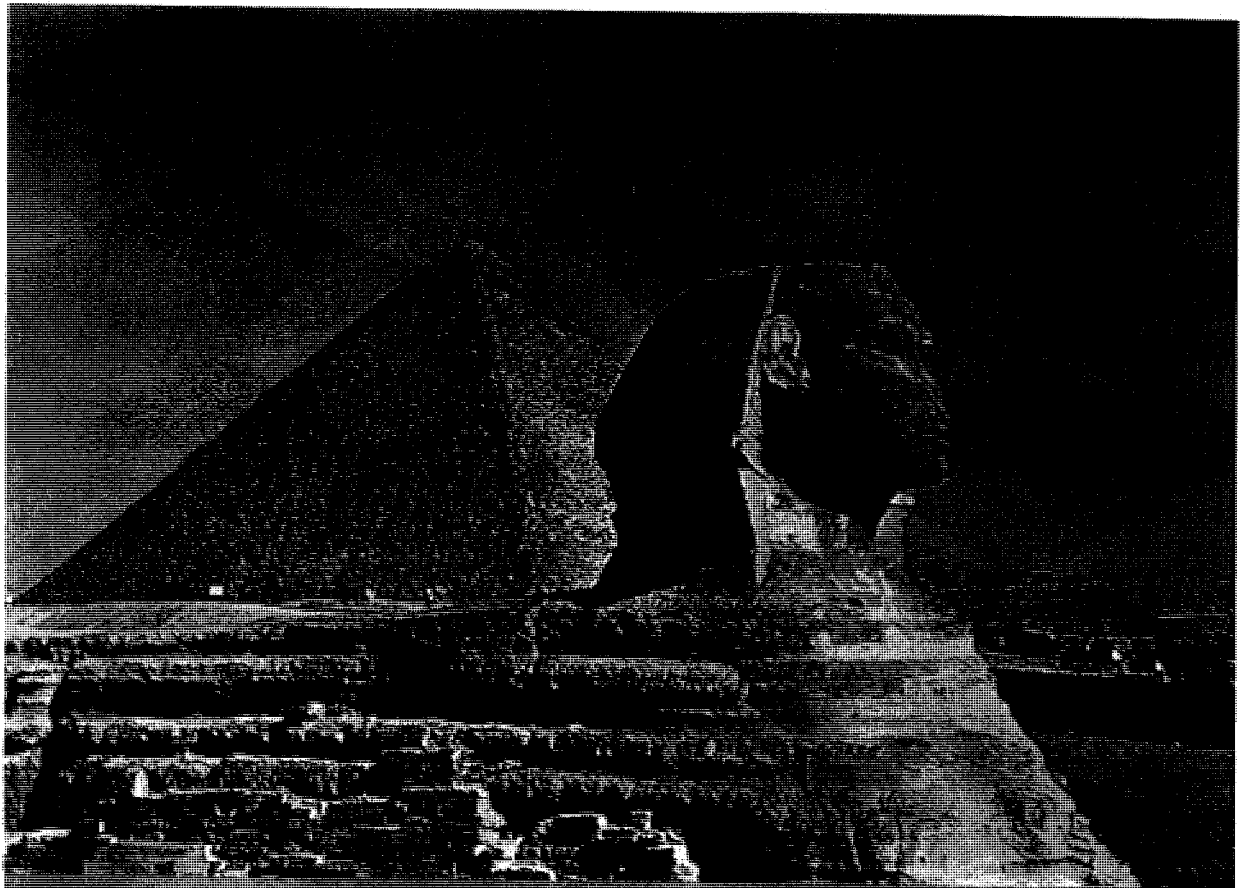


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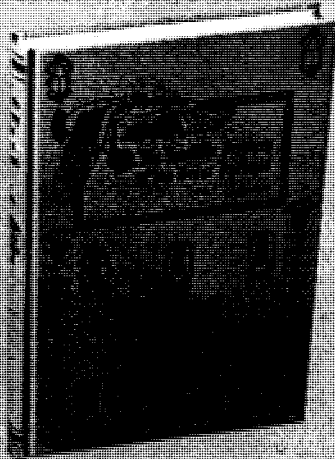
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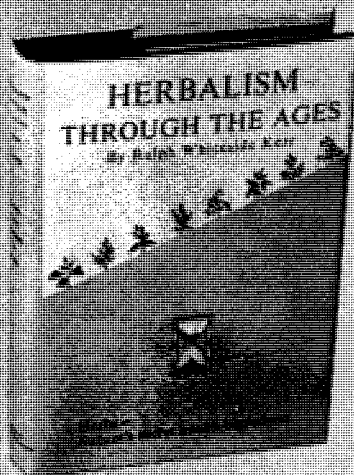
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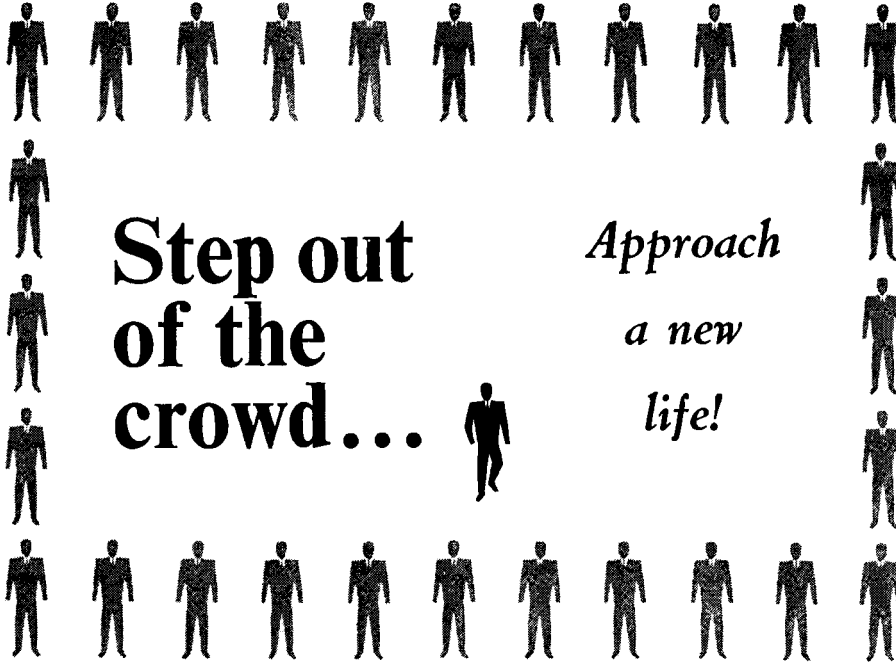
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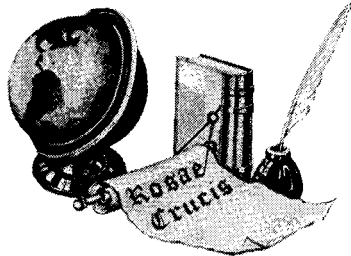
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSIKRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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WHERE EAST MEETS WEST

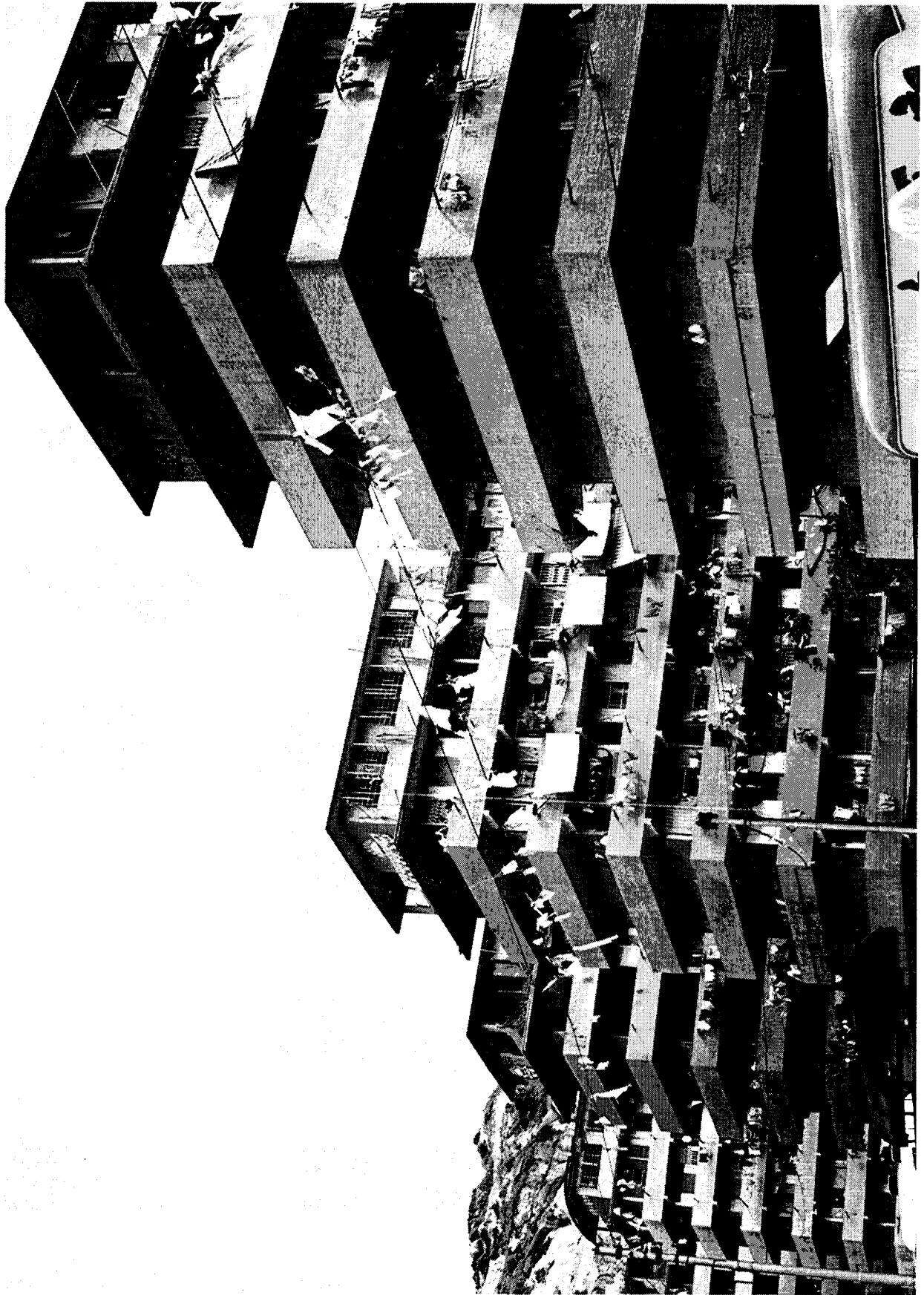
The crown colony of Hong Kong under the direction of the British Government has been a refuge for many thousands of Chinese from the now "People's Republic of China." Huge structures, such as those shown here, have been erected to house the multitudes of persons who otherwise would be destitute. The refugees are often very skilled in arts and trades. The results of their work are shipped throughout the world from Hong Kong, which is one of the finest and busiest harbors in the world.

Volume L

January, 1972

No. 1

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THE ROLE OF MODERN METAPHYSICS

SOME SUBJECTS of knowledge suffer by abuse. Through ignorance or intention they are wrongly presented to the inquiring mind. Their dignity is deformed by association with some irrelevant or ludicrous notion. One of these so abused subjects is *metaphysics*. The word is bandied around to include subjects which are quite foreign to the original nature and purpose of metaphysics.

The word *metaphysics* originally sprang from the philosophy of Aristotle. This philosopher was born in Stagira in the year 384 B.C. The subject of metaphysics was the fourth and last part of Aristotle's philosophy. It is recounted that he referred to it as the first philosophy. At other times, it is related, he called it his *theology*.

It is, however, generally agreed that Aristotle's followers and interpreters were the ones who named that section of his philosophy *metaphysics*. A literal translation of the word means "after physics." In other words, it was the treatise following Aristotle's works on physics. The very first use of the word is credited to Andronicus of the Isle of Rhodes. Andronicus lived about 70 B.C. He compiled the physics of Aristotle. He set down after them "The treatise after the physics treatise." This, then, acquired the name of *metaphysics*.

Metaphysics was a highly evaluated section of Aristotle's philosophy. The contents were said to "be less known but more noble in objective." In writing of his metaphysics, early historians said he was "not only acquainted with terrestrial things but even with things above the world." Aristotle's metaphysics was really a science of causes. These are final causes and efficient, or mechanical, causes. Final causes are

the ones that realize or ultimately express themselves in the things of the physical world. Efficient, or mechanical, causes are, by contrast, the phenomena by which reality manifests itself to us.

In general, Aristotle's metaphysics deals with the nature of being or reality. It also concerns itself with the nature of knowledge that is technically known as *epistemology*. Finally, Aristotle's metaphysics expounded the nature of ethics or the good. Aristotle declared that pure being is but an essence, a potential of becoming; it has realization in phenomenal appearance, that is, in the forms that it assumes. Simply put, matter is the potential. All form that we perceive in the world is the real. Form is the actualizing of matter. But each form stands as just matter to the next higher form. This, then, is Aristotle's theory of the process of development in nature.

Reason—A Divine Quality

Aristotle's metaphysics further expounded that each thing has its soul. The soul of a plant is its *life force*. The soul of an animal, that is, its highest characteristic, is *sensation* and the power of locomotion, or movement. In man all these lesser souls are embodied as life force, motion, and sensation. These lesser souls stand as but matter in comparison to man's soul which is *reason*. Reason, then, is the form to which man, a physical being, a material substance, should aspire. To Aristotle, as to many of the ancient Greek philosophers, reason was a divine quality. Thus there was always a cycle upward from matter to form. Finally, man stood as but matter in contrast to the highest form of all, the God Mind. It was thought, however, that man

could ultimately attain this state of the God Mind.

From these comments we can see that originally metaphysics dealt with an inquiry into first causes. It was an abstraction about the unseen causes underlying the phenomena of nature and of man. Those who misunderstood Aristotle presumed, however, that his metaphysics dealt with the supernatural. Just because one tries to inquire behind and beyond the phenomenal world, it does not mean that he believes that the world is outside the scope of natural law.

The Stoic Philosophers

The school of philosophers known as the Stoics expounded a metaphysics not far afield from that of Aristotle. To the Stoics, the universe was a single, united living whole. God was the vital power in this living, moving whole. Things of the world formed out of the order which is of God's nature. God, as a power, was also law and order. Things followed an orderly process in the universe. Everything was the result of the purposeful cause of God's nature. There were no external forces that formed the universe. The *mind* of God was the moving primary force, the only basic power. This concept is technically called *teleological*—the belief in an underlying mind cause behind the universe.

Here again we see that metaphysics is searching for first causes that account for beginnings. Sir Francis Bacon (1561-1626) sought to take the physical world out of the realm of metaphysics. He said that nature was the result of efficient—that is, mechanical—causes and laws. It is not right to think that each phenomenon of nature is the result of a particular thought or idea of God. Bacon taught that metaphysics should concern itself only with final causes. He meant by that that metaphysics should discover what cause or causes lie behind the whole of reality. Metaphysics should seek the purpose of the universe. What end is it moving toward? The metaphysician should limit himself to that kind of speculation. He should not try to explain the manner of how nature functions; that is the realm of science.

What Bacon was doing was laying down the basic principles of science as separate from things of philosophy and metaphysics.

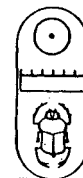
The seventeenth-century philosopher, Spinoza, was principally a mystical pantheist. His philosophy, however, also incorporated metaphysical ideas. Spinoza said that God is the essence of all. There are an infinite number of attributes and manifestations of this essence. However, of all such attributes we only know two—*extension*, or matter, and *thought*. God, however, is more than all of his attributes. The sum of all that manifests from the divine essence is not the totality of God's nature.

God is potential with an infinite number of additional attributes. Consequently, no existing number of attributes is God alone. Now, these doctrines of Spinoza are pure metaphysics; they are the ontological branch. By this we mean that they are trying to form an idea about the nature of being. It must be added that Spinoza did not conceive God as a personal being but rather as a creative essence.

God and the World

But many other philosophers and religionists have made a distinct separation of the divine world on the one hand and the physical one on the other. They have held that the divine ideas are not essentially embodied in the forms of the world, as Aristotle taught. These religionists and philosophers taught that there was God on the one hand and the world on the other. But how were they joined? How could the Divine, which is infinite, manifest, enter into, or relate itself to a physical finite world? Metaphysically, such a relation was not rationally sound. Nevertheless, religion and superstition sought to explain it. The source of the explanation, though very irrational, came to receive the misnomer of metaphysics. Perhaps it was then that metaphysics began to be confounded with strange, diverse ideas quite foreign to its original meaning.

What are some of the fallacies of metaphysics? Was even the so-called pure metaphysics of Aristotle basically sound? The premise of metaphysics has



been that man can go beyond the phenomenal world of objective experience to gain truth. It is held that the senses alone are not the principal source of acquiring knowledge. Metaphysics taught that the mysteries of the universe can be solved by thought alone. It presumes that what appears to the reason as truth is, therefore, absolute. It is presumed that the mind is aware of what the senses do not or cannot reveal. It knows much that cannot be proved objectively. Consequently, what appears as clear to the reason about such subjects is considered reliable knowledge.

Metaphysics, by such a resort to reason, did come to provide many satisfying answers. It seemed to fill a gap in man's knowledge. It removed the fear that sheer ignorance might otherwise have caused. This amounted to an absolute dependence upon the presumed infallibility of our reason. It was presumed that what is clear to the reason is necessarily true. It was an ancient belief that reason was a divine function. It wrongly followed from such a thought that a resort to reason could not be misleading. But the development of modern technology—the extension of the powers of our senses by instrumentation—has proved that many of the old metaphysical concepts were in error.

Bertrand Russell

Bertrand Russell (1872-1970), the English philosopher, said: "The original impulse out of which classical tradition developed was the naïve faith of the Greek philosophers in the omnipotence of reason . . . Thus it came to be thought that by mere thinking the most surprising truths concerning the whole reality could be established with certainty which no contrary observation could shake."

Has, then, metaphysics no place in a modern world, that is, a world in which science is proclaimed the principal source of knowledge? A professor of science says that the metaphysics of the past assumed that God geometrizes and arranges the physical order of the universe. On the other hand, modern science principally assumes that nature is nothing but mathematical extension

and the mechanics of motion. But this concept on the part of science is also a metaphysical assumption.

Sir James Jeans, the physicist and philosopher, says: "In whatever ways we define science and philosophy, their territories are contiguous; wherever science leaves off, there philosophy begins. . . . Contiguous to the department of physics on the scientific side lies the department of metaphysics on the philosophical side."

A Search for Verification

From all this we see definitely that metaphysics treats with assumptions. It is concerned with broad deductions that are a product of reason alone rather than observation. But all assumption is not necessarily wrong. It depends upon whether the assumption is self-contained, constricted, or moves forward toward development. If an idea compels search for its verification in the objective realm, it has merit. It then has merit because it has become a reality, a truth, that can be realized by others.

We live in an objective world. Our senses outline this world to us. To completely deny our senses is to destroy our existence. Consequently, we must try to establish a boundary between our subjective world of reason and the world of our senses. They must have some common ground of agreement. We cannot assume, for example, that the earth is flat and just refuse to make a journey to see whether it is or not.

Let us presume that we want knowledge. Let us further presume that knowledge is an objective in our lives. We want such knowledge to be perceivable, that is, we want it to have an existence outside ourselves. There must, however, be a point of beginning. This beginning must be a notion, an idea of something unknown. It must be something we want to convert into the known. There must be some ideal that draws us forward. Of course, to study what is known is also necessary, but if everyone did just that there would be no advance of knowledge. There must be those who dream beyond the present known. Such persons have a *belief*. They want to give it the *test of truth*.

This test is whether they can reveal it as actually existing outside their minds.

Metaphysical assumptions, then, can be and are the foundation of modern science. Every science is searching for first causes, or beginnings. It must first assume that there are such beginnings. Such assumptions are metaphysical. They go before and beyond physics.

What are some of the metaphysical fields of thought today? One is the nature of the universe. This is the realm of ontology—the nature of being. An old theory of being was *vitalism*. It was advocated by such thinkers as Hegel and Henri Bergson. Vitalism is the theory that there is mind impulse behind all things—that all things are the result of mind. The vitalists in various ways, even through science, seek to prove their metaphysical assumptions. Others declare that the universe is a field of varying energies. These energies as particles cause contraction and expansion; they produce the material substance of the universe. Physicists and astrophysicists attempt to prove these cosmological theories, but the theory at first is metaphysical in its content.

All the evolutionists are also fundamentally metaphysicians. They may work in such sciences as biology, anthropology, and zoology; yet they are metaphysicians. The evolutionists must first believe that there is a perfect state toward which something ascends. They must also assume that there is some motivation to move these things in that direction which they think is upward or evolution. It is such metaphysical

abstractions that are the incentive of the scientist.

Another metaphysical pursuit today is the search for the *good*. It is looking for a criterion of morality. What are those things men think are commonly good? It is a question of values. Are our present social values wrong? Are we chasing rainbows? Is there really a divine good as a criterion, or does each society create its own standard? This brings up the question, What is the ideal of a truly progressive society? The rival political ideologies today have different concepts of what the purpose of society should be. Their theories are metaphysical abstractions. They are using the world and humanity as laboratories to test them.

Metaphysics cannot find truth in itself. When it attempts to answer its own question, it can make serious mistakes. Time has revealed such mistakes. The test must be to take the idea out of the subjective and expose it to experimentation and observation. If it, then, has that kind of reality and probability, it is truth for all useful purposes.

The *Rosicrucian* metaphysics is intended to be a challenge. Its postulations are often yet to be proved in the objective sense but, for the same reason, they have not been disproved. Consequently, the *Rosicrucian* metaphysics offers a new road for test and trial and for the expansion of knowledge and of life.

He who entertains a new avenue of thought about the Cosmos is a metaphysician; he who demonstrates it is a scientist.

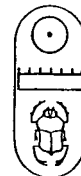


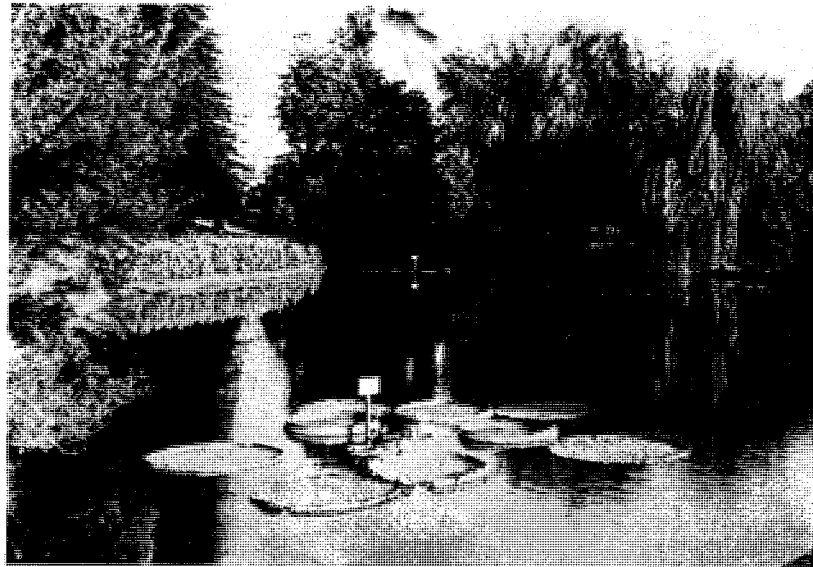
WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank these many Rosicrucians and *Digest* readers for their warm and thoughtful Greetings of the Season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible because of their number. Therefore we take this means of thanking each of you. May you have a very happy and successful New Year!

The Rosicrucian Staff





What I Believe . . .

by DR. KARAN SINGH

I BELIEVE that man, still in an intermediate stage between the animal and the divine, can rise himself into a higher plane of being if he makes conscious and dedicated effort to do so, and that there can be no nobler endeavour than this aspiration towards divinity. I believe that each human being born on this planet, or for that matter anywhere else in the limitless cosmos, carries within himself an unquenchable spark of divinity, and that our true destiny as human beings revolves around the fanning of this spark into the smokeless flame of spiritual realization.

I believe that all political, economic and social activity should have as its ultimate goal the fostering of this divinity within each individual, and that scientific and technological developments are ultimately counter-productive if they do not conduce towards this end. I believe that at their highest all religions are so many different paths leading to the same goal, the ineffable and indescribable union between the human and the divine; that

mystics of all religious persuasions have realized and preached essentially the same doctrine of human love and divine communism; and that strife and hatred in the name of religion is therefore the very antithesis of spirituality and a gross slur on the name of humanity.

I believe that India, with its unique heritage stretching back to the very dawn of civilization, has a special role to play in fostering a society which would support this process of divinization. In a world torn by violence and hatred I believe that India can play a crucial role in leading humanity towards a new equilibrium between wealth and wisdom, having and being. I believe that we must work for political integration, economic growth, social transformation and secular democracy not merely as ends in themselves but because this combination can best provide the framework within which the people of our ancient land can fulfil their destiny.

I believe that as long as millions go without the basic necessities of civilized existence it is utterly unreal to talk to

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them about things of the spirit, and that the basic material needs of man must be satisfied as a foundation for further spiritual growth. I believe that this can be achieved only when we succeed in motivating the people of India to put in several decades of hard disciplined effort for the production of wealth, and simultaneously adopt policies to ensure that the wealth so produced is distributed fairly to all sections of society. I believe that this can be achieved not by propagating the bitter doctrine of implacable class warfare but, rather, by trying to involve the nation as a whole in the mighty effort required to break the poverty barrier that still persists around us.

I believe that politics will always be turbulent because that is the nature of politics, as it is the nature of the sun to be hot and water to be wet, and that it is futile to lament over the state of politics as did Arjuna on the field of battle. I believe that even if the historical Krishna is not standing next to us holding the reins of our chariot, we must attune ourselves to his voice that echoes and reechoes in the inner stillness of our being, and face boldly the battle of life into which we find ourselves precipitated. I believe that, approached in the right spirit, political activity can be a powerful instrument for human transformation and can thus contribute substantially to the broader goals that lie before the human race.

Central Function of Civilization

I believe that love and friendship constitute the surest bonds in a world where everything is constantly changing, and that these should be cherished whenever and wherever they are found. I believe that the creation of beauty through music and poetry, the fine arts and architecture, is a central function of civilization and must be encouraged so that increasingly large sections of society can derive the immaterial but extremely valuable benefits that flow therefrom, so that man can be led from the outer beauty of form to the inner beauty of spirit. I believe further, that our system of education should be designed to inculcate in the young an awareness of the primacy of the spirit, without in any way belittling the importance of the material founda-

tions upon which any dynamic civilization must rest.

I believe that our generation holds the present in trust for posterity, and that we have to fulfil this responsibility so that we can repay the debt that we ourselves owe to the past. I believe that we must, therefore, protect this planet from wanton despoliation and blatant exploitation in the name of progress, that we must conserve its atmosphere and water, its forests and wild life, from the destruction they are facing as the result of increasing urbanization and industrialization.

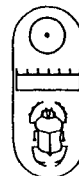
A Wider Loyalty

I believe that despite continuing animosity and hostility between nations, and growing violent divisions within nations themselves, the human race will be forced by the end of this century to move towards some form of world order transcending national barriers, and that, although each one of us owes a deep debt to the country of our origin, as members of the human race we also owe a wider loyalty to the planet that has nurtured our kind for millions of years.

I believe that life is necessarily a mosaic of joy and sorrow, of pleasure and pain, of failure and success, of shadow and sunlight, that we must accept these dualities as a necessary stage in our spiritual progress until we are able to transcend them; and that each experience can be a valuable means for inner growth, unpleasant situations often affording greater opportunities for development than superficially pleasant ones.

I believe that death is a natural and necessary corollary to life, and must be accepted in a positive manner rather than with fear and dread. I believe that the death of the body merely marks another step in the long journey of the pilgrim soul towards its final destination, and that man must shake off the superstitious dread that he has with regard to this essential and inescapable phenomenon.

I believe, finally, that a divine destiny pervades the cosmos, a destiny not distant and remote but one in which in some mysterious way, each one of us is



actively involved. I believe that the most effective means of fulfilling that destiny is a combination of active outer involvement in furthering human welfare and intense inner striving to reach the goal of spiritual realization. I believe, thus, that the most eloquent prayer man has evolved is one that has

resounded in India down through the corridors of time since the very dawn of our civilization:

*From the unreal lead me to the real;
From darkness lead me to the light;
From death lead me to immortality.*

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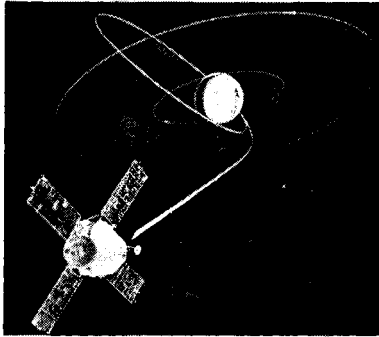


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January
1972*



Part I: The Journey

OUR STORY begins back in the dim reaches of time, when, at some point in the history of man, an astute observer of the celestial sphere noticed something unusual. Against the backdrop of fixed stars arrayed in neat patterns called constellations, there moved five “wandering stars”; what we now know as the five visible planets: Mercury, Venus, Mars, Jupiter, and Saturn.

Just as the majority of constellations had acquired their names and legends from the mythologies of various ancient cultures, the planets, also, partook of this heritage. The names of the planets and their attributes derived from Greek and Roman sources.

One planet—the one with the fiery red color—was called Mars, the Roman god of war. This planet was once able to chill the hearts of men since it symbolized power and aggression. The mood the planet created lingered on through the centuries. The discovery of its two, small, natural satellites brought to them the names of the war god’s attendants: Phobos (Fear) and Deimos (Terror).

The questing of the minds of men to unravel the mysteries of nature caused much speculative thought about the stars and planets. After the rediscovery of the telescope (*rediscovery* since some evidence exists that the Babylonians possessed a rudimentary optical system) that Galileo used so effectively over 361 years ago to set the stage for modern astronomy, Mars has been the subject of intense study and speculation. In 1608, Galileo sketched Mars as a blank disk. Christian Huygens of Holland, in 1672, added to the disk the south

Mission to Mars

by CHARLES C. WARREN, F. R. C.
Director, The Rosicrucian Planetarium
and Science Museum

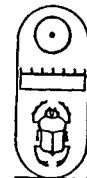
The story of the Mariner 9 space flight

polar cap and the dark region of Syrtis Major. And, in 1886, the Italian astronomer Giovanni Schiaparelli covered the disk with a network of “canali”—channels or canals. (An unintended side effect of Schiaparelli’s term “canali” gave rise to science-fiction stories of fabulously advanced civilizations occupying the planet.)

Modern astronomy provides us with the basic facts about Mars. It is the fourth planet from the sun at a distance of roughly 141 million miles. At this distance, the sun appears to be only two-thirds the size we see in our sky. And only about half of the solar energy that falls on Earth is to be found reaching Mars. The planet is about half the size of Earth and has similar seasonal patterns. Its solar day is about forty minutes longer than ours.

The three earlier Mariner space probes (one in 1964-65 and two in 1969) could only make “spot checks” of the planet since they were in the vicinity of Mars for only a brief period. Yet, these probes revealed some interesting information about the planet. Photographs of 20 percent of the planetary surface sent back to Earth some four hundred seconds away, as telemetry signals go, showed us a world much like our Moon; a surface pitted with craters and pockmarked with meteor collisions. The Martian areas with the beautifully romantic names such as Aurorae Sinus (Bay of the Dawn), Candor, and Xanthe are now described as cratered, featureless, or “chaotic.”

Sensitive instruments monitoring the planet’s atmosphere found it to be mainly carbon dioxide with a density only one percent of our Earth’s atmosphere. This lack of density is found in the upper regions of our atmosphere



some twenty miles above sea level. Moreover, this diminished density provides almost no protection from the solar radiations.

On May 30, 1971, an Atlas-Centaur rocket hurtled up from Pad 36 into the Florida sky over Kennedy Space Center. Atop the rocket, the Mariner 9 spacecraft was being hurled into a great arcing trajectory toward Mars some 248 million miles away. For 167 days the 2200-pound spacecraft would journey through the depths of space; on its arrival it would be a bit lighter, having lost 1200 pounds of onboard fuel along the way.

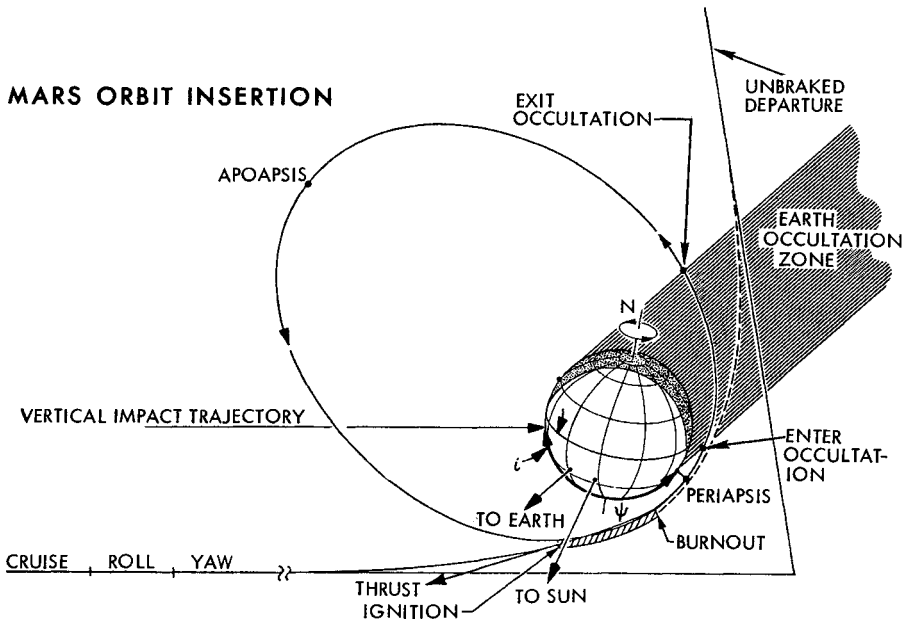
Within Mariner 9, a 154-pound payload of five scientific instruments waited to perform their tasks. There were the two television cameras; one equipped with a wide-angle lens and the other with a telephoto lens to study the surface features of the planet. An infrared radiometer waited to measure the temperature of the surface. The fourth instrument was an ultraviolet spectrometer designed to measure the

structure and composition of the atmosphere. And, the last, was an infrared interferometer spectrometer to provide additional studies of the planet's surface and atmospheric structure. Other experiments were planned, but these required no special instruments.

Mariner 9's basic mission was to insert itself into orbit around Mars, and for the next ninety days to map 70 percent of the planet's surface, as well as performing the other scientific experiments.

At the end of its long trip through space, a new propulsion subsystem—which had never been tested in space—operated flawlessly. About one-half of Mariner 9's launch weight consisted of the subsystem and necessary propellants. During the fifteen "burns" necessary to slow the spacecraft so that the gravity field of Mars captured it, the Mariner 9 used up most of the fuel which reduced its final weight.

After imparting the proper braking, the engine shut down at 4:40 P.M.



ψ = ORBIT INCLINATION TO EQUATOR 64.0 deg.
 i = APSIDAL ORIENTATION 140 deg.

[12]

(PST) on November 13. The Mariner 9 became the first man-made object to orbit a fellow planet in our system. The precision with which the Mariner 9 was inserted into its Mars orbit can be seen in the following table comparing the planned orbital parameters with the actual values achieved:

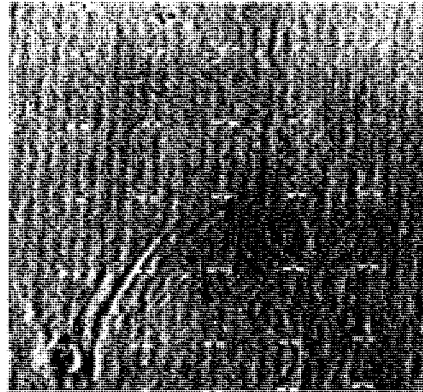
	Planned	Actual
Orbit period	12.43 ± 1.33 hours	12.567 hours
Periapsis altitude (closest point of orbit to surface)	840 ± 177 miles	968 miles
Orbit inclination to Equator (i)	64.0	3.0 deg. 64.3 deg.
Apsidal orientation angle (Ψ)*	140 ± 2.4 deg.	139.7 deg.

*Measured from incoming hyperbolic direction in which the spacecraft approaches Mars to the orbit ellipse line.

A later orbit trim maneuver refined the orbit to accomplish the longest practical time when the planet and the spacecraft are in a position to be tracked by the giant 210-foot antenna located at Goldstone, California, which is the primary data retrieval station for the mission.

Shortly after orbit was accomplished, Mariner 9 sent back to Earth the first data. This material taken about eight hours earlier, revealed that Mars was experiencing what appeared to be a global dust storm that obscured most surface features. In the accompanying

photograph, the crater in the lower left corner may be identified on a map of



Mars as Arsia Silva, about 124 miles across. Radiating out over 600 miles northward are streaks indicating atmospheric turbulence or giant sand dunes formed downwind of the crater.

With its journey over and its systems functioning properly, the Jet Propulsion Laboratory in Pasadena, California—which had overall management of the project—was certainly justified in its official comment on the mission: “How sweet it is!”

Technical data and illustrations through the courtesy of Jet Propulsion Laboratory.

* * *

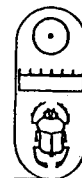
Next month: Part II: The Encounter



COVER The Great Pyramid of Cheops, one of the most enigmatic structures ever erected by man, has long been known as one of the Seven Wonders of the World. The Great Pyramid's construction is recognized to be one of the greatest engineering feats of antiquity. Even today modern engineers theorize on how over 2,000,000 huge stones, each averaging over two tons each, could be raised and placed in position by the ancient builders. Napoleon's engineers, upon viewing it at the time of the conquest of Egypt by France, estimated there was enough stone in it to build a wall around France four feet high.

More intriguing is the evidence of a vast knowledge incorporated in the building of the pyramid during the reign of Pharaoh Cheops (2900 B.C.). Whence came the knowledge of astronomy, physics, geography, mathematics, and related sciences of which there is evidence in the structure of the pyramid?

In the foreground stands the Great Sphinx. It is built upon a promontory out of the natural stone. This largest statue in Egypt has looked out across the centuries. It has seen conquerors come and go and civilizations rise and fall.

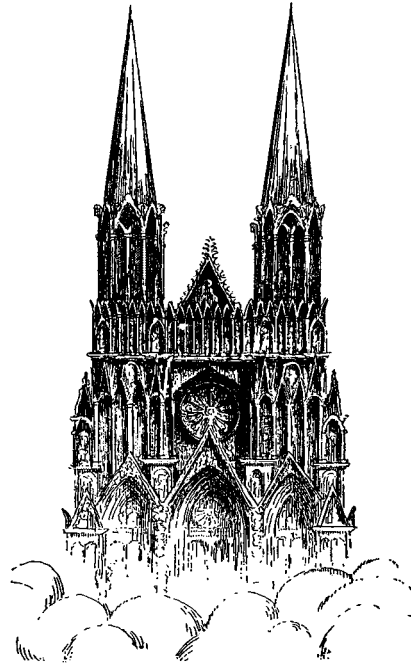


BETWEEN forty and fifty years ago there was a period of time when the Darwinian theory of evolution became a popular subject. Many individuals who had not been schooled in biology or were not otherwise familiar with the theories as advanced by Darwin over a hundred years ago thought that the theory of evolution was something startlingly new. Much controversy developed about the theory because of the fact that the popular interpretation of the theory of evolution was taken to be a direct contradiction of the orthodox, fundamentalist belief of many religions concerning the creation of the world and the creation of man.

I can remember when an entire series of meetings during a period of two weeks in the church in the little town where I lived was devoted to evolution—and, incidentally, it was devoted to condemning the theory. The ideas presented, as I remember them, were that the Bible was literally the Word of God. God dictated; man wrote what He dictated, and the King James English version of the Bible was the result. What it said, therefore, could not be contradicted. No one could possibly take exception to it, because it was literally the Word of God. Passages difficult to understand or explain were made to appear to be beyond man's comprehension, and he should therefore not bother with them.

Fundamentally, the concept was that God created the world in six days and rested on the seventh, as stated in the Book of Genesis, and that creation was spontaneous by the Word of God. Therefore, the theory of evolution, as it was popularly presented, could not possibly be true. In fact, it was a lie and a reflection upon the religious beliefs of individuals and upon the convictions of holy men and women. Anyone who believed in evolution, according to this interpretation, was doomed to eternal suffering in a fiery hell. Those who disbelieved in evolution would go to heaven and walk the golden streets.

I do not know whether such beliefs still survive anywhere in the world, but even being moderate and considerate of everyone's right to believe what he wants to, surely most individuals will agree today that such an extreme



The Celestial Sanctum

IS THERE A MISSING LINK?

by CECIL A. POOLE, F. R. C.

belief is an interpretation difficult to accept. We cannot today, in the face of evidence, deny that there is much in the study of the earth and the remains of ancient creatures that once existed—as well as changes in the earth's surface itself—to prove that the earth is not something created in a few days, five thousand or six thousand years ago, but had existed through aeons of time.

It is probably true that the theory of evolution, as advanced by Darwin and others who came close to him in presenting a similar theory, is not the final answer to the whole story or the final explanation to the manifestation of living creatures on earth. It is certainly a study in the proper direction, and much that has been advanced through the theory of evolution has been proven beyond a reasonable doubt to be true. Time, future study, and illumination on the part of mankind

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will fill out the gaps in the theory or correct its obvious errors.

However, so far as physical evolution is concerned, the study of evolution lies in the field of biology. What we as Rosicrucians are more concerned about is evolution of our own consciousness and evolvement of our realization of the soul, until we reach the point where we can be consciously *at one* with the soul and therefore be evolved to the point to reassociate with the Divine Force from which we came. Fortunately, the study of evolution in a physical sense has to a certain degree emphasized this concept of evolution and now causes us to realize how important it is that evolution *is* a form of growth—growth from a lower to a higher level. It is a constant illustration of man's attempt to reach God, to reach a source from which he came.

In the popular understanding of evolution as it was presented in the newspapers, in magazines, even in textbooks, and finally reaching a culmination in the famous monkey trials that were held to condemn a teacher who taught evolution in this country, the term *missing link* became a phrase that was used by many people whether they had any idea of its meaning or not. The popular concept of the "missing link" was that if evolution were true, then there must have existed or does exist a living creature that is a link between the highest vertebrates that are lower than man, and man himself.

If we understand the meaning assigned to the term *missing link* in a popular sense, we must bear in mind that evolution taught that man descended from monkeys. I remember in the church services to which I have referred, the speaker frequently made light of the fact that his grandfather could not have been a monkey. As young as I was, I questioned this conclusion, as well as many other principles he upheld.

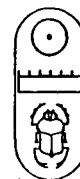
Of course, serious consideration of evolution has never advanced the theory that any living creature today directly descended from any other species of living creatures in the sense that monkeys existed before man and that an offspring of a monkey became a man. In the popular sense it was believed that at some time living entities

were intermediaries between animal and man, or between the anthropoid apes, monkeys, and similar animals, and man. This hypothetical creature, whatever it was and whenever it existed, was a missing link. If its existence could be confirmed, the discovery might bring considerable substantiation to the theory of evolution in proving that there have existed entities that showed without doubt the gradual evolutionary process between various manifestations of life from one step to another, finally culminating in the human being.

To the best of my knowledge, no such missing link has even been discovered. In comparatively recent years, there have been found remains of higher forms of anthropoid beings and skeletal parts of manlike creatures that have existed some time in the past, but still there exists no biological proof that these were direct antecedents between animals and man. It is quite possible that physically speaking, in a biological sense, some such creature once lived, but it is not too important whether its existence is proven or not.

I am thinking now in terms of another missing link. I believe that while man in the popular sense searched for a missing link to be the point of relationship between man and the lower animals, as has happened so many times, man was overlooking something very obvious—the fact that man himself is the missing link. I am one of the missing links. All human beings in the state that they have existed and exist today are missing links between the animals and the truly *humane* being that can evolve on earth.

We know the allegory of the Garden of Eden, that it was a place of perfection where, according to the allegory and the religious stories about it, God created a perfect place in which a perfect being endowed with both physical and spiritual characteristics could live and grow in his relationship to God. According to the allegory of the Garden of Eden, man fell from God's grace, or, as Rosicrucians might say, man's original sin was forsaking his godlike nature and emphasizing his material nature, therefore drifting away from the real to the unreal; that is, from the infinite to the finite. Mankind has



reached the point where many believe the finite is real and the infinite is unreal—more or less something of a nature that is spiritlike and difficult to confine to a physical area.

Actually, man's original deviation from the laws of the Divine caused him to de-emphasize his real nature, caused him to become a physical being when he was destined and created to become a psychic being. As he exists now, man is the missing link. Human beings are imperfect. They can be cruel. Men fight. They bring suffering where they should bring help. They can cause misery where they should cause joy. Men spread conditions of inharmony when they should create a harmonious world, and they frequently emphasize strife where they should emphasize peace.

The truly humane being will be peaceful, loving, cheerful, godlike, and aware of the ultimate reality of the universe as being in the infinite, in the psychic, in the spiritual. When man reaches that point, he will be truly a humane being. He will be a man reflecting the nature of the Divine and a part of its manifestation. As man is now, he is the missing link, the link that exists between the physical and the Divine. He is neither. He is wasting

his existence by emphasizing the physical and denying himself and others immortality by refusing to recognize the Infinite.

May it be our prayer and our meditation that man can return to his true nature as a divine being and no longer exist as a temporary missing link between the spiritual and the material, between the physical and the Divine. May man grow to be godlike and therefore be the divine being that God destined to exist in the allover evolutionary process of the cosmic scheme toward a state of godliness and truly a reflection of the divine nature of the universe.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Strange Experience

—LENORA FITZGERALD, F.R.C.

EVERY SUMMER since my husband retired we have taken a trip up North to escape the heat in Imperial Valley and have returned in the fall, pulling a sixteen-foot house trailer with a half-ton pickup truck. We both are alert to sounds of any defects or breakdowns in our equipment, but I do not drive or know anything about cars, leaving all this to my husband to take care of.

That particular summer, we were traveling south on new Interstate Freeway 5, about fifteen or twenty miles from Portland, Oregon, when suddenly I felt something was very wrong with one of the rear truck tires. Seeing a wide pull-off to our right, I called out to my husband to pull off and park there until we could see what was wrong. He said, "What's the matter with you? There's nothing wrong! You just imagine it!"

When he saw I was insistent, however, he laughed and pulled off just to please me. "Now you can get out and look at the tires," he said. I got out and walked around the front of the truck and toward the rear wheel on my husband's side. Just as I stood there looking, there was a loud bang and that tire exploded! My husband insisted I had no way of knowing about that defective tire.

A passing highway patrolman stopped and offered his assistance. With his help my husband changed the tire and, as we traveled on toward the city of Portland into increasing traffic, I watched closely for any more pull-offs. There were none—we had changed the tire in the last one!

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Avoiding Destructive Relationships

by CAROL H. BEHRMAN

A YOUNG WIFE and mother, during one period of her life, was confined to her home much of the time caring for her two babies. A neighbor took to dropping in frequently to chat or have a cup of coffee. This neighbor was a friendly, pleasant person, but a bit of a gossip. She was tremendously interested in the activities and private lives of the families of the neighborhood, and would gush forth a flood of gossipy tidbits whenever she came, which was quite often.

At first, the young mother found it all distasteful and boring. After constant exposure, however, she became more and more accustomed to this harping on trivia as a way of life. Gradually, she herself started participating actively in the "kaffee klatsch" exchange of tittle-tattle.

Fortunately, she achieved a soul-saving burst of awareness one evening when she suddenly heard herself regaling her husband with the day's topics of gossip. *Is this what I'm becoming?* she thought, horrified. Wisely, she began to see less of the friendly neighbor. She even took to locking the front door so the neighbor could not barge in as she had become accustomed to doing. She needed time to herself, away from this deadening influence, to rethink her values and to raise herself up out of the slough of useless gossip into which she had sunk. This young woman had discovered an unpleasant truth—that sometimes one must be ruthless in ridding oneself of nonproductive and destructive influences.

Real friendship is a beautiful thing. Those who are blessed with it have their lives enhanced and enriched to an



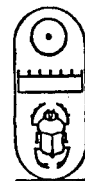
immeasurable degree. A friend can accomplish the miracle of taking one out of oneself and helping one become more oneself at the same time. Friendship enlarges and illumines experience.

A rung lower on the ladder of constructive relationships stands pleasant companions. Many of the people with whom one spends time are not devoted friends. True friendship is not necessary to the enjoyment of sociable hours. Jolly companionship, in its own way, also brings joy and completeness to life. Interesting conversation and the sharing of happy activities provide many fulfilling moments.

Those with whom we spend our time exert an influence far beyond the information that is exchanged or the good times shared. Nothing in the Cosmos is static. Everything moves in a state of perpetual flux and change, including our own selves. You are never the identical person today that you were yesterday. Everything that has happened in the last twenty-four hours has made its mark, imperceptible though that might be.

The very cells of our bodies are continuously developing, growing, dying, and replenishing themselves. The universe changes, the earth changes, and so does each individual. One of the agents of change is *other people*. It is important, therefore, to be discriminating in the selection of those who may be factors in the determination of our own spiritual and intellectual growth or decline.

We cannot always choose all the people with whom we will associate all the time. Family obligations, business pressures, and social amenities require



us to spend a certain amount of our time with various types of individuals, some of whom may be good for us, others not so good. Our friends and social companions, however, we choose for ourselves—or think we do. But there may be times when we passively let ourselves be chosen and then face the danger of slipping gradually into the habit of spending too much time with people who are really not good for us.

How do we judge if someone is good for us or bad for us? It is quite simple, really! Our own intuition will relay the information if we only stop to listen. Those who drag us down, make us feel lesser or dull and apathetic, or influence us to do and think those things that diminish us—these companions are *bad* for us. The more time we spend with such people, the more we are inhibited in our spiritual growth. Conversely, companions who make us feel really good, make us happier and more alive, inspire us to think and do those things that exalt us spiritually and intellectually—these people are *good* for us. “. . . let there be no purpose in friendship,” wrote the Lebanese mystic, Kahlil Gibran, “save the deepening of the spirit. . . . For what is your friend that you should seek him with hours to kill? Seek him always with hours to live.”

All our hours are meant to be lived. Much of this living takes the form of interaction with others. These others should, as far as possible, be carefully chosen so that the hours spent together are truly hours which have been lived and not killed. Too many hours passed in the wrong company can easily kill or retard one's own spiritual and mental growth. Solitude or the companionship of a good book is infinitely preferable to such activity. Exposure to real

friends, however, or to spiritually or mentally stimulating acquaintances brings growth and enlargement and the joy that comes from being uplifted.

Circumstances may sometimes conspire, as was the case with the young mother mentioned above, to lead us gradually and insidiously into relationships which seem comfortable but are really destructive. At such times, it is necessary to make a special effort of will to break the pattern and to deliberately limit the amount of time spent with the spiritually barren. This is not always easy to do. We may be made to feel guilty or even snobbish. But this is not true. It is sheer foolishness to waste one's time in a soul-deadening environment when there are so many rich and life-enhancing experiences awaiting us in other directions.

“A man can be judged by the company he keeps” is an old and trite saying. As with much folk wisdom, however, it contains a basic element of truth: A man *can* be judged by the companions he chooses because, to a large extent, he is formed by them. A man tends to become like those with whom he spends his time. It is a good idea, therefore, to take a look at one's associates from time to time and ask oneself, “Do I want to be like these people?” If the answer is *no*, then it is most certainly time for a change.

True friends and interesting companions are important influences in one's life. With them, we can discover ourselves and bring forth that which is highest in our own natures. This, then, equips us to give something worthwhile in return. Constructive and joyful relationships are among the highlights of our journey through life. It is vital to our spiritual development that we do not waste this gift.

ROSICRUCIAN CONCLAVES

PALMGROVE, LAGOS STATE, NIGERIA—February 26, 27—Isis Lodge building, 71 Coker Road, Ilupeju, Palmgrove. Contact: J. Ocheli-Ebinum, Conclave Secretary, UNICEF, Nigerian Ports Authority Building, 26-28 Marina, P. O. Box 1282, Lagos, Nigeria.

RICHMOND, MELBOURNE, AUSTRALIA—February 5, 6, The Olympia Room, Swan Street. Contact: Mr. Charles Milne, Conclave Chairman, 199 Napier Street, South Melbourne, Victoria, Australia 3205.

MANCHESTER, ENGLAND—Midlands and Northern Conclave—April 15, 16, Manchester University. Contact: Miss Ruth Burnett, Conclave Secretary, 72 Main Street, Sutton Bonington, Loughborough, Leics. LE12 5PF, England.

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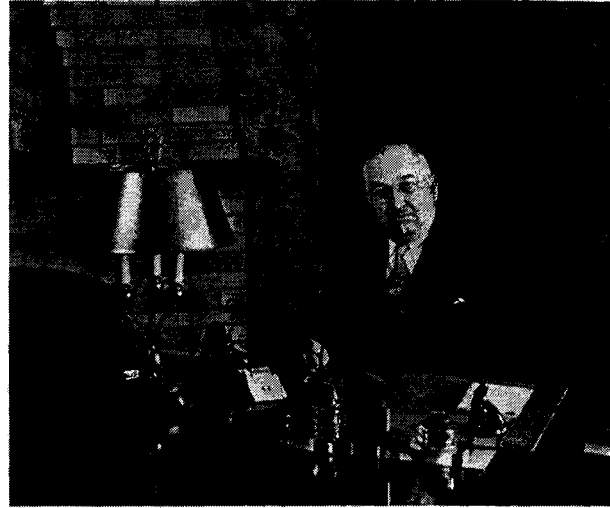
DR. H. SPENCER LEWIS, F. R. C.

Weaving Our Destinies

SELDOM do we pause in our periods of meditation and concentration to reflect upon the processes whereby we weave our destinies and determine our future lives and activities. Too often we take it for granted that we have a definite work to do here in this life and that we should concern ourselves with what lies immediately before us. We have no concern regarding the future—the great future beyond the present horizon. Too many of us feel that if we make good preparation for tomorrow and for the years that lie ahead, just this side of the spiritual horizon, we will be doing our duty by God and man and laying a sufficient foundation for whatever existence there may be for us after transition. Very often our attitude is that “the distant future will take care of itself if we are diligent and mindful of the immediate future.”

But the truth is that while we are plotting and planning for tomorrow, and tomorrow's tomorrow, and seeing our path only so far as it reaches the borderline of transition, we are actually laying a foundation for a future existence. Whether we are believers in re-incarnation or not, we are all of us believers in the immortality of the soul, the survival of personality, and the integrity and stability of character.

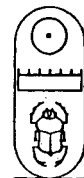
On the other hand, we know that that character and that personality are built out of the elements of the experiences of each day and that tomorrow we are the result of what we experienced and thought and created this day. Whether that future existence is purely and wholly spiritual in an invisible and intangible kingdom called *heaven*, or an impersonal existence wherein we are absorbed into the Consciousness of God and become a part of God, with no knowledge of ourselves as entities, it reflects also our present life. Whether



we will dwell in this indefinite spiritual kingdom for a time and then incarnate in a fleshy body to carry on again an earthly activity, the fact remains that whatever of us is to survive this life after transition will be a reflection of the sum total of our experiences, our ideas, our ideals, standards, and convictions while in the present earthly body.

For this reason we should be more mindful of our acts, our thinking, and the molding of our characters hour by hour and day by day. We may feel that what we determine today as being of benefit tomorrow or next month or next year is all that is necessary for our future happiness and enjoyment of all of life's blessings, but we should keep in mind that the things we do today and tomorrow, and what we plot and plan for next month or next year, may have a direct bearing and may arouse or create a reflex action of some kind in our lives and in our characters in a future existence. There the things we do today may become of greater importance than they will in the remainder of this life here on earth.

Many things that we plan to do next month or next year, even with idealism, may be sufficient unto conditions that exist around us and in us in this earthly life; but by looking upon and analyzing those things as having a



bearing upon some very distant existence, we may modify our actions. We may remold our opinions and convictions and lay a better foundation for the immediate future as well as for the greater future.

Some years ago a famous book was based upon an incident which was supposed to have happened on a bridge at San Luis Rey. The theme of the story was this: What had occurred in the past lives of a number of persons that brought them in this life from distant points in various countries to one little bridge in one little village where they all experienced transition through an accident, and yet without foreknowledge, forewarning, or any personal relationship to one another that could be responsible for their having such a mutual experience? The book was especially appealing to students of mysticism and occultism because it made one stop and ponder as to whether or not some great Master of the Game of Life did not after all move us around on this earthly checkerboard from place to place and bring us into relationships that are unusual and into situations and conditions that are unique.

Twelve Leaders

I have recently discovered a very similar illustration of this idea in studying the life of that famous French soldier, the Marshal of France, Michel Ney. He was Napoleon's great military leader and known throughout Europe as "the bravest of the brave." He was born in the same year as Napoleon, and both of them as youngsters went to special schools for military training. Sometime during their youth they met, and a friendship grew between them which ended only with their transitions. As I pondered over the strange workings of Cosmic Law that brought these two highly specialized military minds together from different parts of Europe, I began to search the records of Napoleon's life and of the life of Marshal Ney.

I discovered that the twelve great leaders who were most active in the Napoleonic campaigns and who had tremendous influence on the destiny and national life of many countries of Europe were all born in the same year.

The twelve included Napoleon and Marshal Ney. They were born in different parts of Europe and were unacquainted until some Cosmic Law brought them into contact with each other, after having prepared each of them not only for a military life but for political activity, and having endowed them with special faculties and special qualities which would enable them to remold the political conditions of Europe.

In studying the lives and activities of these twelve men, I discovered that their destinies and their fates were much alike, and that each of them passed through transition under peculiar circumstances and with historical notation and with more or less fame and glory. Their lives ran along so parallel, their methods of thinking were so similar, their friendships were so strong and sincere that they constituted an empire of human minds probably unequalled at any other time in the history of civilization.

Even to the extent of being exiled, imprisoned, or separated from their homes and friends at the time of transition, the parallels in their lives were striking. We may take, for example, the fact that while Napoleon was exiled on an island, his most intimate friend and one of the group of twelve, Marshal Ney, was self-exiled in America after having escaped from an "official execution" in Paris that never took place. On the other hand, Joachim Murat, brother-in-law of Napoleon and one of the twelve, was exiled in a place where, like most of the others, he met transition through a murderous attack.

However we may look upon the life of Napoleon and especially upon his ambitions and military ideas and political schemes, we have to admit that he had a tremendous influence upon the remolding of political, social, economic, and other conditions throughout Europe; that he made as many friends as he made enemies, both politically and socially; that he reawakened the spirit of patriotism in the hearts of the people of France, particularly when such patriotism was at its lowest ebb and a glorious nation was face to face with threatened annihilation. He inspired many ideals, inflamed many magnifi-

cent passions in the hearts of men and women.

We may view many of Napoleon's acts as being ignoble in motive or purpose, but we cannot deny that many other of his acts and intentions were as noble as any man ever conceived. He had as many strong points of character as weak ones, and he had surrounded himself with eleven similar minds and similar characters.

Even today there are many cities and towns and many thousands of persons in Europe who pay high tribute to him and to his companions. Switzerland, for instance, will never forget that it was Marshal Ney, cooperating with the idealistic plans of Napoleon, who saved the country of Switzerland from dissolution through its continued quarrels and wars among its cantons. The patriots of Switzerland will always feel that the bejeweled snuff box which they officially presented to Ney and the monument they built to him are only small tokens of the still greater monuments they have erected in their hearts to his memory and to his achievements.

Even the Duke of Wellington of England, the political and military opponent of Napoleon and of Marshal Ney, paid the highest tribute possible to Ney and assisted in planning for his escape from the unreasonable execution that had been ordered and decreed by the revengeful mind of Louis XVIII. And all of England concurred in Wellington's opinion. In fact, Napoleon and his group made friends of their enemies and won the admiration of their opponents. So far as love and esteem are concerned, Napoleon's great defeat was truly a victory.

But in thinking of these things we must remember that somewhere, some time in the past, and undoubtedly in a previous existence these twelve men had labored together or labored individually in behalf of some great plan, some great scheme, which laid the foundation for their coming together again in such a strange and fortunate manner. It would be interesting indeed

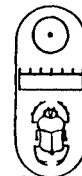
to know what each of them had achieved in a previous incarnation, or in a previous existence, what foundation each one of them had laid for the future, and what high ideals or what very definite convictions and beliefs they carried with them across the borderline at the time of their previous transitions.

In the Far Future

No doubt many of us today who are associated directly or indirectly in our campaign for the awakening and the developing of the Inner Self in the mass of mankind are laying foundations for the future and creating our courses of destiny, our paths of achievement, our careers of experience. No doubt many of us will be rejoined and reunited in perhaps closer companionship and in more intense activity, and historians of the time may wonder at the strange trick of fate that brought together so many persons of diversified nationality or tongue or social position in life.

Just as surely as we enjoy tomorrow and next week, next month and next year the fruits of our actions, the accumulative effect of our thinking, our studies and our experiences of today and tomorrow, so we shall be face to face with a standard of character and a path of activity in the distant future, resulting from these same efforts of today. We are all builders of our destinies, creators of our fate. But the stones in such a building and the elements of such creation are laid unconsciously and consciously in the things that we do and think, that we believe and take unto ourselves as parts of our character and our personality in each conscious and unconscious moment of the present time.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



An Initiatory Drama in Ancient Egypt

by DR. MAX GUILMOT, F. R. C.

EDITOR'S NOTE: Dr. Max Guilmot is a noted Egyptologist of Brussels, Belgium, and consultant of the Rosicrucian Egyptian Museum. He is also a member of AMORC of France.

Part II*

The Initiatory Progress

TODAY nothing remains of this famous sanctuary [Busiris] or of the city itself. However, by virtue of the conservative spirit that pervaded all sacred architecture in Egypt, the plan of this sanctuary could not have been much different from that of the other temples built around the same time. The one at Edfu, for example, built by stages in two centuries (237 to 57 B.C.), is still perfectly preserved today. Therefore, to visit Edfu means the same—within a trifle—as to follow the steps of Horsiesis going through the sanctuary of Busiris to be initiated.

The papyrus of Leiden mentions clearly each step of his journey⁹. As it progresses, particular gestures are made, ritual words are uttered, and sacred objects are revealed. However, in the present study we shall abstain—as we should—to comment upon the states of consciousness aroused by these acts, words, and revelations. As Herodotus already stated, "Regarding these Mysteries let my mouth keep a religious silence."¹⁰ Let each reader recall the initiatory trials he underwent himself, then he will easily appreciate what ascent of consciousness the text hints at.

Here, therefore, are the steps of this ascent, as described in the papyrus of Leiden:

I. Horsiesis arrives at Busiris. Right away he traverses the necropolis of the city, in the center of which stands

the sanctuary of Osiris, the god of the dead.

II. After having crossed the vast esplanade in front of the temple, the postulant, strengthened with all his spirituality (his *Ka*), passes through the two entrance pylons, the imposing mass of which reminds man of his frailty in the presence of divine power. Here he is alone, in the large courtyard of the sanctuary flooded with light. No one stops his progression. Here, all is silence.

III. In the back of the courtyard, a thick wall with a single portal announces to the visitor the holy character of the place that it conceals. The cool penumbra of the pronaos and the dimness of the hypostyle room admit only the members of the clergy. Horsiesis belongs to the priesthood; therefore, he enters the portal of Osiris. Safe from all profane eyes, he proceeds amidst a forest of columns; the copper, silver, and gold incrustations that overlay the walls diffuse dark reflections and immerse the soul in a supernatural atmosphere. It is here that man comprehends the ineffable grandeur of divinity.

At that moment, the servants of the temple suddenly appear. The postulant, coming from the broad daylight of the courtyard and abruptly plunged into the obscurity of the forbidden chambers, feels alone and helpless. But the presence of the servants of the temple comforts him. Let him proceed, therefore, to meet the great god!

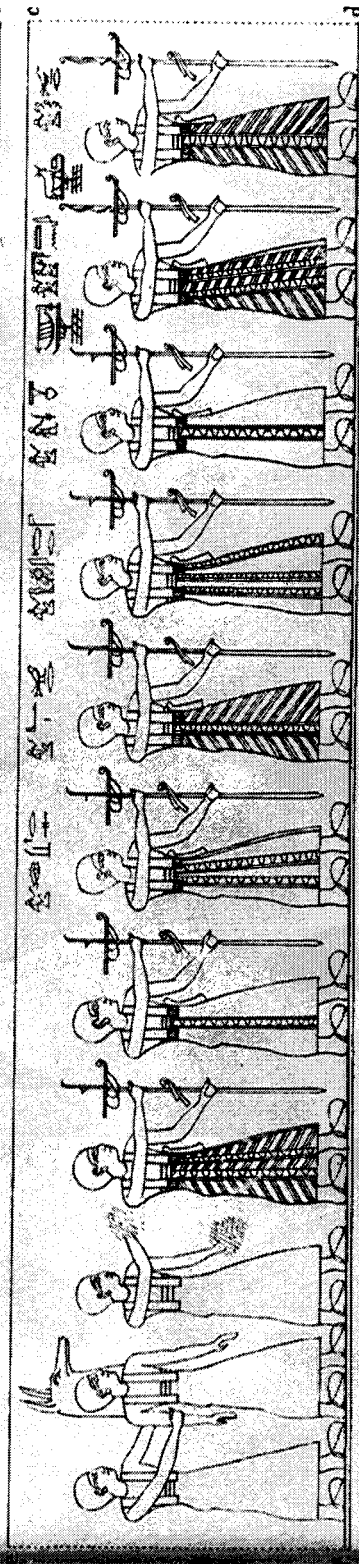
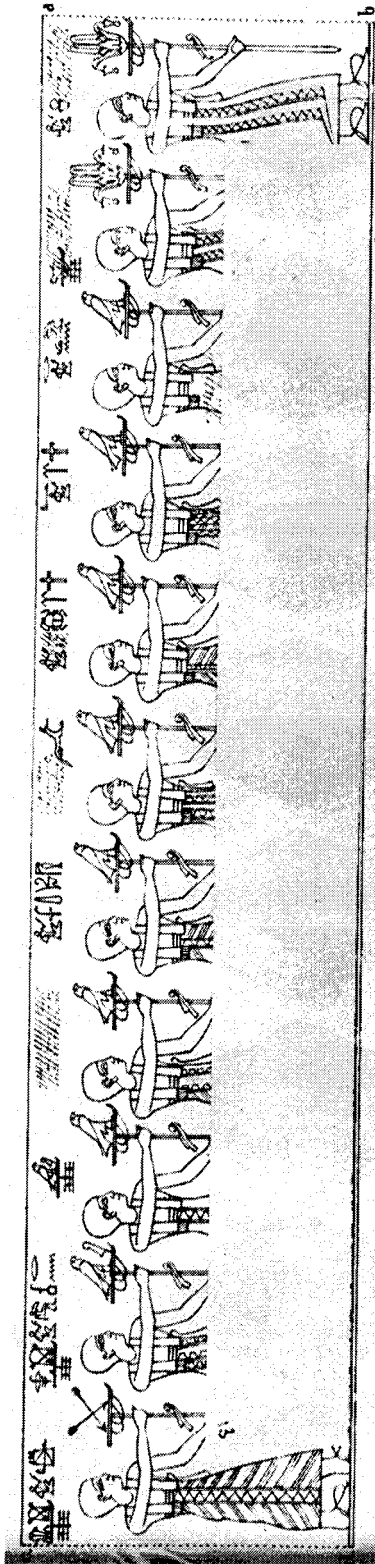
IV. Slowly the procession traverses the hypostyle. The door to the holy of holies half-opens; it is the most secret place in the deepest of the sanctuary, the mysterious place sheltering the statue of Osiris, gorgeously attired, crowned and made up, loaded with precious stones.

The neophyte is introduced, accompanied by guides. To Maat, the

⁹) The subdivisions in Roman numbers that are to follow correspond to the ones introduced for greater clarity in the translation of the document at the end of this article.

¹⁰) Herodotus, *Stories*, II, 171.

*This is the second of a two-part article. See December *Rosicrucian Digest* for Part I.



GRAND TEMPLE.

Chambres de la terrasse.

Ostie du sud. (Chambre N°1. (Nord).

Truth, he is going to be initiated. The sarcophagus, where the effigy of the assassinated god lies, is there, all resplendent with gold. Horsiesis bows down. Piously he gives the ritual kiss to the One who showed to all humanity the way to salvation, through his resurrection.

V. And the journey resumes, for the crucial test has not yet occurred. Such is not to take place in the temple, but with the dead, underground, in the kingdom of Osiris Himself, whose sanctuary holds only his effigy.

It is a very important fact: The God has two "tombs." A text—miraculously preserved on the walls of the temple to the goddess Hathor in Dendera—gives a clear description of those: "As to the upper tomb (in Busiris) . . . the great god dwells (there) in the tomb . . . where the Master of Silence (Osiris) is, in His form (in the form of a statue). As to the crypt (planted with) perseas that is in the divine cemetery (the necropolis of Busiris) . . . , it is made of stone. Its height is sixteen cubits (8.32 meters); its width, 12 cubits (6.24 meters). It has seven doors There is one door in the West through which one enters; one door in the East through which one exits. It contains (a heap of) sand of seven cubits (3.64 meters) upon which the god is resting inside the sarcophagus¹¹."

Thus the text of Dendera completes the story of the papyrus of Leiden: Horsiesis has kissed in the holy of holies the "form" (the statue) of the god—and not the god himself. Now, the door to a subterranean passage descending to the dead opens, underneath the necropolis, and leads to a spacious crypt where Osiris rests in person.

VI. However, before seeing the god face to face, the postulant must go through greater ordeals. On the obscure way officiating priests appear. One is named Master of the Throne.

"Thou art welcome!" he says to the neophyte.

It is worthy of notice that this greeting be uttered so late, and underground, after Horsiesis has given the Osirian statue the ritual kiss. This binding kiss—followed by the words of welcome—therefore seems to be only a solemn prelude to the true initiation.

Another priest appears, an *Archivist* who knows the books of Thoth—the god of Wisdom—and who, therefore, can accompany Horsiesis—"smooth his path"—until supreme knowledge is attained. It is this priest—perhaps wearing the jackal-headed mask of Anubis—that will guide him toward Illumination¹² while several guardians of the Portals grasp the arm of the neophyte. What gesture, under such circumstances, could be more significant?

In the dark corridors, the procession proceeds. At each portal that Horsiesis goes through, some guardians utter an "appeal" (Egyptian: *nîš*). Do they require some passwords? Or do they sound some warnings regarding the dangers of the itinerary? The text at this point is, alas, very brief!

VII. The fact remains that at the end of the passage, after that long night of the soul, the holy crypt finally comes into view—the famous Sepulchre with seven doors likely bathed in light. In the center, on a sandy knoll¹³, a mysterious catafalque covers the divine body.

Horsiesis perambulates in the subterranean chamber, likely accompanied by the Guardians of the Portals who hold his arm, preceded by the Archivist. Has this coming and going (Egyptian: *wwn*) of the neophyte a hidden meaning? Does

¹¹) E. Chassinat, *Le Mystère d'Osiris au mois de Khoiak* (The Mystery of Osiris in the month of Khoiak), Cairo, 1966, Columns 78 sqq., pp. 618 & 625.

¹²) In Egyptian literature there exist numerous texts mentioning the role of "conductor" played by Anubis. It is possible that a scene pictured on the walls of the temple of Dendera shows this important phase of the initiatory journey: the postulant is led by Anubis and a group of officiating priests (see photograph page 23 by A. Mariette, Dendérah, Paris, 1870-1880, Vol. IV, Plate 31).

¹³) See the text of the temple of Dendera, note ¹¹.

it perhaps evoke the long walks of Isis, the disconsolate widow, in search of the assassinated Osiris?

VIII. Here comes a pause, it seems. The voice of Horsiesis is heard. His hymn of praise fills the holy Sepulchre. We can easily imagine the contents of his prayers directed to the god now found anew and brought back to life by the skill of Isis.

An officiating priest approaches the venerated coffin. Osiris, mummified and forever being reborn through the power of the rites, is going to appear in all His glory. The catafalque opens. Upon its funeral bed the divine body lies in its spotless wrappings.

Supreme moment: Horsiesis sees Him. At last he sees He, the conqueror of death, who led mankind upon the path of Eternity. Through the unveiling of the sublime Thing, the initiate *knows* more than other men; through the initiation, he feels he has become more than a man.

* * *

INITIATION AT BUSIRIS

Translation of the Papyrus T 32 of Leiden, I, lines 16-26:

I. Entrance into the necropolis of Busiris

Thou reachest the shore of the city of Busiris; (now) thou arrivest on the site (?) of Hapounebes (the necropolis).

II. Crossing of the sacred domain

Thou settest out on thy journey on the large esplanade (of the sacred domain) and thy Ka then crosses the upper¹⁴ portal. Freely thou goest on in the domain of Silence, and thou goest on thy way, toward the place that awaits thee (?)¹⁵.

¹⁴) In an Egyptian temple, as one progresses toward the holy of holies, the ground slowly rises; whence, perhaps, the adjective "upper" given to the portal situated higher than the esplanade.

¹⁵) Very difficult passage. If our interpretation is correct, the papyrus of Leiden would allude to the end of the journey, to the ultimate stage where the initiation will take place.

III. In the sanctuary of Osiris

Thou goest away and crossest the Portal of Osiris. In haste thou traversest the "Room of the two Maat"¹⁶. The servants (?) (of the temple) let thee progress so that thou seest the great god.

IV. The apparition of the statue of Osiris and the embrace of the God

The Guides introduce thee into the most holy place. Thou enterest the holy of holies without thy steps being led astray. To Maat (the Truth) thou art initiated, without being impeded (to do so): thou givest the kiss to Osiris (lying) in the great (sacred) Hall, (all resplendent) with gold, (to the god) Khenty-Imentiou¹⁷ (lying) in (his) sarcophagus.

V. Descent underground

Thou goest through the portal of the gods of the infernal caverns¹⁸. Thou joinest the (deceased) who (in this place) rest.

VI. The priests greet the new postulant

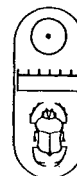
"Thou art welcome! Thou art welcome!" says the Master of the Throne; and the Pure Archivist smooths thy path. The Guardians of the Portals grasp thine arm. Those who dwell at the Threshold Utter (their) call.

¹⁶) It is the name of the great Hall of the Hereafter reserved for the judgment of the dead. In the papyrus of Leiden, the scene takes place on earth in the hypostyle of the sanctuary of Osiris, at Busiris.

¹⁷) Common title given to Osiris. Literally: "The Chief of the Western dwellers," that is, of the deceased who rest in the West.

¹⁸) The postulant passes through a door—perhaps one of those leading to the crypts of the sanctuary—and sets on a long subterranean journey with the "gods of the caverns"; at the end of this journey in the Kingdom of the Dead, strewn with grottoes where dwell the infernal gods, the neophyte will discover their supreme Master—Osiris mummified.

(continued on page 34)



The Secret of Happiness



by CHRIS. R. WARNKEN
Grand Master

IN OUR DAILY lives, most of us exist in one of two categories: We admire, if not envy, the seeming perpetual happiness we observe in others, or we are fascinated that others seem to admire and seek that happiness which we consider to be normal and not unusual. What is the major difference between these two types of persons? Is happiness simply a matter of chance or luck? Can man seek and find happiness?

Mystics realize that the operation of the law of compensation, or karma, may influence the difficulty for some to find happiness. But they also realize that man is too prone to excuse all of his failures by the "penalties" of karma. Many times, man is simply too lazy to alter the course of his life to earn happiness! And therein lies the kernel of our theme. The secret of *unhappiness* is inertia! Inertia—that negative, vegetative state of sluggish passivity wherein one gives not, moves not, and creates not. A state in which, totally surrendering, one is tossed about continually by the storms and vicissitudes of life. The secret of unhappiness is simply to say nothing, plan nothing, and do nothing!

The God of most religions is universally acknowledged to be the Creator of All. Since that God is infinite and intangible, it is said that He had to create man in order to manifest Himself. It is therefore the nature of man to continue this work of creativity,

moving forward from the point at which he enters this earth plane and creating his share of the future. When he fulfills this assigned mission, he is said to be in tune with the Infinite, and he finds happiness!

Despite the many centuries since the earliest recorded history of man, the vast majority of mankind is still searching for the great secret. The multitude of creative personalities of whom history tells us is but a minute portion of the numberless legions of men and women who have *each* been born with that same spark of God. The vast majority of men and women throughout all of history have come, existed, and gone, forgotten and nameless as the plants in the fields—not because they had no opportunity but because they failed to discover the great creative secret.

For every ancient sculptor, there were throngs who marveled at his work and envied his talent and success. For every ancient scribe, there were crowds who could neither read the record he inscribed nor understand the *need* for recording the history of their daily lives for the future. For every ancient king or pharaoh, there were thousands of penniless, underprivileged countrymen who obediently hailed their master and, like dumb animals, slaved and toiled to provide untold wealth for the leader.

Creative Abilities

Well known to Rosicrucians are the lives of several men who, during their earthly span, discovered and developed their creative abilities to the utmost and in many directions. Leonardo da Vinci was born in the middle of the fifteenth century. He was best known as a painter and sculptor, but became also a master inventor, engineer, scientist, naturalist, and musician. Benjamin Franklin, born at the turn of the eighteenth century, is best remembered as the great American statesman and philosopher. Through his developed creative ability, however, he also became an accomplished printer, inventor, writer, and diplomat. Thomas Jefferson, American statesman and third President of the United States, was born toward the middle of the eighteenth century. Like

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Franklin, Jefferson was an ingenious inventor, a prolific writer, musician, agriculturist, and breeder of livestock.

Through introspection, let us ask ourselves if we are happy. Are we restless? Is there a strange hunger gnawing at us which we cannot understand? It has been said that "happiness is a city in the state of mind." It might be added that such a city must be built or created. The widespread unrest throughout the world today is primarily the collective unrest of millions of uneasy, unhappy individuals.

They are vegetative individuals who cry for the sunshine of good fortune and happiness to shine upon them. They do not realize that growth must begin from within; that they, like the seed in the dark ground, must *reach* for the sun. *They* must take the initiative. Like the seed, they feel the warmth of the sun of happiness, but like the simple consciousness which spurs the seed to reach and grow, so unhappy man must discover and obey that mysterious urge, his own creative ability, in order to grow and reach up finally into the magnificent rays of the sun of peace and happiness.

Today, creative people have given us so much of the fruits of their abilities that we are endangering our own fulfillment. Only a few years ago, groups of friends visited together for an evening of enjoyment, singing together, playing musical instruments, playing wit-testing games, or even having "give and take" friendly argument. Far too many times today, those same groups visit together—only to sit around in silence, escaping themselves entirely in the creative talents of others parading before them artificially on the screen of a television set. Or equally silent, they will listen to the creative talents of musicians reproduced through their stereo sets.

Escape Entertainment

Others will spend several hours watching the creative skill of athletes in their favorite sport, while still others will spend an entire evening watching or listening to the creative entertaining talents of performers in a night club. Entertainment in any form is wholesome and necessary for inspiration, re-

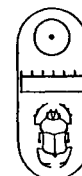
laxation, and appreciation. Its least desirable purpose, however, is *escape*. Entertainment for escape removes our unhappiness only temporarily, and each successive exposure helps us less and less. One who depends entirely upon such entertainment tires of it quickly and demands ever more exciting variety to overcome sheer boredom.

We are not crusading for the abolishment of entertainment! Far from it! Entertainment is not at fault, but rather the misuse of it. We deplore the *fact* that escape through entertainment accounts for the greater portion of the lives of most of the restless, unhappy masses.

All of us are familiar with the endless photographs and motion pictures of the inhabitants of depressed or underprivileged areas in the world. There are always groups or rows of men, and often women, just sitting—just sitting! Their countenance is always one of passivity, lethargy, and despondency. Human sympathy dictates that we have pity for them. But one cannot help but wonder if their fortunes may not change if they might even become angry! Righteous indignation would at least stimulate their thinking and perhaps bring forth some truly creative idea with which they might bring about an improvement in their miserable lives.

Creative Psychology

What is the psychology involved in creativity? The creative person discovers, first, the need to make play of his work. It is work, but he learns to enjoy it, to toy with it; he manipulates his materials and dares to let his originality suggest different ideas. In *Psychology*, Robert Woodworth suggests the stages in the creative process. As there are no hard and fast rules, he has gathered the consensus of several writers on the subject. First, there is PREPARATION. The problem or goal is examined on all sides, the materials brought together, but a solution cannot be found. Second, comes INCUBATION. No serious attention is given to the problem during this interval. Third, we arrive at the stage of ILLUMINATION. Here we experience a "flash," a "click," the familiar "aha!" Lastly, we realize



VERIFICATION wherein we manifest our goal or creation.

Rosicrucians have been taught this process for centuries. Many students have used it with amazing success. In the first step they have visualized their desire; in the second step they have turned the problem over to the Inner Self. Illumination is their own term for the intuitive "flash." Manifestation is where the joy and happiness of creativity comes into play.

If you are one of those fortunate happy people, chances are that you already love and enjoy creating by painting, writing, building, or in some other manner creating constructively for yourself and to make others happy. One need not, nor cannot, tell you how to be happy. Perhaps you find it difficult to understand how anyone can help but be happy!

During the depths of the Depression days in the thirties, Henry Ford suggested that everyone should do something or make something rather than

be idle. His suggestion was based upon the cosmic principle that each of us is here to help create the future. Men like Ford did not invent or create primarily to get rich; their prime motivation was to help create a better world. Because they succeeded in doing this, their fellow-man *made them rich!* There is not one soul personality who does not, or cannot, contribute some creative idea for the benefit of man. To the extent to which we direct and focus our life toward that end, just so shall we attain success, inner peace, and happiness.

If you have not yet discovered the secret of happiness, LOOK WITHIN! See that your world is incomplete! Feel the godly, constructive forces within you straining to express and manifest through you! This is the very spark of the Creator in each of us, and we have the responsibility to create our share for our fellow-man. In so doing, we will have discovered creativity—the eternal secret of happiness.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

February:

The personality for the month of February is Gaafar al-Nimeiry, President of Sudan.

The code word is MAAT.

The following advance date is given for the benefit of those members living outside the United States.



April:

The personality for the month of April will be Dr. Eric E. Williams, Prime Minister of Trinidad and Tobago.

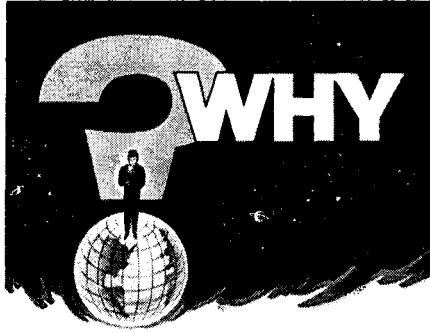
The code word is NAT.

DR. ERIC E. WILLIAMS



GAAFAR AL-NIMEIRY

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January
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Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why does the Rosicrucian Order, AMORC, as a mystical and philosophical Order, have Egyptian and Science Museums, a Planetarium, an Art Gallery, and a motion-picture sound studio?

ANSWER:

We are a cultural organization. AMORC has never wished to exclusively serve the individual interests of its members. The Order, the membership as a whole, must also endeavor to make some direct cultural contribution toward the advancement of society gen-

erally. This, AMORC has always done since its inception, as its history shows.

Thousands of elementary school children, high school, college, and university students visit the Museums annually without any admission charges or fees of any kind. They are thus brought into contact with the fine achievements of the past and man's present debt to the ages.

Thousands of persons who at the moment may not be interested in the philosophy and mystical doctrines of the Order do find knowledge and satisfaction in a visit to the Museums and in the Planetarium lectures and exhibits. They then know that AMORC is not a commercial, "money-making" organization. They appreciate what it is giving to their children, to the community, and to mankind. As a result they speak well of the Order. The Museums of AMORC are recognized in educational circles and add to its integrity and probity. No amount of paid advertisements could accomplish such excellent public relations and good will for the Order.

No matter where a member lives or whether he can ever personally visit Rosicrucian Park, *he does know* that the Order is being helped in many tangible and intangible ways by such activities. Also, he knows that AMORC is perpetuating a tradition.

Would the alternative of an ordinary post-office box mailing address and the rental of a floor in some commercial office building instill the same pride in a member of AMORC as do Rosicrucian Park and its activities?

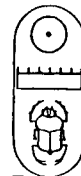


When You Change Your Address . . .

Please send only one notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95114

This one notice will change your master file and be made available to all departments.



Obedience and Loyalty

by W. J. ALBERSHEIM, Sc.D., F.R.C.

RECENTLY, the United States was startled by the publication of secret Pentagon papers that seemed to show wilful misinformation of the public by members of its military command and its government. From the psychological viewpoint, the most significant part in this drama was played by a former government expert who disclosed these documents to the press, knowing full well that he was violating the law at great personal risk, simply because he felt that the American people were entitled to the information.

His is only one out of many cases in which loyalty to personal convictions conflicts with obedience to established law. Other recent examples were the My Lai trials in which soldiers accused of murdering civilians claimed that they had acted under orders by their superiors.

In the Nuremberg trials after World War II, some of Hitler's officers were condemned and put to death by the victorious allies for committing mass slaughter in so-called extermination camps, regardless of their claim that they were ordered to commit these deeds by their leader and would have been killed themselves had they disobeyed.

In the My Lai and Nuremberg cases, people were prosecuted for *not* following their personal conscience in the face of commands considered criminal. In the Pentagon case and in some cases of draft or war objectors, people were prosecuted for *following* their own conscience. Evidently, you may be damned if you do, and damned if you don't!

The dilemma indicated by these real-life examples is brought into sharper focus by some classical dramas. In 1811, the German poet Heinrich von Kleist wrote a play entitled *Prince Frederick of Homburg*. As commander of the Prussian cavalry, the prince was

under battle orders to guard the rear of the main army against encircling moves by their Swedish foe and not to leave that position under any circumstances. In the course of a seesaw battle, he noticed a gap in the attacking Swedish army, rushed into the fray, and won a decisive victory for Prussia—only to be sentenced to death for disobeying his command! Indignant and self-pitying at first, the prince finally realized that he must pay the price for taking the law into his own hands—whereupon he was pardoned.

Antigone

Over 2000 years earlier, in ancient Greece, a similar problem was masterfully stated in Sophocles' tragedy, *Antigone*. Antigone's brother had rebelled against the unjust rule of their uncle, King Kreon, and had been slain in battle. Kreon forbade, under penalty of death, to bury the corpse; according to Greek belief this prevented his spirit from finding rest in the Underworld. Antigone disobeyed and sacrificed her own life by covering her brother's body with earth, saying:

"My duty is, to love and not, to hate."

How beautifully does she thus declare supremacy of moral law over political strictures! Sophocles implies that she broke the law not from personal wilfulness but from loyalty to higher duty.

Fortunately, few of us are faced with such life-and-death decisions. But nearly everyone employed by government or business firms is occasionally forced to choose between literal adherence to organizational rules, and personal initiative in loyal service to the organization's greater good. Woe to the organization or to the government whose subjects are cowed into blind obedience to rigid rules! By crushing

individual thought, they cut themselves off from progress and from adaptation to changing conditions. The same applies in all fields of endeavor:

Statecraft needs men like Thomas Jefferson who preached the right of rebellion against unjust government.

Science is advanced by men like Copernicus and Einstein, who braved persecution and ridicule to defend their new insights against public opinion—*common sense*, in short, against the established body of science.

Education is in need of similar unshackling. Many pupils in our institutions of learning are in a rebellious mood. I am not speaking here of the minority that protests against actions of their government or against the entire establishment." Most of the young people feel that the standard courses of instruction are outmoded, irrelevant, and without freedom of personal choice. We may doubt their competence to judge what knowledge is best for them, but the fact is that they are loyal to the principle of education, while disobeying its present organization.

Religion and the churches are certainly a case in point. Each creed proclaims: To be saved, you must make such sacrifices on such occasions, abstain from such food or drink, obey such commandments, say such prayers, and acknowledge the absolute rule of such a deity—and of its priests. We all know that a person need not be irreligious to be antagonized by such claims.

Even *mysticism*, the most personal of all spiritual aspirations, is not immune to this conflict. The mystical training in many schools, especially those of the Orient, requires strict obedience. You may choose your own personal Guru, your venerated teacher and spiritual father, or you may be chosen and called by him. But once a *chela* (pupil), you must obey blindly. The Guru knows and molds your every thought, and only his wisdom can lead you to *Samadhi*—to oneness with the Universal Mind.

The Rosicrucian Order, AMORC, deserves great credit for proclaiming that individual freedom and responsibility are the essence of the mystical path. Its students are told that a true Rosicrucian

is a living question mark and is not bound to any teaching that he cannot accept, although he is admonished to trust on a tentative basis the value of lessons that he does not as yet fully understand. His freedom and the responsibility associated therewith are symbolized by such concepts as "The Terror of the Threshold" and "The Master Within." The purpose of the Order is the same as that of the Eastern schools.

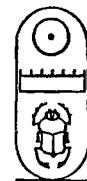
The Goal

While, according to mysticism, all men are undivided parts of one Divine, Universal Soul, the goal is to realize this consciously and to clear away inner obstructions, so that the Greater Light may shine through us and illuminate us. In this quest we have the experienced help of the Order. It is represented initially by a class master who supervises our lessons, checks up on our progress, and answers our personal questions. However, the teachings are not his personal wisdom but the accumulated wisdom of ages. No man can take away our personal responsibility nor enslave our will.

The one true ruler of our Inner Self, to whom we owe eternal loyalty, is the Master Within. He is our own Greater Self, at one with the God of our Heart and the Soul of the Universe. We have access to Him whenever we enter into true meditation.

The state of meditation may be approached in many ways. The approach may take the form of elaborate Yoga exercises, of Buddhist introspective contemplation, of the Celestial Sanctum instituted by the Rosicrucian Order, AMORC, or of a single deep breath with which we sincerely relinquish our lesser personal ego consciousness, to melt into the Greater Self. As Jesus said of this "Kingdom of God": It is not far away, not here nor there, but within us and all around us.

It may seem biased to extol our own Order over the personally directed schools that undoubtedly have brought illumination to many of their disciples; but the basic difference becomes evident when the founder of one of these personal cults passes through transition. Since he is regarded as divine, no one can take his place. His teachings be-



come rigidly codified and his school becomes a splinter religion, or a sect. The spirit of mystical community is soon lost unless, by good luck, his administrative successor is a strong and illuminated personality in his own right.

By contrast, the founder of the present cycle of activity in the Americas of the Rosicrucian Order, Dr. H. Spencer Lewis, passed through transition over thirty years ago; but the Order has by no means become rigid after the end of his rule. Rosicrucian teachings are revised in every generation. When evolutionary growth occurs in any field, student-members proficient in that particular field of knowledge are encouraged or summoned to help in updating the instructions pertaining thereto.

Thus, the body of teachings remains a living, growing organism. Perhaps it may seem less "efficient," compact, and rapid than some personal schools, just as political democracies seem awkward and lumbering compared to the lightning strokes of dictatorships. Yet in final analysis, the flower of progress in the arts, sciences, religions, and philosophies always grew best in democracies,

ancient and modern. The Hebrew nomad tribes, the Greek city republics, the Italian city-states of the Renaissance period, the constitutionally limited kingdom of seventeenth, and eighteenth-century England, and the republics of France and the United States all contributed greatly to the enlightenment of the human mind.

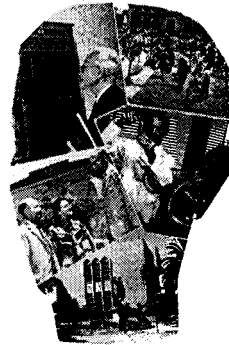
We have traced the dilemma between obedience and loyalty from politics through science, education, and religion to mysticism itself, and we may now formulate our findings into simple ground rules:

Let us be loyal to our groups, to our country, our profession, our employers, our churches, our Lodges, our Order but above all to our ideals. Let us be obedient to authorities, but let our obedience never become blind. If a conflict arises between divided loyalties or between loyalty and obedience, then we can and should appeal directly to our own Supreme Court, to the Judge that is infallible in his judgment and accessible to each of us if sincerely invoked and attentively listened to: to the God of our Hearts—the Master Within!

1972

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July 9-14



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- Interviews with members of the Rosicrucian staff
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*The
Rosicrucian
Digest
January
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LATE AFTERNOON

Exhibition of Paintings

Works by Clifford Holmes, well-known California artist, are currently being shown in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Holmes has for many years been a leader in the development of a high standard of art in California and has served on art juries, lectured, and demonstrated across the state.

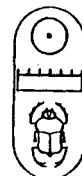
His painting travels have taken him throughout the United States, Canada, Alaska, Mexico, and Europe. Among the many fine works now on display, a penchant for old buildings appears as a recurring theme, of which one is reproduced here. Mr. Holmes served for several years as a board member of the Society of Western Artists.

FRANCIS BACON LODGE, AMORC ANNUAL MYSTICAL FESTIVAL

February 20, 1972

All active members are cordially invited to attend this annual event, which will be held at the I.O.O.F. Building, 26 Seventh Street, **San Francisco, California** 94103. The Emperor, Ralph M. Lewis, will be special guest of honor. Registration begins at 8:30 a.m.

For further information, please contact Rosalie Rock, Mystical Festival Chairman, 1556 Lincoln Avenue, Alameda, California 94501.



An Initiatory Drama in Ancient Egypt

(continued from page 25)

VII. Entrance into the holy Sepulchre

Here and there thou perambulest¹⁹
upon this subterranean site
of the Tomb of Osiris,
and thou tramplest the earth²⁰
in Arek-Heh, (the sacred place)²¹

VIII. Apparition of the divine body

Then thou glorifiest
Ounen-nefer²², with a just voice,
(who rests) in his mysterious
catafalque . . .
and thou clearest (thy) way
in the divine crypt.
Thou seest the sacred Body,
lying on its funeral bed,

(yes), the noble Mummy
on its bed exposed!

* * *

Brought face to face with the re-
deeming god, the initiate is saved. We
shall not proceed with the analysis of
the intense emotion he must have ex-
perienced when, on its funerary bed,
appeared the Redeemer, Osiris.

▽ △ ▽

Each initiate reading these lines
knows perfectly well that the meta-
morphoses of the soul—felt with strength
and clarity—escape all explanation.
Thus this study—fragment of a long
work now in process—will have ful-
filled its purpose if it succeeded, through
its comparisons with ancient Egypt, in
strengthening our tradition. Our task
will not have been in vain if it was able
to demonstrate that underneath the sur-
face waves of history, beneath the de-
structive storms unleashed by men,
there exist calm currents of deep mem-
ory, transmitting from generation to
generation secret techniques which, in
spite of the perils of darkness, have
penetrated *intact* the light of our
temples.

- ¹⁹) The initiatory journey preceding the ultimate revelation is traditional in the Mystery Schools of the past and today.
- ²⁰) Unless we consider this phrase to be a useless repetition, we must understand: now, here thou art, within the bowels of the earth, that is, at the deepest and most secret point of the necropolis.
- ²¹) Term well known, designating a necropolis, especially the one in Abydos. Here, in Busiris, Arek-Heh seems to designate, at the end of the neophyte's journey, the subterranean and secret center of the funerary domain.
- ²²) Common nickname of Osiris. It likely signifies: "the Being (always) reborn," as an allusion to the constant regeneration of the god through the rites.

▽ △ ▽

Creating A New Perspective

by LYN DEWAR

*The
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TRAPPED at the top of a busy Parkade during a lengthy traffic jam, a man and woman calmly climbed out of their car and sauntered toward the railing at the edge of the roof. Ignoring the anxious and angry drivers around them, they spent a pleasant half hour enjoying the cool ocean breeze and a magnificent view of the harbor. When the traffic cleared, they drove off feeling refreshed and relaxed.

Why not follow their example and change potentially frustrating experiences into enjoyable ones? Sometimes we need only slow down and look around to find a way!

Rosicrucian Activities *Around the World*

ON NOVEMBER 13 and 14, the Triangle Lodge of Dallas, Texas, extended special honor to Supreme Treasurer Cecil A. Poole and Soror Poole at its Annual Southwest Conclave, the last North American Conclave at which Frater Poole was scheduled as visiting speaker before his retirement next summer. The Conclave took place on the twentieth anniversary of Frater Poole's announcement—sent to Grand Lodge members in the Dallas area—that he would speak at a meeting to consider the formation of a Chapter in Dallas. The officers and members of Triangle Lodge expressed on various occasions throughout the Conclave their gratitude for Frater Poole's unflinching support and encouragement during those twenty years.

The Supreme Treasurer addressed the Conclave at its opening Convocation and at its close. Other speakers were Grand Councilor W. H. Clark and Triangle Lodge Past Master A. A. Taliaferro, both instructors at Rose-Croix University. Sa Ankh Pronaos of Austin presented a beautiful Convocation of special interest to the many members who had never attended a Pronaos Convocation. The program also included a Grand Lodge slide-and-tape presentation, the conferring of the Ninth Degree Initiation by Triangle Lodge, and a banquet in the Triangle Lodge Social Room at which the honored guest spoke informally but most movingly of the great meaning of the Rosicrucian Order to the world of today.

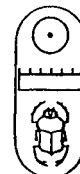


The Rosicrucian Humanitarian Award has been presented to Mr. and Mrs. Cecil Robinson of Bellaire, Ohio, in recognition of their unselfish service to the youth of the community. While raising a fine family, the Robinsons (with their own ingenuity and labor) built a swimming pool in their back yard and taught neighborhood children to swim. All of these children were welcome to use the pool, and today many people in the area can say that it was Cecil and Georgia Robinson who taught them how to swim. Mr. Robinson, an ex-boxer, also taught boxing to boys—along with the principles of sportsmanship. The Robinsons are charter members of the Forest Hills Community Center in West Bellaire and are highly respected citizens in their community.

The Humanitarian Award was presented to Mr. and Mrs. Robinson by Soror Naomi Scott at a family picnic. Present were the Robinsons' children and grandchildren.



The dedication of the temple of the Champagne Mystique Chapter, Reims, France, took place in Ville-en-Tardenois on Sunday, October 31, 1971, at 10 o'clock. More than ninety members were present, including Raymond Bernard, Supreme Legate of AMORC for Europe and Grand Master for all French-speaking countries, and his wife,




Soror Bernard; Grand Councilor, Marguerite Roiseux, and her assistant, Jean-Pierre Berthelet; Frater Daniel Wagner, Extension Volunteer, and his wife, Soror Wagner, in charge of subordinate bodies and Colombe Counselor. Members came from Metz, Mulhouse, Nancy, Bordeaux, Lyons, Grenoble, and Auch.

The Master Foli-Vincent Creppy, of the Champagne Mystique Chapter, presided at the ceremony while the Grand Master performed the sprinkling of

water. Both the Grand Master and the Grand Councilor spoke about the work accomplished since the formation of the Champagne Mystique subordinate body, and Frater Bernard then granted the new status of Lodge to the Chapter. A ritual followed the dedication. The Grand Master gave a lecture on concentration, visualization, meditation, and contemplation. Around 12:30 p.m. all members gathered to drink a toast to commemorate the event. A banquet followed in Hautvillers.





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

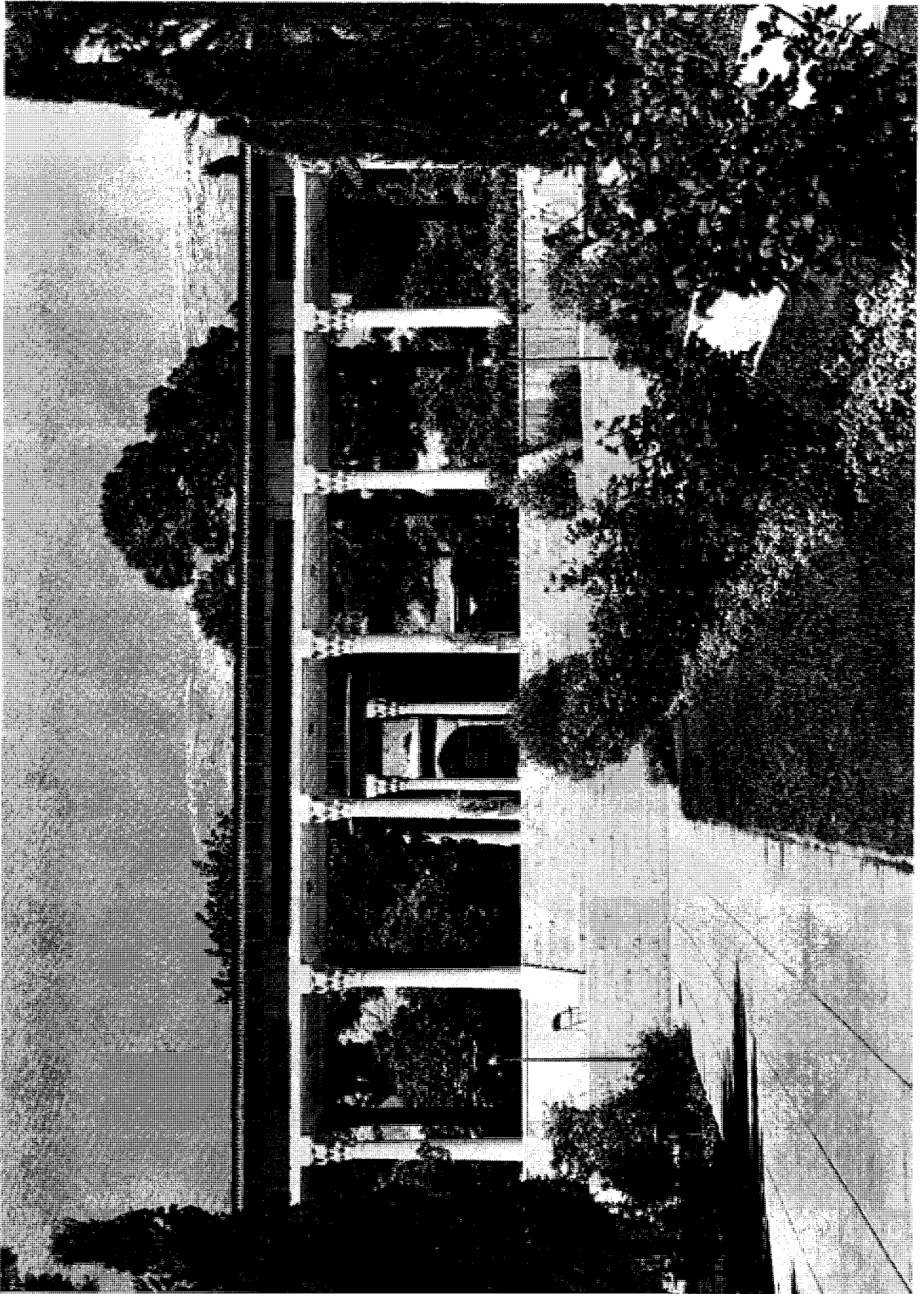
**The
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TRIBUTE TO A POET



This simple but beautiful structure set in a surrounding of tranquillity, flowers, shrubs, and lawns is dedicated to the memory of the great Persian poet Saadi (Muslih-ud-Din), (1184?-1291). It is located in Shiraz, Iran, where he was born. European critics endorsed the judgment of his countrymen that he was "the most eloquent of writers." The most celebrated of his works is *Gulistān*, or Rose Garden.

(Photo by AMORC)





ORIENTAL MARKET DAY

(Photo by AMORC)

Above is a typical marketplace as seen in any of the cities of the Far East. Its spirit is similar to that of the West but its devices are different. One sees instead of neon signs the confusing clutter of printed signs announcing wares. Merchandise is displayed in the streets and not confined alone to the interior of shops. However, even sophisticated Paris resorts to this method as well. The aroma of spices, resinous woods, dried fish, and exotic vegetables assails the nostrils and intrigues the curiosity.

DO YOU KNOW THE ANSWERS?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

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Gentlemen:

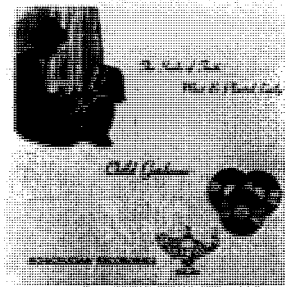
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BRAVE NEW ERA

For some time now, especially since Rachel Carson's *Silent Spring*, emphasis has been placed on how pollution is affecting the environment. Not much has been said, however, about a type of pollutant more subtle and of farther-reaching consequences than any chemical, which promises to be released in ever-increasing amounts in the near future: Radiation.

The world is facing an energy crisis—we are told—and nuclear reactors are sorely needed because fossil fuels are limited and modern living demands more power every year. In the United States, for example, electricity consumption doubles once every ten years.

But is the fossil fuel situation that critical? Up to a point the fossil fuel shortage is a myth engendered by air pollution standards requiring the use of low-sulphur fossil fuels which are limited, instead of abundant high-sulphur fuels. It is interesting to note that nuclear power plants of currently commercial types generate electricity at a lower efficiency than modern coal or oil plants, and produce 50 percent more waste heat which must be dissipated, usually in rivers, causing thermal pollution.

"Safe, clean, reliable, and economical" are the key words used by those involved with nuclear power plant development; but the truth is that reactor construction has not even attained the state of an art. No two reactors ever turn out the same and, no matter how carefully planned, each installation is essentially experimental in nature, lacks many safety factors and devices (costs make them prohibitive), and its designers can only estimate how it is really going to behave once activated, or how the materials composing it and shielding its highly radioactive core are going to stand up under conditions that are, to say the least, extreme.

A fission reactor, by the very nature of its operation, has to vent into the atmosphere (this is why they all have stacks) radioactive gases which may have half-lives ranging from a few minutes all the way to years, adding to the background radiation level.

Presently, a bitter debate is raging in scientific circles over whether there is such a thing as a "maximum permissible dose" of radiation. Indications seem to be that any exposure, regardless of intensity, can trigger effects which may range from cataracts and genetic damage to various forms of cancer, years after exposure.

We are assured that a reactor cannot explode like a nuclear bomb—which is essentially correct as far as it goes, but a reactor can explode with the force of a conventional explosive. This might be enough to breach its cladding, releasing extremely radioactive materials with results similar to those of the fallout of a nuclear bomb.

In 1957, a nuclear power plant which operated in England since 1950 did "run

away" and vented. Fortunately, it was located in the country, and the only results were the contamination of more than 160 square miles (260 square kilometers) of farmland and the loss of thousands of gallons of milk which was found to have a radioactive iodine content at six times the permissible level. The plant in question is still radioactive and has remained shut down ever since.

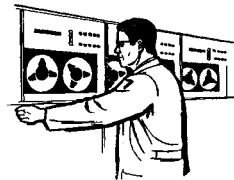
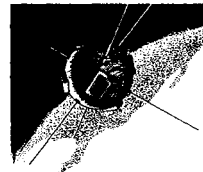
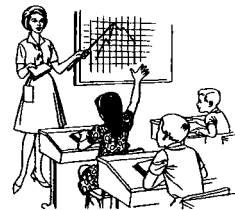
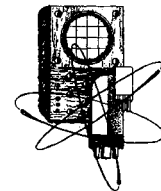
No insurance company, not even Lloyds of London, will insure against a reactor accident; yet reactors are being planned and built closer to urban centers. The United States alone has 91 such plants under construction.

Are there alternatives? Hannes Alfvén, 1970 Nobel laureate in physics, together with several colleagues, proposed an all-out effort to produce a fusion reactor, a device employing the fusion of the hydrogen atom instead of the fission of heavier elements. This is a practically clean, totally safe process, since if something were to happen to it, the reactor would simply shut down. Also, there would be no problem of radioactive waste disposal. According to Dr. Alfvén, the scientific and technical problems yet to be solved to achieve controlled thermonuclear reactions are no farther from solution than a Moon landing was when the Apollo program was initiated; thus, a comparable effort would result in fusion energy being available within a comparable span of time.

Dr. Alfvén stated succinctly his objections to fission power:

"In my opinion, the dangers associated with fission energy have not received necessary attention. Whether the pollution caused by fission reactors in normal operation is below a safe level or not is a controversial matter. If a reactor goes out of control, the consequences may be terrible. Even if extreme precautions are taken, the large quantities of radioactive material in them constitute a permanent danger. For example, in periods of political or social unrest, sabotage against reactors may cause catastrophes. Furthermore, in a full scale fission program, the radioactive waste will soon become so enormous that a total poisoning of our planet is possible. Under such conditions safety margins, which are acceptable in other fields, are inadequate. It is not evident whether the waste problem can be solved in a satisfactory way."

Even with the badly funded fusion reaction research projects presently underway in various countries, the problem of the control of thermonuclear reactions may be solved at any time. Surely a closer look should be taken of the advantages of fusion and the dangers of fission before we finally commit to one or the other the future development of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

I am a silent man before a raging man and before a fool in order to suppress wrath.

I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

—THE PHILOSOPHY OF ANTEF
(Ver. 1-3) c. 1970 B.C.

Let the tutor make his pupil examine and thoroughly sift every thing he reads, and lodge nothing in his head upon simple authority and upon trust.

—MICHEL DE MONTAIGNE, 1533-1592
On the Education of Children

There are two ways of acquiring knowledge, one through reason, the other by experiment. Argument reaches a conclusion and compels us to admit it, but it neither makes us certain nor so annihilates doubt that the mind rests calm in the intuition of truth, unless it finds this certitude by way of experience. Thus many have arguments toward attainable facts, but because they have not experienced them, they overlook them and neither avoid a harmful nor follow a beneficial course.

—ROGER BACON,
1214-1294 A.D.
Opus Majus

