

## **Carl Gustav Jung's Active Imagination and H. S. Lewis's Mental Creation: A Brief Comparative Study**

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### **Abstract**

This paper creates a dialogue between two processes that have Esoterism as their common source. The first, Active Imagination, was created by Carl Gustav Jung as part of his scientific approach to analytical psychology; and the second, Mental Creation, was developed by Harvey Spencer Lewis, and is within the scope of traditional knowledge, in this case, the Rosicrucianism of the Ancient Mystical Order Rosae Crucis (AMORC). The method chosen for this dialogue is Transdisciplinary Active Mediation (TAM). As a result of this process, readers will note that there are similarities between the different approaches, both of which promote personal well-being.

### **L'imagination active de Carl Gustav Jung et la création mentale de H. S. Lewis : une brève étude comparative**

**Luiz Eduardo V. Berni, Ph. D.**

### **Résumé**

Cet article instaure un dialogue entre deux procédés qui ont l'ésotérisme comme source commune. Le premier, l'Imagination Active, a été conçu par Carl Gustav Jung dans le cadre de son approche scientifique de la psychologie analytique ; et le second, la Création Mentale, développé par le Dr. Harvey Spencer Lewis, se situe dans le cadre de la connaissance traditionnelle, plus particulièrement du Rosicrucianisme de l'Ancien et Mystique Ordre de la Rose-Croix AMORC. La méthode choisie pour ce dialogue est la Médiation Active Transdisciplinaire (TAM). En conclusion de ce processus, le lecteur remarquera qu'il existe des similitudes entre ces différentes approches, qui toutes deux favorisent le bien-être personnel.

### **La Imaginación Activa de Carl Gustav Jung y la Creación Mental de H. S. Lewis: Un Breve Estudio Comparativo**

**Luiz Eduardo V. Berni, PhD**

### **Resumen**

Este artículo crea un diálogo entre dos procesos que tienen al esoterismo como fuente común. El primero, Imaginación Activa, fue creado por Carl Gustav Jung como parte de su enfoque científico de la psicología analítica. El segundo, Creación Mental, fue desarrollado por Harvey Spencer Lewis y está dentro del alcance del conocimiento tradicional, en este caso, el Rosacrucianismo de la Antigua y Mística Orden Rosae Crucis (AMORC). El método escogido para este diálogo es la Mediación Activa Transdisciplinaria (MAT). Como resultado de este proceso, los lectores notarán que

existen similitudes entre los diferentes enfoques, en los cuales ambos promueven el bienestar personal.

### **A Imaginação Ativa de Carl Gustav Jung e a Criação Mental de H. S. Lewis: Um Breve Estudo Comparativo**

**Luiz Eduardo V. Berni, PhD**

#### **Resumo**

Este trabalho objetivou colocar em diálogos dois processos que têm como fonte comum o Esoterismo. O primeiro, Imaginação Ativa, foi criado por C. G. Jung no âmbito de sua abordagem científica: a psicologia analítica; e o segundo, Criação Mental, foi desenvolvido por Harvey Spencer Lewis e situa-se no âmbito dos saberes tradicionais, no caso, o Rosacruzianismo da Antiga e Mística Ordem Rosacruz (AMORC). O método escolhido para o diálogo foi a Mediação Ativa Transdisciplinar (MAT). Como resultado do processo, observou-se que existem semelhanças entre as diferentes abordagens; ambas, todavia, promovem o bem-estar pessoal.

### **Die Aktive Imagination von Carl Gustav Jung und die Mentale Schöpfung von H.S. Lewis: eine kurze vergleichende Studie**

**Luiz Eduardo V. Berni, Dr. phil.**

#### **Zusammenfassung**

Dieser Beitrag erschafft einen Dialog zwischen zwei Vorgänge, die ihren Ursprung in der Esoterik haben. Der Erste, die Aktive Imagination von Carl Gustav Jung als Teil seiner wissenschaftlichen Vorgehensweise bei der analytischen Psychologie und der Zweite, die Mentale Schöpfung von Harvey Spencer Lewis im Rahmen des traditionellen Wissens, in diesem Fall des Rosenkreuzertums vom Alten Mystischen Orden vom Rosenkreuz (AMORC). Man wählte für diesen Dialog die Transdisziplinäre Aktive Mediation (TAM). Demzufolge wird der Leser Gemeinsamkeiten zwischen diesen verschiedenen Vorgängen entdecken und feststellen, dass beide das persönliche Wohlbefinden begünstigen.

#### **Introduction**

This paper compares two self-development processes, Carl Gustav Jung's Active Imagination, and Harvey Spencer Lewis's Mental Creation. These are proposals that are similar in many ways but belong to different types of knowledge. The first comes from psychology, specifically analytical psychology, and the second from traditional knowledge, the Rosicrucian teachings. To avoid reductionism and to preserve the characteristics of each approach as much as possible, Transdisciplinary Active Mediation (TAM) was adopted as a method.

Using this method, the authors of the approaches are initially presented, in brief biography,<sup>1</sup> along with the main collaborators who contributed to the structuring of the proposals; then each of the processes is presented and, finally, a dialogue is constructed

through comparative analysis by means of Transdisciplinary Active Mediation with diagrams and a comparative table.

### **The Protagonists: Carl Gustav Jung, Harvey Spencer Lewis, and their Collaborators**

Carl Gustav Jung (1875-1961) and Harvey Spencer Lewis (1883-1939) were contemporaries; they were only eight years apart in age. They built their works in intense contact with Esotericism, but they never met. The first, Swiss, born in the interior of his country, lived intensely with nature; the second, American, grew up in an urban environment in one of the most thriving metropolises on the planet, New York City.

The time in which they were born was marked by great enterprises in Western culture. In 1875, the year of Jung's birth, the United Kingdom became the majority shareholder in the newly built Suez Canal, one of the largest engineering works in the world. In 1883, the year of Lewis's birth, the great achievement was the Orient Express, a long-distance train that connected Paris to what was then Constantinople.<sup>2</sup>

Jung had his lifespan marked by two Great World Wars and died in 1961 at the height of the Cold War at the age of eighty-six. Lewis went through the First World War and died the year the second great conflict began in 1939, quite young, at the age of fifty-six.

Jung was the son of a pastor and had a younger sister. His mother, who was a housewife, suffered from depression. Lewis, the son of a calligrapher had two brothers, and his mother was a loving educator.

Jung was tall, strong, and vigorous. His youth was marked by a lot of physical activity – he liked to climb mountains and sail. He smoked and drank. He was introspective and good-natured. He was a lover of the arts, philosophical literature, and Eastern mysticism.

Lewis was short, stocky, and restrained. He was not physically active. A lover of the arts, photography, and science with a focus on technology, he built the fifth planetarium in the United States and constructed its hand-made optical star projector, the first designed and made in the United States.

Jung, with medical training, developed one of the most profound psychological proposals known, analytical psychology. Lewis was a publisher and compiled one of the most successful esoteric teaching systems based on the Western Esoteric Rose-Croix Tradition, innovative in the field, with a proposal in distance education conveyed by the Ancient Mystical Order Rosae Crucis (AMORC) of which he was the founder.

Both had anomalous<sup>3</sup> experiences: Jung had terrifying experiences with dark figures and impressive physical manifestations – like the cracking of tables – while Lewis experienced idyllic contacts with the spiritual plane, hearing words like "peace" from "masters."

Jung left a complete work in the field of psychology with his “analytical psychology,” while Lewis left an unfinished work, in the field of traditional knowledge, with the foundation of the “Ancient Mystical Order Rosae Crucis” (AMORC) in 1915; a work that was continued, as it were, by his son, biographer, and successor Ralph Maxwell Lewis.

Both drew from the same source, esoterism,<sup>4</sup> and both made important contributions to human development. This paper proposes to put into dialogue two techniques, each one developed by one of the authors, in search of the common zones between the approaches. They are Jung's Active Imagination and Lewis's Mental Creation.

In chronological terms, Active Imagination was developed by Jung at the beginning of the twentieth century, around 1913, when he was about forty years old and had broken with Freud. During this period, AMORC was being structured to be presented to the world in 1915. Lewis developed his Mental Creation during the same period, between 1915 and 1922, when he was around thirty years old, disclosing it to members, however, only in 1930, at the age of forty-seven.

In presenting Jung's work on Active Imagination, the main interlocutor in this paper will be the American Robert A. Johnson (1921-2018) who had a very peculiar trajectory as a Jungian analyst studying with Krishnamurti and Aurobindo. Having an analytical training with Emma Jung, the wife of Carl Jung, Johnson later dedicated himself to the monastic life as a Benedictine monk. He is the author of the bestsellers, *He, She, and We*, which were very successful in the 1970s and 1980s. The fundamental work for this study is *Inner Work: Using Dreams and Active Imagination for Personal Growth* (1986).<sup>5</sup>

In presenting Lewis's work on Mental Creation, the main interlocutor in this paper will be the Frenchman Raymond Bernard<sup>6</sup> (1923-2006); with a degree in law, he dedicated himself initially to his family business and later (1956-1988) to AMORC, being one of Ralph M. Lewis's main collaborators. A successful author of AMORC-related material, he wrote several popular books for members in the 1970s, including *The Secret Houses of the Rose-Croix*, *Strange Encounters*, and *Fragments of Rosicrucian Wisdom*. The fundamental works for this study are from versions of *Messages from the Celestial Sanctum* (1970 and 1974). In his first work, Bernard presents in detail the technique of Mental Creation (visualization). The richness of the works, however, results from the vivid descriptions of the instructions received from Masters during contacts he made when attuned with the Celestial Sanctum.

The methodology used in this analysis is a comparative study using Transdisciplinary Active Mediation or TAM (Berni, 2016).

### **Active Imagination According to Robert Johnson**

To begin the description of Jung's Active Imagination technique according to Johnson (2009), some of the fundamental concepts of Jung's proposal are examined here from which the technique was structured.

In analytical psychology, the key concept is that of the psyche or personality that “encompasses all thoughts, feelings, and behaviors, both conscious and unconscious”

(Hall and Nordby, 2016, 25). This structure that confers wholeness to the personality has two areas: consciousness, whose center is the ego, and unconsciousness, whose center is the Self or Interior Self.

The unconscious is a marvelous universe of unseen energies, forces, forms of intelligence – even distinct *personalities* – that live within us.... Despite our efforts at self-knowledge, only a small portion of the huge energy system of the unconscious can be incorporated into the conscious mind or function at the conscious level.... The unconscious is the real source of all our human consciousness.... The unconscious is the Original Mind of humankind, the primal matrix out of which our species has evolved.... Every capacity, every feature of our functioning consciousness, was first contained in the unconscious and then found its way from there up to the conscious level. (Johnson, 2009, 3, 4, 6)

Thus, the unconscious<sup>7</sup> works through people on a daily basis, whether in automatic behaviors or manifestations (flawed acts), which many times individuals claim to be unaware of in phrases such as, “It was not me, when I said this or that,” or “I don't know why I did it,” or even, “I didn't mean it ....”

The individuation process is one that leads the ego (the conscious mind) to establish communication with the Self, through the unconscious mind, updating its content for the conscious self.

The unconscious manifests itself through a language of symbols. It is not only in our involuntary or compulsive behavior that we can see the unconscious. It has two natural pathways for bridging the gap and speaking to the conscious mind: One is by *dreams*; the other through the *imagination*. Both of these are highly refined channels of communication that the psyche has developed so that the unconscious and the conscious levels may work together. (Johnson, 2009, 4)

Thus, one of the proposals of analytical psychology for human development is what Johnson (2009) calls “Inner Work,” a form of disciplined communication, more practical than theoretical, with the unconscious world, to allow that the flow of that energy can be integrated into consciousness, promoting a balanced personality (psyche). Persons alienated from their unconscious are equivalent to persons separated from their soul and therefore removed from a meaningful life.

Jung discovered that the unconscious is not merely an appendage of the conscious mind, a place where forgotten memories or unpleasant feelings are repressed. He posited a model of the unconscious so momentous that the Western world has still not fully caught up with its implications. He showed that the unconscious is the creative source of all that evolves into the conscious mind and into the total personality of each individual. It is out of the raw material of the unconscious that our conscious mind includes all the qualities that we carry potentially within us. It is from this treasure trove that we are enriched and strengthened with qualities we never knew we possessed. (Johnson, 2009, 6)

Johnson (2009) presents what he understands to be Jung's view on the evolution of consciousness: “Jung believed that God [the Divine] and all creation labored through

time to bring conscious awareness into the universe, and that it is the role of human beings to carry that evolution forward” (Johnson, 2009, 6). For him,

[t]he incorporation of the unconscious material must continue until, finally, the conscious mind reflects the wholeness of the total Self. Jung believed that every mortal has an individual role to play in this evolution... Each of us must, in an individual lifetime, recapitulate the evolution of the human race, and each of us must be an individual container in which the evolution of consciousness is carried forward. Each of us is a microcosm in which the universal process actualizes itself... Within the unconscious of each person is the primal pattern, the “blueprint,” if you will, according to which the conscious mind and the total functional personality are formed – from birth through all the slow years of psychological growth toward genuine inner maturity. This pattern, this invisible latticework of energy, contains all the faults, the basic structure and parts that will make up a total psychological being. (Johnson, 2009, 7)

If a person ignores the calls of the unconscious, these messages or promptings will manifest in other ways; sometimes this will happen through mental pathology or psychosomatic manifestations.

By dedicating themselves to “inner work,” people learn about their conflicts and the challenges of their lives. All forms of meditation, rituals, or practices that humankind has developed through traditions serve to open the mind to the messages of the unconscious and, therefore, can be called “inner work.”

The etymology of the term “imagination” is Latin; therefore, it comes from the word *imago* which means “image.” It is the human capacity to formulate images for the generation of symbols that the unconscious uses to manifest itself. However, there is a common understanding that confuses the human capacity for imagination with that of “fiction,” or something that has no real meaning.

Active Imagination is a way of using the power of imagination to develop a relationship – dialogue – between the conscious and unconscious minds. It is a reformulation that Jung made of old and traditional processes, linked to esoteric proposals, which led to the same result.

Active Imagination is not just a type of mental evocation of images, a simple visualization, it is a script for the ego (the conscious mind) to visit the Self (the unconscious) and to find elements of learning about Oneself there. The unconscious cannot be manipulated; it must be understood as a partner from whose partnership emerges learning, self-knowledge. It is crucial to understand that when we approach the unconscious, we are approaching a powerful force field that is not subject to manipulation.

Johnson warns that one must be careful with the practice of Active Imagination; it is always good to have a person, a therapist, a trustworthy, experienced person to whom one can turn, in case things get off track. This is unusual, but it can happen. The technique, however, is safe if practitioners obey the rules.

Dreams and imagination have a common element: they convert the invisible forces of the unconscious into forms visible to consciousness. When people experience the complexity of the symbols of the unconscious, they enter the field of the Archetype.

The concept of the archetype is one of the most important contributions that Jung made to contemporary times. The idea, however, is not from Jung himself, but from Plato; it was Jung who updated the term for contemporaneity as an archaic, primordial, universal element, existing since the beginning of time. So, it is not exactly “an energy,” but an energetic pattern.<sup>8</sup>

Because these modes are built-in to the basic collective substratum of the human psyche, they do not have to be transmitted by culture, literature, art, or migration. They arise spontaneously out of the unconscious to appear in the dreams, visions, or imagination of any individual, anywhere, any time. And because they appear as universal, collectively owned images, their symbolism evokes similar feelings, raises similar issues, and constellates similar behavior, wherever they arise and enter into the life of an individual or a culture. (Johnson, 2009, 27, 29)

It is very important to understand that the unconscious is a complex energy field formed by energy subsystems. These energetic subsystems can be feelings, attitudes, values, and even personalities that live in the interior of people. In fact, we all have several personalities that live inside us at the level of the unconscious; it is these personalities that appear to us in dreams.

It is also important to state that not all images that appear in dreams are archetypes that belong to the field of the collective unconscious. Many are only of the personal unconscious. Finding the “soul” that lives inside our beings is an important way to distinguish between one’s personal standard and a collective standard.

Jung discovered that what people called the “soul” in religious language actually has a psychological counterpart.... To distinguish this objective psychological entity from the religious notion, Jung called the feminine figure the *anima* and called the masculine figure in women’s dreams the *animus*. (Johnson, 2009, 31)

In this way, people are not just one thing; we are an infinitely varied combination of archetypes.

We also know that the human mind experiences life as a duality: we divide the world and our own selves into darkness and light, “good” and “bad,” and we stand eternally in judgment, siding first with one side, then with the other, but rarely undertaking the terrible task of integrating all this into a whole. (Johnson, 2009, 36, 37)

As previously stated, Active Imagination is a technique that allows the dialogue between the conscious and unconscious mind. In a way, says Johnson (2009), it is something similar to a dream; however, in the case of Active Imagination, people are fully aware, which gives the technique an important distinction.

In Active Imagination, people allow images to emerge from the unconscious at the level of imagination, just as they see through dreams; however, they are conscious. There is

an interaction with the images, a dialogue with points of view seemingly independent of one's own. Through this technique, it becomes clear that the images are symbols that represent deep, internal realities.

Although Jung held dreams in high regard, he realized that Active Imagination was more effective in contact with the unconscious. This is because dreams happen on the unconscious level, while Active Imagination happens on the imaginative level, closer to consciousness as well as on the subconscious level.

Jung realized that with the practice of Active Imagination dreams dramatically decreased as the unconscious started to flow through the path of imagination. Imagination is said to be "active" due to the voluntary participation of consciousness in the process. Thus, it is possible to distinguish Active Imagination from passive fantasies, when people do not take an active role in the process but take the place of passive spectators. Passive fantasies also bring elements of the unconscious, but because "we don't act on them," these are a "waste of time," says Johnson. A good example of passive fantasy is worry. Fantasies have no solution, as there is no ego participation (Johnson, 2009, 141). In Active Imagination, the ego will confront the problem in search of a solution. It is essential to know, however, that feelings and emotions must be present in this active process of imagination.

Usually, people always have some kind of discomfort. So, they feel uncomfortable, but they cannot understand why they are upset. The Active Imagination technique can be initiated with this type of problem, that is, it seeks to confront this type of discomfort, instead of being at the mercy of the passive fantasy (concern) that normally results from it.

For Johnson, the process has four stages: (1) the invitation to the unconscious to manifest itself; (2) the experiential dialogue; (3) the formulation of the moral of the story (the ethical and moral value of the experience); (4) the integration making information perennial (with an appropriate rite). Despite this proposed structure, all persons must strongly seek to build their own technique.

An absolutely fundamental issue is the precise recording of what happens during the process. Thus, writing, recording, drawing, etc. what has been experienced is crucial. According to Johnson, this will be the greatest protection so that the process is not reduced to passive fantasy.

Another important element is privacy. Thus, a private place (sacred, safe, alone) is essential so that people can feel free during the process. This obviously requires the definition of a time for this type of introspection (day, time, and place).

With these elements, people can invite the unconscious to engage in dialogue. The doors of the unconscious do not always open quickly, so perseverance is essential.

The author states that a good place to start is to look at something in one's life that is bothersome or frightening. A repetitive dream is also a good tip. These feelings are like clues from the unconscious that need to be followed.

Meditation is a good start, he says, when the mind is not concerned with production; in these moments, elements of the unconscious can emerge, even hindering the process. This may, however, require great patience and concentration.

From this feeling of discomfort, an invocation can take place: “Who are you? What do you want? What do you have to say?” Thus, a dialogue can start. Johnson states that it is essential to have material (a notebook, computer) to take notes, to provide flow to whatever is possible to express, expressing what may come without judgment.

It is important to remember that passive fantasies (concerns) are great tips on where to start. “A simple way to make the invitation is to go to the place in your imagination and explore it in search of someone. With this technique you will usually find someone there” (Johnson, 2009, 169-170).

In summary, Active Imagination is a technique that provides a dialogue between consciousness and the unconscious. It differs from the dream that goes the other way, that is, a call from the unconscious to consciousness. The use of the technique tends to mitigate the spontaneous manifestations of the unconscious, as in dreams and flawed acts, so the information starts to flow through the technique. The proposal has an active and a receptive phase; Jung (1985) describes as an active phase of the process the visualization of a scenario in detail. It can be from a pre-existing image, therefore an action of the consciousness toward the unconscious, and as a receptive phase, where the elements start to be unveiled in this scenario without the control of consciousness, that is, the active dynamics of the image that unfolds in response to the call of consciousness. In “active imagination, as the term denotes, it designates images endowed with a life of their own and symbolic events develop according to a logic that is peculiar to them” (Jung, 1985, 59). Also, it is important to emphasize that, as a method, it needs to be developed in a particular way by each person.

### **Mental Creation<sup>9</sup> According to Raymond Bernard<sup>10</sup>**

To start this section, we use the AMORC booklet, *Liber 777*, written by Charles Dana Dean (1930, 1972, 1995, 2011), one of Lewis's main collaborators, where the foundations of the Celestial Sanctum are presented. According to this author, Harvey Spencer Lewis, since the beginning of his work in establishing AMORC,<sup>11</sup> expressed the wish that members could find “a more intimate and satisfying contact with the spiritual, cosmic powers and principles that establish *Harmony, Light, and Love* in the life of each being” (Dean, 1972, 3). The author states that Lewis found a way “to widen the consciousness of the Self until it penetrates the consciousness of the Cosmic<sup>12</sup> and remains there for a few moments, to receive inspiration and illumination” (Dean, 1995, 4). Dean also comments, “The deeper emotions, the finer sentiments—which religion attributes to the soul, mysticism to the psychic, and psychology to the subconscious and its various alternate names—are really *the Cosmic* in each of us” (1972, 4).

For seven years, from 1915 to 1922, Lewis selected a group of initiated members to assist him in his creation. “Hundreds of letters were written, thousands of experimental contacts made, and many hours of mental and spiritual work [were] dedicated to the development of the plans and characteristics of this new creation of the human mind” (Dean, 1995, 4). And that was how the “Cathedral of the Soul” was created, the first term used by Lewis, later changed to “Celestial Sanctum.”

The Celestial Sanctum cannot be reduced to any concrete form, given its spiritual nature:

There will be various convocations symbolically held in the Celestial Sanctum. In other words, a coming together of the minds of thousands of our members attuned throughout the world to this *focalized* and centralized area of Cosmic Consciousness. These convocations will be for specific purposes, that the directed thoughts will have the power of unity. (Dean, 1930, 1972, 6)

At the time of its conception, Harvey Spencer Lewis himself would personally conduct the work at the level of the Celestial Sanctum.

The method of reaching the Celestial Sanctum is as follows: first it is essential to find a private (sacred, safe) place where one can be alone. Perform a ritual as a symbol of preparation, washing one's hands and drinking water, as a way of evoking the principles of purity. Performing the Mental Creation (visualization) of this sacred place will be very particular to each member.

Bernard (1970), like Lewis, defined, for cultural and personal reasons, that in his Mental Creation, the Celestial Sanctum would have the shape of a cathedral, but stated that participants "may adopt this visualized form or may well choose another. Only the visualization is important" (Bernard, 1970, 11). Bernard immediately stated that "the circumstances related in this work are essentially symbolic. They are the condition and the result of the visualization I have adopted, but the messages retain their importance nevertheless. They are the results of my own Cosmic contacts.... The 'Masters' to whom I refer designate the inner state attained at the moment of a particular contact" (Bernard, 1970, 11).

For those who seek contact with the Celestial Sanctum, Bernard says:

Your contact will vary in degree depending on the motive which determines it, and this motive is up to you, yourself.... The intuition which you will experience, the Light which you will receive, the help which you will obtain, you will be able to personalize for yourselves, attributing its origin to a Master, giving it form, as it were, within the framework of all-powerful visualization.... To attune with this supreme wisdom and draw from this communion incomparable fragments of Light, or assistance, there is no more efficient means than the method of visualization [mental creation].... (Bernard, 1970, 9-10)

As for this method, he says that many people claim that they fail to do it, and often give up, so it is essential to study *Liber 777*.<sup>13</sup>

Bernard also states that Mental Creation (visualization) is the only way to gain access to the Celestial Sanctum. Thus, the rituals, the sounds, the gestures, the words, the movements, have the ultimate purpose of helping the creation process.

To visualize [create mentally] means "to see inwardly," and it is evident that none may arrive at this point without having first developed the faculty of objective observation. There are many who look "without seeing." They go

about like robots, completely withdrawn, without observing their surroundings.... Observation is voluntary. It is necessary, in the beginning at least, to want to observe and, with this objective, to want to draw the attention from the inside toward the outside. It is necessary to look around oneself consciously, to examine faces, people, and things, with the same intensity as a photographer or a painter concentrating on every detail. In the beginning, it is a difficult undertaking, but perseverance results in an automatic reaction, so that consequently, there is established an observation more and more rapid, a memory more and more faithful, and a greater ease in effective visualization.

In visualization, the results of the observation are linked with imagination.... The determining role of the imagination will be to improve the effectiveness of the mental picture by adding whatever may arouse inner emotion and spiritual exaltation.... The necessary rule is, then, to “live” the visualization, to become part of it as if it were our own actual conscious experience. (Bernard, 1970, 12)

Often people want to know how long this communion lasts, so it is important to remember that in the Celestial Sanctum time does not exist. “During the attunement, there is knowledge in the most *absolute* sense of the term. The being is completely immersed in omniscience and omnipotence” (Bernard, 1970, 20).

Bernard further states:

[V]isualization is the key to all hidden things. It is the way of knowledge, it is the source of all abilities and all realization—spiritual, mental, and even material. It is the *fundamental* principle on which are dependent all the others, whatever they may be.

This key, which opens all doors, is the essential tool given to [human beings] for the realization of [their] *legitimate* desires and, above all, for [their] spiritual evolution.... No realization [visualization] is useless. If for some reason the desired realization has not been granted, one will at least have the consciousness of the moment of realization, and if such is not the case, inspiration will come sooner or later, in one way or another, to direct the attention toward another way or another solution. (Bernard, 1970, 59)

In summary, the Celestial Sanctum was a Mental Creation developed by the founder of AMORC to bring its members together at the highest level of consciousness conceived in the Rosicrucian Tradition, so that they can feel welcomed by the fraternity and receive its benefits.

In AMORC's teaching, the terms visualization and Mental Creation are used interchangeably.

As a practice (technique or process) it can be used for two purposes: (a) for the harmonization with a collective state of consciousness, called the *égrégore*, as in the case of the Celestial Sanctum. In this sense, Mental Creation allows the projection of consciousness at this level of consciousness, but the practitioner can customize according to his or her personal perspective; and (b) for the construction of an evoked state and/or personal condition, but also for the creation of an emotional or material state that manifests itself in the lives of its members.

As a creative process, it is a voluntary action from consciousness, which involves observation and imagination. The practitioner, however, must focus more on the objectives to be achieved, than on the detailed concentration of the form.

According to Alonso (1982), for Mental Creation, it is necessary to change the state of consciousness from the objective to the subjective level, to a semi-conscious state. In accordance with the Rosicrucian Tradition, if the (objective) request is “legitimate,” (Bernard 1970, 29) that is, if it is not in opposition to social well-being, the Cosmic will respond with the image or with the manifestation (understanding) of the developed creation.

### Possible Dialogues between Active Imagination and Mental Creation

This paper will now address the proposal of Transdisciplinary Active Mediation. Thus, first, this paper analyzes the types of knowledge for which dialogue is sought, followed by a conceptual<sup>14</sup> survey and, finally, it seeks to find the dialogical elements of the proposals.

Jung's Active Imagination technique<sup>15</sup> and Lewis's Mental Creation practices are proposals that are in different sets of knowledge. Jung's proposal is within the scope of scientific knowledge, with a well-defined logical-epistemic, methodological approach, where the search for proof of efficiency is based on replicability, while Lewis's proposal is in the context of traditional knowledge, of a holistic nature, with mythical-symbolic emphasis, with symbolic effectiveness.<sup>16</sup> The bias common to both proposals is Esoterism. In this way, Jung developed a scientific approach that comes to be known as Analytical Psychology, while Lewis uses a traditional knowledge known as the Rosicrucian teachings.<sup>17</sup>

The theoretical-conceptual structure of Active Imagination can be seen in diagram 1.

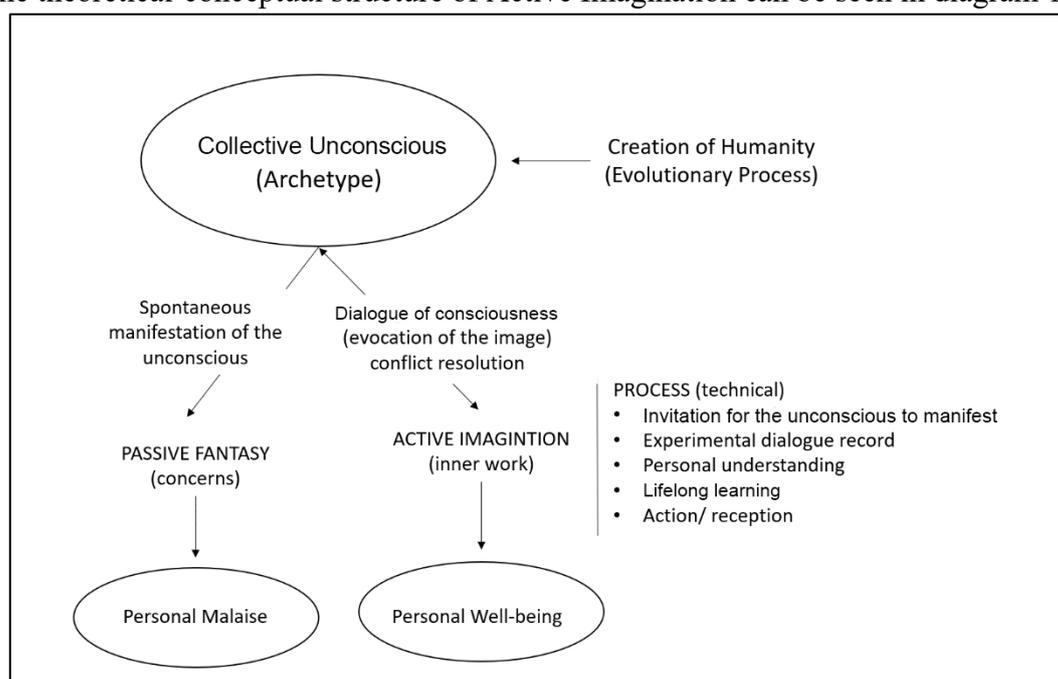


DIAGRAM 1 - Theoretical-Conceptual Structure of Active Imagination

Jung maps different levels of organization of consciousness. The conscious level that has as its core the ego, which is subordinate to the level of the unconscious or archetypal, which has as its core the Self, whose structuring is the result of the collective construction (evolution) of humanity. These structures configure a greater level of reality.

In this context, Active Imagination is, therefore, a technique that allows, through the will (conscious act) the dialogue between the conscious mind and the unconscious. In the Jungian perspective, the unconscious is constantly demanding elements for the conscious mind. The interpretation of such demand requires a key to its understanding. This key is the interpretation of symbolic language from Esotericism. The unconscious constantly manifests itself through dreams and through passive fantasies, which are concerns that have no solution. With Active Imagination, consciousness (ego) goes to the unconscious (Self) and opens a channel of communication. Thus, through technique, a channel for the expansion of consciousness is created, which contributes to the process of updating potentials, arising from the unconscious, and the person advances in his or her process of psychological development (individuation). This reduces the spontaneous manifestations of the unconscious manifested in both dreams and passive fantasies and, in this way, contributes to the well-being that occurs at the level of consciousness.

The description of the descriptive-conceptual structure of a practice linked to traditional knowledge is a more complex task than the theoretical-conceptual description of a scientific approach, whose theory facilitates this task, since some traditions are not concerned with the structural coherence of their proposals but with their symbolic effectiveness.

The descriptive-conceptual structure of Mental Creation can be seen in Diagram 2.

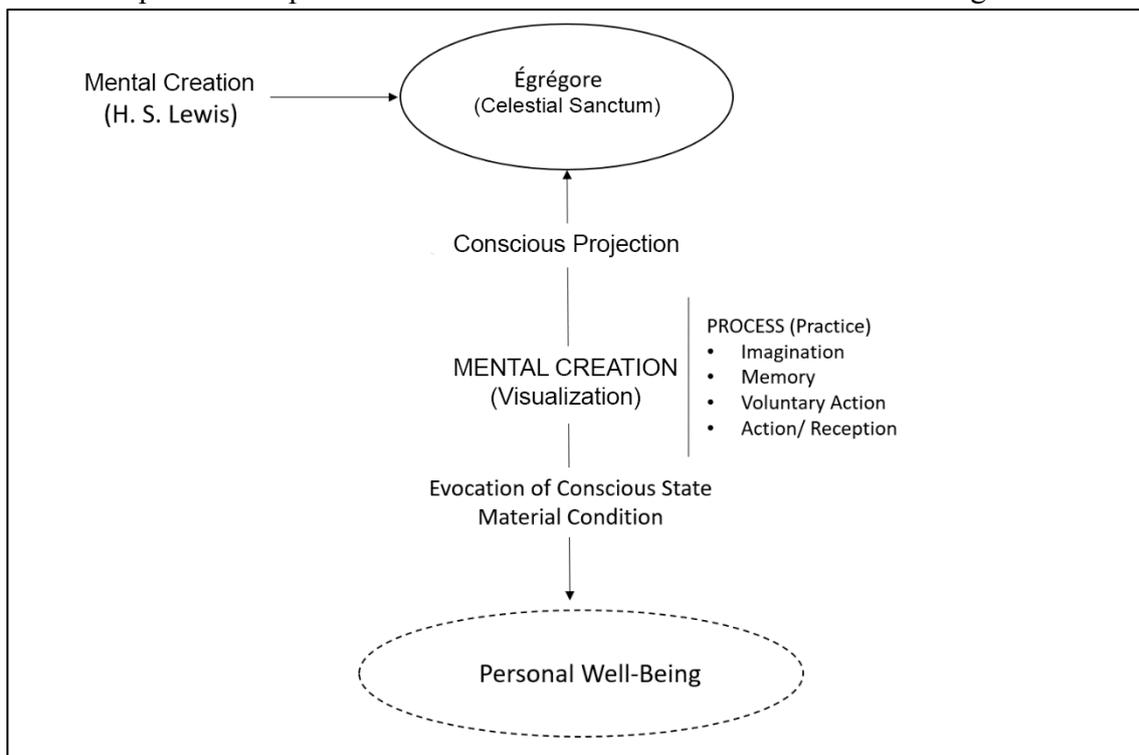


DIAGRAM 2 - Descriptive-Conceptual Structure of Mental Creation

It can be seen that Lewis also mapped two levels of organization of consciousness: the égrégoire level, built by Lewis for the Rosicrucian tradition, but integrated at a more comprehensive level, that of the “Great White Lodge,”<sup>18</sup> which brings together all the Cosmic Masters, some of whom were part of the Rosicrucian Order during their earthly lives.

“The Ancient Mystical Order Rosae Crucis integrates within its égrégoire a field of cosmic energy.... This field of energy, limited neither by time nor space, constitutes what Rosicrucian Tradition designates as the *Celestial Sanctum ...*” and “represents the highest plane of consciousness that can be achieved when attuning one’s self with the Cosmic” (Liber 777, 2011, 6). It is considered “a philosophical ideal” dedicated to “purification, regeneration, revelation and illumination” (Liber 777, 2011, 6). In his original publication, Dean explains, “There is no requirement of a specific dogmatic belief, no compelling image which one must assume of a personage.... Rather, the strength of union with the focalized thought of multitudes of others in this *Celestial Sanctum* quickens our own consciousness. It therefore makes more effective the creative Cosmic Harmony residing within us” (Dean, 1972, 5), thus contributing to our well-being.

Consciousness can be projected onto the Celestial Sanctum from the process of Mental Creation (visualization) and in this “cosmic meeting place” specific activities<sup>19</sup> will take place that will benefit those who do so.

The Rosicrucian Process of Mental Creation<sup>20</sup> is not only used to rise to the level of the Celestial Sanctum to find psychological or instructional well-being, but also to evoke material elements that can be attracted to the lives of people who do so.<sup>21</sup> In this case, it is not necessary to visualize “the way in which our request will be carried out, nor the means of this fulfillment. The most important thing is to focus on the goal that we expect to achieve” (Berni, 2011, 83).

Table 1 shows a comparative synopsis between the two processes.

PROCESSES	ACTIVE IMAGINATION	MENTAL CREATION
Authorship	C. G. Jung	H. S. Lewis
Type of knowledge	Scientific – Analytical Psychology	Traditional knowledge – AMORC Rosicrucian Teachings
Objective	Voluntarily accessing the unconscious	Voluntarily accessing the égrégoire
Benefits	Psychological well-being	Psychological and material well-being
Sources	Esotericism	Esotericism
Structure	Division of consciousness into two levels (personal consciousness and collective unconscious)	Division of consciousness into two levels (personal and collective organizational)
Similar processes within knowledge	<ul style="list-style-type: none"> <li>• dreams</li> <li>• passive fantasies</li> <li>• (flawed acts)</li> </ul>	<ul style="list-style-type: none"> <li>• visualization</li> <li>• spiritual alchemy</li> <li>• heavenly ascension</li> </ul>

Phases	a) Identify personal conflict problem to be addressed; b) Create a clearly defined mental framework (personal process) – voluntary act of consciousness; c) Allow oneself to flow in the constructed images observing spontaneous creating processes; d) Register the experience by drawing, writing, and/or other technique; e) Consolidate personal understanding of the process.	a) To seek harmonization with the masters of the tradition; b) Create a clearly defined mental framework (personal process) – voluntary act of consciousness; c) Allow oneself to flow in the constructed images observing spontaneous creation processes; d) Students are encouraged to keep a journal; e) Consolidate personal understanding of the process.
Common elements	<ul style="list-style-type: none"> <li>• Each one can develop (create) his or her personal technique;</li> <li>• More practical than theoretical work.</li> </ul>	
Specific elements	Faced with concerns, ask the unconscious: - Who are you? - What do you want? - What do you have to say?	Purification Ritual: - Wash hands (sense of purity) - Perform invocation (prayer) - Give thanks (prayer)

TABLE 1 - Comparative Structure between Active Imagination and Mental Creation

### Conclusion

In this paper, two human development proposals were put into dialogue: Active Imagination and Mental Creation. The first from scientific knowledge, Jung's analytical psychology, and the second from traditional knowledge, belonging to the Rosicrucian tradition of the Ancient Mystical Order Rosea Crucis (AMORC), created by Lewis. The analyzed processes have similar elements: (a) the structuring of consciousness on two levels, (b) the common source for the interpretation of the phenomena, Esoterism, (c) the well-being arising from practice; (d) and the fact that in both proposals, practitioners can customize the processes according to their own needs.

The main differences are due to the cartography carried out, which, in the case of Active Imagination, is a map of consciousness at two levels of organization, the personal consciousness and the collective unconscious; while in Mental Creation, the two levels of organization reflect the personal consciousness and the consciousness of the specific collectivity of the organization and the Cosmic.

### Conflict of Interest

The author declares no conflict of interest.

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## Endnotes

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<sup>1</sup> The brief biographical elements presented here had as main sources the following authors: for Jung, journalist Gary Lachman (2012), one of Jung's most recent biographers; and Jung himself in his memoirs (1975). For Lewis, the main reference was Ralph M. Lewis (2011), his son, biographer, and successor at AMORC.

<sup>2</sup> Today Istanbul.

<sup>3</sup> Anomalous experience is understood, according to Cardeña (et al., 2013, p. Xvii) as "experiences that differ from common experiences, since they are not frequent or, still, that have relatively high frequency in the population, deviate from scientific explanations available at the moment, not 'fitting' in the current scientific paradigm."

<sup>4</sup> According to Mendia (2017, 27), "esotericism is something difficult to define, as it is generally expressed in a diffuse, multiple, and often veiled way, through different forms, such as myths, allegories, symbols, messages, texts, books, of various types ... rituals and practices of groups and organizations.... [I]t was only from the end of the last century that esoterism became the object of study by some departments of renowned universities, especially in Europe and the USA."

<sup>5</sup> No translation into Portuguese.

<sup>6</sup> He was a Grand Master (traditional title of top regional leadership) and father of the fourth Emperor of AMORC (traditional title attributed to the top leadership of the organization in the world). The chronology of AMORC leaders is as follows: (1st) Harvey Spencer Lewis (1909-1939); (2nd) Ralph M. Lewis (1939-1987); (3rd) Gary

Stewart (1987-1990); (4th) Christian Bernard (1992-2019); (5th) Claudio Mazzucco (2019 - to the present).

<sup>7</sup> Although Jung divided the unconscious into two sub-levels, personal and collective unconscious, in this paper we will treat this sector of consciousness comprehensively, therefore, only as the unconscious, the division being subtended throughout the quotations.

<sup>8</sup> A pattern means a type of “crystallization” of energy that densifies in a standardized way.

<sup>9</sup> In AMORC's Rosicrucian teachings, the term Mental Creation alternates with Visualization being considered synonymous. Bernard, for example, preferred to use the term visualization, which is more common. In this paper, we give preference to the use of the first term, since there is a specificity used in AMORC as will be seen.

<sup>10</sup> The presentation of Mental Creation will be made from the description of the Celestial Sanctum or Cathedral of the Soul: “a cosmic state conceived on the psychic plane where people can gather mentally ... on the highest plane of consciousness that Rosicrucians can reach. Visualized as a cathedral or a pyramid” (Berni, 2011, 240).

<sup>11</sup> The Ancient and Mystical Order Rosae Crucis (AMORC) is an international educational organization whose mission is to awaken the inner potential of human beings helping them to develop in a spirit of brotherhood respecting individual freedoms (www.amorc.org).

<sup>12</sup> “In Rosicrucian terminology, this word is used as a noun and as an adjective, referring to the universe, as a harmonious relationship of all natural and spiritual laws. It is not a place, but a state, or a condition, of order and regulation. The Cosmic is the totality of laws and phenomena that are manifested in human beings and in nature (the forces, energies and powers that account for the finite and infinite worlds)” (Berni, 2011, 80-81).

<sup>13</sup> Booklet with instructions for preparing for contact with the Celestial Sanctum.

<sup>14</sup> A distinction is made between the theoretical-conceptual and the descriptive-conceptual, since, in the first case, the concepts are found in a scientific approach which presupposes a theory, in this case, analytical psychology; and in the second, the survey is done by analyzing traditional knowledge that is not scientifically based, in this case, the Rosicrucian Teachings.

<sup>15</sup> The term “technical” is established to describe a proposal of scientific origin, and the term “practical” to describe a proposal that originates from traditional knowledge. Both techniques and practices have a chain that brings them together from the methodological point of view.

<sup>16</sup> Despite this distinction, Lewis's articulation with the most advanced members and the contact made by “hundreds of letters” suggest that such communications were aimed at proving everyone was at the same level of consciousness.

<sup>17</sup> Although located in the context of Western Esoterism, there are several organizations that produce lessons or books in this context. Lewis's proposal is developed from the Ancient and Mystical Order Rosae Crucis (AMORC) and the Western Esoteric Tradition of the *Rose Croix*, but there are others that claim the generic term “Rosicrucian” such as the Rosicrucian Fraternity of Max Heindel, Scottish Rite Masonry, and the Hermetic Order of the Golden Dawn, among others.

<sup>18</sup> There is another practice also described in the Rosicrucian Tradition to access these higher planes called Spiritual Alchemy that “aims to harmonize us with the Universal Soul and makes us ascend to higher levels of consciousness. This harmonization always translates into a regeneration of the physical, mental, emotional and spiritual aspects of our being” (Berni, 2011, 23).

<sup>19</sup> In the past, the organization maintained a world timetable for simultaneous ascension processes (Bernard, 1973, 236).

<sup>20</sup> In AMORC's Rosicrucianism, almost as a synonym, there is a higher level of harmonization called "Spiritual Alchemy, which aims to harmonize us with the Universal Soul and raises us to higher levels of consciousness" (Berni, 2011, 22).

<sup>21</sup> The attraction of well-being, including material affluence, is a characteristic common to different esoteric "New Age" proposals, such as those published in the book / film *The Secret* by Rhonda Byrne (São Paulo: Sextante, 2015), which also has Rosicrucian and Hermetic influences.