

## **Tradition, Memory, and Transition in AMORC's Traditional Knowledge: An Essay**

Luiz Eduardo V. Berni, PhD

[berni@alumni.usp.br](mailto:berni@alumni.usp.br)

[Go directly to the text of the paper](#)

### **Abstract**

This study is about memory as a fundamental function of consciousness and as a human need, from the viewpoint of Traditional Knowledge of the Ancient Mystical Order Rosae Crucis (AMORC). The methodology adopted in this paper includes using 1) the primary bibliographic sources of the Rosicrucian Tradition, and 2) field research visiting both the headquarters of the Grand Lodge of the English Language Jurisdiction for the Americas, in San Jose, California, and the Grand Lodge of the Portuguese Language Jurisdiction in Curitiba, Brazil. The analysis was made by describing through Transdisciplinary Active Mediation (TAM) one of the main concepts of Traditional Knowledge (TK), then connecting this concept to the teachings of AMORC to find out how the Order works with memory in different ways. In conclusion, four dimensions were found in the Traditional Knowledge of AMORC (scientific, philosophic, educational, and religious or spiritual) and three ceremonies were found regarding memory which mark the development of life (the Naming Ritual or Appellation Rite; the Marriage Ceremony; and the Funeral Service or Higher Initiation).

Keywords: Western esoterism, Traditional Knowledge, Transdisciplinary Active Mediation, memory, death, transition, initiation, Rosicrucianism

### **La Tradition, la mémoire et la transition dans la Connaissance traditionnelle de l'AMORC : Un essai**

#### **Résumé**

Cette étude porte sur la mémoire en tant que fonction fondamentale de la conscience et en tant que besoin humain, du point de vue de la Connaissance traditionnelle de l'AMORC. La méthodologie adoptée comprend l'utilisation 1) des sources bibliographiques premières de la Tradition rosicrucienne, et 2) une recherche sur le terrain, auprès du siège de la Grande Loge de la Juridiction de langue anglaise pour les Amériques, à San Jose, en Californie, et de celui de la Grande Loge de la Juridiction de langue portugaise, à Curitiba, au Brésil. L'analyse a été réalisée en décrivant, par le biais de la médiation active transdisciplinaire (*Transdisciplinary Active Mediation, TAM*), l'un des principaux concepts du Savoir Traditionnel, puis en reliant ce concept aux enseignements de l'AMORC, afin de découvrir les différentes manières avec lesquelles l'Ordre utilise la mémoire. En conclusion, quatre dimensions ont été trouvées dans le savoir traditionnel de l'AMORC : scientifique, philosophique, éducatif et religieux ou spirituel, et trois cérémonies ont été trouvées concernant la mémoire qui marquent le développement de la vie : le Rituel d'Attribution de Nom ; la Cérémonie de Mariage ; et le Rituel Funéraire.

Mots-clés : Ésotérisme occidental, savoirs traditionnels, médiation active transdisciplinaire, mémoire, mort, initiation, Rosicrucianisme

## **Tradición, Memoria y Transición en el Conocimiento Tradicional de AMORC: Un Ensayo**

### **Resumen**

Este estudio trata sobre la memoria como una función fundamental de la conciencia y como una necesidad humana desde el punto de vista del conocimiento tradicional de la Antigua y Mística Orden Rosae Crucis (AMORC). La metodología adoptada en este trabajo incluye el uso de 1) las fuentes bibliográficas primarias de la Tradición Rosacruz, y 2) la investigación de campo visitando tanto a la sede de la Gran Logia de la Jurisdicción de Lengua Inglesa para las Américas, en San José, California, como a la Gran Logia de la Jurisdicción de Lengua Portuguesa en Curitiba, Brasil. El análisis se realizó describiendo a través de la Mediación Activa Transdisciplinaria (MAT) uno de los conceptos principales del Conocimiento Tradicional (CT) y luego conectando este concepto con las enseñanzas de AMORC para descubrir cómo la Orden trabaja con la memoria de diferentes maneras. En conclusión, se encontraron cuatro dimensiones en el Conocimiento Tradicional de AMORC (científica, filosófica, educativa y religiosa o espiritual) y tres ceremonias relacionadas con la memoria que marcan el desarrollo de la vida (el Ritual de Nombramiento o Rito de Apelación; la Ceremonia del Matrimonio; y el Servicio Fúnebre o Iniciación Superior).

Palabras clave: esoterismo occidental, conocimiento tradicional, mediación activa transdisciplinaria, memoria, muerte, iniciación, Rosacruzismo

## **Tradição, Memória e Transição no Conhecimento Tradicional da AMORC: Um Ensaio**

### **Resumo**

Este estudo trata da memória como uma função fundamental da consciência e como uma necessidade humana, do ponto de vista do Conhecimento Tradicional da Antiga e Mística Ordem Rosae Crucis (AMORC). A metodologia adotada neste artigo inclui o uso 1) das fontes bibliográficas primárias da Tradição Rosacruz e 2) de pesquisa de campo, com visita tanto à sede da Grande Loja da Jurisdição de Língua Inglesa para as Américas, em San Jose, Califórnia, quanto à Grande Loja da Jurisdição de Língua Portuguesa, em Curitiba, Brasil. A análise foi feita descrevendo, por meio da Mediação Ativa Transdisciplinar (MAT), um dos principais conceitos do Conhecimento Tradicional (CT) e depois conectando esse conceito aos ensinamentos da AMORC, a fim de descobrir como a Ordem trabalha com a memória de diferentes maneiras. Em conclusão, foram encontradas quatro dimensões no Conhecimento Tradicional da AMORC (científico, filosófico, educacional e religioso ou espiritual) e três cerimônias concernentes à memória, que marcam o desenvolvimento da vida (o Ritual de Nomeação ou Ritual de Aposição de Nome; a Cerimônia de Casamento; e o Ritual Fúnebre ou Grande Iniciação).

**Palavras-chave:** esoterismo ocidental, Conhecimento Tradicional, Mediação Ativa Transdisciplinar, memória, morte, iniciação, Rosacruzismo

# **Tradition, Gedächtnis und Transition im traditionellen Wissen von AMORC, ein Essay**

## **Zusammenfassung**

Diese Arbeit untersucht, wie das Gedächtnis im Sinne des Alten und Mystischen Orden vom Rosenkreuz (AMORC) eine wesentliche Funktion des Bewusstseins darstellt und ein menschliches Bedürfnis ist. Hierzu wurden folgende Methoden angewendet:

- 1) Studie der ursprünglichen bibliographischen Quellen der rosenkreuzerischen Tradition,
- 2) Feldforschung wobei die Großloge für die amerikanische Jurisdiktion in San Jose, Kalifornien und die Großloge für die portugiesische Jurisdiktion in Curitiba, Brasilien besucht wurden.

Mit Hilfe der Transdisziplinären Aktiven Meditation (TAM) wird eine der Hauptkonzepte des Traditionellen Wissens (TW), wobei dieses mit den Lehren von AMORC verbunden wurden, analysiert, um herauszufinden wie der Orden mit dem Gedächtnis auf verschiedenartiger Weise arbeitet. Als Ergebnis wurden vier Dimensionen im Traditionellen Wissen von AMORC (die wissenschaftliche, die philosophische, die didaktische und die religiöse oder spirituelle Dimension) gefunden. Auch 3 Rituale wurden in Bezug auf das Gedächtnis gefunden. Sie kennzeichnen die Fortentwicklung des Lebens (das Namengebungsritual oder Bezeichnungsritus, das Hochzeitsritual und das Transitionsritual oder das Ritual der Höheren Initiation).

**Schlüsselworte:** westliche Esoterik, traditionelles Wissen, Transdisziplinäre Aktive Meditation, Gedächtnis, Tod, Initiation, Rosenkreuzertum

## **Introduction**

This paper about memory as found in the Rosicrucian Teachings of AMORC is based on Transdisciplinary Active Mediation (TAM) as methodology. It starts by describing Traditional Knowledge (TK) under the transdisciplinary approach. Then, from this concept, this paper analyzes the teachings of AMORC, discovering its dimensions. After that, the study describes memory as a function of consciousness and human need by examining this concept in its TK. To finish this work, memory is analyzed in Rosicrucian TK as a method of self-knowledge (mastery of life) and as a form of preserving the Tradition and celebrating the human sacred path through life.

## **The Tradition and Traditional Knowledge**

Tradition is an integral and perennial element of culture that has presented on all continents and in many societies. It aims to establish knowledge, values, practices, and beliefs of a social group or nation. This cultural set has objectively and subjectively materialized into TK categories conveyed from generation to generation locally and regionally.

From a transdisciplinary point of view, TK is composed of three fundamental directives or “Ontonomic Orders” from which it is possible, in a transcultural way, to place cultures and their different varieties of knowledge in dialogue.<sup>1</sup> “Ontonomic,” as an adjective, comes from the root terms *nomos* or “law” and *on* or “being.” The noun “ontology” refers to the philosophic study of the nature of being or existence. Thus,

Ontonomic Orders are categories that describe fundamental aspects of being and, in the case of TK, cultural tradition as follows:

- a) **The Logic-epistemic Order** – The *Verbum Mentis*, “the head of a culture or Tradition.” It is the objective and conceptual reality. The thought is the logos itself, the concept, the sign, the terms; all of them are the instrument of logos guided by reason and common sense.
- b) **The Symbolic-myth Order** – The *Verbum Entis*, “the heart of a culture or Tradition.” It is the subjective and sentimental reality: the myth, the creed, the values, and the faith. The symbol is the vehicle of the myth guided by subjective feelings.
- c) **The Mystery Order** – The *Verbum*, “the soul of a culture or Tradition.” The ineffable, the unspeakable. It is what moves the quest of life (see Figure 1.)

Transdisciplinary Active Mediation (TAM) is a research methodology that cross-references commonalities among disciplines in a structured way. It seeks correspondences among disciplines and academic studies or domains with the aim of creating a unity of ideas; it is considered a holistic research approach. Using TAM as our methodology to analyze these Ontonomic Orders in TK, we can identify these orders as materialized within specific dimensions that have different connections, such as: a) the Scientific Dimension (explanatory), which is more directly linked to the Logic-epistemic order; b) the Philosophical Dimension or Ethics (evaluative), which connects the Logic-epistemic and the Symbolic-myth orders; c) the Educational Dimension (formative), with a similar connection as the previous dimension; and d) the Religious Dimension (belief, myth, or spiritual aspect), situated between the Symbolic-myth and Mystery orders.

Anthropologists and those who use TAM to investigate cultural practices prefer to call this dimension “religious” rather than “spiritual” because spirituality is typically an individual inwardly-focused approach, while religiosity has a more structured and an organizational nature. In anthropological studies of human culture, interest lies not in discovering whether a particular practice or religion is true or false, but rather how a culture or group views its cosmology, what humanity’s place in the universe might be, and how such a view affects humanity’s role within that worldview.

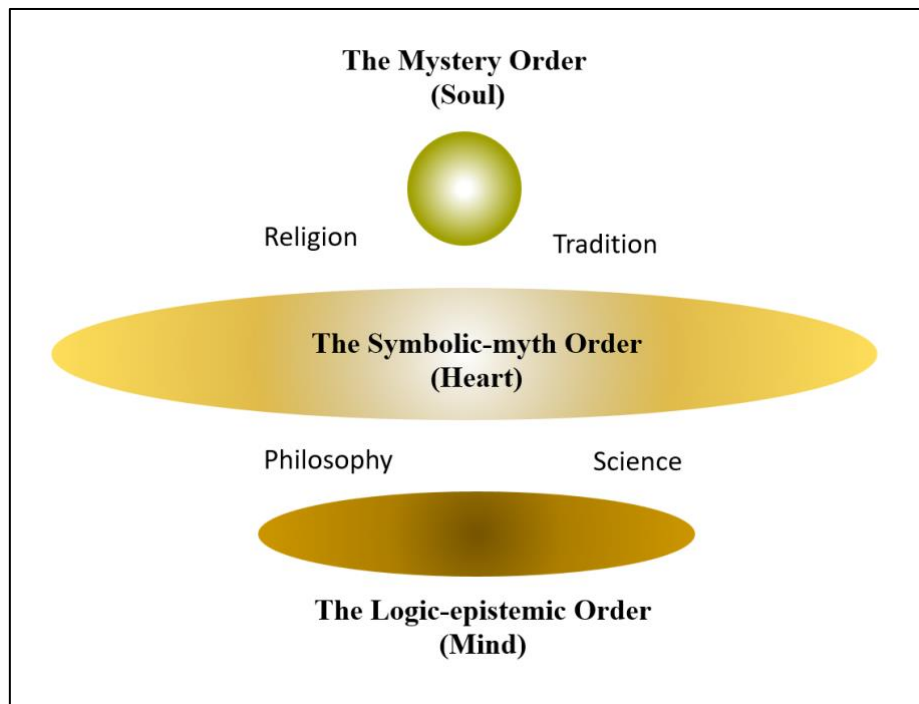


Figure 1. The Ontonomic Orders of Culture.

In the Americas, the Original People or Indigenous People, whose diversity is still impressive, are the holders of countless varieties of Traditional Knowledge. TK is protected by international bodies, such as OAS, UNESCO, and the WHO.<sup>2</sup>

### **The Rosicrucian Tradition of AMORC and Its Knowledge**

The Ancient and Mystical Order Rosae Crucis (AMORC) is an esoteric organization founded at the beginning of the twentieth century in New York, New York, USA. In the first decade of the twenty-first century, the organization declared, according to Christian Rebis (2004), that it has 250,000 members worldwide.

Former Emperor Christian Bernard<sup>3</sup> and AMORC history maintain that the traditional origins of AMORC go back to the Mystery Schools of ancient Egypt. This recognition means that the AMORC teachings, as a school of Western esotericism, belong to the “Perennial Philosophy.”<sup>4</sup>

Contemporary AMORC teachings were first systematized by co-founder and first Emperor H. Spencer Lewis (1883-1939). According to *Anomalous Psychology*, Lewis had anomalous experiences such as Altered States of Consciousness (ASC) and clairvoyance.<sup>5</sup> These experiences, related by Lewis himself in some Rosicrucian documents and by his biographer,<sup>6</sup> describe an initiatory process of illumination from which he founded AMORC and laid down its teachings. Historically, Lewis also traveled to France in 1909, where he met with European Rosicrucians who were carrying on the Rosicrucian Tradition as documented in his memoir *A Pilgrim’s Journey to the East*.

The beginning of AMORC was marked by the necessity of international recognition and naturally by financial necessities.<sup>7</sup> The charisma of Lewis was the base of the development of the Order, consolidated with the moves of the organization’s

headquarters to California in 1927. This process involved the announcement of discoveries recognized by AMORC when Lewis found some Rosicrucian traditional documents in Carmel, California. They were sacred objects that belonged to the first Rosicrucian group in America, founders of the “Temple of Alden.”<sup>8</sup>

According to the Supreme Grand Lodge, AMORC is:

A philosophical, initiatory and traditional, non-religious and apolitical global movement, open to men and women of all races, religions and social positions, with the purpose of perpetuating the philosophical teachings of Rosicrucians handed down over the centuries; teachings pertaining to the mysteries of the universe, nature and humans themselves.<sup>9</sup>

It is possible to recognize in AMORC’s Traditional Knowledge the Ontonomic Orders mentioned above, across four different epistemic dimensions.

### **A) Educational Dimension**

Claudio Mazzucco, the current AMORC Emperor, wrote that the Order is a school (an educational system) that has a method of education. This method could be called an “initiatory process.”<sup>10</sup> As an educational process, AMORC methodology includes study (reading and understanding the text), emotional experiences (ritualistic practice and mystical exercises), and ethical (philosophical) commitments made through pledges and one’s daily practice of principles and values.

As an educational institution, the training offered by AMORC in some regions can be compared to academic degrees present in Western culture. Thus, it is possible to state that the study occurs over a varied period (depending on the speed of the student), divided into degrees of study. There are several stages or periods: 1) the preparation degrees, with Postulant and Neophyte degrees, along with three degrees of Atria; 2) the nine Temple degrees; 3) and the Tenth, Eleventh, and Twelfth degrees.

In the preparation phase, the study of the Rosicrucian teachings is weekly. In higher degrees, the forecast is fortnightly. However, the Rosicrucian student is encouraged to perform certain spiritual or mystical practices weekly as well as daily. Members, however, can allocate their self-study time.

AMORC conveyed its teachings in the past by mail and today it is an e-learning system for most jurisdictions.

### **B) Scientific Dimension**

AMORC has sought to carry out a dialogue with science, initially with the founding of RCU (Rose Croix University) in 1934, under the leadership of the co-founder H. Spencer Lewis, when a Research Council was also established. The scope of AMORC’s outreach became more international under former Emperor Ralph M. Lewis, and this can be seen by the establishment of RCUI (Rose Croix University International). The institution was never formalized as a conventional university, always acting as a non-formal institution.

In the 1970s and 1980s, RCUI produced research and many experiments at AMORC's laboratories in San Jose, California. This material was disseminated to members and the public in the *Rosicrucian Digest* "Mind Quest" column.

Since 2004, the Rosicrucian Order has published an academic journal called the *Rose+Croix Journal*, with an annual volume. In 2010, the English Grand Lodge for the Americas organized the conference "Hidden in Plain Sight: The Influence of Western Esoteric Movements on Modern Thought"<sup>11</sup> in San Jose, California. Some of the presentations from this conference were published in some volumes of the *Rose+Croix Journal*.

The Portuguese Grand Lodge, based in Curitiba, Brazil, also in the first decade of this century has invested in a dialogue with Brazilian universities. First, through research into the Rosicrucian teachings and the production of a *Glossary of Terms and Concepts of the Rosicrucian Tradition of AMORC*.<sup>12</sup> Later, the dialogue produced academic events that included the participation of researchers from RCUI<sup>13</sup> and the most important Brazilian universities; this work resulted in the production of two publications.<sup>14</sup>

### **C) Philosophic Dimension**

AMORC has an undeniable philosophical dimension. The Fifth Degree of the Rosicrucian teachings is dedicated to the study of Greek philosophers of the classical period. The organization's philosophical principles are summarized in the Rosicrucian Code of Life. This code was established by H. Spencer Lewis and is an integral part of the *Rosicrucian Manual*. The manual is no longer in print, but it has been revised and commented upon by former Emperor Christian Bernard in the book *Rosicrucian Questions and Answers*.

There are many publications that deal with AMORC philosophy, of which we highlight two books: *Unto Thee I Grant: The Economy of Life* (revised by Sri Ramatherio, the 2015 edition), which offers a code of conduct in the light of virtues, as well as *The Ethical Ideal of the Rose-Croix in Twelve Virtues* by Serge Toussaint. First and foremost, Rosicrucian students are advised to be directed by their conscience, to be temperate in their activities, and to proceed from an ethical system of personal values that are grounded in humility, respect, and tolerance. Members of AMORC consider themselves to be "philosophical persons who are seeking wisdom," according to the Rosicrucian Code of Life.

### **D) Religious/Spiritual Dimension**

In Western esotericism, particularly in the Rosicrucianism of AMORC, the religious dimension (or what should be described as the spiritual dimension since AMORC is a non-dogmatic school with the purpose of self-discovery) examines knowledge that is considered to originate from a higher source, such as Cosmic Intelligence, and is expressed through art, symbols, cultural practices, and rituals. Thus, what is called the religious or spiritual dimension in anthropological and transdisciplinary studies, is, possibly, the most easily perceived dimension in the Rosicrucian Tradition,<sup>15</sup> as it is part of an initiatory process. In other words, students advance through a process of self-

discovery over time through a series of formal and informal experiences in their personal pursuit of the evolution of consciousness.

It is important to note in discussing this dimension that AMORC is not a religion and offers practices that endeavor to further each individual’s unique search for a higher or transcendent meaning in life. In the United States, where the headquarters of the Supreme Grand Lodge of AMORC is located, the Rosicrucian Order is registered as an educational public benefit, non-profit organization.

There are many rituals and ceremonies that take place in a temple setting or in the privacy of one’s home Sanctum where the Divine Presence (often referred to as the Cosmic Mind or Intelligence) is invoked or thanked. The Rosicrucians of AMORC refer to the Divine as the “God of My Heart” or the “God of My Realization.” The spiritual dimension of AMORC was presented in the Rosicrucian Creed<sup>16</sup> written in 1930 and in the current Rosicrucian Code of Life.

The 1930 Rosicrucian Creed has seven statements that begin with the words, “I know. . . .” These are followed by a small note at the bottom of the document that places emphasis on knowledge over belief: “The Rosicrucians have no blind faiths or unproved beliefs. Through the knowledge of laws, and the ability to demonstrate them, the Rosicrucians know certain fundamental principles which constitute their creed.”

It is always important to remember that, although it is possible in a transdisciplinary effort to find the different dimensions in the Ontonomic Orders of a Tradition, Traditional Knowledge is holistic. Therefore, the dimensions are amalgamated in this body of knowledge, as will be seen in the analysis presented below (see Figure 2).

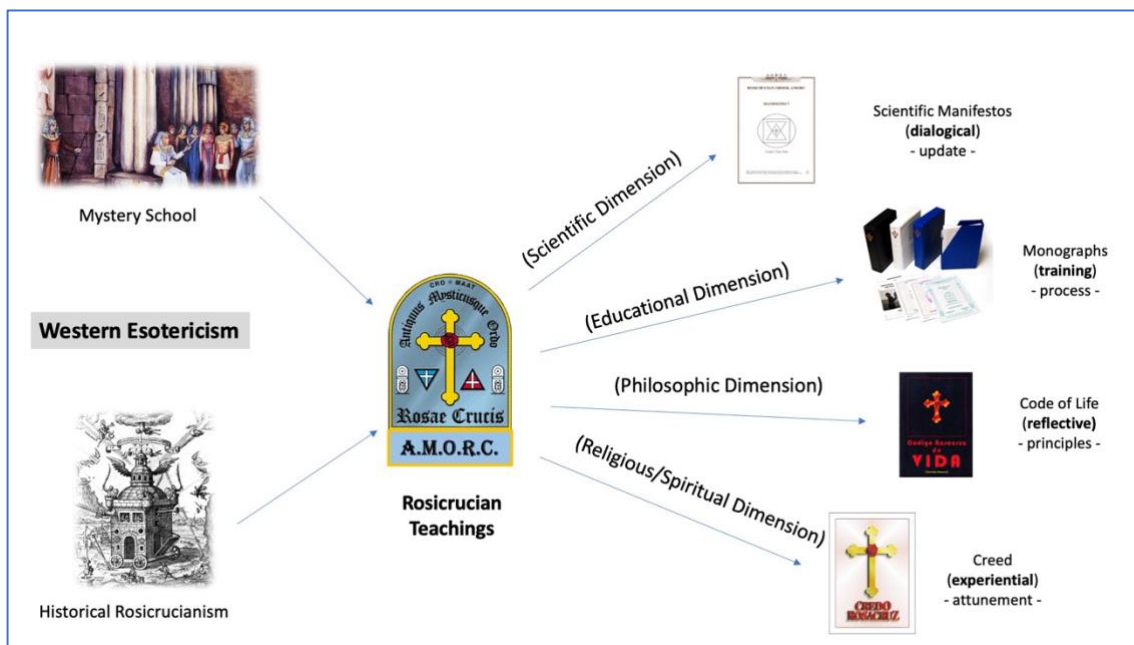


Figure 2. The dimensions of Rosicrucian teachings or Traditional Knowledge.

### Memory and Consciousness of Self-Improvement in the Rosicrucian Tradition

Memory is a key function of consciousness, and also a fundamental human need, a fact that is corroborated by science. Carlos Mouráo and Nicole C. Faria<sup>17</sup> write that we are



who we are because we know (remember) who we are. However, memory is fleeting, which has led human beings to try to maintain memories since they began inhabiting this planet. Memory is also linked to self and social identity as well as to the pursuit of self-knowledge (see Figure 3).

Thus, records of memory are found in images since the beginnings of humanity, from cave paintings to graffiti paintings in large cities across the world, but also in the paintings of the great masters, and more recently in photographs, films, and electronic media.

History and archaeology, among others, as academic disciplines, are concerned with investigating and regathering the “memory of human passage on the planet.”

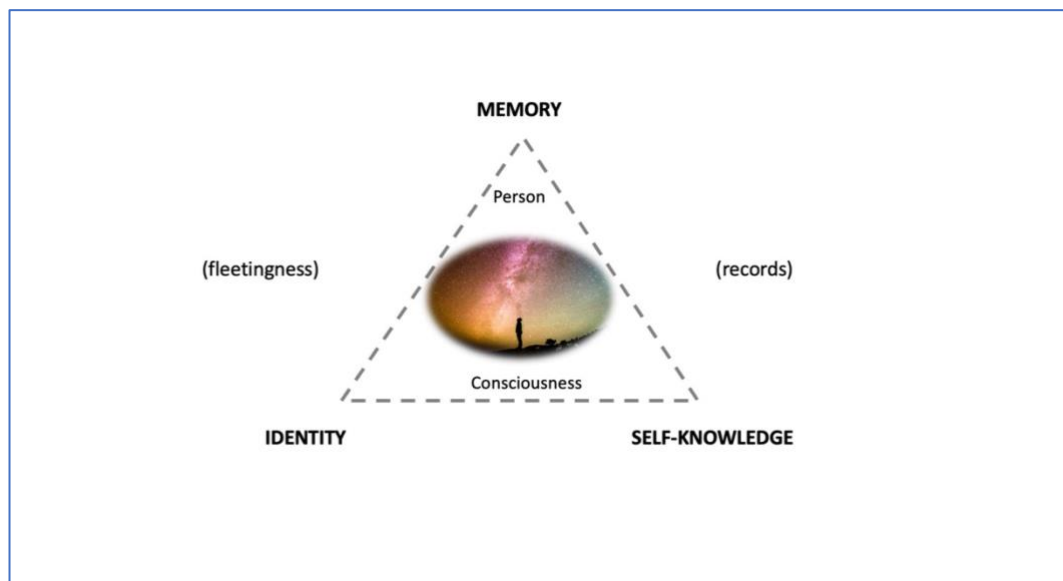


Figure 3. A diagram of memory as a function of consciousness and human need.<sup>18</sup>

One’s own biography could be one of the best ways to report a personal history, and this kind of report as a book is a frequent bestseller. Memory is also a social act materialized in historic monuments.

When memories begin to fade, it is common to have some kind of movement to recover them. People may perform some sessions of recovering personal memories by looking at photographic albums or hearing histories told by elders, whereas societies often commemorate past events through public ceremonies.

In all cultures, the passage of time through life, or the process of physical development, has names. In Western culture, the first stage is called childhood (which includes infancy and early development of language and socialization); next, when sexual development starts, we have youth (adolescence); then with the autonomy of the person comes maturity (adulthood); and finally, old age (elder years). Each of these stages have corresponding milestones, challenges, and successes. Hence, many traditions situate life, from birth to death, as a sacred path with initiatory characteristics. Thus, for each phase of life there is an initiation, an ordeal, to be completed.<sup>19</sup>

In esoteric traditions, such as AMORC, the personal journey of life is understood in a trajectory of rhythms and cycles, just as these occur in nature. Points of repetition, transition, and evolution are celebrated.

In this sense, the fundamental questions are: What is life? Where does it come from? And what is its meaning?

The AMORC Tradition connects directly with classical philosophy, as in the discussion of its philosophical dimension. This admits a fundamental ontological essence, recalled in ritualistic lodge convocations when the story, the trajectory, or the journey of “Being,” identified as “Light,” is evoked.

Here is the essence of this ontology: Being, without a beginning, radiated Light as an intrinsic attribute, progressing from formlessness to complexity and eventually creating Life and sentience. Light and Life express aspects of Universal or Divine Consciousness as It reflects Itself back to Itself and thus gains insight into Its own existence through humanity and all of nature.

For Rosicrucians, from a metaphysical or existential point of view, human beings exist as “living souls.”<sup>20</sup> The human soul, however, is part of the Universal Soul, which corresponds to Ralph Waldo Emerson’s Transcendentalist philosophy. The Cosmic Intelligence, Divine Essence, or Soul can be seen in this view as an element that infuses all of Creation. There is also an individual’s soul personality which evolves gradually toward the perfection of its own nature. According to Aristotelian theology, the Divine is conceived of as a creative power, as the Universal Intelligence at the origin of creation.

This ontological, metaphysical, and theological set justifies the axiom of Western esoteric traditions: “As above, so below.” Therefore, the Universal, ontological Soul connects in the metaphysics of existence with the human soul, and Divine Intelligence is reflected in universal laws, which are capable of being understood. Rosicrucians refer to the Divine Intelligence as encompassing all scientific and natural or cosmic laws as the Cosmic.

The Rosicrucian Tradition, as a school of self-knowledge, works with developmental psychology, whose structure is made up of several elements and dynamics. All elements are condensed in the physical, material, objective body, with its different organs. There is, however, an intermediate, psychic, subjective counterpart, called the psychic body, an immaterial body that also has psychic centers or centers of energy. The human body is a receptacle of the human soul, a positive element (spiritual body). When the soul incarnates in a physical body at birth it is referred to as the soul personality.

Development of this individual soul personality takes the form of what Rosicrucians call “the Great Work, the mission of life.”<sup>21</sup> The soul personality is an element that is evolving throughout various successive incarnations. The purity of the Divine Soul is reflected in the potentials to be developed and are concentrated in the Inner Self. The realization of this potential takes place in the psychological dynamics that life imposes, through the actualization of the potential of being on the sacred path of life.

In the Rosicrucian teachings, there are abundant exercises (experiments) that aim to develop certain competencies, or psychic abilities, to actualize this potential. All this development, however, is connected to the development of the physical body and the psychic body.

Some traditions state that the physical body is only fully formed or ready to receive psychic illumination around the age of thirty, with the complete maturation of the nervous system. Regardless, the Rosicrucian Tradition does not focus on this particular age of physical development. It holds that the development of the psychic body and its energy centers have some influence over the timing of mystical or illuminating experiences, particularly as students become more adept at their mastery of psychic and other exercises, such as meditation. These experiences, according to the Rosicrucian Tradition, can occur at any age or even level of maturity.

Thus, the Rosicrucian Tradition offers a “Cartography of Consciousness” (see Figure 4). The Rosicrucian map of consciousness contains three levels: 1) objective consciousness (physical senses) and subjective consciousness (emotional and rational state), or the perception of the other and the self (outer world and inner world) manifested in the brain (physical body) in the waking state; 2) psychic (sub) consciousness, responsible for the involuntary processes of the body, which, at the same time, gives way to the development of the willpower that comes from the potential of the Inner Self, whose development provides the processes of psychic healing (self-healing), developed by the activation of the psychic centers (centers of energy), and becomes manifest in the meditative or contemplative state; and 3) Cosmic Consciousness, or consciousness of the wholeness.

Therefore, the alchemical formula of Rosicrucianism (the mastery of life<sup>22</sup>), would then be to remember and develop, through self-knowledge, the ability to hear (know) the potential to be actualized, which could include learning experiences from past lives and from receiving guidance from one’s own Inner Master. All this potentiality is then put into practice in everyday life, and finally the goal is to achieve consciousness of the wholeness or illumination.

In this process, or through this process of self-development, the Rosicrucian student receives intuitive flashes of wisdom from the Cosmic and has inspirational moments, where longer stretches of universal wisdom are accessed, until finally one reaches Cosmic Consciousness, or enlightenment, where all universal wisdom is accessed, through the Akashic Field.<sup>23</sup> This is Rosicrucian spiritual alchemy that the function of memories and consciousness aims to improve within the Rosicrucian Tradition.

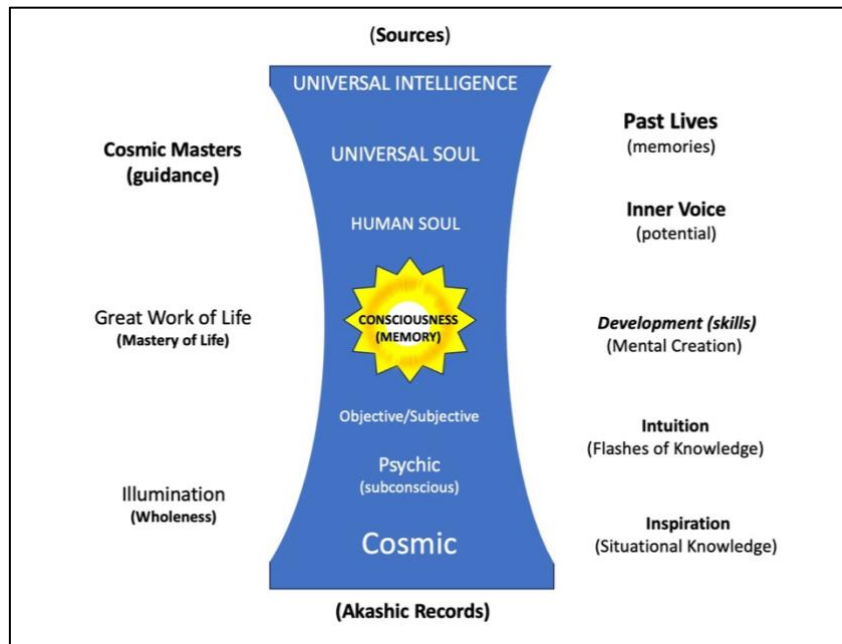


Figure 4. A diagram of the cartography in the Rosicrucian Tradition.

### Tradition and Transition in Memory in the AMORC Tradition

A tradition maintains its living memories if it has practices that do so. In Rosicrucian Tradition, ritual is key. Weekly, the history of Being is repeated in the Convocation Lodge Ritual, as stated above.

The masters of the past are remembered yearly in the “Pythagorean Ritual” in February; and also, in September in the “Memorial Ritual,” a special ceremony and activity open to non-members.

The memory of AMORC’s co-founder is celebrated in August on the Harvey Spencer Lewis Commemorative Day.

Occasionally, AMORC has some special gatherings to honor its memories. In 2010, the English Grand Lodge for the Americas held a special ceremony in the city of Carmel, California, close to the Grand Lodge headquarters in San Jose, California (see Figure 5). The on-the-spot celebration aimed to recall the discovery, made by H. Spencer Lewis himself, of documents and jewelry found by him in 1918 that gave AMORC mystical legitimacy.



Figure 5. Grand Master Julie Scott (back to camera) leading a special ceremony in Carmel, California, in 2010.

On April 1, 2023, in New York City, a gathering sponsored by the Supreme Grand Lodge occurred to celebrate the “Cycle of 108 Years”<sup>24</sup> of AMORC’s foundation. On this occasion, the current Imperator Claudio Mazzucco spoke in gratitude to honor those who made AMORC possible.<sup>25</sup>

### **Rosicrucian Rituals**

The sacred path throughout the life of a Rosicrucian student is celebrated on two levels - in its educational process or evolution through the Rosicrucian Teachings and with the associated Initiations.

Personal biographical development is marked by three special ceremonies: 1) the baby Naming Ritual or Appellation Rite; 2) the Marriage Ceremony and 3) the Funeral Service or Higher Initiation. All are public ceremonies performed in a Rosicrucian Temple under the guidance of a master and a ritualistic team.

**The Appellation Rite** – In this ritual, “the age of the child must not exceed eighteen months. One or both of the parents must be members of the Order,” according to the *Rosicrucian Manual*. The ceremony follows the initiation path. The parents walk through the temple with their baby in a symbolic way. The work occurs under the auspices of the Divine (religious/spiritual dimension). In the ritualistic process, the child’s parents are urged to remember and promise to guide the child according to ethical standards (philosophic dimension).

**The Marriage Ceremony** – For this ritual, the couple must be members of AMORC. The fundamental focus lies in the philosophical (ethical) dimension. Engaged couples are reminded of the meaning of the choice they make when seeking a ritualistic union under the auspices of the Divine (religious/spiritual dimension).

**The Funeral Service or Higher Initiation** – This is the last biographic step in human life that is commemorated in the Rosicrucian Tradition. For Rosicrucians, the word *transition* is used instead of *death* symbolizing the point of view of seeing death as the Great Initiation. According to the *Rosicrucian Glossary*, transition “consists of the

separation of the two component parts of the human being, soul and body.” In the *Rosicrucian Manual*, H. Spencer Lewis states:

The mystic not only looks upon it as inevitable, but as a necessary element in the cycle of life. Death and birth are synonymous in this sense, for so-called death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as the transition of soul from a body. Both constitute the Great Experience. Both are a form of initiation affording an opportunity for greater advancement. Therefore, both are looked forward to by the soul without grief or fear. On the other hand, there is no “death,” whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter. It can change only its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased, or otherwise modified, except in growth of experience. After transition the material part of [humanity], the body, does not cease to live, but is in fact still vibrant with spirit energy, even to the most minute cell. Hence neither body nor the soul ever dies, and there is no death.<sup>26</sup>

In his book *Mansions of the Soul*, H. Spencer Lewis also states that a person “was then not merely an animated body, or a physical body that was filled with life, but a soul that could live on Earth and manifest itself and was, therefore, a living soul.” He followed that by writing that a person “is born with a new body recently composed of the chemical elements of the earth, and into this enters the pure and immortal soul that has always existed and will continue to exist for all eternity.” The author states that the body is not created but reorganized from preexisting elements. With the phenomenon of transition, “we should also be impressed with the fact that the ego, or personality, which each of us manifests during our lifetime, continues to exist and retain its identity after transition.”<sup>27</sup>

In the *Rosicrucian Tradition*, cremation is recommended, as seen in this excerpt from the *Rosicrucian Manual* (1918):

Mystically, this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process were being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practice by the ancient mystics. Cremation is not a modern method and will in time become universal among civilized people. The Rosicrucian burial service and ritual in its explanation suggests a preference for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the open soil.<sup>28</sup>

The *Rosicrucian Glossary* affirms that “when completely incinerated, the physical body becomes totally purified and becomes dust in the real mystical sense of this word.”

Ash is the powdery residue that remains when a combustible substance is consumed by fire. In the cremation process, water is the first to be consumed, so the ashes are mainly

composed of the dense part of the body, that is, the bones. The chemical composition of ash is practically the same for all bodies, varying, however, in the amount of final chemical elements, depending on differences in people's lifestyle, diet, habitat, etc. At the end of the cremation process, usually about four to six pounds (two to three kilograms) of ashes remain.

Thus, the sacred journey throughout life in the Rosicrucian Tradition ends with the celebration of a Funeral Service. The fundamental basis of this public ceremony was determined by H. Spencer Lewis himself:

The Rosicrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the Frater or Soror take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple, rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from such personal contact as had often been enjoyed in the past.

The service can be performed in a Rosicrucian Temple. The service ritual has also been adapted to performance in funeral parlors. Those not members of the Order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. Service. A further rule requires that the deceased must have been an active member of the Rosicrucian Order at the time of . . . transition, or, if inactive, only because of circumstances beyond . . . control. Under no circumstances will this service be conferred upon a non-member regardless of the fact that he or she may have been related to a member. One of the most beautiful parts in the ceremony occurs after the opening of the service, when with a special prayer, and some other points, the Master of the Temple permits the Guardian of the Temple where the Frater or Soror had attended, to stand beside the body and remove from the Lodge apron (which is on the body) the Rose, while speaking these words: "From our midst has departed one expression of Soul we have loved."<sup>29</sup>

In Rosicrucian Park in San Jose, California, there is a building dedicated to the memory of Tradition. This is the Egyptian Shrine erected in commemoration of the first Rosicrucian journey and initiation in Egypt, carried out by H. Spencer Lewis, in 1929.

Before his transition, H. Spencer Lewis expressed his wish that his ashes be deposited in the center of that monument. A year after his transition, in 1940, his successor and son, Ralph M. Lewis erected in the center of that Shrine a pyramid of red granite in honor of AMORC's first Emperor. The short text "In Memoriam" was published in the *Rosicrucian Digest* of July 1940, where then-Emperor Ralph M. Lewis announced the inauguration of the monument to the members:

In every city of the world, there are buildings, institutions, and parks as physical reminders of the achievement of some great departed personality. The passerby,

upon seeing them halt, and by his recollection pays a silent, if but momentary, respect. . . . It was Dr. H. Spencer Lewis's wish that his earthly remains after cremation be interred in the moist soil beneath an equilateral triangle, which years before he scratched in the flagging in the center of the Rosicrucian Egyptian Shrine in Rosicrucian Park. . . . Not requested by him, but as a loving token, the Board of Directors of the Supreme Grand Lodge of AMORC have erected above the triangle in the Shrine a cube of white granite, on which was placed a pyramid of red granite, the total weight being in excess of two tons. The red granite is of the same beautiful texture as that of which many of the great temples of Egypt were constructed, and which the late Emperor admired in his travels to that ancient land. Polished to a glasslike smoothness, it reflects the sparking sunlight with a dazzling brilliance and at night the soft colored lights which play upon it. Etched around the base of the pyramid is the design of a scroll. On one of each of the three sides, and on the scroll, are inscribed the following Latin words: *Vita, Lux, Amor* (Life, Light, Love). On the fourth side is inscribed the Emperor's insignia, the Rosy Cross, the official symbol of the Order, and numbers representing the various degrees of his attainment in AMORC and affiliated orders. On the face of the pyramid and toward the portal of the Shrine is etched a solid triangle with point downward, which completes the symbolism of the interlaced triangle. In this triangle appears his name, with dates of birth and transition, and the title and years of his Emperorship.

Rosicrucian Park in San Jose is an open place, meaning anyone can access its various facilities at any time. The shrine, however, is fenced. There is a small gate that is kept unlocked; however, there is a warning that access is for members only. Inside the shrine there are benches for meditation. There is also a request that the location not be photographed. Today there are other small monuments with the ashes of other great officers, including Ralph M. Lewis, Arthur Piepenbrink, and Cecil Poole, among others (see Figure 6).



Figure 6. The outside of the Egyptian Shrine in Rosicrucian Park, San Jose, California.

In the same park, in the reception hall of the Grand Temple, there is a bronze plaque (see Figure 7) dedicated to the memory of AMORC members. The plaque bears the



following inscription: “In memory of Fratres and Sorores from throughout the world who have aided in the perpetuity of the Rosicrucian functions by their kind and loving bequests.”



Figure 7. The “In Memoriam” plaque in the Grand Temple in Rosicrucian Park.

The Rosicrucian Park in the Grand Lodge of the Portuguese Language was built largely copying the buildings in the San Jose Park, including the shrine. In the 1970s, there was a pyramid similar to that in San Jose, beneath which there was a meditation chamber. Nowadays, after the renovation of the Shrine of Akhnaton, as it is called, the marble pyramid was replaced by a glass pyramid (see Figure 8). Access is not restricted to members, and there are no officers’ ashes in it. Today it is part of the “open air museum” and access is obtained by purchasing a ticket.

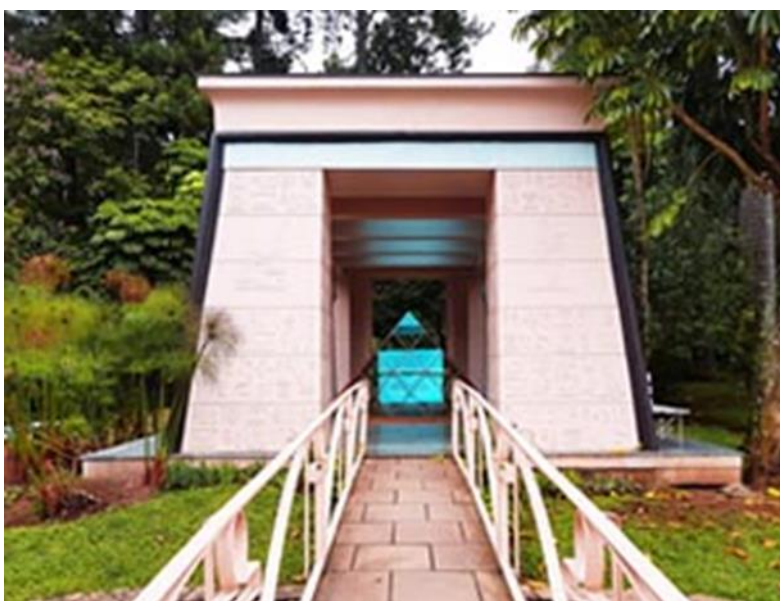


Figure 8. The Akhnaton Shrine in Rosicrucian Park in Curitiba-PR, Brazil.

## Conclusion

This paper has analyzed the foundations of the Rosicrucian Tradition as practiced by members of the Ancient and Mystical Order Rosae Crucis, AMORC, and explained how their practices aid in the formulation of memory. Through Transdisciplinary Active Mediation (TAM), this study, based on texts and public ceremonies of the organization and in visits to two organizational headquarters, reveals how the Order materializes its Traditional Knowledge. AMORC, as a traditional organization, has Traditional Knowledge that is, as a whole, integrated by four dimensions: scientific, philosophic, educational, and religious (or spiritual, as the Order prefers, since the organization does not classify itself as a religion). The conceptual description focuses on the general lines of how Tradition organizes its epistemic dimensions. This study describes memory as a function of consciousness and human need that seeks to find this concept in Traditional Knowledge. Memory is thus analyzed in Rosicrucian Traditional Knowledge as a method of gaining self-knowledge (mastery of life) and as a form of preserving Tradition while also celebrating the human sacred path through life.

## Conflict of Interest

The author declares no conflict of interest.

## Bibliography

- AMORC – Ancient and Mystical Order Rosae Crucis. [www.amorc.org](http://www.amorc.org), accessed 01/06/2024.
- \_\_\_\_\_. *Credo Rosacruz (comentado)*. Curitiba: AMORC, 1998.
- Arduíno, Ary M. *A Era de Aquarius*. Curitiba: AMORC, 2006.
- Bauman, Zygmunt. *Identidade*. RJ: Zahar, 2005.
- Bernard, Christian. *Rosicrucian Order AMORC: Questions and Answers*. San Jose: AMORC, 2015.
- \_\_\_\_\_. *Código de Vida Rosacruz*. Curitiba: AMORC, 1989.
- Berni, Luiz E. V. “Mediação Ativa Transdisciplinar (MAT) para o Diálogo entre Ciência e os Saberes Tradicionais” In ECCO, Clovis; SILVA, Rosemary F.N.; QUADROS, Eduardo G. e SIGNATES, Luiz (org.) *Religião, Saúde e Terapias Integrativas*. Goiania: Espaço Acadêmico, 2016.
- \_\_\_\_\_. (org.) *Glossário de Termos e Conceitos da Tradição Rosacruz da AMORC*. Curitiba: AMORC, 2011.
- \_\_\_\_\_. “A Psicologia do Esoterismo Rosacruz da AMORC.” In Berni, Luiz E. V. (org.) *A Visão Rosacruz do Conhecimento, Rumo à Transdisciplinaridade*. Vol 5. Coleção O Homem: Alfa e Ômega da Criação. Curitiba: AMORC, 2010.
- Bogard, Milko. In *The Shadow of the Cathedral of Souls*. Bogard: Las Vegas, 2021.
- Cardeña, Etsel, LYNN, Stebem J. e KRIPPNER, Stanley (org.) *Varieties of Anomalous Experience. Examining the Scientific Evidence*. Washington: APA, 2000.
- Chauí, Marilena. *Convite à Filosofia*. SP: Atica, 2000.
- Coll, Augusti. “As Culturas não são Disciplinas: O Transcultural Existe?” In SOMMERMAN, A. MELLO, M. F.; BARROS, V.M. (org) *Educação e Transdisciplinaridade II*. SP: TRIOM, UNESCO, 2002.

- Gondim, Elnora M. e Osvaldino M. Rodrigues. *A Ontologia e o Transcendentalismo: Um Esboço. Akropolis Umuarama*, v. 17, n. 4 p. 169-178, out./dez. 2009.
- Lewis, Ralph M. *Comic Mission Fulfilled*. San Jose: AMORC, 2015.
- \_\_\_\_\_. “In Memoriam.” *The Rosicrucian Digest* 18, 6. July, 1940. 215.  
<https://www.rosicrucian.org/rosicrucian-digest-archive-1940s>.
- Lewis, Harvey. S. *Autodomínio e o Destino com os Ciclos da Vida*. RJ: Renes, 1981.
- \_\_\_\_\_. *Mansions of the Soul: The Cosmic Conception*. San Jose: AMORC, 2015.
- \_\_\_\_\_. *Rosicrucian Manual*. San Jose: AMORC, 1937/1990.
- \_\_\_\_\_. *Rosicrucian Questions and Answers with the Complete History of the Rosicrucian Order*. San Jose: AMORC, 1929.
- Mazzucco, Claudio. *De Longe vi Tua Luz*. Curitiba: AMORC, 2022.
- \_\_\_\_\_. “A Tradição Espiritual Rosacruz no Mundo Moderno” in *O Rosacruz*, n.309, inverno 2019, AMORC-GLP.
- Morente, Manuel G. *Fundamentos de Filosofia*. SP: Mestre Jou, 1980.
- Mendes, Priscila B. e Silvana R. Melo. “Origem e Desenvolvimento da Mielina no Sistema Nervoso Central – Um Estudo de Revisão”. *Revista Saúde e Pesquisa*, v. 4, n. 1, p. 93-99, jan/abr. 2011.
- Mourão, Carlos A. e Nicole C. Faria. “Memória.” *Psychology/Psicologia: Reflexão e Crítica*, 2015, 28(4), 780-788.
- Ramatherio, Sri. *Unto Thee I Grant: The Economy of Life*. San Jose: AMORC, 2015.
- Rangel, Lúcia. H. “Infância ao Amadurecimento: Uma reflexão sobre os rituais de iniciação.” *Revista Interface Comunicação Saúde e Educação*. Vol. 5, agosto 1999.
- Rebisse, Christian. 2005. *Rosicrucian History and Mysteries*. Translated by Richard Majka. First published as *Rose-Croix Histoire et Mystères* 2003 and *Rosa+Cruz: História e Mistérios*. Curitiba: AMORC, 2004.
- Schuon, Frithjof. *Light on the Ancient Worlds*. Indiana: World Wisdom, 2006.
- Toussaint, Serge. *The Ethical Ideal of the Rosicrucians in Twelve Virtues*. NY: Christian Faith Publishing, Inc., 2018.

## Endnotes

- <sup>1</sup> Augusti Coll, “As Culturas não são Disciplinas: O Transcultural Existe?” In *Educação e Transdisciplinaridade II*, Guarujá, Brazil: UNESCO, 2002.
- <sup>2</sup> In 2010, during the V Session held in Nairobi, Kenya, the *Intergovernmental Committee of the Safeguarding of Intangible Cultural Heritage* of UNESCO declared Traditional Chinese Medicine (TCM) an Intangible Heritage of Humanity. The WHO has already launched programs to enhance Traditional Medicine *WHO Traditional Medicine Strategy 2002-2005 and 2014-2023*. At the time we prepared this paper, the 2025-2034 strategy was being discussed. In 2016, the Organization of American States (OAS) approved the American Declaration of the Rights of Indigenous Peoples in which there is valorization of the Traditional Knowledge of those peoples.
- <sup>3</sup> Christian Bernard, *Rosicrucian Order AMORC: Questions and Answers*, San Jose, Calif.: AMORC, 2015.
- <sup>4</sup> Frithjof Schuon, *Light on the Ancient Worlds*, Indiana: World Wisdom, 2006.
- <sup>5</sup> *Clairvoyance* “extrasensory perception whose source of information resides in events – happenings in the physical environment – that can occur far from the receiver in time and space” (Cardena, Kynn, Krippner, 2013, p. xvii); *Altered States of Consciousness* (AEC) “qualitative modifications of the global pattern of mental functioning that make the individual realize that they are operating differently from their usual state of consciousness considered normal.” (idem).
- <sup>6</sup> Ralph M. Lewis, “In Memoriam,” *Rosicrucian Digest* 18, no. 6 (July 1940): 215.
- <sup>7</sup> Christian Rebisse, *Rosa+Cruz: História e Mistérios*, Curitiba: AMORC.2004; Milko Bogard, *In the Shadow of the Cathedral of Souls*, Las Vegas: Bogard, 2019.
- <sup>8</sup> Richard Schultz, “Essene Lineage in California,” *Rosicrucian Digest* 85, no. 2(2007).
- <sup>9</sup> <https://www.amorc.org/amorc-presentation-english/>

---

<sup>10</sup> The initiatory process is common in the traditional universe. This educational method involves challenges in different biographical moments, marked by a sacred and singular initiation. For example, in native traditions, initiations of boys to become “men” (adults) are very common and may sometimes involve pain. The initiatory process in Western Esotericism involves a drama marked by the assumption of an ethical and personal commitment to self-development.

<sup>11</sup> <https://ccwe.wordpress.com/2010/06/01/hidden-in-plain-sight-a-conference-for-scholars-and-practitioners/>

<sup>12</sup> This was a two-year project, that involved a group of nine researchers. The research took place in two phases. Firstly, the selection and training of the researchers; afterwards, the creation of a basic protocol to group the concepts within the Rosicrucian Teachings; finally, a conceptual survey of terms was carried out, producing more than 600 entries.

<sup>13</sup> In the 1990s RCU became international and was renamed Rose-Croix University International.

<sup>14</sup> Two national congresses were held, and the conference presentations were compiled into publications. The first movement towards rapprochement occurred in 2010, with the congress and publication of the same name, *The Rosicrucian Vision of Knowledge: Towards Transdisciplinarity*. Then, in 2014, *Mysticism and Health* from a Transdisciplinary Perspective brought together researchers from several Brazilian institutions.

<sup>15</sup> It is important to note that AMORC does not recognize itself as a religion and is not registered as a religion in the United States. It is registered as a 501c3 educational organization. The Rosicrucian Order affirms that it offers a non-dogmatic approach through its teachings, rituals, initiations, and practices, which seek to support each individual’s unique search for a higher or transcendent meaning in life. Students are encouraged to discover the Divine Within (the “Master Within”) and to recognize and explore their own spiritual connection with nature, others, and the cosmos.

<sup>16</sup> The Rosicrucian Creed was adopted at the International Convention of Rosicrucians held at the AMORC Temple in Rosicrucian Park, San Jose, California, during the week of July 23–30, 1930, as recorded in the *Rosicrucian Digest*, October 1930.

<sup>17</sup> Carlos A. Mourão, and Nicole C. Faria. “Memória.” *Psychology/Psicologia: Reflexão e Crítica*, 2015, 28, no. 4 (2015): 780-788.

<sup>18</sup> Images by Greg Rakozy from unsplash.com (open source).

<sup>19</sup> Lúcia H. Rangel, “Infância ao Amadurecimento: Uma reflexão sobre os rituais de iniciação,” *Revista Interface Comunicação Saúde e Educação*, Vol. 5, agosto 1999.

<sup>20</sup> “From the Rosicrucian point of view, the expression ‘living soul’ shows the link that exists between the incarnation of the soul and the first breath. It also highlights the fact that the human being is a spiritual entity that, throughout its earthly existence, uses the support of a material body to evolve” (Berni 2011, 22).

<sup>21</sup> “The Great Work, the mission of life” is a constant element of the *Rosicrucian Code of Life* contained in the *Rosicrucian Manual*, composed by Harvey Spencer Lewis which declares: “Upon arising in the morning start the day with a prayer of thankfulness to [the Divine] for the return of consciousness, because of the opportunities it affords to continue the Great Work and mission of your life. Face the geographical east, inhale fresh air with seven deep breaths, exhale them slowly with mind concentrated upon the vitality going to each part of the body to awaken the psychic centers. Then bathe, and drink a glass of cold water before eating” (Lewis 1990, 156).

<sup>22</sup> The mastery of life is the search for the state of perfection, the Rosicrucian (*Rose-Croix*) state, which implies the illumination of consciousness and, therefore, the ability to remember the whole and everything of the soul-personality’s trajectory throughout the ages of various incarnations.

<sup>23</sup> The Akashic Field or Akashic Records “are the indelible and eternal compendium of the Cosmic. They contain all knowledge of the past and present” (Berni 2011, 14).

<sup>24</sup> The number 108 is an important number for humanity in different ways. In some cultures, such as in India, 108 is a holy number. It is not just a random number, because there is some rational curiosity about it; for example, the average distance from the Earth to the Moon is 238,800 miles, about 108 times the moon’s diameter, and so on. This is a kind of intuitive notion that perhaps can explain why this number is so important in different traditions. In the Rosicrucian Tradition, it is a reference that counts the time of public activity and was first mentioned by Harvey Spencer Lewis to establish the period of “active and inactive cycles of the Order” (Lewis 1929). There are many ways to understand the words “active and inactive” in an organization. Active cycles could be understood when an organization makes massive public disclosures to show itself to society or fulfills a moment of expansion. Inactive cycles could be understood as periods of inner planning, or just maintenance of a status, after an expiration time. As a focus of attention to the current administration, in 2023 the first cycle of the Rosicrucian Order under the shelter of AMORC was considered to have been completed. Two documents were produced to revivify the moment. First, a celebration (memorial) with a gathering in New York with a broadcast video with a

---

message about gratitude and a written document by current Emperor Mazzucco called “The 108 Cycle” to relativize the concept of a new cycle of activity, to emphasize that AMORC is still growing, and to continue to transform and expand its activities throughout the world.

<sup>25</sup> <https://www.amorc.org/imperators-message-april-2023/>.

<sup>26</sup> H. Spencer Lewis, *Rosicrucian Manual*, San Jose: AMORC(1990): 171.

<sup>27</sup> H. Spencer Lewis, *Mansions of the Soul: The Cosmic Conception*, San Jose: AMORC(2015): 22-24, 50, 101.

<sup>28</sup> H. Spencer Lewis, *Rosicrucian Manual*, San Jose: AMORC(1990): 170.

<sup>29</sup> Today, there are several Rosicrucian Funeral Services depending on whether a body is present at the time of the ritual, whether performed in a Rosicrucian temple or in a funeral home, and interment of ashes. Each is a little different, but the spirit remains the same as in H. S. Lewis’s words from 1918.