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 Imperator 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
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 frater-
nity, 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 con-
sider 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 pow-
er 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 success-
ful in his practice, is privately conducting
certain biological experiments in his labo-
atory 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 achieve-
ment.

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 cer-
tain 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 op-
portunities 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 indi-
vidual. When religious institutions at-
ttempted to lay down a set of rules of con-
duct 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 gener-
ally. 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 rela-
tion 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 in-
dividual 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 insurmount-
able. We can never know what she may be
sacrificing to maintain even a partial con-
tact 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.