

LIVING THE ROSICRUCIAN LIFE

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In this reprint of an article first published in the Rosicrucian Digest in 1936, H. Spencer Lewis, first Emperor and founder of the Rosicrucian Order, AMORC, points the way to living the Rosicrucian life—that is, to answer the call of our own destiny, directed only by our Master Within.



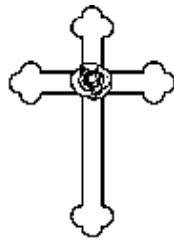
There is a section in the *Rosicrucian Manual* devoted to the Rosicrucian Code of Living, in which the ancient rules for living the Rosicrucian life are presented. Even when they are strictly followed, few outside of one's immediate family would note anything distinctive about the circumstance, for the rules pertain to private matters and not to demonstrable things.

It is easy to recognize by their distinctive clothing those who belong to some organizations: the Salvation Army workers, clergy people and priests of some denominations, and members of certain religious sects. Rosicrucians have none of these distinguishing earmarks; in fact, the ancient rules prohibited the wearing of distinctive clothing except when officially conducting the work of the Order in public or in private.

If we review the teachings of the Order, we find that the greatest good that any Rosicrucian can accomplish for humanity can generally be carried out in silence and secrecy from one's home. In public, a Rosicrucian can perform seeming miracles without moving one's fingers or casting a single glance noticeable to others. So far as the obligations of the Order and the specific promises of its various Degrees are concerned, there is none that calls upon the member to reveal one's identity or to

live in such a manner as to distinguish one either to the casual or careful observer.

In fact, everywhere in the work of the Order, the injunction to each member is to strive to find one's particular mission in life and to act accordingly. That does not mean that each must find some distinctive *outward* work to do which will make him a signpost or a signal of Rosicrucian philosophy. Nor does it mean that in finding his mission in life from a Rosicrucian point of view he must abandon or change his present work.



A Good Example

A man who was building a successful leather goods factory in the Midwest joined the Order just as business problems and the rapid development of his interests threatened to tax his capabilities. It was more than he knew how to handle, and he was worried. After uniting with the Order, he found himself meeting new conditions with a power and understanding that surprised many. When the Cosmic pointed out his real mission in life, he was disconcerted since it was not the making of leather goods. Did it mean the abandoning of his new and growing business?

Not at all. It meant only that, when he was not busy with his daily occupations in the material world, there was work he

could do in the psychic world. Known to the average member as a businessperson, he was, nevertheless, a great psychic healer; yet those who met him on the street or in business did not suspect that he was doing other more important work.

How can we tell what is being done by the truly devout members of the fraternity, who may willfully or unconsciously conceal what they are doing? By what signs and standards do we judge others? We may know a member who seems to be in moderate circumstances, attempting to meet her worldly obligations as best she can but in no way typical of one we consider a master of nature's principles. We may believe that such a person should want for nothing in the material world since she should be able to attract and secure all that she requires. She should have no business worries, for some magic should solve all her problems. It is not apparent that this person's greatest concern is some secret or private work which she pursues with power and success; yet in the material field she is struggling to overcome conditions that might destroy another with no knowledge of cosmic laws.

It may not be known that a doctor, who seems to be only partially successful in his practice, is privately conducting certain biological experiments in his laboratory and devoting to this work more of his time than to his public practice. Or it may be that a factory employee, who as an initiate, might be considered to be wasting his time in menial work, has for years been working at night on an electrical device as a contribution to future scientific achievement.

The Rosicrucian knows that fame will be the least or the last reward she should have in mind in considering her mission in life. She knows that she must abide by certain decrees that she must yield to certain urges from within. Whatever may be her struggles, weaknesses, and problems in life,

certain definite things must be attended to at the expense of worldly situations. She may choose to accept all or part of the opportunities opened to her. She must then expect to reap as she sows.

Living the life of a Rosicrucian means following the law as it applies to the individual. When religious institutions attempted to lay down a set of rules of conduct for all, a few adhered to them, even to the extent of martyrdom – in some cases without any real benefit to themselves, the church, God, or humankind generally. The majority wandered away from the rigid rules because they were not adaptable to all.

No such standard of living is set for the Rosicrucian. As rapidly as he becomes familiar with the cosmic laws and his relation to them as an individual expression of the whole, he is capable of determining what his obligation is. By his decision, he determines his fate in this life and others to come.

We can never know how greatly an individual may have changed the course of her life. We cannot know the extent of her suffering, struggling, and battling against odds that we might consider insurmountable. We can never know what she may be sacrificing to maintain even a partial contact with the Order and its teachings. We cannot know what the Cosmic is directing her to do.

Let each of us make sure that we are doing what the Master Within has pointed out for *us* to do. Let each live according to our own Light, doing what we feel the divine urge to do even though it be menial or casual work, seemingly unimportant and unrelated to the work of the Order. Then we can be sure of truly living the Rosicrucian life. There will be no time to note whether others are living life as we think they should. By our fruits shall we be judged—and the Masters will do the harvesting, not we.

