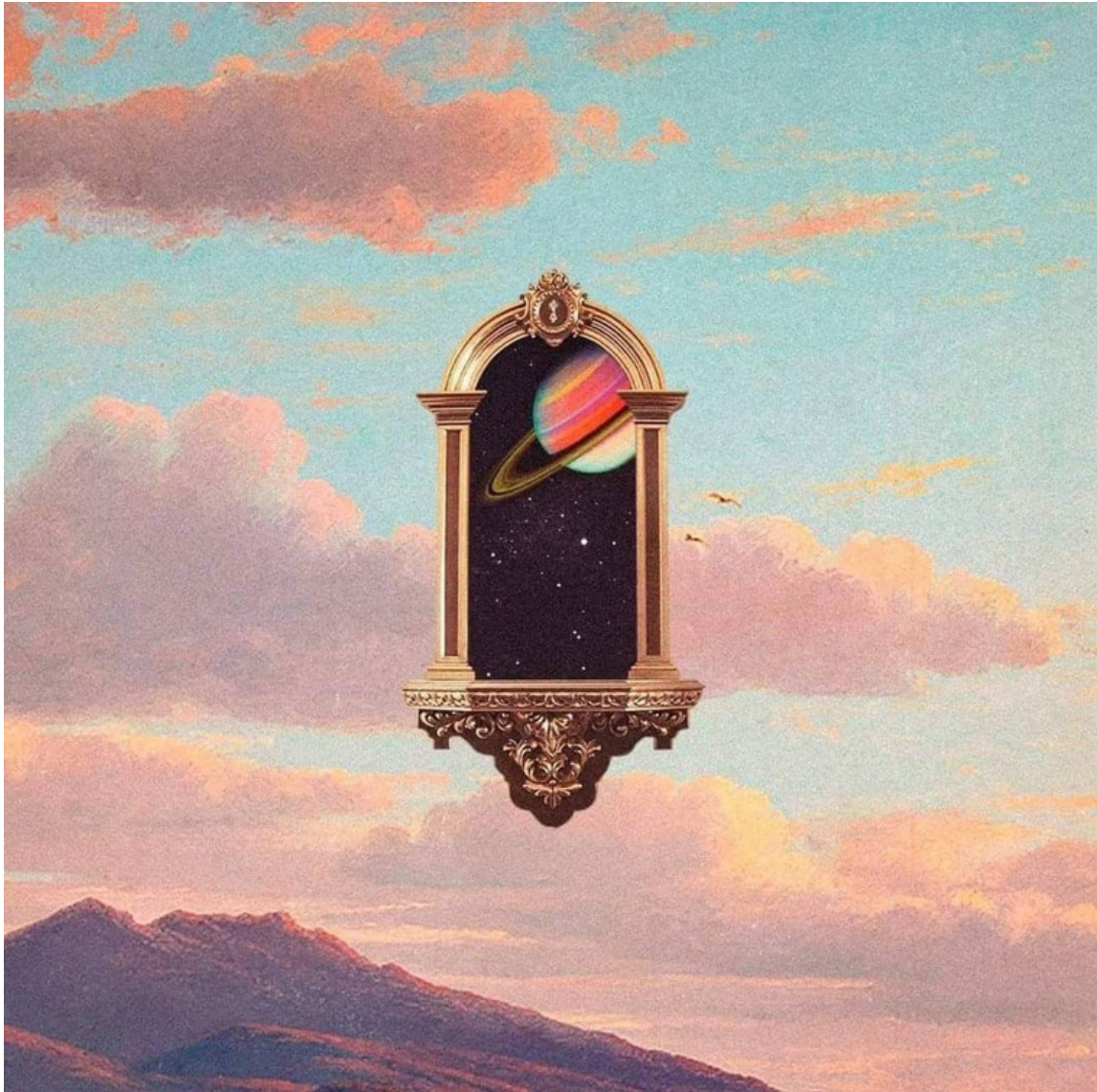


SOTR DIGEST

SYMPOSIUM OF THE ROSE OFFICIAL MAGAZINE

ISSUE 1



SYMPOSIUM OF THE ROSE



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ROSICRUCIANISM

#amorc - A.M.O.R.C. Rosicrucian Order
#bota - Builders of the Adytum
#crc - Confraternity of the Rose-Cross
#flo-lvx - Fraternitas Lvx Occulta
#frc - Fraternitas Rosae Crucis
#golden-dawn - HOGD
#okrc - Kabbalistic Order of the Rose-Cross
#rosicrucian-fellowship - Rosicrucian Fellowship
#sria - Societas Rosicruciana in Anglia

ASSOCIATED TO ROSICRUCIANISM

#freemasonry - Freemasonry
#hermeticism - Hermeticism
#martinism - Martinism
#spiritual-chivalry - Spiritual Chivalry
#thelema - Thelema

TRINOSOPHIA

#alchemy - Alchemy
#kabbalah - Kabbalah
#theurgy - Theurgy

OFF TOPIC

#off-topic
#ceremonial-magick - Ceremonial Magick
#dharmic - Dharmic
#enochian - Enochian
#meme - Meme
#music-playlist - Music Playlist
#wicca - Wicca

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JACQUES LACAN MEETS THE KABBALAH - PART 1

ACCESS TO SUBJECTIVITY

Who is Jacques Lacan?

Jacques Lacan was an influential French psychoanalyst and theorist, known for his seminal contributions to psychoanalysis and the theory of linguistics. His work is characterized by a thorough reworking of Sigmund Freud's psychoanalytic theory, seeking to deepen and broaden some of his key ideas.

The unconscious and language

His most important contribution can be summarized in the following sentence:

The unconscious is structured like language.

This statement implies several ideas:

1. language plays a central role in human experience and identity formation. It is not a reservoir of independent mental content, but rather a product of language itself. This means that our understanding of ourselves and the world is mediated by language.
2. language imposes rules and structures on the way we think, perceive and desire. These language rules influence the form in which we express our desires, inner conflicts and fears.

3. deeper desires and psychological tensions are expressed through symbolic language, rather than through everyday language or explicit communication. This symbolic language is often cryptic and can emerge in dreams, neuroses, slips of the tongue and symptoms.

According to Lacan, language is the substrate of identity. Subjectivity emerges solely at the moment we access language. By language we do not mean solely the world of grammar, but more generally the symbolic universe.

The symbolic introduces the concept of the signifier. The signifier is a symbol that refers to a meaning. When I sign an important document with my first and last name, that signature becomes the signifier of my person (the signified), but it also takes on other arbitrary and cultural values, one above all the intentionality overshadowed by the signature, which is what gives authenticity to the document; in this specific application signifiers represent a form of power, and we can trace their relationship to real magic.

Road signs are prime examples of signifiers; they are signs that make sense only insofar as they refer back to a network of meanings that constitute a sense, and they

solicit our intellect in a particular way. When we access the symbolic register of language, therefore, we are breaking the dual relationship with direct experience, and moving it to a plane composed of representations, of signs. To subsist in this symbolic world we have to symbolize ourselves as well. In fact, the moment the symbol is born, we are also born as a subject experiencing it. However, the subject who accesses the symbolic register is not the undivided, pre-verbal, unitary subject who pervades the deep regions below the plane where education installs language. It is a subject that needs a mask, that must inscribe itself in a social and cultural network. When we enter the world of signs we become someone's child, someone else's sibling, the owner of this or that, etc. We are therefore invested by an associative grid of symbols that defines the precise coordinates of our symbolic subjectivity. This comes at a cost: the denial of unitary, undivided subjectivity. The symbolic plane requires us to sacrifice our heavenly state of union.

In the Bible the token to be paid for biting into the forbidden fruit is immortality. When Adam and Eve consummate sin they open their eyes, realize they are naked and are ashamed. God warns Eve: your husband will dominate over you. The unconscious becomes the place of removal, and our union with it is mediated by language. We are no longer in direct communication, but it can only emerge through mysterious symbols. The fall is alienation from the real self. We are exiled to the symbolic plane, the plane of denial of identity in favor of a mask, a culturally shared narrative.

Enter Kabbalah

Kabbalah can provide us with an effective map for interpreting this phenomenon. The plane of language is represented in the Tree of Life by the Sephira Hod. Hod is associated with Mercury/Thoth, the God of language and writing. Tiphereth is the Kabbalistic symbol of the Ego, the source of self-awareness; it is the source of individuality,

the subjectivity shared by humanity. When it interfaces with the semantic plane, with the world of language -- which, I remind you, is exemplified by Hod -- it occurs a removal, a separation, an inversion. Such an inversion of subjectivity is outlined in Ayin's path. In the Tarot system, Ayin is connected to the Devil card. The Devil is the serpent of Genesis, the one who breaks the covenant of transcendental Unity and exiles the subject from the Edenic state. Language makes a caesura between the Self and the lesser ego and catapults us to the symbolic plane. The symbolic plane can redeem the broken subject, however, and convey reintegration. We can mend the rupture of separation through Collective intelligence. The word "Collective" comes from a Latin verb, "colligere," meaning "to gather," "to bring together." It dawns on us, with the exercise of mindfulness, a very special power resulting from a singular combination of mental presence and memory. By virtue of this new special application of consciousness we learn to make contact with symbols not by virtue of their appearance, their face value, but as references to universal ideas, to latent psychic powers, powers that are disguised in symbols. Collective intelligence unites Hod with Yesod, the subconscious plane. In the Tarot system it is represented by the Sun, which shows two children finally reunited; the children-you may have gotten there already-are Adam and Eve after the reunion.

Frater R

AUTOSUGGESTION

HOW I DO IT

Autosuggestion is a technique that must override the individual's rationality to be effective. Reason is a filter that blocks anything that is not witnessed by logic and sense testimony. If we repeat to ourselves that we are living in the most unbridled wealth during our waking state, our intellect will remind us that this is not true, because contingent facts narrate something else. The intellect thus responds to the mnemonic context in which we are embedded. If we have identified ourselves in the role of the penniless, because that is what our surroundings, our relationships with others, and our memory testify to, then reason will defend that position, and sink every unreasonable attempt to construct ourselves otherwise in our own eyes.

We must remember that the power that sustains our existence is not reason, however, but the subconscious mind. It is it that sustains every aspect of our life. It is it to which we must ask for an audience in order to shape our three-dimensional existence in accordance with our dreams. For this purpose, reason can serve us, but to cross the threshold of Hades and reclaim Eurydice we will have to employ other tools.

The intellect helps us form the message to be transmitted to the subconscious. It is important that the message has a strong emotional charge: no rocket reaches the moon without sufficient propulsion force.

It is also essential that the desire not be contrary to the Universal Laws of Life, for otherwise it will meet with disfavor from the impersonal laws that administer Creation.

We need to choose appropriate words, evocative verbs, meaningful adjectives, and avoid negative forms.

If you desire recovery from a pathological condition, do not say "I am no longer ill," but use the formula "I am in perfect health." Always insert the formula "I am," because it is a real mantra of power.

Once you have packaged the affirmation, apply your imagination: how would you feel if what you desire - and which is represented by that affirmation - was already a present reality? Spend some time on this imaginative exercise, and conjure up the most fervent emotions you can. You are building the thought form of your desire fulfillment, and simultaneously you are building neural networks that will serve you later in the process.

When you have invested sufficient time in this last step, you will notice that you can recall that feeling at will; you will then have given birth on the psychic plane to a thought-form, which you now need to deposit in the bank of the subconscious mind, which, like fertile soil, will provide for its care and multiplication.

To do this proceed as follows:

- Sit in a dark room, feet slightly apart, hands on knees. Close your eyes and do some deep breathing.
 - Conjure up in your imagination a staircase in front of you. It is a very tall staircase, the end of which you cannot see. Start climbing the steps, slowly. With each step you feel your body getting heavier, and you struggle more and more to move.
-

Proceed more and more slowly with each step you pass.

- As you climb the ladder, gradually slow your breathing until it becomes imperceptible.
- There will come a time when the weight of your body will be almost unbearable, so much so that you will want to slump to the ground. At that very instant, imagine that on the next step stands a closed wooden door. Open it with your last remaining strength and step through it. When you are inside let yourself fall to the ground, yielding to heaviness and gravity. Feel yourself floating in this infinite darkness, and lose the feeling of body boundaries.
- Visualize in space your affirmation, etched in white letters. As you visualize it, mentally repeat it. With each repetition the letters become brighter and brighter.
- Continue this repetition until you have the impression that those words have taken on a life of their own.
- With an act of intention vaporize them and disperse them into the darkness.
- Recall, now, the emotions you felt previously; those emotions you would feel if your desire were already fulfilled. Try to crystallize them, and stay a couple of minutes to enjoy them, with a feeling of gratitude.
- It is time to end the experience. Go out the door and descend the steps, one by one. As you descend the ladder become lighter and lighter, and become clear-headed again. When you feel it is necessary, open your eyes and return to your tasks.

As a final note, no longer think about the task you have accomplished. Do not turn to look at Eurydice, or she will vanish into the abyss.

frater Hyle

ALCHYMIA

Introduction

Our world today is curiously paradoxical. We are surrounded by information and yet it is so challenging to find answers. There is perhaps no other subject more misrepresented in our modern times than that of Alchemy. Yet, between the 16th-19th centuries >4500 books were written upon the subject. Yet if you were interested in the subject only fifteen years ago, you would be lucky to find a handful of resources. Now, not only can we find copies of many of these old writings, but we can also find countless other books that claim to contain the secrets and mysteries of alchemy many of which are simply contemporary authors using the cryptic and enigmatic language of alchemy to promote their own personal narratives. During the middle-ages, the term Puffer was often applied to pseudo-alchemists or charlatans who applied alchemical imagery and terminology to market their own miracle cures and gadgets. It would appear that this Puffery is all too common in the 2010's-2020's as well.

And yet, in the 18th century when Freemasonry was being established, we find the greatest intellectuals of the time discussing the Art of Transmutation. Indeed, the very first historically known Rosicrucian society (Orden des Gold- und Rosenkreutz) was an alchemical society, where candidates gained proficiency in laboratory alchemy. We could simply pass off all the physical alchemy as being a simple metaphor for more metaphysical pursuits, but then we would be doing a great injustice to the tremendous advances made in science and medicine achieved through practical alchemical work.

So, what was this work? Is there any truth to some of the amazing alchemical claims? Could alchemists really turn metal into gold; cure any disease; and provide the key to immortality? And why should any of this be relevant to us in the 21st century?

History of Alchemy

It is likely that the term alchemy derives from the ancient Egyptian word for Egypt (transliterated to Kemet). This Egyptian word literally means Black Earth and alludes to the fertile black soil of the Nile where new life would spring from the old each season. This word would later be used by Arabs as al-kīmīā (الكيمياء) which became the Arabic word for chemistry. It might seem surprising to some that we have to travel this far back in time to understand the writings of alchemists in the 15th, 16th and 17th centuries, but it is important as many alchemists throughout history claimed that their alchemical wisdom was derived, at least in part, from the writings of a wise Egyptian sage known as Hermes Trismegistus. It is unknown whether Hermes Trismegistus was a real person or a mythical figure. Nevertheless, there are a wealth of writings which are attributed to him. Most of these writings were written during Hellenistic Egypt (Ptolemaic Dynasty) from 305bce. The subjects covered in these hermetic texts include philosophy, cosmogony, astrology, and magic.

From a scholarly perspective, hermetic texts can be divided into two broad categories: The Technical Hermetica and The Philosophical Hermetica.

The Technical Hermetica

As its name would suggest, this division of the hermetica deals with technical subjects, such as science, astrology, botany, medicine, and magic.

The Technical Hermetica flourished during the Islamic period, which is why Islamic alchemists were much more proficient with physical alchemy, bringing about massive advances in chemistry, medicine, and physics.

Some examples of some Technical Hermetic texts include:

1. **Cyranides;**

- A magical-medical text.

2. **Myriogenesis;**

- An astrological-magical text.

The Philosophical Hermetica

The Philosophical Hermetica is by far and large the more popular division of hermetic texts and it makes up the bulk of hermetic writings. The Philosophical Hermetica deals with cosmogony, ontology, good and evil, salvation, and the relationships that exist between Man, Nature, and God.

Some examples of Philosophical Hermetic texts include:

1. **Greek Tractates;**

- Greek dialogues written during Hellenistic Egypt from ~305bce. However, there is abundant evidence to suggest that these writing were originally composed much earlier and may have formed a portion of the curriculum of the ancient Egyptian Mystery School Tradition.
- These dialogues are occasionally referred to as The Corpus Hermeticum or The Hermetica.

2. **Asklepius (The Perfect Sermon)**

3. **The Emerald Tablet;**

- An unusual short text of unknown origin.

Whilst these divisions serve us well to appreciate the journey of hermetic wisdom from ancient Egypt to today, we should keep in mind, that to the hermetic philosopher, these divisions are completely arbitrary. Hermetic philosophy was originally understood as a single holistic philosophy.

Collectively, the hermetic texts discuss the relationships existing between man, the universe and God. One of the common themes within these texts is that the universe was created, and is sustained, by the Mind of God (often called Nous). The hermetic texts describe Man as a microcosm of God, and as such, our own mind is considered a divine faculty which can be utilised to understand our self and to transform the world around us.

It was these hermetic writings that formed the basis of alchemy. In many ways, we can consider alchemy to be a practical application of hermetic philosophy. For the next several centuries, this alchemical tradition was nurtured in Alexandria. Some notable alchemists during this period include Mary the Jewess and Zosimus of Panopolis. After Alexandria, alchemy was raised to new heights in the middle east, particularly Iran and Iraq, where it was used to underpin scientific advances in chemistry, physics and medicine. Some notable alchemists during this period include Jabir ibn Hayyan, Muhammad ibn Zakariya al-Razi and Avicenna.

However, aside from a couple of lesser known (although not insignificant) alchemical texts (such as Turba Philosophorum) we do not get many alchemical texts arriving in Europe until the Renaissance when an Italian monk named Marsilio Ficino translates much of the Corpus Hermeticum. During this period, Europe is abuzz with hermetic philosophy and esoteric thought. It is also at this time that we find many notable alchemists that have now become popular names in esotericism such as Paracelsus, whose legacy would go on to influence the Rosicrucians and many later alchemists of the Middle-Ages.

In fact, the first Rosicrucian manifesto (The Fama Fraternitatis) attributes the wisdom of Paracelsus among the many treasures found within the tomb of Christian Rosenkreutz.

After Paracelsus, alchemy gains much of the character that we come to associate with it today. In the following 150 years, metallurgists, physicians and natural philosophers write thousands of books upon the subject; all hastened by new advancements in printing technology. Even until the mid-eighteenth century, alchemy is still being discussed, particularly by Freemasons. This interest would culminate in the founding of The Order of the Golden and Rosy Cross (German: Orden des Gold- und Rosenkreutz) in the 1750's, where alchemy is the primary topic of discussion. However, in general, alchemy begins to lose its appeal. The quantity of alchemical writing reduces dramatically and interest in alchemy outside of these specialist groups all but wanes.

However, in the mid-1800's, occult subjects experience a revival in Britain and France and with this occult revival, alchemy receives renewed interest. This is particularly influenced by the author Eliphas Levi who writes in Transcendental Magic:

"Behind the veil of all hieratic and mystical allegories of ancient doctrines, behind the shadows and the strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Ninevah or Thebes, on the crumbling stones of the old temples, and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the strange emblems of our old books of alchemy, in the ceremonies at reception practised by all mysterious societies, traces are found of a doctrine which is everywhere the same, and everywhere carefully concealed".

It is possible to see in this quote a correspondence being made between various esoteric and religious traditions. This comparative esotericism not only revitalises alchemy, but would go on to influence Martinism, the Golden Dawn, Theosophy, and Rosicrucianism. Levi's works would inspire such notable people as Papus and Joséphin Péladan. For perhaps the first time, we begin to see alchemy merge with ritual, mysticism, and magic. But this alchemic renaissance comes at a cost. Alchemy loses much of its identity that it had developed over the centuries, and it begins to be conflated with other traditions. The alchemy studied during this period would have been close to unrecognisable to the alchemists of the middle-ages.

From here, the flood gates open and alchemy is ascribed to all manner of meta-narratives. Some of these meta-narratives simply use the allure of alchemical imagery and symbolism to market books and gadgets. It is no wonder that many start to see alchemy as a frivolous pseudoscience.

The purpose of this small history lesson is not to impress upon you at length and detail the milestones of each advancement in alchemy. Rather, what I wish to emphasise is the journey of alchemy from a hermetic philosophy inspired from the ancient Egyptian mystery schools; to inspiring great men to do great things in medicine and science; and at each step, not just imparting part of its own wisdom, but also absorbing a fragment of the tradition of the time as it travels down the winding path to us today. It is this journey that helps us to appreciate some of the symbols that are used in alchemy. This journey should also impress upon us that alchemy is adaptable. The fact that it can survive for so long, that it can be applied to art, science, philosophy, medicine and spirituality tells us that whatever alchemy has to say, it must be fairly important and powerful.

We might therefore assume that alchemy is something terribly complex and something that only an advanced mind could readily understand. But then we hear from Paracelsus who states that "Any one can at pleasure learn this Art in Alchemy, since it is so simple and easy; and by it, in a short time, he could make any quantity of silver and gold."**[1]** and to achieve progress in Alchemy, one only needs to be "...truthful, simple, patient and persevering"**[2]**.

Philosophy of Alchemy

If you are so inclined, you can read through Paracelsus' works. His importance cannot be understated, especially to the world of medicine. This was a time when balancing humors via blood-letting and purging was a standard medical treatment. And he dared stand against the medical authority of the time and suggest doctors not bleed patients into unconsciousness; that they should keep wounds clean; that fresh food, water and air are conducive to good health...how radical! It was also Paracelsus who introduced Salt to the alchemical trinity of Salt, Sulphur, and Mercury.

If you were to read Paracelsus' works, you may find the above quotes regarding the simplicity of alchemy as being rather hypocritical. Indeed, his books are quite complex. But we could talk about our Rosicrucian/Masonic journey rather similarly. Afterall, all you need to be a great man/woman is the Volume of the Sacred Law and an earnest desire to better yourself. This is simple. This is true. But it says nothing about the journey each of us must take as sojourners towards the Greater Light. It does not emphasise the effort required nor our participation in the work.

I'll do my best to simplify some of the fundamental tenets of alchemy and remove some of the archaic terms. These points should not be considered as authoritative. Keep in mind that there was no single school of alchemy, no universal alchemical philosophy, and no overarching authorities on the subject.

Alchemists often disagreed with each other and occasionally they changed their opinions over the course of their own lives. Some alchemists even contradicted themselves within their own works! Nevertheless, these tenets I have set out below are almost universally agreed upon by many alchemists of note. You may also notice that when we peer behind the cryptic language and symbolic imagery, we find a philosophy that is quite unchanged since the original hermetic writings.

1. All creation comes from one indivisible source

All creation is emanated from one indivisible divine source and all things still have a spark of the divine contained within them. This spark was commonly referred to as Spirit by alchemists. This is true for all things, whether they be considered living or non-living. In fact, to many alchemists, all things were considered to be alive as a result of this spark. Therefore, plants, planets, metals, animals, people and minerals were all considered as living things and proof of life was perceived within their movement and forms, even if some things (such as rocks and metals) move slower than us.

2. God creates by limiting his own infinity

That as creation emanates away from the divine source, it becomes more material. We therefore have a spectrum or hierarchy of being. A wise man is more superior to a dull man. Similarly, there are some metals which are superior to other metals. Naturally, gold is the most superior of metals. This concept can be more easily visualised using the below illustration by Dr Robert Fludd. Fludd illustrated this principle by a single-stringed musical instrument called a Celestial Monochord. We can appreciate from this image that the different realms of creation (such as the animals, vegetables, minerals, angels etc) are simply like different octaves upon a universal scale. You will also note on this image that the string is being tuned by the hand of God.

[1] Coelum Philosophorum

[2] A Short Catechism of Alchemy. Although attribution of this text to Paracelsus is debatable.

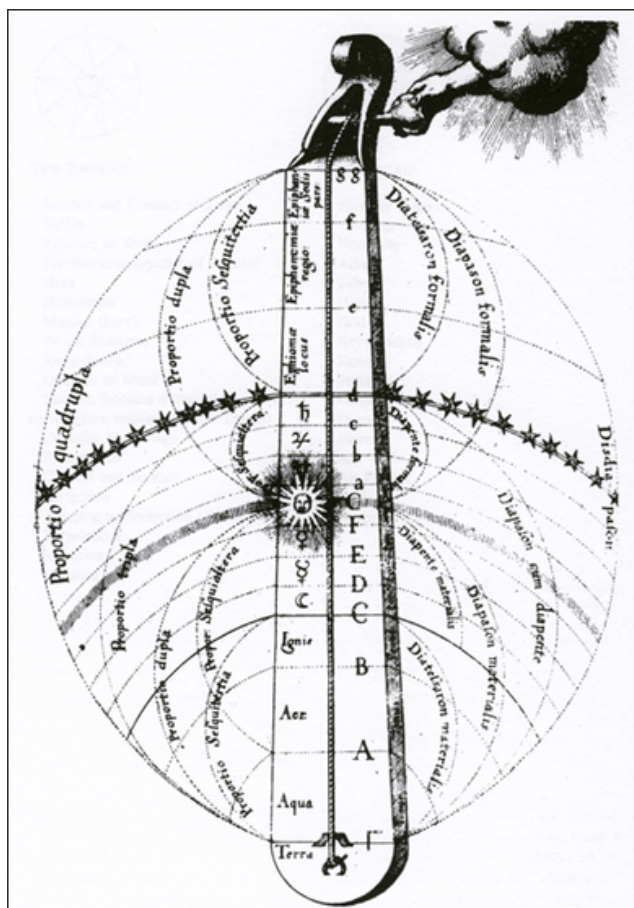


Figure 1: The Celestial Monochord by Dr Robert Fludd (1617).

3. Law of correspondence

Continuing with Fludd's Celestial Monochord, we can appreciate that the different octaves of creation share a sympathetic relationship (or resonance) just like musical notes. Just how there is a sympathetic relationship between C4 (middle C) and C5, there is likewise a sympathetic relationship between planets, colours, musical notes, organs, and metals. For instance, Mars shares a sympathetic relationship (or rules over) iron. Alchemists combined this knowledge with the humoral theory of medicine to affect health.

4. Nature is in a state of perfecting itself

Many alchemists believed that all things were desiring to return to their source and all things evolved over time. This longing for return was due to the spark of divinity contained within all things. However, this spark was covered up by dross. The process of evolution was to remove the dross to expose the divinity within. Some things expressed this divinity more than others. Gold was a more perfect metal than was copper. This analogy also applied to humans with wise men being more pure than a non-wise man. The wise man did not necessarily have more divinity, rather he had less dross allowing the Spirit within to shine forth in its splendour. This is an important distinction. Left to its own devices, Spirit would still evolve, or spiritualise matter, but to hasten this process and to help it reach its zenith, the alchemist would need to intervene.

5. The Alchemist as Nature's assistant

Extending upon the previous point, whilst all things slowly advanced towards their evolutionary summit, this process would take a long time. Inferior metals, such as lead and tin, if left in the earth long enough, would eventually rarefy to gold, but this would take a very long time. The alchemists job therefore was to assist Nature and hasten this process. Many alchemists considered themselves to be Nature's assistant, and by extension, a servant of God. Many considered alchemy to be a spiritual work and were devoutly religious. To the alchemist therefore, religion and spirituality was not a matter of imposing God onto the worshipper, rather religion and spirituality brought the worshipper to the presence of God within. This also reconciles the seeming points of difference between physical and spiritual alchemy. They were not separate works; rather they are outward and inward effects of a single work.

According to the alchemist, humanity, by understanding the basic laws that govern their beings (and by extension the entire universe), may learn to recognize the divine presence resident in all organisms.

The alchemical work was directed at isolating, purifying, and manipulating this divine presence to assist Nature in her rectification.

This assisting of Nature is what is referred to as transmutation. Alchemical transmutation therefore does not involve destroying or ignoring impurities, rather, it involves working with them to transmute them into something more noble. The alchemist did not begin his work by placing perfect things into his crucible.

As you can see from these basic alchemical principles, alchemy is a holistic philosophy. It should be appreciated how this single philosophy can be applied to seemingly distinct subjects such as science, art, and medicine. The balance between physical and transcendental alchemy is perhaps best summarised by the phrase *Ora et Labora*. The alchemist viewed Man as but a microcosm of Nature and Nature but a microcosm of the Universe, with all three of these sharing intimate relationships through a sympathetic resonance.

The Philosopher's Stone

The pinnacle of the alchemical process was something occasionally referred to as The Philosopher's Stone. This can be quite a challenging concept to understand, but let's return to our first point regarding alchemical philosophy; that all things have contained within a spark of the Divine often called Spirit. Theoretically, if an alchemist could remove all the dross from their starting material and isolate Spirit, then they would be left with an undifferentiated spark of divinity, replete with all the faculties of its divine source. Therefore, the alchemical process when applied to a metal, would yield gold; when applied to a plant, would yield a healing panacea able to cure any disease; and when applied to man, would allow him to become a living expression of Spirit, or in other words, attain Illumination. From this perspective, each of the great avatars throughout time could be considered a veritable Philosophers Stone able to transmute those of whom they inspire.

Fra. Travis Trinca

MORNING RECITATION

Many Rosicrucian traditions encourage us to engage in introspection, to delve deep into the recesses of our being, and to confront the shadows that lie within. By shining a light on these shadows, we can transmute them into sources of strength and wisdom.

One of the key principles embraced by many Rosicrucians is the concept of alchemy. Alchemy, in its truest sense, is not merely the transmutation of base metals into gold but rather the transformation of the self. It is the process of refining one's character, purifying one's intentions, and elevating one's consciousness. In my personal practice, I emphasize the significance of starting my day on a powerful note.

By engaging in a morning recitation, I tap into the transformative morning hours and direct my spirit to utilize the upcoming day to its fullest potential.

This morning recitation is an opportunity to connect with your innermost desires, values, and aspirations. It is a chance to remind yourself of your true purpose and the limitless potential that resides within you. As you read these words, feel the energy building within you, igniting a fire of determination and resilience.

To start this practice, begin by finding a quiet and serene space, free from distractions. Take a deep breath, grounding yourself in the present moment. As you recite the words, infuse them with an unwavering belief in your own potential and a commitment to growth. May this practice infuse your days with clarity, inspiration, and unwavering strength.

Morning Recitation

Today, I am embarking on my divine mission of extraordinary success: executing my top three tasks. Because I know that this day is a microcosm of my entire life. How I run my day, will echo in the grand symphony of my life's journey. Today, like every other day, carries the potential to become a masterpiece, a pinnacle of accomplishment, mirroring the very essence of who I aspire to be.

By focusing on my top three tasks, I am not merely tackling to-do's, but I am casting stones into the river of my future, creating ripples of change that will shape the course of my destiny.

Every task I complete, every milestone I reach, every achievement I celebrate, is a reflection of my commitment to excellence, to living my life NOT as a series of random events, but as a curated narrative of extraordinary success. So, I set out this day, fully engaged, brimming with optimism, courage, and determination. I will bring my best self to every encounter, every challenge, and every opportunity that comes my way.

Today, isn't just another day; it's a vital chapter in the ongoing tale of my personal and professional evolution. I will treat it with the respect it deserves, knowing that each task I complete, each goal I pursue, and each step I take today, transports me one step closer to my ultimate vision. And of course I will get my top 3 things done, Joyously, effortlessly and exceptionally - with world-class mastery, for I am a vortex of divine energy and grace.

I am connected, engaged, and ignited: capable of executing extraordinary feats.

The energy of motivation is my ignition, the energy of discipline is my fuel. I know that by cultivating Micro-Wins of Self-Discipline, I am filling my reservoir, ensuring continuous fuel for achieving results. And when motivation reappears, it serves not as a beginning, but as an accelerant, igniting an even brighter flame to ascend towards ever-greater heights.

Discipline, my steadfast companion, my unyielding ally, feeds my fire, nourishing me consistently, propelling me beyond my comfort zone, stretching me beyond my limits, and allowing me to dream beyond my wildest imaginations. I know that the Kingdom of Heaven is within me; That my imagination is my workshop, that I'm a powerful manifestor. And all thoughts I think, all visions I see, and perceptions I allow myself to believe: will be carried out by thought-messengers, and be delivered to me swiftly and effortlessly.

Therefore, I vow to become the vigilant gatekeeper of my internal world. This commitment is not a mere decision, it is a sacred covenant with my highest self, a profound promise to elevate my life towards extraordinary success...

In the realm of my Soulset,

My spiritual dimension. Here, I pledge to connect with the divine within me, to nourish my spirit with purity, purpose, and passion. I choose to engage in practices that elevate my spirit, that align me with my highest truth, and that allow me to tap into the infinite wisdom of the universe. My soul is my compass, and I vow to heed its direction, and allow it to lead me towards my extraordinary destiny.

My Heartset,

The realm of emotion, love, and empathy, shall echo only with the rhythms of kindness, compassion, and unconditional love. I will cultivate a heart that is not only open but also discerning, allowing in only the emotions and feelings that resonate with the higher frequencies of love, peace, and joy.

I understand that my heart is the sacred vessel of my emotional well-being, and thus, I commit to filling it only with what nourishes my soul and enriches my life.

My Mindset,

My intellectual kingdom, I commit to nourishing my mind with knowledge, wisdom, and insights that align with my divine purpose. I choose to hear only that which empowers, enriches, and expands my mental horizons. I commit to nurturing beliefs that fortify my potential, discarding the ones that limit it. I set a firm intention to entertain only perceptions that enlighten, inspire, and awaken the genius within me.

My Healthset,

My physical empire, is my temple, and I pledge to honor it as such. I will provide it with the necessary fuel to operate at its peak, to be the embodiment of vitality and strength. I commit to regular exercise, nourishing diet, adequate rest, and rejuvenation. My body is the vessel that carries me through this life, and I vow to treat it with respect and reverence.

Therefore, I stand guard at the gateways of these realms, allowing entry only to thoughts of...

who I want to be...

how I want to feel...

what I want to achieve...

what I want the Universe to deliver to me... and the powers within me that WILL.

Blessed is the project that has someone fully enraptured with its realization. And so I direct all of my mind towards ONLY the realization of these three tasks Shutting out all distractions and lower priorities.

So that I may be blessed to live, with Ease and Grace, the inevitable completion of my most extraordinary potential.

SilentWing

BOOK CLUB

Rosicrucian Manifestoes

One month ago, we embarked on a mystical journey within our Discord server as we inaugurated the Esoteric Book Club. Our first literary explorations led us through the enigmatic pages of "**Fama Fraternitatis**" and "**Confessio Fraternitatis**."

"Fama Fraternitatis," a cryptic manifesto, whispered secrets of an elusive brotherhood said to possess arcane wisdom and esoteric knowledge. It beckoned us with its enigmatic prose, inviting us to unravel the mysteries hidden within its pages.

In "Confessio Fraternitatis," we found ourselves navigating the labyrinthine corridors of the same enigmatic brotherhood, delving deeper into their teachings and philosophy. These ancient texts became our guiding stars in the uncharted territory of esoteric literature.

Now, as I pen this article for our magazine, I aim to encapsulate the essence of our initiative and distill the profound insights and themes that have emerged during our collective dialogue.

Phantasm1909

- I've read so many versions of the Fama and Confessio. This here is the only one you will need. It is by far the best versions! Anybody looking at purchasing one should consider this.
- The Fama makes mention of both the Book M and the Book T. The Book M contained the wisdom received from the wise men of Dharma/Damcar. CRC translates this from Arabic into Latin.

The Fama says that Paracelsus was not a member of the Fraternity of the RC, but had read the Book M. One idea could be that the 'M' stands for Mundi, essentially saying that this represents the Microcosm/Book of the World. Another could be the Emerald Tablet. Afterall, it was originally Arabic and translated to Latin not long before CRC's visit. Another idea is that the 'M' stands for 'Mystische Hochzeit' (Chemical Wedding) perhaps foreshadowing the third manifesto. We should probably consider that the Book M (like much of the Fama) is allegorical.

- Paracelsus travelled around Europe collecting knowledge from various folk traditions. He studied orthodox medicine in Switzerland, Italy and Austria. All of this was used to fill out his own alchemical ideas. He also was a student under Trithemius with Agrippa.
- The writer/s of the book were definitely into thinking that there was a coming new age and that this was foreshadowed by heavenly signs:

1602: A comet appeared in the constellation of Cygnus (the Swan)

1604: A supernova appeared in the constellation of Serpens (the Serpent)

- Paracelsus was quite influential to millenarian/apocalyptic thought leaders of the time. Including the manifesto authors. Later in the Fama it states, "Each side had a door to a chest containing various things, especially all our books, which we already possessed, including the Vocabulary of Theophrastus Bombastus of Hohenheim and those that
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we use daily and of which we faithfully report to others."

However, if we consider the dates of CRC's birth/death, we discover that it is impossible to have Paracelsus's books locked in the vault with CRC. CRC died in 1484. Paracelsus was born in 1493.

Although the death date of CRC is derived differently in the Chemical Wedding. Naturally, a biography of CRC (just like other aspects of the manifestos) should be considered at least partially allegorical and is likely to have multiple meanings.

- So we've discussed a bit about the Book M. Now what about the Book T? "In his hand he held a book, written in gold on parchment, called T., which, after the Bible, is now our greatest treasure and should not lightly be exposed to the censure of the world" In the research for my upcoming book, I came across a quote from an influential individual involved in the founding of the SRIA who draws a parallel between the CRC allegory and the allegory present in the Holy Royal Arch. In the case of the latter, the book found in the Vault is the Torah. Of course drawing a parallel between the two is speculative, it is interesting nevertheless.

Michael

- The Golden Dawn made that (Book T) the tarot. I'm not sure if the G.D. assigned Book M. Also interesting is that the fama said each wall of the vault was divided into 10 squares; but the G.D. divides them into 40.

BrotherGlen

- The idea that Liber "M" is Mundi was a marginalia in a copy of the Fama in the French Bib. Nat. (if I remember right), but I've always thought different. Paracelsus read the book, and became a famous physician thereby, and one of the rules of the RC was to heal others and that gratis. I believe that book "M" was for "Medicinae," and what CRC did in what little time he spent in Egypt was check out plant life, specifically the medicinal plants in the waters of the Nile.

Medicine in the Near East at that time was centuries ahead of what Europe had to offer. When CRC was in Damascus, alone at one of the three hospitals then extant in the city, he probably paid his doctor bill (since he was sick according to the Fama) by working it off, cleaning bed pans and helping the doctors. That help he gave impressed the docs...probably his intuition about medicinals or he may have had an eidetic memory, at any rate I think they talked this kid into going to med school. At that time there were two main schools of medicine, the University of Karueein (Qarawiyyin) in Fez, Morocco (founded in 859 CE, and is the oldest university on earth, and is still open) and the other was the University in Dhamar, Yemen (which, on the old maps, i.e. "Theatrum Orbis Terrarum" (Antwerp, 1570, has "Damcar" where modern Dhamar is). In later years Dhamar (that part of Yemen) went through some serious drought and the university died. I can't find any records of a university in Damascus at that time that taught medicine. They, no doubt had schools of higher learning but they, like the University of Al-Azhar (founded in 970 CE) in Cairo, only taught Islamic Jurisprudence, and only of the four Sunni fiqhs (Hanafi, Maliki, Shafi'i and Hanbali), no medicine.

- CRC got nothing from Egypt, except a boat to Morocco, so, I firmly believe that no true Rosicrucian outfit will push any kind of Egyptomania that so many do now days. Egyptomania didn't show up in any esoteric schools until Napoleon Bonaparte took Egypt and his men blew the nose off the sphinx and stole as many artifacts they could find. It wasn't until the Rosetta stone was finally translated at the BM (that's "British Museum" not "bowal movement") that all of a sudden so many "esoteric" schools started pointing to Egypt as the source of their knowledge, when, if the CRC lineage could have actually survived the Battle of White Mountain in 1620, the true source was the university of Damcar/Dhamar. That part of Yemen at that time was under the Rasulid dynasty (they were never part of the Mamluk Sultanate) and was both
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- Sunni and Shi'ia, with a heavy dose of Sufism (especially the school of Ahmad Ibn 'Alwan (d. 1266)). There was also a very large Isma'ili presence, as well as Zoroastrians, Sabaeans, Jews and Christians. And the Christians were not the one's you know of today. They were Syriac and Ethiopic Oriental with influences from the Coptic. A very different kind of Christianity, one steeped in mysticism and praxis unknown in the West. That is what CRC brought back, thus, according to the Fama, his tomb had "Jesus mihi Omnia" and the Eastern Christian idea of "We are born of God, in Christ we die, we are Revived by the Holy Spirit." It's true, in the Fama, the whole story is romanticized, but pull away the fluff and you can find some glimmer of truth. At least that's my take on it. And no, assuming CRC is the "Christian Rosnkreutz" of the Wedding is a logical fallacy, that's like assuming that the letters after your brain surgeon's name, "MD," means he's read Moby Dick.

FraterBIA

- The Latin word used for "world" here is mundus. This word has several forms (singular/plural): nominative: mundus/mundi. I'd argue it's actually a book of the Mundi, pointing toward the Rosicrucian connection to Nature and 'The world' or Mundi.
- Paul Foster Case identifies T with the 32nd Path, or the 22nd letter of hebrew and the word TIME.

largenumber

- *"But this we will confess publicly by these presents, to the honour of God, that what secrets soever we have learned out of the Book M, although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness."* I think in this excerpt there is perhaps an implication that Book M contains secrets of creation, not just medicine (though medicine could easily be included)

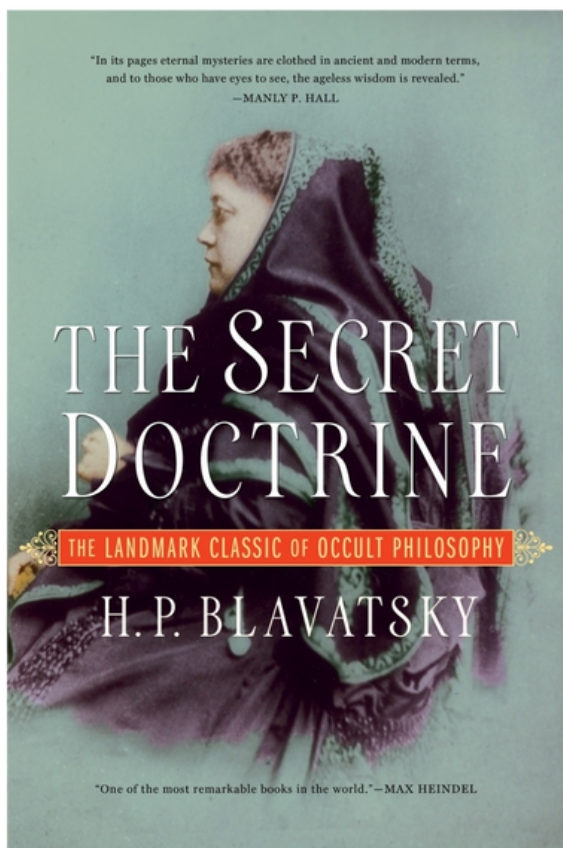
There are 4 mentions of the Book M in the Fama as far as I can see,

1. That Brother CRC learned the arabian tongue in order to translate the Book into latin. Worth mention that this is also stated as the place that he learned physics and mathematics
2. That Theophrastus diligently read Book M, though he was not a member of the Fraternity. (he also would have been alive roughly 1000 years before CRC, I believe)
3. That the Fraternity during its time as 4 persons only "made the first part of the Book M" but were hindered by the amount of sick people. (interesting that in the paragraph of this mention of Book M, while they are hindered in creation of the Book, later after CRC's death the Fraternity "collected a book or volumn of all that which man can desire, wish, or hope for")
4. That secrets were learned out of Book M.

SUGGESTED READINGS

The Secret Doctrine, H. P. Blavatsky

The Secret Doctrine is a monumental two-volume book penned by Helena Blavatsky in the late nineteenth century that lays out principles of esoteric philosophy and occultism. This mystical text weaves together cosmology, anthropology, metaphysics, mythology and symbology into a complex, multilayered doctrine of humanity's spiritual evolution. At its core, The Secret Doctrine traces our cosmic origins and the emergence of life through spiritual stages of development. It elucidates the emanation of the universe and solar systems from divine source, along with the incarnation of spirit into matter and its return journey back to oneness. Earth and humanity hold a central place in this voyage. Expanding on an ancient universal wisdom tradition, the book delves into the epochs of human spiritual evolution through a succession of root races. We progress through physical, emotional and mental transformations as immortal souls on a pilgrimage of knowledge. Our karmic growth spirals across reincarnations in this grand cycle toward enlightenment. This process is guided by adepts and masters on occult planes overseeing our planetary and human destiny from subtler dimensions. The text decodes symbolic languages preserved in religions and myth as scattered shards of this esoteric doctrine of spiritual evolution. Diverse cultures and traditions point toward a common, universal pattern in their unique ways.



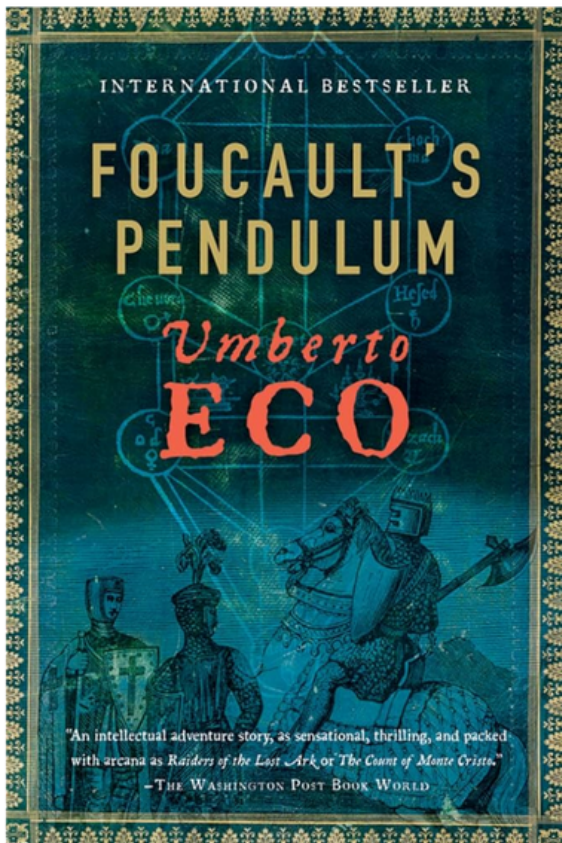
Foucault's Pendulum, U. Eco

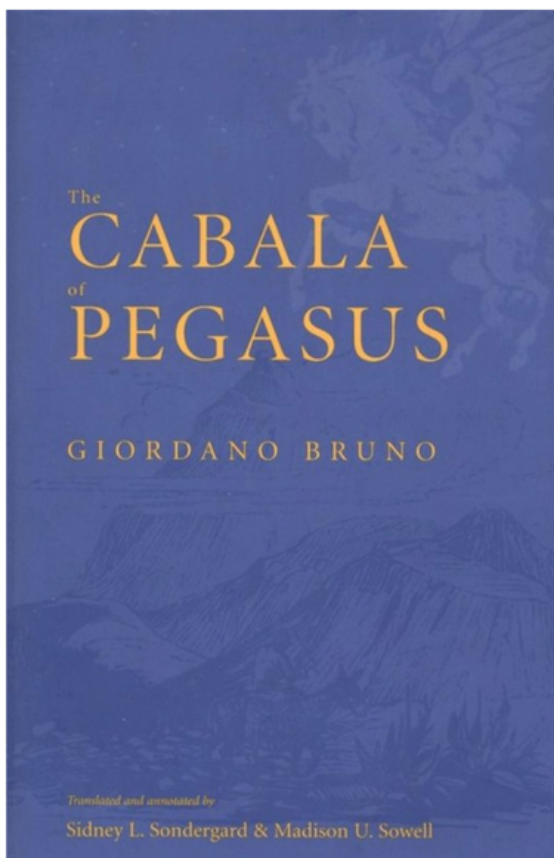
The Pendulum of Foucault is a metaphysical thriller woven with intricate layers of history, myth and esoteric wisdom. Italian writer Umberto Eco takes us on a labyrinthine tale of three friends seeking hidden knowledge under the guise of a fake occult society they create as an experiment. But the fabricated mysticism soon becomes dangerously real.

At the core of the novel lies the search for transcendent meaning and absolute truth beyond postmodern uncertainty. The protagonists' descent into elaborate mystical fantasies reflects humanity's eternal quest for the primordial, universal wisdom threading through diverse traditions. Their pseudo-occult science of connecting arbitrarily chosen sources spins into uncontrollable conspiracy as illusion blends with reality.

Through echoes of Templar legends, Rosicrucian secrets and Hermetic mysticism, the story untangles the fine line between illumination and madness in our compulsion to decipher elusive codes and uncover larger patterns lurking beneath history's veil. It highlights the mind's tendency to find esoteric signs and abandon reason for revelation. Faith in ancient knowledge and higher powers promises clarity amid confusion.

The existential vacuum drew the characters to fill the void with magical thinking and secret interconnectedness. But their constructed mystical narrative ultimately reflects the absence it aimed to resolve. Seeking external absolute meaning risks the internal dissolution of certainty and sanity. Eco warns that the desire to impose esoteric order on chaos too easily gives rise to ideology and extremism, distorting fact with fiction.





The Cabala of Pegasus, G. Bruno

The Cabala of Pegasus is a philosophical dialogue by Italian Renaissance thinker Giordano Bruno that weaves together mysticism, cosmology and morality. Written in 1585, it explores transcendent knowledge and the meaning of existence through a nighttime conversation between two philosophers under the stars.

At its heart, the text examines how human intellect and the divine source intertwine to illuminate the truths underpinning reality. It delves into humanity's place in the infinite cosmos, envisioning an infinite universe filled with inhabited worlds. Through metaphors of Pegasus, the winged horse, and the heavens, Bruno ponders our spiritual awakening.

Expanding on cabalistic traditions, the dialogue invites us to decipher signs, symbols and signals pointing toward wisdom permeating creation. The phases of the moon and movements of the constellations hold esoteric knowledge accessible through intuition and intellect together. Reason and imagination both unveil the secrets woven into nature's fabric.

But the true enlightenment comes from moral transcendence. Insight into the mystical foundations of existence is mere vanity without integrity and virtue driving one's journey. Compassion and generosity, not abstract metaphysics, uplift the soul. Bruno insists that cultivating divine qualities within matters most on the path toward ultimate truth.

SHOWCASE



Neville Goddard's Vault



www.nevillesvault.com

This website organizes Neville Goddard's complete works into an easily searchable, interconnected digital resource. The Vault contains all of Neville's published books, lectures from the 1940s-1960s, and radio talks - over 1,000 pages of wisdom. What makes this website unique is that it was built using Obsidian, an innovative knowledge management system. Obsidian's linking, tagging, and graph view features allow for deep exploration of concepts across Neville's entire body of work.

Optimized navigation

For example, you can instantly view all mentions of topics like "revision", "imagination", "bridge of incidents", "brazen impudence" across books, lectures, and radio lectures. Obsidian enables you to trace ideas in a way not possible with traditional websites. The use of backlinks and tags also means you can start reading any text and navigate to related concepts. This provides context and enhances understanding.

Comprehensive summaries

In addition, I wrote comprehensive summaries for every chapter, lecture, and radio lecture to distill Neville's key principles and techniques.

Search function

One of the most useful features of Neville's Vault is the fast, intuitive site-wide search. You can instantly find any word or phrase used across all of Neville's works.
