was still rational and capable of learning.

At the time, it had been very hard to look outside AMORC for information. This was largely due to my fear of losing my attachment to the egregor of AMORC and its alleged powerful bond to the spiritual planes. I now know that the egregor is the core phobic element that AMORC brainwashes its members with. It was basically the umbilical cord that attached you to God. Cut that cord and you were spiritually dead. The thought of cutting that cord at the time terrified me.

But when I began to look at outside sources—books, the Internet, organizations that were helping people like me escape from cults, as well as



chatting with ex-cult members who were in forums—I did not feel any diminishment of spiritual energy. Indeed, I began to feel strong and empowered and capable of taking on AMORC's giant windmill.

And strangely enough, as I did this, the AMORC's egregor kept shrinking as I moved forward in my quest for outside knowledge. One day I stepped on it and it disappeared!

If you are truly convinced that you are in a cult, it is critical that you look at the fear of information as one of the greatest forms of bondage that binds you to the cult. You must, with every fiber of your being, try to eliminate this taboo from your inner life.

It may be very difficult, once you have determined that you are going to learn everything you need to, to actually get access to that information.

### **6. Be sneaky; don't let cult rules restrain you**

I know what I am saying may sound a bit rebellious, but if you are in a strange illegal prison in a foreign country, it is your right to make up your own rules. If you continue to obey the rules of the prison, you will defeat yourself. Besides, as a prisoner of war—in this case, a mind control war—it is your duty not only to follow your own conscience but to escape whenever possible.

Finding information and access to communications may be tricky. Even getting yourself alone for a few minutes may be very, very difficult. But this is what you have to do.

You may have to assume duties or responsibilities that will allow you some kind of outside access. You may need to gain access to a computer in the cult facility itself. You may have to find some nearby public phone you can get to. You may have to put on a mask to prevent the leadership to know what you are up to.

### **7. Find your allies**

Since you are plotting a prison break, there may be some people there who you want to take with you, or that you think might help you escape. You have to do this very, very carefully.

Even if there has been a lot of distance recently between yourself and your family, they are often your best allies. In many cases, they will do anything to help you escape, even though you might think they are mad at you.

You might think they regard you as a lost cause after you attacked them while you were morphing into a rigid, unemotional, unthinking, mind-controlled zombie.

You may need money, transportation, even a job to go to in order to make your escape. To do this, you may have to enlist your former friends and associates. You might even, under some circumstances, need the help of the police or other authorities.

### **8. Get psychological counselling even before you escape**

In my case, my greatest obstacle was myself. It was my self-division, largely based on the personality disorder that AMORC had fostered, that bonded me to the organization. I was not in some remote location surrounded by cult sentries or guards. Nonetheless, I was the very best possible jailor until I began to feed myself with anti-cult exit literature and to talk to people on forums and eventually in person.

The fact is, there are many cults that do not totally enslave their members. You may have prescribed duties in a specific location, but you are free for some of the day.

So, even if you are ambivalent about leaving the cult, but still wish to explore your own doubts, you can talk to a professional therapist or, more specifically, an exit counselor. While those people can be relatively expensive, sometimes the slightest bit of communication between yourself and someone trained and insightful in the field of helping people leave cults can give you that tiny bit of information that gives you the impetus to leave.

Maybe you are not sure you are in a cult. Maybe you are just mildly ambivalent. If this is the case, there is no reason not to talk to people in this field. Talking to them may help you to make up your mind.

### **9. Make an escape plan**

Your escape plan needs to be well thought out, well planned, and very complete. You need to get out of there as quickly and efficiently as possible.

The very best plan will take into consideration the problems and penalties for leaving, the possible retaliation against you by cult members, a complete assessment and acquisition of all the resources you need to escape, and a strong support group of friends and family who might help you with financial, housing, and transportation resources.

### **10. Post-exit strategies**

If you think there has been fraud as well as physical or emotional damage that you can prove, you might consider talking to a lawyer. If there are any laws that have been broken that can be proven, you might also think of talking to the police or prosecutors.

Your exit strategy should take into consideration that there are a lot of psychological ramifications for those who have left a cult. Many people who leave cuts basically have post-traumatic stress syndrome. They can experience all kinds of symptoms from severe headaches, blackouts, various forms of psychological dissociation, episodes of severe anger, and depression. They may have problems in communicating with others, withdrawal symptoms, or moments of disorientation. If you have these problems, it might be valuable to speak to an exit psychologist or therapist familiar with the cult experience.

In addition to this, you can exchange views in forums, attend presentations by speakers familiar with the problems, or even participate in helping free others from cult imprisonment through reliable organizations.

### **11. Prayer and meditation**

As you know from reading this book, I have not lost my sense of spirituality or my belief in the spiritual path.

Yes, my guard is up and I would definitely watch carefully if an organization makes claims that it cannot support.

But, essentially, I believe that the relationship between you and God is a private affair. And, although there may be some very specific knowledge required along the way, I think the basic idea that God is the very embodiment of pure goodness, power, and intelligence speaks more for the nature of divinity than a long list of cosmic masters, the tonal and color correspondences of the spiritual planes, and a big, fat egregor thrown in for good measure.

So, at any point in your journey, I think it is fine to ask God for his help and sustenance.

### **12. Coping with anger**

I do not believe that there is anything wrong with feeling anger and resentment if you have been grievously wronged. And I don't think there is anything wrong with doing something about it. That's what courts, lawyers, police, and prosecutors are for. And, in your case, this may be something you will consider.

On the other hand, experiencing anger and harboring it are two different things. Carrying a heavy load of anger with you, based on events of the past, can foster your continuance as a victim of the very negative cultic protocol you have experienced.

Forgiveness of one's enemies does not necessarily mean dining with them every Thursday or giving them any sign of your favor. What it does

mean is, to an extent, getting rid of that charge of anger that will zap you and your life of any real potency.

You can forgive a person and still defend yourself. You can forgive a person and promise yourself to avoid interactions with them in the future. Forgiveness is a state of mind in which you renounce wishing another person harm or focusing on retaliating against them in the future. Forgiveness frees the victim. It does not get the perpetrator off the hook. Unless he is truly repentant, he will not get away with anything. At least that's my opinion.

### FINAL CONSIDERATIONS

In my case, I decided to write two books: *The Prisoner of San Jose*, detailing my experience in a mind control cult, and *AMORC Unmasked*, focusing on specific stratagems of mind control and their possible relationship to a real spiritual path. In one respect, this book is about the difference between hypnosis and legitimate methods of striving for communication and communion with God. I have also attempted to show how AMORC specifically is an imitative path, deriving its alleged pedigree from artificial sources and aping various types of spiritual methodologies. With these two works at hand, I think any member of AMORC has more than a few keys to assess his situation and plot his own escape.

It is my hope that *The Prisoner of San Jose* and this book will be important tools in helping people escape from mind control cults. If you want to help someone eat, the best way is to give him a fishing rod. If you want to help him escape from prison, give him a chisel and a hammer. For those who need it, I hope my books serve well as essential tools and roadmaps to make your escape.

Once you leave prison, you will be amazed at how fresh the air is, how green the world of the living is, and how beautiful the tapestry of stars is.

Enjoy your freedom and be healed!

## About the Author

**After his first** book, *The Prisoner of San Jose*, was published, Pierre S. Freeman began interacting with his various readers, gaining a great deal of insight as to the effect of his first attempt at exposing the mind control mechanisms of AMORC, the Ancient and Mystic Order of Rosae Crucis, the alleged Rosicrucian Order with headquarters in San Jose, California. Although he had sketched out exactly how AMORC functioned as a cult and how it used hypnosis as the backbone of its occult teachings, he felt that his readers lacked an in-depth understanding of exactly how the mind control elements were embedded in the lessons, how they worked to progressively deepen hypnotic states, and how eventually, in certain members, they would invoke personality alteration and hallucinatory episodes based on post-hypnotic triggers. Further, to understand this process, it was important to understand AMORC's doctrines and "theology." For this reason, Freeman decided to write a more complete exposé, *AMORC Unmasked* focuses more on the cult's progressive unveiling of its theology, along with its ever-deepening methodology of mind control conveyed to its students through "experiments" and exercises. Further, he wanted to convey to his readers that, although he has been thoroughly disillusioned with AMORC, he has not given up in his belief that the spiritual impulses that led him to AMORC have legitimate foundations. Although still a seeker, he challenges his readers with a vision of another type of spiritual path that stands outside the veil of illusion that AMORC has cast over its followers. In this manner, he shows where and how AMORC has taken grains of truth from various traditions and recast them into the hypnotic matrix of mind control.

After becoming free from his many years of social and economic isola-

tion, Freeman returned to school and began charting a real course in his career. He now functions as a successful analyst for several large financial institutions in the Minneapolis area. His life without AMORC has enabled him—through hard work and perseverance—to fulfill his hopes for prosperity, stability, and spirituality that he had originally sought back in Haiti. Being able to tell his story has given him satisfaction and inner peace.

## Bibliography

- Hassan, Steven. *Combating Cult Mind Control*. Park Steet Press. Rochester, Vermont. 1990.
- Hassan, Steven. *Releasing the Bonds: Empowering People to Think for Themselves*. Freedom of Mind Press. Somerville. 2000.
- Lalich, Janja and Tobias, Madeleine. *Take Back Your Life: Recovering from Cults and Abusive Relationship*. Bay Tree Publishing. Berkeley, California. 2006.
- Langone, Michael D. *Recovery from Cults: Help for Victims of Spiritual and Psychological Abuse*. W. W. Norton & Company, Inc. New York, New York. 1993.
- Lewin, Kurt. "Frontiers in Group dynamics: Concept, Method and Reality in Social Science." *Human Relations*. 1945.
- Lifton, Robert. *Thought Reform and the Psychology of Totalism*. W. W. Norton & Company. New York, New York. 1961.
- Ouspensky, P. D. *In Search of the Miraculous*. Harcourt Brace, New York; Routledge, London. 1949, 1977.
- Robert Jay Lifton. *Thought Reform and the Psychology of Totalism: A Study of Brainwashing in China*. University of North Carolina Press. Chapel Hill and London. 1989.
- Singer, Margaret Thaler, with Lilich, Janja. *Cults in our Midst: the Hidden Menace in our Everyday Lives*. Jossey-Bass Publishers. San Francisco, California. 1995.
- "Thought Reform and the Psychology of Totalism, A Study of Brainwashing in China." University of North Carolina Press. Chapel Hill and London. 1989.

# Notes

## INTRODUCTION

1. Hassan, Steven, *Releasing the Bonds: Empowering People to Think for Themselves*. (Somerville: Freedom of Mind Press, 2000) 119.
2. Langone, Michael D., *Recovery from Cults: Help for Victims of Spiritual and Psychological Abuse*. A Personal Account; Eastern Meditation Group, Patrick L. Ryan. (New York: W. W. Norton & Company, Inc., 1993) 135–6.
3. Anderson, Susan, PhD, and Phillip Zimbardo, PhD, “Understanding Mind-Control: Exotic and Mundane Mental Manipulations,” *Recovery from Cults*, Michael D. Largon, (New York: W. W. Norton & Company, Inc., 1993), 118.

## CHAPTER II

1. Langone, *Recovery from Cults*, 5.
2. Lalich, Janja and Madeleine Tobias, *Take Back Your Life: Recovering from Cults and Abusive Relationship*. (Berkeley: Bay Tree Publishing, 2006), 41.

## COMMENTARY ON SECTION 5

1. Lalich, *Take Back Your Life*, 106.

## COMMENTARY ON SECTION 11

1. Blavatsky, Madame (February, 1881), *Theosophist*, Vol. II. No. 5. (Accessed July 14, 2009). <http://www.blavatsky.net/blavatsky/arts/Hypnotism.htm>.
2. Ibid.

## COMMENTARY ON SECTION 13

1. Densky, Alan B. (1982), *The Strange Phenomenon of Hypnosis*. (Accessed July 14, 2009). <http://www.neuro-vision.us/Articles/Hypnosis-Strange-Phenomena-Of.htm>.



**COMMENTARY ON SECTION 21**

2. Hassan, Steven, *Combatting Cult Mind Control*. (Rochester, Vermont: Park Steet Press, 1990), 102.

**COMMENTARY ON SECTION 24**

1. Aryabatt Software. "Kundalini Chakra Dharana—Focusing Psychic Power Scientific Study." (accessed July 14, 2009). <http://www.aryabhata.com/occult/kundalini/chakras7.htm>.

**COMMENTARY ON SECTION 31**

1. Owens, Terry Winter and Smith, Suzanne D. Commentary on All and Everything- Beelzebub's Tales to His Grandson. Revised (2000) by Driscoll, J. Walter and Loy, Greg with permission of authors. *Gurdjieff International Review* (originally featured in Review Winter 1997/1998) Retrieved on July 14, 2009 from <http://www.gurdjieff.org/owens1.htm>

2. Holmes, Dr. Christopher. Section VII: The Ladder of Jacob. *Psychological Illusions*. Retrieved on July 14, 2009 from [http://www.zeropoint.ca/psych\\_ill\\_VII\\_1ladder.htm](http://www.zeropoint.ca/psych_ill_VII_1ladder.htm)

**COMMENTARY ON SECTION 32**

1. Gazzoli, Chuck. "To Find What You Search For, Seek Without Seeking." (accessed July 14, 2009). [www.personal-development.com/chuck/religion.htm](http://www.personal-development.com/chuck/religion.htm).

2. Ibid.

**COMMENTARY ON SECTION 33**

1. Buhlman, William. "The Out of Body Experience." (Accessed July 14, 2009). <http://www.astralinfo.org/theOBEexperience.htm>.

**COMMENTARY ON SECTION 34**

1. Epictetus. *The Discourses*. "In what manner we ought to bear sickness." Ch. X. (accessed July 14, 2009). <http://thriceholy.net/Texts/Discourses3.html>.

**COMMENTARY ON SECTION 36**

1. Ouspensky, P. D. *In Search of the Miraculous*. (New York: Harcourt Brace 1949, 1977). 217.

**COMMENTARY ON SECTION 41**

1. Leonard, R. Cedric. "Ancient Writings: Pre-Platonic Writings Pertinent to Atlantis." (accessed July 14, 2009). <http://www.atlantisquest.com/Writings.html>.

2. Leonard, R. Cedric. "Timeline of Ancient Sources: Whence Came the Story of Atlantis." (accessed July 14, 2009). <http://www.atlantisquest.com/Timeline.html>.

3. Lifton, Robert Jay. *Thought Reform and the Psychology of Totalism: A Study of Brainwashing in China*. (Chapel Hill and London: University of North Carolina Press, 1989), 427–8.

### COMMENTARY ON SECTION 44

1. Blasband, Dr. Richard A., M.D. "Experimental Evidence for the Existence of an 'Energetic' Component in Psychic Healing." The Center for Functional Research. (accessed July 14, 2009) <http://www.hessdalen.org/sse/program/CA-ORAC-V2.pdf>.

### COMMENTARY ON SECTION 46

1. Nash, Michael R. "Hypnosis Has Been Shown to Have a Variety of Therapeutic Uses—Especially in Controlling Pain." *Scientific American* (July 2001). (accessed July 15, 2009). [http://www.iwanttoquitsmoking.com/Scientific\\_American\\_Article.html](http://www.iwanttoquitsmoking.com/Scientific_American_Article.html).

2. *ibid.*

### COMMENTARY ON SECTION 51

1. "Thymus Gland" *Microsoft® Encarta® Online Encyclopedia 2009* (1997–2009). (accessed July 15, 2009). [http://encarta.msn.com/encyclopedia\\_761564863/Thymus\\_Gland.html](http://encarta.msn.com/encyclopedia_761564863/Thymus_Gland.html).

2. "William Buhlman Presents: Music For Out-Of-Body Travel 'Adventures Beyond the Body: Induction Music for Out-Of-Body Travel' a 2-CD set" *Mach 1 Audio*. (accessed July 15, 2009). <http://www.expressionofself.com/subjects/astral%20projection/williambuhlman/Astral%20Projection%20Music.html>.

3. Stavish, Mark, M.A. Director of Occult Research and Application Project (ORA) (1997). "A Kabbalistic Guide to Lucid Dreaming and Astral Projection." *ORA* (accessed July 15, 2009). <http://www.hermetic.com/stavish/essays/lucid.html>.

### COMMENTARY ON EXPERIMENT 56

1. Martin, Barbara Y. "The Healing Power of Your Aura." (May 2006). *Lightworks- The Monthly Aspectorian*. (accessed July 15, 2009). <http://www.lightworks.com/MonthlyAspectorian/2006/May/feature2.html>.

2. Palmer, Jeffrey R. "Auras: The Energy of Life." (2000–2008). New Age Info-Marketing Methods Inc. (accessed July 15, 2009). <http://www.newageinfo.com/auras-energy.htm>.

### COMMENTARY ON SECTION 60

1. Stavish, Mark, M.A. "Secret Fire: The Relationship Between Kundalini, Kab-

balah, and Alchemy” (March 1997). *The Alchemy Website*. (accessed July 15, 2009). <http://www.levity.com/alchemy/secret-fire.html>.

### COMMENTARY ON SECTION 62

1. Hassan, *Combatting Cult Mind Control*. 79.

### COMMENTARY ON SECTION 65

1. Ouspensky, *In Search of the Miraculous*. 109.

### COMMENTARY ON SECTION 66

1. Arabula, Alonso. “Streams: Data Driven Fabrications Connecting with Indiana’s White River.” (Spring 2006). VBC Seminar Application: The Virginia B. Ball Center for Creative Inquiry. (accessed July 15, 2009). [http://www.bsu.edu/web/krklinger/alonso\\_arambula\\_vball06.pdf](http://www.bsu.edu/web/krklinger/alonso_arambula_vball06.pdf).

### COMMENTARY ON SECTION 68

1. Singer, Margaret Thaler with Janja Lilich. *Cults in our Midst: the Hidden Menace in our Everyday Lives*. (San Francisco: Jossey-Bass Publishers, 1995). 130.

### COMMENTARY ON SECTION 82

1. Buchanan, Joseph Rodes, “Mediumship: Joseph Rodes Buchanan, First Spiritual Temple.” (accessed July 15, 2009). <http://www.fst.org/buchanan.htm>.

### COMMENTARY ON EXPERIMENT 83

1. Stavish, Mark, M.A. “The History of Alchemy in America Part II” (Summer 2003) *The Alchemy Journal Vol. 4 No. 1*. (accessed July 15, 2009). <http://www.alchemylab.com/AJ4-1.htm>.
2. Ibid.
3. Ibid.

### COMMENTARY ON EXPERIMENT 92

1. Karanjia, Sri R.K., Senior Editor. “The Blitz Interview” with Bhagawan Sri Sathya Sai Baba to Senior Editor. (September 1976) *Blitz News Magazine*. (accessed July 15, 2009). <http://home20.inet.tele.dk/saibabaofindia/blitz.html>.
2. Priddy, Robert C., Webmaster. “Sathya Sai Baba’ Materialization Miracles.” *Sathya Sai Baba In Word And Action*. (accessed July 15, 2009). <http://www.saibaba-x.org.uk/7/materializations.htm>.

### COMMENTARY ON EXPERIMENT 93

1. Knight-Jadczyk, Laura. *The Grail Quest and The Destiny of Man Part V-c: The Fulcanelli Phenomenon* (1994–2009) Arkadiusz Jadczyk and Laura Knight-Jadczyk. (accessed July 15, 2009). [http://www.cassiopaea.org/cass/grail\\_5e.htm](http://www.cassiopaea.org/cass/grail_5e.htm).

2. Ray, Amethyst. “Ge Xuan—Immortal Elder Ge (2003-2009). *Amythyst Ray*. (accessed July 15, 2009). <http://www.angelfire.com/in4/alchemy2084/immortals5.html>.

### COMMENTARY ON SECTION 95

1. Ouspensky, *In Search of the Miraculous*. 144.

### COMMENTARY ON 98

Pryse, James M., *The Apocalypse Unsealed* (1919). New York. *Cosimo Classics*. 213.

### COMMENTARY ON 99

1. Hassan, *Releasing*. 235.

2. Leadbeater, C. W. *The Masters and the Path* (1925). (accessed July 15, 2009). [http://www.anandgholap.net/Masters\\_And\\_Path-CWL.htm](http://www.anandgholap.net/Masters_And_Path-CWL.htm).

3. Kuthumi. Wikipedia. (accessed July 15, 2009). <http://en.wikipedia.org/wiki/Kuthumi>.

4. Lifton, *Thought Reform*. 429.

### COMMENTARY ON SECTION 101

1. Hornecker, John. “Extended Chakra System and the related Endocrine-Sensory Glands” (1996). (accessed July 15, 2009). <http://www.earthscape.net/cosmic/chakra.htm>.

2. *Ibid.*

### COMMENTARY ON SECTION 102

1. Chakra-Colors.com. “Chakra Therapy—Balancing With Colors and Sound” (1996-2005). (accessed July 15, 2009). <http://www.chakra-colors.com/#Chakras>.

### COMMENTARY ON EXERCISE 105

1. Hornecker, “Extended Chakra.”

### COMMENTARY ON SECTION 109

1. Burckhardt, Titus. *Alchemy*. (accessed July 15, 2009). <http://users.california.com/~eameece/toccatata.htm>.

**COMMENTARY ON SECTION 115**

1. Hassan, *Releasing*. 50.

**COMMENTARY ON SECTION 122**

1. Kate S22202. "Spiritus Contra Spiritum." Online AA. (accessed July 15, 2009). <http://www.squidoo.com/onlineAA>.
2. Hassan, *Combatting*. 63.

**COMMENTARY ON SECTION 124**

1. Lalach. *Take Back*. 108.

## **CONTACT THE AUTHOR**

Visit my website to learn more about my background, history, and writings:  
[www.amorcunmasked.com](http://www.amorcunmasked.com)

Moise J. Lubin (Pierre S. Freeman) can be emailed at:  
[pierre@amorcunmasked.com](mailto:pierre@amorcunmasked.com)  
[moise@amorcunmasked.com](mailto:moise@amorcunmasked.com)

Follow Pierre S. Freeman on FaceBook:  
<https://www.facebook.com/profile.php?id=100094588646975>

Follow Pierre S. Freeman on X (fka Twitter)  
[www.twitter.com/PierreFree53432/](http://www.twitter.com/PierreFree53432/)

To order more books, please go to:  
<https://www.amazon.com/dp/1604943327>