



ROSICRUCIAN INITIATION

ROSICRUCIAN ORDER
AMORC

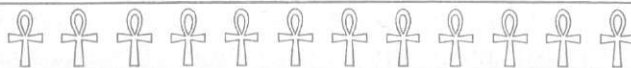


NEOPHYTE SECTION

Atrium 3

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The Story of Light

All the great avatars who gave to humanity spiritual doctrines or a moral code enabling men and women to commune with the Cosmic and receive its Illumination, were Torchbearers of the Great Light which, thanks to them, lit the world through history's darkest periods. Without their help it is likely that the human race would not have advanced to its present level of understanding and tolerance, even though we must recognize that humanity still has far to go to be a model of Divine Perfection on earth. In concordance with this initiation, whose purpose is to awaken your spiritual being, we offer this short biography of one of those great avatars who, through time and space, transmitted Light to humanity.

ZARATHUSTRA

About the year 1000 B.C., there was born in Persia (present-day Iran) Zarathustra, better known in the West as *Zoroaster*. Today we know that at least three religious leaders were known as Zoroaster; therefore, we are using the name Zarathustra for the sake of clarity. We know very little about Zarathustra's childhood, except that he was born into an Aryan family which for years was part of a nomadic tribe. Our archives show that Zarathustra devoted himself to the priesthood at an early age. It is interesting to note that, of all the great prophets in the entire history of religion, he was the only one to become a priest even before he had founded his own religion. At the age of 30, when he was already married and the father of several children, he experienced his first visions. Some years later, the revelations he received were so remarkable that he saw in them a sign from God and decided to embody them in the form of written teachings. These teachings took the form of 17 hymns, the *Gathas*, which comprise the *Avesta*, the sacred book of the Zoroastrians.

Zarathustra taught that God is the Personal Being who created everything on earth and in the universe. According to him, every individual, if he or she is pure, can contemplate the face of God. To earn such contemplation, individuals must conquer evil with goodness since these two forces are in a constant battle for the soul of every human. Zarathustra believed that righteousness was the work of Ormazd, also known as *Ahura Mazda*, which means "Wise Lord." He attributed evil to the actions of *Ahriman*, the "demon." He also thought that human beings, after death, are judged in the hereafter by the way in which they exercised their free will during their

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Dear Fratres and Sorores,

The Neophyte Third Atrium, like the two Atria preceding it, begins with a Home Sanctum Initiation. You are encouraged to perform this initiation because its inner significance will serve to put you in harmony with the nature of the teachings to come. Once again we wish to remind you about the value of having a Sanctum, even a temporary one, for such will establish those harmonious conditions in which to perform the following ritual. Moreover, as a general rule it is essential to be calm and perfectly relaxed during any initiation and sanctum period you take part in. Without a desire to focus attention on spiritual things, it may be difficult for you to gain the full mystical benefits of any personal initiation.

Most dictionaries and encyclopedias define *initiation* as being an act performed for the first time so as to begin a new undertaking. Applying this definition to daily life, we realize that our entire existence is a series of initiations, for everything we know how to do presently is the result of a process in which we needed to take, at one time or another, the first step towards accomplishing a new task. From this perspective, learning to walk, read, and write is an initiatic process for a child. Likewise, riding on an airplane or train for the first time, taking a driver's test, writing an examination, starting some unfamiliar activity, or even meeting a stranger are all situations which are essentially initiations. The same is true of any memorable experience. It is therefore no accident that we talk about being *initiated* into an art, a sport, a game, an activity, a practice, etc. Such expressions are a perfect reflection of the hidden meaning of the initiation.

Most often, initiations, even if performed in the "profane" world, are based on rituals—that is, on a series of acts and gestures. We begin every new day, for example, with repeated actions: we arise, have breakfast, wash, dress, etc. Naturally, the order in which we perform these actions may differ from one day to the next, and according to the individual performing them, but overall they constitute a ritual—a ritual that precedes our daytime activities, which may include experiences completely new to us. Thus, it is important to understand that, contrary to what is sometimes heard, the notions of initiation and ritual are not strictly religious in nature because they are an integral part of our daily existence.



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Rosicrucian initiations are also not religious in nature. Our monographs tell us that "Initiation brings into the realm of reason the purpose and into the realm of emotion the spirit of one's introduction into the Mysteries." By *mysteries* we mean all those phenomena, happenings, and occurrences in our own natures and in the universe which in themselves are not readily comprehensible but do in some manner determine the course of our lives. Whenever we set out to probe those mysteries so as to be introduced to their inner workings, we are being inducted or *initiated* into them. However, initiation is more than an academic or intellectual approach to a subject. Most of us believe that initiation has a far deeper and more mystical significance than that.

As mentioned earlier, the purpose of initiations is to instill in you an inner harmony with the mystical nature of the teachings that you are about to study. Such harmony is impossible until you enter into intimate communion with your Inner Self—in other words, the Cosmic Consciousness vibrating within you that constitutes the most pure and perfect aspects of your being. By carefully performing the traditional rituals you are given at each step along the Rosicrucian path, you enter into harmony with not only your own spiritual nature, but also the planes of consciousness on which dwell the Rosicrucian Masters. This is the reason behind the insistence on the importance of Sanctum Initiations.

PRELIMINARY INSTRUCTIONS

To perform this ritual under the best conditions, the following recommendations are suggested:

The lighting of the room in which you have set up your Sanctum must be as soft as possible. However, the light must be sufficient for you to read the instructions without difficulty.

Place your chair about 13 feet (4 meters) from your sanctum altar.



Burn a little incense before beginning the initiation, to create an atmosphere in your Sanctum that is favorable to the mystical work you are about to undertake.

Have a box of matches and a snuffer within reach.

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In the ritual you are about to perform you must always imagine that you are being directed by your Class Master and that he or she is present on the invisible plane.

As soon as you feel ready for this initiation, sit facing your Sanctum and meditate for a few minutes in silence. (The candles must not be lit.) After this short meditation, stand and, holding this monograph, approach your sanctum altar.

RITUAL

Neophyte: (Light the candle on the left and read the following in a low voice.)

May this flame symbolize the purity that must always prevail within my body.

(Light the candle on the right and read the following.)

May this flame symbolize the purity that must always prevail in my Soul.

(Take three steps back and then make the Rosicrucian Sign of the Cross, facing the East. This sign is the one explained in the *Rosicrucian Initiation-Neophyte Guide* booklet. Once you have completed this, seat yourself and mentally ask the Class Master to guide you through this ritual.)

Master: (Read the following and keep in mind it is the Master Within speaking.)

O Neophyte, you have invoked my presence, but there is a saying that the Master will appear only when the student is ready. I must thus ask you to remain silent and, while observing your reflection in the mirror, evaluate your worthiness and judge for yourself if you are sufficiently prepared to be granted the honor and privilege of being allowed to cross the threshold to the Third Atrium of our Order.

Neophyte: (Follow these instructions and, for a few minutes, evaluate how attentively you



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studied the monographs of the Second Atrium Degree.
After this evaluation, proceed with the ritual.)

Master: (Read the following in a low voice.)

While you were meditating, I was looking into your heart and, under the auspices of Maat, I myself judged the sincerity of both your inquiries and responses. In truth, even though there is always room to study more intently and apply what you have learned more consistently, I am satisfied with your passage through the preceding Atrium. Therefore, I will vouch for your worthiness and readiness and, on behalf of the Masters of the Rose Cross, I accept to guide you through this initiation and help you cross the threshold to the Third Atrium of the Antechamber before the symbolic Temple of our ancient tradition.

Now arise and, starting with the left foot, take one step toward your sanctum altar. After a brief pause, take another step and then stand still, with your feet together.

Neophyte: (Stand up, take the two steps as instructed by the Master and stop.)

Master: (Continue reading the ritual.)

The first step that you took symbolizes the exact moment you crossed through the Portal leading you into the First Atrium of our Order and which raised you from Postulant to Neophyte. The second step represents your passage into the allegorical room of the Second Atrium and, as such, it is the symbol of the illumination you received studying the knowledge transmitted to you in that room. Now, take a third step and, after placing your heels together, place your left hand over your heart as a sign of humility and respect.

Neophyte: (Proceed as just instructed.)

Master: You have just symbolically crossed the threshold leading to the Third Atrium—the third section you must pass through before being received into the Sacred



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Temple of our Rosicrucian tradition. In this Atrium, you are to be initiated to your inner reality, that is, your very Soul itself. Thus, O Neophyte, it is your aspirations and your need for spirituality that drove you but a few short months ago to seek membership in our mystical fraternity. Since then, it has become a part of you and knows all the thoughts, words, and deeds that marked your evolution. Without it, you would be nothing more than a living being devoid of consciousness.

No matter how far your journey may lead, you will never meet a friend more faithful, more devoted, and more attached to serving you. Thus, it is in the deepest part of yourself, in the sanctuary of your Inner Temple, that you must seek the strength that will enable you to overcome your trials and forget your pains. From that place too must you begin your quest for Wisdom, for Perfection cannot be found in the outside world. It is just a reflection of that Perfection and is naught but support for the spiritual growth that must lead each of us to become conscious of the God of our Heart, the God of our Realization.

Now, Neophyte, you will be prepared so as to receive the knowledge that will be given you during the Third Atrium of the Neophyte Degree. Therefore, read attentively that which follows, and after every group of seven words, pause to meditate on the meaning you may derive from them at this point along the Rosicrucian path.

Many millennia ago, during my first *incarnation*, when even the very idea of *religion* was not part of human consciousness, *I* felt within myself the presence of *God*, of his Omnipotence and of his *Love*, and I then realized that the *Soul* that I was, lived in His *Light*.

Neophyte: (Read this text and meditate deeply on every seventh word.)

Master: (After meditating, continue with the initiation.)



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Although you may not even be aware of it, the meditation which you just performed placed your entire being in harmony with the teachings you are about to receive. To ensure that this harmony is truly useful for your evolution, you should study conscientiously the monographs of the Third Atrium and make every sanctum period a special time of communion with your very Soul itself. Then, you should make an effort, as much as time and circumstances permit, to apply the knowledge that you will have acquired, so as to make it useful and, under the auspices of the Rose Cross, to serve those who are less advanced than you along the path of illumination. While thus serving, never forget that your primary obligation is to combat ignorance and free your fellow humans from superstitions that deprive them of the Greater Light.

You will now receive the password for this Atrium so you can prove, should circumstances ever require it, that you have been initiated into the AMORC Third Atrium of the Neophyte Degree. This password is *Maord-Maork* (pronounced "mah ord mah ork"). It was chosen by Rosicrucian Masters in the past to symbolize this Atrium. All you need to know is that it is derived from a Qabalistic term whose exact meaning has been lost. Learn to say it and write it, and then keep it secret. Nobody should ever hear or read it, unless that person has likewise been initiated into the symbolism and teachings of this Third Atrium.

To close this initiation, I would ask you to remain seated and, with your eyes closed, intone the sound OM (pronounced "ohm") seven times. While so doing, remember what you have been taught about it—that is, that it represents the Omnipotence and Omniscience of the Universal Intelligence and that it vibrates in perfect harmony with the psychic center surrounding the pineal gland. Also, like the vowel sound AUM used by Rosicrucians, it is most powerful in awakening the Soul Consciousness.



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Neophyte: (Intone the sound OM seven times, keeping in mind the instructions you were just given.)

Master: (Read the following in a low voice.)

Your initiation into the Third Neophyte Atrium of our Order is drawing to a close. Arise and place the index finger of your right hand on your lips. By this sign, you promise, before your conscience, to never reveal the contents of either this initiation or of the two preceding initiations. The law of silence is always mandatory to preserve the traditions of our Order. As a Neophyte, you too must obey this law, for it is your respect that is the basis of the confidence that I have shown in you.

Neophyte: (Place the index finger of your right hand on your lips and, after leaving it there for a few seconds, continue reading.)

Master: (Recite the following invocation.)

"Under the Sign of Silence, I hereby close this ceremony and take note of your initiation and your commitments. May Peace Profound be within you and around you until our next meeting. So Mote It Be!"

Neophyte: (Extinguish the two candles on your Sanctum, beginning with the one on the left. As with the two previous Atrium Initiations, write a brief report of the ritual on the form provided and mail it to the Department of Instruction. Having done that, leave your Sanctum or disassemble it if it is only temporary.)



Words of the Illumined

*"Many are the vistas that are revealed to him
who has attained the mountaintop"*

It is often difficult, when considering the founders of spiritual doctrines which marked the evolution of humanity, to make a distinction between the historical truths and legendary aspects of their lives, for such beings are always described as demigods. But beyond doubt their words of wisdom reflect the Cosmic Illumination that raised them above other individuals of their time. Featured here are some of the thoughts and wisdom of the illuminatus whose biography introduces this special monograph.

Boundless Time, the Prime Principle, created the first light, the primal water, the original fire, Ormazd and Ahriman.

The Word preceded all creatures, and by it were these beings brought into existence: Ormazd and Ahriman are the fertile, active and productive Principles: the first, good in essence and the source of all good; the second, corrupt and author of all evil.

The duration of finite time was set at twelve thousand years of endless Time, and shared between Ormazd and Ahriman; the warring of these two principles and the victories that they alternately inflict on one another will end with the triumph of Ormazd.

The Fargards are the primary prototypes of beings whom Ormazd created to combat Ahriman, and the most precious of whom in his eyes is the Fargard of the Law, and that of Zoroaster, charged with re-establishing, by publishing this Law, the glory of the master of Nature.

Successive production, favoring the Fargards, of the different kinds of spiritual and corporal beings, form the World of Ormazd, and in particular, of the Iran-vedj, a world set against by Ahriman and his evil Genies, a World as evil and corrupt as he.



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The distribution of the Universe is subject to the actions of the good Genies, created by Ormazd, and themselves arisen from the Principle of righteousness.

There exists a chain of Agents extending back to boundless Time, that is, to the creation of the first Bull, from which humanity, animals and vegetables arose, to that of Kaiomorts, the soul created pure and immortal, and to that of man, produced just and free.

The sin of Maschia and Maschiane, fathers of humanity, is the cause of the conflict of good and evil inherent in Nature; a conflict that results from the opposing activities of the People of Ormazd and those of Ahriman.

One must believe in the deliverance of man at the time of death; in the sojourn earned by the Just and in that reserved for the sinner; in the resurrection of the body, preceded by the conversion of the whole Earth to the Law of Zoroaster, and followed, according to the order established by boundless Time, by new trials that must open for the sinner the door of Gorotman; in the purification of sinners by the tortures of Hell, by molten fire, and then in their happy life everlasting with the Just; in the general re-established of Nature; in the renewal of Hell itself; in the destruction of the World of Ahriman and in the never-ending reign of Ormazd, with the seven first Devs, offering together a sacrifice of praise to the first Being.

—Zarathustra



The Story of Light *(continued)*

earthly life. The *Gathas* teach that whoever was pure in thought, speech, and action goes to Heaven, regardless of sex, age, race, or social status. Whoever followed the path of evil is sent to hell. The same doctrine would be adopted much later by most modern-day religions.

Thus, the key premise of Zarathustra's religion sees both evil and good as actual things, and it is humanity's responsibility to choose between them. At the time it was promulgated, this belief had a significant impact on the raising of consciousness because it represented an ethical and moral code which served as the foundation of an entire civilization and is found among the Gewras and Parsees as well. It is fitting therefore that we recognize this great mystic who was Zarathustra, for he was truly one of those who brought light to humanity.

*Initiation brings into the realm of reason the purpose
and into the realm of emotion the spirit of one's
introduction into the Mysteries.*



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