

Rosicrucian Digest

December 1980 • \$1.00

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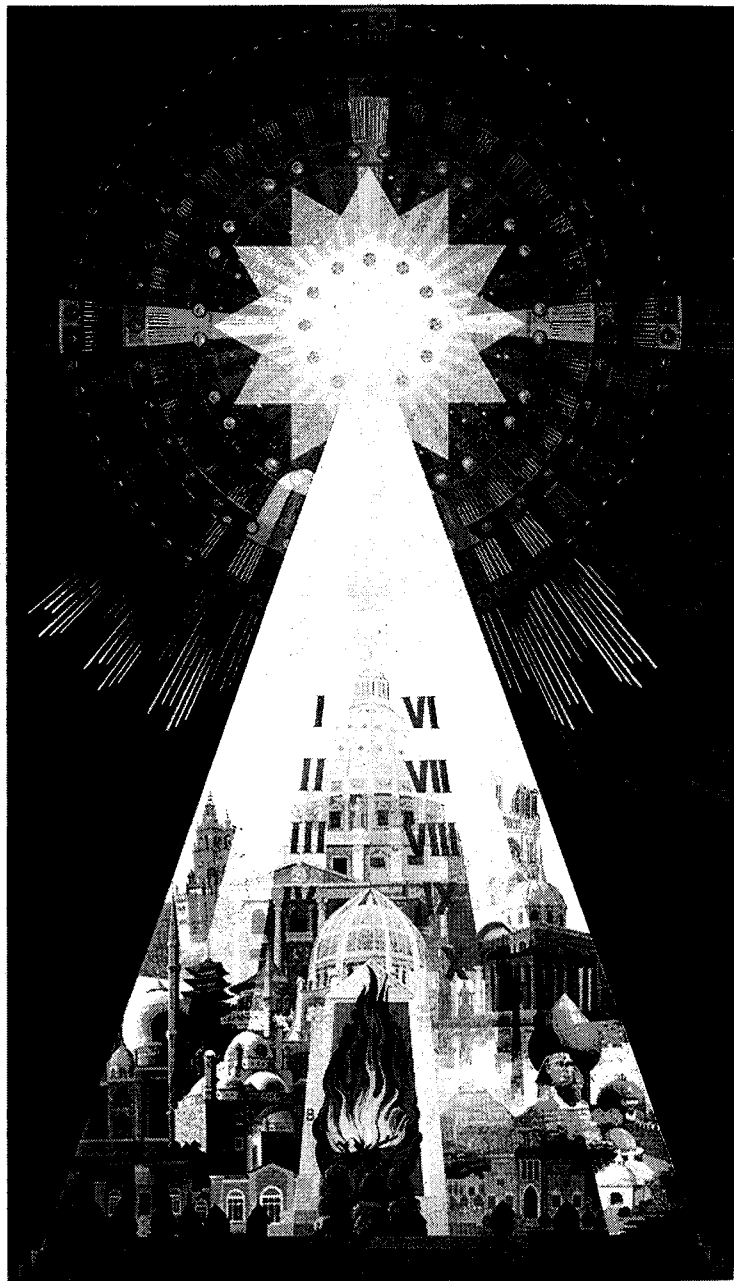
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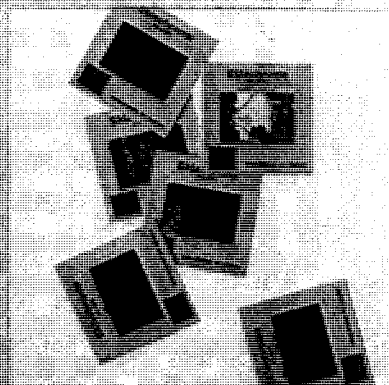
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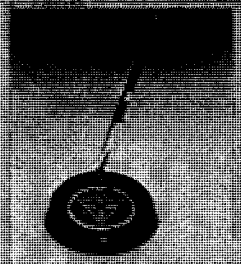


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*A Season
For Giving...*

... Only in giving do we truly receive, and to receive the things of the inner life, we must give of the inner part of ourselves. We have been given the gift of life—a warm, vibrant gift that unites humanity. May we reflect our appreciation for this priceless gift in all we do in the coming year.

Best wishes of the season to all our members and friends throughout the world.

*Season's
Greetings*

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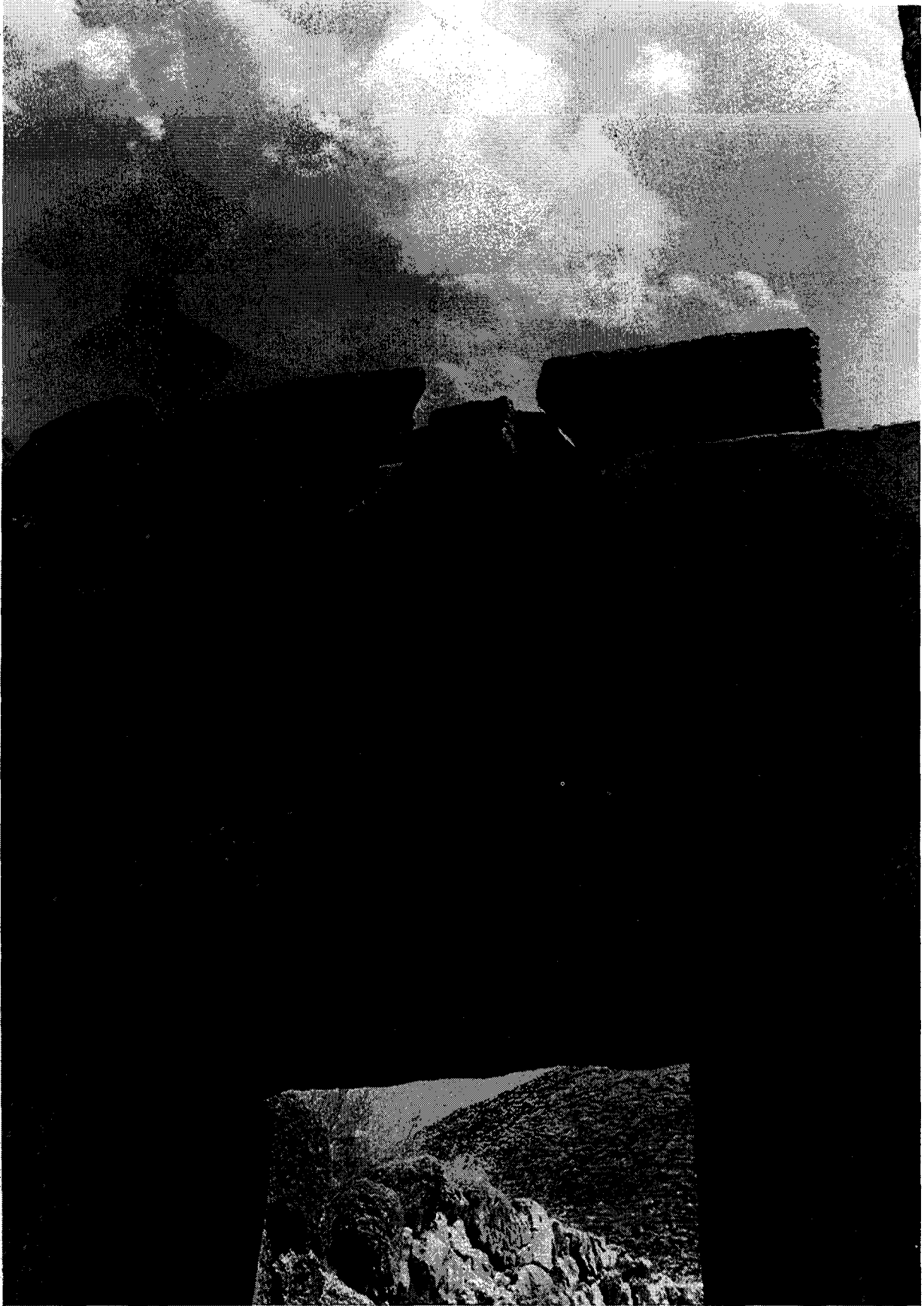
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FAMOUS LION GATE » » »

This gateway, decorated with two facing lions of stone, is the principal entrance on the southeastern side of the ancient center of Mycenaean culture, located on the Peloponnesus of Greece. Here the Mycenaean royal family erected a palace on the cliff overlooking the Argolian Valley. The Mycenaean (c. 1500-1100 B.C.) were the forerunners of the Aegean civilization of Greece. This leonine sculpture of heraldic design is assumed to be a copy of Assyrian art.

(Photo by AMORC)

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The Guru Fancy

CURIOSITY appears to be an innate drive that causes the human to follow a certain course of action. Formal psychology prefers to avoid labeling curiosity an instinct. Humans and less evolved beings are drawn to that which is not only unusual, but particularly impelling in the attention it arouses. However, if it were not for curiosity, we would never solve the mysterious, nor would we ever fathom the unknown. Curiosity also provides a safety factor in that it usually is accompanied by caution. The *strange* is commonly approached with a readiness to flee or to ward off possible danger.

But curiosity is not always accompanied by rationality. The exotic, the different, may attract, and, if there appears to be no cause for alarm, it is often accepted for what it appears to be. In this regard, many persons are drawn to the fanciful and become enmeshed in it, to their detriment.

There is a great fascination for the exotic in dress and in customs. The tales of the phenomena, the "other-worldliness" of the Orient, are always intriguing to many persons of the West. Tales descend of the so-called miracles performed by "Masters" of the East. Most of these accounts are highly exaggerated and without substantiation. Let someone from the Far East arrive in the Western world wearing a white robe and beard, a turban and sandals, and to some individuals he will acquire an aura of profundity of Eastern philosophy and enlightenment. This enthrallment may occur even if the one who is fascinating has not yet spoken a word.

Curiosity is further heightened if some of the self-proclaimed gurus, or spiritual teachers, announce that they have come for the *salvation* of the "materialistic

Western world." The gurus frequently demand a very substantial tuition fee for subsequent private classes. Their approach varies, but they intrigue their followers by *dramatic* presentations of the teachings they expound, which consist mostly of a variety of physical postures, prolonged meditations, and chanted mantras.

In the classes of these gurus there is often a paucity of the intellectual aspect of Hindu philosophy; in other words, there is not an assiduous delving into the doctrines of traditional Indian philosophy. The systematic presentation of historical and traditional Hinduism and its related culture is principally taught in courses offered in universities. It is there that the true student of Indian mysticism and metaphysics is found.

Gurus in the West

Why do these "gurus" come to the Western world for its "salvation"? Have the millions of people in India already reached that attainment where they experience sublime peace and are freed from those torments with which the Western world is said to be plagued? Is this withdrawing from objectivity and *submerging* one's self in the deep regions of the subconscious providing a permanent ecstasy?

A journey to India, to areas away from the great urban centers, provides an insight into this question. Along the sacred Ganges River, for example, in the region of Benares, one may see such a Hindu devotee sitting on a log along the water's edge in the torrid heat of the sun. He is usually cross-legged, his hands in his lap, palms turned upward, eyes closed. He has been sitting there for an indeterminate time, and one can see flies crawling over his face and his matted beard and hair. He is obviously unaware

of this, for he is creating a world of his own; one of introversion, one of fantasy, a withdrawal from the reality in which his often emaciated body exists.

This is an escape into a self-induced hypnotic state, where the devotee's body is numbed as a result of self-mortification and self-abnegation. This inner world he experiences is forcefully induced, providing an ecstasy regardless of the cost to his mortal existence when he returns to objectivity. Upon such return, he is weakened and often sorely in need of hygienic treatment, and incapable of meeting the demands of everyday life. Further, what is the moral or ethical value of such practices? As a consequence, it is these people who need salvation and who must learn that they live in a material, objective world. A healthy, happy existence cannot be derived from an escape from reality.

In India, therefore, there is a far more fertile ground for the advancement of enlightenment and healthy living than in the West. But these gurus come to the West because of its affluence. We do not find them, with notable exceptions, practicing what they preach. In the West these gurus can personally accumulate large sums of money, something not possible for them in their homeland.

It has been related in news accounts that, upon their return to India, several of these gurus lead luxurious lives, having elaborate dwellings, cars, and private aircraft—a state of living obviously quite the converse to what they expound to their students as the mystical life.

Indian philosophy is one of the earliest studies of the human mind. It has developed through generations of thinkers and, like all ancient subjects, has undergone many modifications. Its real value cannot be attained through exotic class exercises. Indian philosophy requires an understanding of the profound principles it expounds, tempered with the rationalism of the West.

For the origin of Indian philosophy, we must turn to the Indo-European people. From these ancient nomads came most of the people of Europe. At one time, they ranged from India to Europe. This parent body was originally one people, but there was a gradual division of the tribes. The European line, who put

their herds to pasture in the great steppes on the east side of the Caspian Sea, left the parent body about 2000 B.C. Another group of these people, known as the *Aryans*, finally journeyed southward, eventually reaching India. They brought with them a highly civilized culture and *religion*.

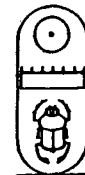
Sacred Books

The sacred books of these Aryan tribes, known as the *Vedas*, were written in Sanskrit. It is believed that the *Vedas* are the earliest documents concerning the human mind that we possess.

The four principal *Vedas* are called the *Rig*, *Yajur*, *Sama*, and *Atharva*. *Rig-Veda* had the chief influence on the early religion of India. Each of the *Vedas* consists of three parts; the *Mantras*, *Brahmanas*, and the *Upanishads*. The *Rig-Veda* extensively treats of the subject of cosmogony, the creation of the universe. It fluctuates between two theories. One theory regards the universe as the work of a great architect; the other considers creation as the result of *natural generation*. The god considered to be the architect is said to have made "the expanse of the earth and the dome of the heaven."

The generation theory is more complex. Various phenomena are apotheosized, that is, thought to be gods, each constructing and directing the forces of the universe, but by united effort. These forces are, for example, the sun, moon, stars, wind, rain, and so on. Gradually, a transition occurred from animism to more speculative thought; simply, there was a departure from the belief that natural phenomena were living entities. Men began to ask: "Where is the sun by night?"; "Where do the stars go by day?"; "Whence comes the wind?" At first, this thought developed into polytheism—the forces of nature were not gods themselves, but rather, certain conceived gods directed them.

The *Upanishads* form the concluding part of the *Vedas*. An Indian scholar has said: "Knowledge of Brahman is called *Upanishad* because in the case of those who devote themselves to it, the bonds of conception, birth, decay, etc., become *unloosed* or because it destroys them altogether, or because it leads the



pupil very near to *Brahma*, or because therein the highest god is seated."

The Upanishads are of a more mystical nature than the other versions of the Vedas. They also form attempts at a "systematic treatment of metaphysical questions." It is said that "every revival of idealism in India has traced its ancestry to the teachings of the Upanishads, as they contain the earliest record of Indian speculation."

The Upanishads are generally accounted to be 108 in number, with ten principal ones. It is believed that they were composed "between the completion of the Veda hymns and the rise of Buddhism" (c. 6th century B.C.).

Bhagavad-Gita

The *Bhagavad-Gita*, known as the "Song of the Blessed," is both a celebrated religious and philosophical poem of India. Early in the narrative, it relates a hostile class war which develops between two tribal leaders, *Krsna* and *Arjuna*. "On the first day of the war, both armies are drawn out in battle array and hostilities are about to begin"; following this statement there appears a long philosophical dialogue which seems incongruous at such time. One may assume that such literary contrast is intended to show conflicting values; on one hand, hostility, hatred; on the other, an intellectual inquiry. The full title of the narration is "the secret doctrines proclaimed by the Blessed One," which is usually abbreviated *Bhagavad-Gita*, or simply, *Gita*. It is assumed that *Krsna* was originally the leader and warrior of a pastoral tribe, of non-Brahman race, and that he lived long before Buddha. (Buddha is thought to have lived in the sixth century B.C.)

The *Bhagavad-Gita* is generally considered "the textbook of Brahmanism." It has gained such importance that in the course of time, educated Indians have put it forth as the rival of the New Testament. We do not have the *Bhagavad-Gita* in its original form; rather, it exists with "essential modifications." It is not considered to be as thorough on the subject of metaphysics as the Upanishads, yet it does have "a lofty ethical teaching" that is lacking in the other orthodox systems of Indian philosophy.

The doctrines of the true *Bhagavad-Gita* are briefly outlined as follows, but of course are *extensively elaborated* upon in texts relating them:

- 1—God is a conscious eternal and Almighty Being, "the great Lord of the Universe," who is without beginning.
- 2—God is distinct not only from the perishable world, but also from the imperishable souls of existing beings. Simply, this means that God is therefore a soul in a higher sense than the souls of men and creatures.
- 3—God has *two* natures; one, a higher spiritual nature by which the universe is sustained; and a second, a lower and material nature, consisting of all that belongs to matter. However, this is not to be construed that half of the divine essence is of matter. Rather, it means that matter is not independent of God, following its own blind impulses, as some theologies teach, but that the evolution of matter is under the control of God.
- 4—God superintends the rise, development, and decay of the universe. Thus it is said that "he is the origin and the end of the whole world."
- 5—The Divine Architect (God) is the creator of all creatures. He determines their fate and "recompenses them according to their deeds." In the cycle of life, He makes the creatures revolve like figures in a puppet show.
- 6—Whenever justice declines and injustice increases, God "who is yet eternal and imperishable, re-creates Himself, that is, assumes new phenomenal forms for the protection of the good and the destruction of the evil."
- 7—The universe is evolved out of primitive matter, and then returns again to it. (This theory of evolution and reabsorption is derived from the *Sankhya* system of Hindu philosophy.)
- 8—Two ways to salvation are proclaimed:
 - a—Withdrawal from the life of the world and seeking after knowledge; in other words, *asceticism*.

b—To act in conformity to duty and to be free of desire. This aspect parallels certain concepts expressed in the teachings of Gautama Buddha. Later, however, there was a change in regard to the acquiring of knowledge. Abstract knowledge was no longer rejected.

Besides the courses of study in Indian philosophy given in universities throughout the world, many of the professors, who are Indian scholars, teach in private institutions of Oriental philosophy. These true scholars do not emphasize exotic postures nor do they assume sacrosanct attitudes, as if they were dwelling upon a lofty plane beyond other men. They insist that their pupils study the traditional Indian philosophy. They do not try to impress their students with any guru-like air of *transcendentalism*. These Indian scholars who formally and thoroughly teach Indian philosophy as-

sume no hypocritical attitude of denouncing Western culture and the essentials of the material world. They do not profess to look askance at the "worldliness of the world" while residing here in the West, and then return to India to live in luxury on the fortune they have amassed from the credulous in the "materialistic West."

No one can obtain a knowledge of the profound Indian philosophy by osmosis, by simply being in the presence of one attired in the costume of the Orient. Indian philosophy, like all knowledge, requires *personal* study. One must delve into it, not go around its fringes in ceremonies.

An example of the reputable, eminent scholars and teachers is Dr. S. Radhakrishnan, King George V's former Professor of Philosophy at the University of Calcutta. His texts on Indian philosophy have a perspicuity that invites and holds the interest of the sincere student of the subject. △

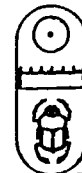
Familiarity may not breed contempt, but your worthy thoughts and actions are assured a greater recognition by those of a less close association.

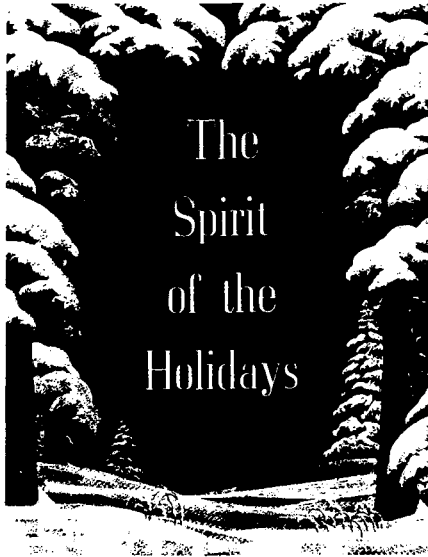
—Validivar

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 booklet, *The Mastery of Life*.

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THE year is rapidly coming to a close and the spirit of the holidays hovers near.

Within the next few months every opportunity and incentive comes to the peoples of the Western world, and to a great many of the Eastern world as well, to express their happiness, demonstrate their faith in the brotherhood of man, and exemplify the goodness of the ever-living God in His universal beneficence.

The birth of Christ Jesus is but one of the great gifts, to man, by God. His giving of His Son to mankind for their redemption constituted perhaps the last great gift of a beneficent consciousness. Before that were the innumerable gifts, which may be classified light, life, and love.

Today, we enjoy more than ever not only the benediction that came through the gift of the Holy One, but the great love that was breathed into the consciousness of man when he was born, and which is becoming more and more the light of the world. With each breath that brings vitality and the power to think and do, we become more impressed with the greatness of the creative power that God extended into the universe and gave as a benediction and blessing to each of His creatures.

And the great light that God first created and set in the firmament that it might turn the world of darkness into a world of effulgent brilliancy has continued to increase in its greatness and become more penetrating in its radiant beams until we see the light now reaching into the darkened recesses of the earthly world and the caverns of misunderstanding, doubt, superstition, and defiance in the hearts and minds of men.

Fiat Lux

Of the three, perhaps the most bounteous gift to man is that of light. With its acceptance by man comes not only the illuminating wisdom of the mind of God, but the ability to discern and understand, and this brings into the consciousness of all beings the appreciation of all of God's other gifts. Without the greater light, man would never comprehend the significance and the eternal blessing of the gifts of the Son of God. Without the quickening that comes with light, man would be incapable of comprehending life and love. Truly, without the light, the world would still be in utter darkness.

At this holiday season, let us exemplify and demonstrate the universal spirit of God's benevolence by reflecting the coming of Light, and of Life, and of Love. Let each one of us be potential reflectors of these gifts, and add to their power wherever and whenever we have an opportunity. Among those who have love and have never known the lack of it, there may be a great opportunity to add to life by making man joyous and more happy.

Give things, therefore, not only at this season, but in all the months of the year, for the gifts that God has so abundantly and generously bestowed upon us, and let your own life become a shining Light, a living Love, and a beautiful Love that the trinity of holiness may continue to be manifest and never cease to be a power on earth.

My best wishes and those of the entire staff at headquarters go to all of you, and to all beings in the universe at this time of the year to quicken your impulses and magnify your inspirations.

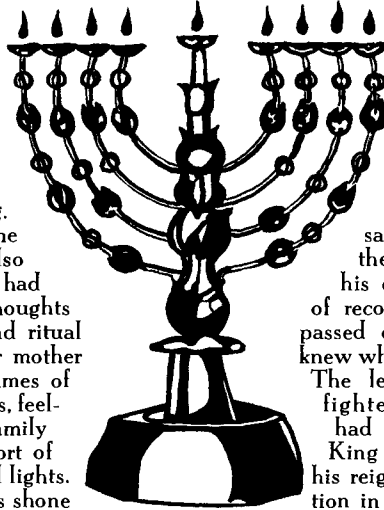
— Dr. H. Spencer Lewis, F.R.C.

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The Menorah

THE FLAMES danced, bright reflections in the family's eyes. To the boy, the eight candles that burned in this special menorah only during this season meant having fun, getting gifts, and celebrating. To his older brother, the traditional candles also stood for fun, but he had come to that age when thoughts of religious devotion and ritual came to the fore. Their mother gazed into the eight flames of the Chanukah candles, feeling the warmth of a family gathered, and the comfort of the small but meaningful lights. Though these fiery lights shone in the eyes of their father as well, he seemed distant and thoughtful. In his mind he was living more than twenty centuries ago, when the eight-branched menorah came about, a time of victory . . . and he saw days earlier yet, ancient days of the patriarchs who God Himself commanded to light these flames. . .

He stood, a priest of Solomon's Temple, a Levite, lighting the sacred oil lamps of the magnificent gold candelabrum. It had been wrought by Bezalel, who, through Moses, had been commanded by God to create this thing of pure, handworked gold to these very proportions—the seven-branched menorah, its arms crafted with arcane symbols. He felt the presence of the pious multitude behind him, Jews gathered to witness the rites by the Holy Altar. As he lit the seventh and final lamp of the gleaming menorah, he thought of the significance of the light, the burning light reaching toward Heaven, a purifying flame he felt within himself, a core of religious zeal, a symbol of the brilliant light of the Creator . . . as he retired to his assigned place, the seven lights of the menorah seemed to come alive, living symbols of *seven*—the seven planets, the seven sacred letters of creation, the seven days of the week, the seven



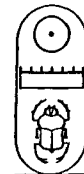
rivers and seas, the seven gates of the senses—two eyes, two ears, two nostrils, the mouth—the seven steps of Jacob's ladder, the seven days of creation, the seven nerve centers man; seven, the number sacred to all men . . . and the scene shifted before his eyes, wavered as a tide of recollection and knowledge passed over him . . . and he knew who he was, where he was. The leader of the resistance fighters, Judas Maccabeus, had finally triumphed over King Antiochus of Syria and his reign of terror and destruction in Jerusalem. He and the other Hasmonian priests had come to the Temple as soon as they had heard of the victory.

He stood in the Holy Place, now part of the desecrated remains of the second great Temple of the Jews. They had built it on the site of Solomon's wondrous temple, before its destruction by Nebuchadnezzar. Though the Temple needed much work to restore it to the glory of earlier days, his brother priests demanded to conduct the traditional services, regardless of the desecration, for it was the Sabbath. And *he*, of all the priests, was expected to find all of the necessary religious implements, though they were lost beneath the chaos.

And it was proclaimed a miracle when the one remaining vial of consecrated oil that he found for the Sabbath candlestick had burned for eight days, when it should have lasted but one. Eight days—it was indeed miraculous, an occurrence to spawn legends. . .

The hypnotic row of candle flames released its hold on the family. As the candles were allowed to burn themselves out in the arms of the menorah, the family members, each in his own way, celebrated Chanukah—truly a festival of light.

—Daniel Bernard





E. HART

THE EGYPTIAN SHABTI

BY EARL A. HART, F.R.C.

THE SEVENTY DAYS' preparation of the body is at an end as the priests lower the coffin by ropes into the rectangular hole in the remote, rocky defile west of Thebes. They carry it through a room containing two rows of square pillars, down a passage between chambers painted in vivid colors depicting scenes from the deceased's life—the recording of prayers and answers, making offerings to the gods he was now facing. Now the priests take the coffin down another flight of steps to the room where it will spend eternity. The furniture and other belongings are there, as is the magnificent coffin of his wife, who had died a few years previously. She lies patiently awaiting him, a blue-glazed shabti figurine at her feet.

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Some priests now place his coffin on a bier along the east wall, arrange the table of offerings, and place a box containing

several shabtis at his feet, as the Kheriheb priests light incense, read the papyrus scroll and perform the Ceremony of the Opening of the Mouth. The priests complete this last of rituals, and the friends and relatives leave the tomb for the feast awaiting them outside. The masons bring stone and lime and start walling up the burial chamber. The priests put the necropolis seal, which depicts a jackal and nine captives, upon the wet wall and leave. And the silent shabti figures remain at the feet of the two coffins.

What were these shabtis, these figurines with which every Egyptian was buried?

Shabtis are figurines that were entombed with the Egyptian dead and, since they were meant to benefit the deceased in some way, must be regarded as magical. There has been nothing more than speculation as to the origin of the word shabti, which ranges from guesses related to the

work these figures were supposed to perform, to the ideas that *shabti* was derived from *shuab*, the persea tree, but there are no known examples made of this wood.

Regarding the origin of these funerary figures, Budge¹ theorizes that shabtis originated with the predynastic Egyptians in the Sudan or were instituted by the Egyptian priests. This tells us virtually nothing, save, perhaps, that invaders from outside Egypt were probably not responsible.

Shabtis have been traced back to stone heads representing the deceased that were placed in the shafts of tombs from the earliest times down to the 4th Dynasty. This practice overlapped the custom dating from the 2nd Dynasty (before 3000 B.C.) of placing kneeling or seated stone figures of the deceased in the tombs. During this time, offerings of bread and beer were placed before the figure. In tombs from the 4th Dynasty (2900-2750 B.C.) onward, stone figures of the deceased were placed in a closed shrine and offered drink and incense through open slits. Inscriptions on the earliest shabtis gave only the name or titles of the deceased. Occasionally, the statue was referred to as the shabti of the *ka* of the deceased. The earliest religious reference was in the 5th Dynasty (2750-2625 B.C.), when the figure was referred to as "worthy one before the Great God."² From the 6th to 12th Dynasties (2625-1788 B.C.), there appeared on the figures a list of offerings.

During the 12th Dynasty, a new style appeared, the beginning of the "true" shabti, the shabti in the form of the mummy of the deceased. At first it was plain in form, hands hidden. During the latter part of the Middle Kingdom (2445-1580 B.C.), the hands were shown empty, then later appeared holding digging tools. These Middle Kingdom figures were usually of fine hard white limestone or of

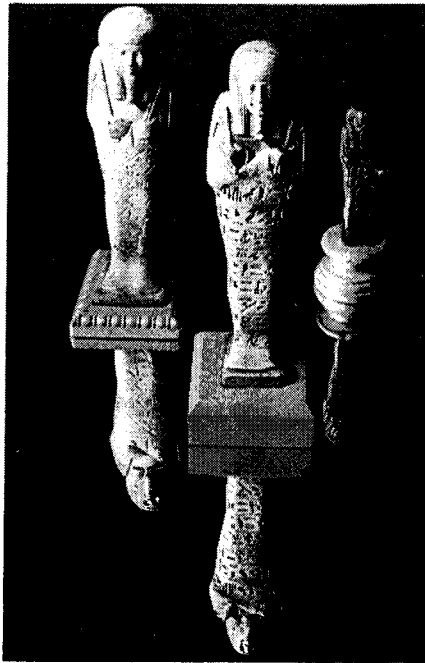


dark brown serpentine. At this time the shadow of the Hyksos invasion and occupation clouded Egyptian history and we lose sight of the shabtis until the 17th Dynasty, when they reappeared degraded in form. They were now rough wooden images of the mummy, carvings without hands, inscribed with the royal offering formula—usually a dedication to Osiris, and rarely to Ptah or Seker. At this time, the shabtis were inscribed to act for the spirits of the deceased. The formula was amplified to include an increasing number of tasks, such as carrying sand or water, or weaving cloth.

While expansion of the formula occurred, other new developments took place: the title of Osiris for the deceased and the use of the term "illuminate" or "make clear." At first, each of these changes occurred by itself; later, they

These shabti, servants of the deceased (opposite page), are in the author's collection. The first, left, dates from the 21st Dynasty (1095-945 B.C.). Deceased's name is not visible, but his title was "Divine Father of Amen," a category of priest. The next three are all of the 26th Dynasty (712-663 B.C.). Second from left is Ank-pef-hry, made of pale green faience, 11.0 cm. high. Next, a light brown shabti, 11.9 cm. high. Last, a shabti of Psamtek, High Priest of Thoth at Hermopolis. Turquoise faience, 11.2 cm. high. Above, a terra cotta mold for shabti and its product, made of faience and plaster in the 26th Dynasty or later. It is on permanent display in the Rosicrucian Egyptian Museum, San Jose, CA.





Rare shabtis on display in Rosicrucian Egyptian Museum, (left to right) white faience, 26th Dynasty, uncovered at Thebes, 1835; pale blue faience, made for Nefer-Ib-Re-Sa-Neit; pale blue faience, hieroglyphics inscribed on back.

appeared together. At this point, the hands were depicted holding digging tools and a basket or sack was present, usually suspended over the left shoulder. The digging tools carried in the exposed hands were initially of two types, the broad-bladed hoe and narrow-bladed mattock. Later, only the mattock was used. Only rarely were water pots and yokes depicted. Baskets or bags, apparently for carrying seed—not earth, as some suppose—were at first carried in the hands with the tools, but later were slung over the left shoulder. Might this symbolize planting and the Osirian principle of rebirth, resurrection? Additionally, the ribbed wig made its appearance at this time. The inscription continued to change, and we now see a clause about smiting evils.

During the 18th Dynasty (1580-1350 B.C.), the formula still fluctuated, and new sentences were added. The greater number of shabtis shown doing tasks seems to indicate that they were now regarded as slaves or workers and no longer as images of the deceased or his

ka. Linked to this now came the introduction of shabtis in the image of the overseer, dressed in a kilt and carrying a whip. The purely mummy form, without tools, ceased with the 18th Dynasty, except for royal persons and some rare examples of private persons. Single shabtis are found in tombs to the 18th Dynasty; only rarely will more than one shabti of an individual be found in a tomb except in the case of Pharaohs or other royal personages. This would accord with the view that earlier shabtis were substitutes for the mummy of the deceased.

Unglazed red pottery was initially used in the 18th Dynasty, but with the great development of art, particularly under Pharaoh Akhnaton, blue, green, brown, and red glazed faience came into use. Additionally, some fine wooden shabtis were made, as exemplified by one of Tutankhamen. Limestone, steatite, and granite were also used, as was alabaster.

An interesting note for Rosicrucians is the existence of a formula at the time of Amenhotep III (reigned 1411-1375 B.C.), naming both Anubis and the Aton:

Royal offering to Anpu [Anubis] who is in the temple, the great god, lord of Amenti, that he may give a glorious coming forth to behold the Aton, to breathe the sweet wind of the north, for the ka of the Osiris greatly favored by the good god

The standard text for orthodox Aton worshipers is as follows:

Royal offering given to the living Aton who makes bright the earth with beauties, may he give sweet wind of the north, a long duration of life in the excellent Amenti, gifts of cool water, wine, milk, on the table of offerings in his tomb for the ka of . . .³

This is quite interesting, in view of one opinion stating that worship of the Aton precluded the use of funerary rites or ceremonies.⁴ It is noteworthy that shabtis, although none intact, were found in the empty tomb of Akhnaton in the hills east of his city.^{5,6}

In the 19th Dynasty (1350-1200 B.C.), the numbers of shabtis for each individual increased. Pharaohs, nobles, and priests were often buried with large numbers. For example, more than 700 were found in the tomb of Seti I. Very probably, if we accept the idea that these represented workers for the deceased, the actual num-

ber was 730—one for each day, one for each night, for an entire year.^{7,8}

From the 19th to the 25th Dynasties (1350-663 B.C.), there was a continual shortening and corruption of the inscription. Additionally, the quality of the shabtis themselves was on the decline. During the 21st Dynasty an intense blue glaze was used. In the 22nd Dynasty the execution of the shabtis was degraded to a point where they were rough and almost shapeless—sometimes even made of mud—and covered with a green or blue wash, in imitation of the beautiful faience of earlier days. Brown or green serpentine was used during the 25th Dynasty, as was, although rarely, red or gray sandstone and granite, and bronze.

The last great change in the evolution of the inscription was the establishment of a long standard version at the beginning of the 26th Dynasty (663-525 B.C.), after which the only change was shortening by omission and degradation, down to the end of the 30th Dynasty. The standard text was taken from Chapter VI of the Theban Recension of the Book of the Dead⁹:

Make Clear, Osiris [name and title of deceased]; He says O Shabti this, if one calls, if one numbers, if one reckons, the Osiris . . . to do all works that are to be done there in the underworld, then thou shalt smite evils there, as a man at his business; Behold him say thou if one numbers at any time, to be done there, to cause to grow the fields, to cause to fill the channels, to transport the sands of the west to east and vice-versa, Behold me say thou if one seeks the Osiris. . . , I am doing it, behold me say thou.

During the renaissance in art of the 26th Dynasty, glazing was once again revived, but later deteriorated. Shabtis of this period hold the narrow, short-bladed mattock and a basket; they stand on a pedestal and have a rectangular plinth down the back, and are cast in molds.

The serious student of Egyptology has to deal with some ideas and the questions the shabtis raise—things that have been patently avoided, or at most, superficially treated, in the past. Are we dealing with the same class of figure throughout Egypt's history, whose appearance and function underwent change, or are we dealing with different classes of objects? Perhaps future research will provide answers to this question.

Footnotes:

¹E. A. Wallis Budge, *Amulets and Talismans*, The Macmillan Co., New York, 1970, pp. 155, 158-160.

²Sir W. M. Flinders Petrie; *Shabtis*; Aries & Phillips, Ltd.; Warminster, Wiltshire, England; 1974; p. 9.

³*Ibid.*

⁴E. A. Wallis Budge, *Tutankhamen: Amenism, Atenism and Egyptian Monotheism*, Bell Publishing Co., New York, (no date), pp. 94-95.

⁵Sir W. M. Flinders Petrie; *Tell El Amarna*; Aries & Phillips, Ltd.; Warminster, Wiltshire, England; and Joel L. Malter, Inc., Encino, Calif.; 1972; pp. 17, 40.

⁶Cyril Aldred, *Akhenaten and Nefertiti*, The Brooklyn Museum in association with Viking Press, New York, 1973, pp. 217-223.

⁷E. A. Wallis Budge, *Osiris and the Egyptian Resurrection*, Dover Publications, New York, 1973, Vol. I: pp. 214-220.

⁸E. A. Wallis Budge, *The Mummy*, Causeway Books, New York, 1974, pp. 211-215.

⁹*The Book of the Dead*, translated into English and introduction by E. A. Wallis Budge, University Books, New York, 1960.

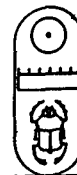


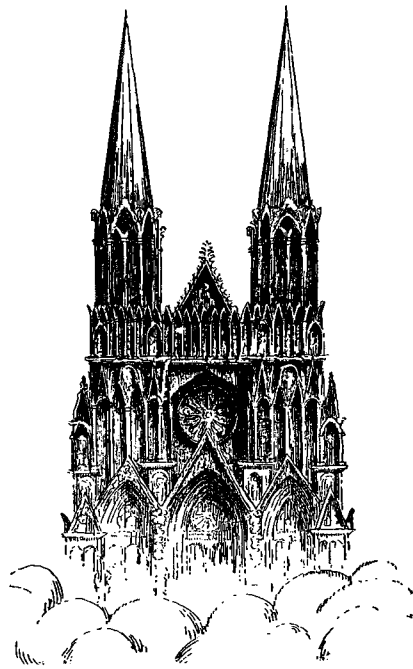
CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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The Celestial Sanctum

"The God of Our Hearts"

by Robert E. Daniels, F. R. C.

THERE IS a divinity within us, but we human beings ever strive upward towards a goal we cannot see. This concept of the God within has been realized by mystics for many thousands of years; however, the majority of people still think of the Creator of all things as an external being or force in the universe. It is true that God, the creative principle of life and all things, is present in all parts of the universe, but our realization of God is an inner experience brought about by an ascension of consciousness.

It is often thought that an understanding of the nature of God can be acquired by study and by an intellectual comprehension of the divinity within our beings. However, from the mystical point of view, a deep inner awareness of God is brought about only by living the mystical life and through a personal inner search for God and the meaning of life. One is, therefore, unlikely to discover the Creator unless he is actually searching sincerely and diligently for the presence of God, and it is in the daily periods of attunement where the presence of God can be felt and known.

When we are seeking God we must have a firm belief in the existence of a supreme spiritual being and make it our mission to live our lives so that we become worthy of the divine grace being granted to us. The Rosicrucian mystic, Jacob Boehme, when asked by a pupil how he may hear the unspeakable words of God, replied, "When both the intellect and will are quiet, and passive to the impressions of the internal word and spirit, and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the eternal hearing, seeing and speaking will be revealed in thee."

We have all been enjoined to "seek first the Kingdom of God within and all things will be added to us." It is the very act of seeking this kingdom that brings us into attunement with the Cosmic, which makes so many things possible in our lives. However, if we do not seek or believe in the existence of God, then we cut ourselves off from the helpful influences of the Cosmic. That is why so many fail in using many of the positive thinking techniques available today. Although it is true that some limited success can be achieved by using one's own mental powers and abilities, it is only when we accept the presence of God and believe sincerely in the spiritual forces existing in the universe and within ourselves that we bring into action the creative forces of the Cosmic to work for us.

Thus, we should begin each day with a prayer or period of meditation to first give thanks for what we have received and for the opportunities that lie ahead. This procedure brings about a continuing

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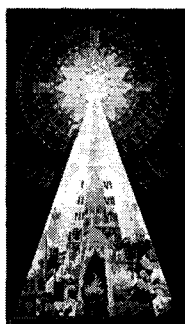
and strengthening of the harmonious relationship we have established with the spiritual forces within us.

As we grow in experience and understanding about the nature of God, we come to realize that we are not a separate entity from the Creator, but actually a part of God Himself. Just as our arms and fingers are a part of our bodies, so too are we a part of the God Consciousness within, and through attunement we come to realize more each day our growing awareness of this divine association. This realization brings about a tremendous source of power and creative ability to accomplish remarkable things in our lives. The Rosicrucian seeks to become so much a part of the Consciousness of God that he displays great creative powers to use in serving mankind. This is what our teachings lead to, and by a sincere and dedicated approach we allow the outer objective self to humbly step aside to permit the inner self to come to the fore and demonstrate the powers of the inner spiritual self.

Therefore, daily prayers and a period of meditation provide the means to allow the inner self to function a little more each day in our personality. In times of sorrow or grief, the Consciousness of God will come to our aid and our prayers for better health and peace of mind will be answered. So long as we have confidence that the God of our Hearts is always present within our inner consciousness, He will be ever anxious to bestow His blessing upon us all.

The Celestial Sanctum

is a cosmic meeting place. 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 95191, stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.



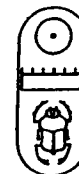
Cover Featured on our cover is a painting by French artist Frater Nicomedes Gomez entitled **Unity—As Above, So Below.**

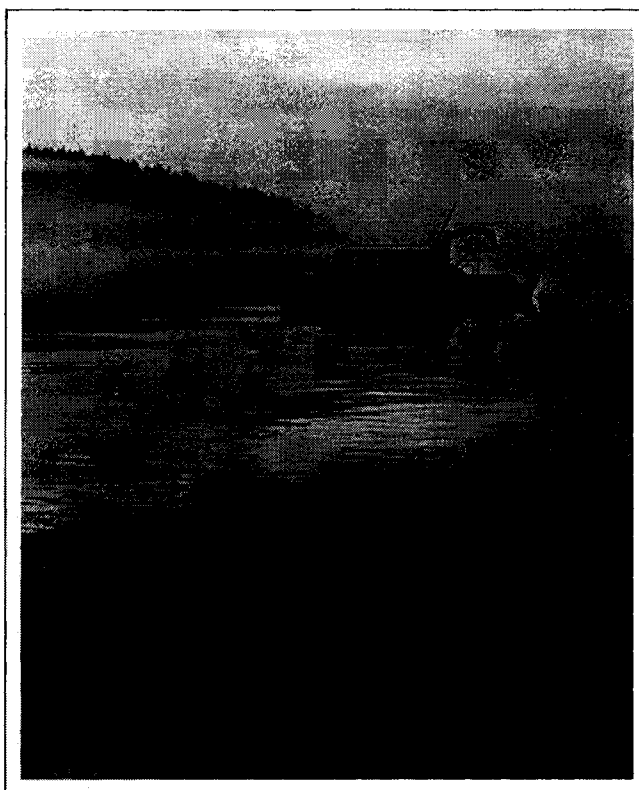
In this painting Gomez portrays the spiritual unity of all men, their conscious and sincere commitment to Truth, which alone leads to the Creator. The painting also depicts a harmonious synthesis of philosophico-religious knowledge acquired by mankind throughout the ages.

The radiating light illuminating this painting represents eternity in the Cosmic. It suggests one single God without beginning or end—omnipresent, omniscient, and omnipotent. In this painting Gomez wants to remind us that the spiritualization of mankind is perfectly organized, regardless of its apparent slowness. After cyclical evolutions throughout many ages the great majority of mankind is still mixed in a crucible where the only law that applies is that of social, national, and sometimes tribal organization. In this crucible man evolves through contact with his fellowmen. The luminous cross symbolizes the crucifixion of man's spirit upon the cross of the flesh. The 12 pentacles or seals of Solomon within the 12-pointed star evoke the unity of macrocosm and microcosm, God and nature, father and mother. At the foot of the cross, near the base of the isosceles triangle, flames rise from a rough-hewn altar—symbolizing the first homage paid by Abraham to the Creator.

Frater Gomez sees in the unity of spirituality, in the fraternity amongst all men, the only way to save mankind from an apocalyptic destruction. He tries to express this deep feeling by showing in this triangle monuments that represent the whole of human spirituality. Among these monuments is the See of a very ancient mystical order, the Rosicrucian Order, AMORC.

(TRANSLATED BY MICHELLE ZIEBEL)





*Calm,
A Small Word
With Great Power*

— *by Rosemarie Niles* —

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WE HASTEN through breakfast, spill things, shout at family members, then dash out to meet a chaotic world. The day holds tense situations for us, threatens our confidence and ability to achieve our tasks. We worry, fret, and argue. We tangle with problems and make rash judgments because we do not put to use that powerful little word—*calm*.

Decisions made under stress and confusion are often poor. Our competency to rationally analyze situations and come to suitable conclusions is hampered by the absence of a calm attitude.

One rainy morning I waved goodbye to my husband, who was leaving for work. Seconds later he lay painfully bleeding, his leg broken and slashed, pinned under his motorcycle. It had

skidded on the wet pavement, and the engine still vibrated. The spinning rear wheel had chewed into his leg. I heard myself scream, "Oh no!" Frantic, I impulsively tried to lift him, not realizing I was actually adding to his injury. Two neighbors rushed to my side and helped.

"We're here, it's O.K.," said Beth, grasping my hand. Dave spoke in a carefully measured voice while removing the motorcycle. "An ambulance is on the way. No need to worry, his leg will be fine." He gently lifted my husband's head.

"I'm putting this coat over you, Ed." He looked confidently at my husband. "You'll be all right. We'll bring your wife and follow the ambulance to the hospital."

What I remember most is the composure they both possessed. Though they were not expert at first aid, they remained calm, gave assistance, and reassured me with soothing words of encouragement.

Calmness is a quality you can learn. It is not a gift given only to a few. You have this tremendous ability to exercise and monitor your own thoughts, to change your upset mood to one of serenity.

An adult class of forty people was conducted by a very capable teacher. Often the students read their assignments aloud but some took more time than others. Once an agitated adult, voice quivering and eyes blazing, stood up and began shrieking at the instructor.

"I feel you have not shown respect toward me! I think you have deliberately passed me by and given more time to others. I demand an apology!"

The other students gasped and stared. One yelled, "That's a terrible thing to say to our teacher!" Another shouted, "You're lying! You don't know what you're talking about."

The teacher looked shocked by such behavior in adults. His eyebrows arched, he took a deep breath and calmly said, "I do not feel you have been treated disrespectfully. If you think I have slighted you, I am sorry, this was not my intent. May I see you after class so we can talk?"

The distressed student sat down and was quiet. Later talks revealed the great stress this person felt with family and at

work. The teacher's calmness subdued the outburst and kept the class in order.

Cary Cherniss, assistant professor of psychology at the University of Michigan, says everyone occasionally feels dread at getting up in the morning and going to work, because they are unhappy and frustrated in their jobs. When people experience this regularly, day in and day out, he calls it job burnout.

Your frame of mind in your job is important. Think about your situation in a tranquil, calm manner. Compose your inner being. Reflect deeply on your purpose in life—your goals.

A Lesson From Charlie Brown

Gray-haired Charles Schulz cheerfully spoke on national television about the characters he draws. "I'm not really Charlie Brown," he chuckled, the corners of his eyes crinkling behind metal-rimmed glasses. "My characters have personalities of their own and are continually changing. I involve myself in my drawings, though, and do take situations from real life."

He grinned again. "However, it all boils down to my calmly sitting at my drawing board and sketching the comic strip." He's been doing this for thirty years. In the cartoon trade a regular schedule and routine is mandatory to please editors.

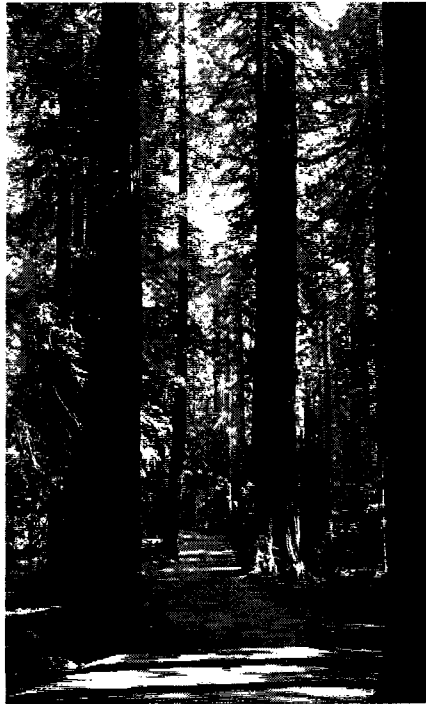
Schulz pushed his chair back and continued, "My drawings have to be in on time. Sure, I'd like to travel more and do other things, but I'd never make it as a cartoonist." In spite of deadlines, he loves his work, and sketches without help from assistants.

By diligent persistence and composed dedication to his job, Charles Schulz has given us the wonderful gift of his characters. Just like Charlie Brown, we can't all be club champions, but we can employ a realistic, peaceful approach to our daily lives.

Naturalist John Muir's intense love of the wild lands he roamed left us the legacy of numerous national parks and monuments. He trod many miles through the grandeur of forests and mountains. He lived a long, dedicated life, writing vividly of his delight in nature's magnificence.

(continued overleaf)





In his younger days while working in Yosemite Valley, John Muir had the following encounter:

A slender old man rode into camp on horseback and asked to see him. Muir was astounded. There stood his mentor, Ralph Waldo Emerson, whose glowing essays had inspired him since school days.

Together they camped amid the "Big Trees." The aged philosopher-writer and the younger disciple exchanged thoughts and expanded ideas.

Years later Muir would remember, "Emerson was the most serene, majestic, sequoia-like soul I ever met." And Emerson, who listened calmly to this young man, was to add the name John Muir to a brief list of people he had known who most impressed him.

It wasn't easy for John Muir to write. He preferred speaking and his easy-going style delighted many. He complained, "Writing is like the life of a glacier, one eternal grind." With the encouragement of friends like Emerson, he began to write as he spoke, in a casual manner, enriching the world with his profound observations on life and nature. He would often run off to the mountains to renew his creative endeavors saying, "These beloved mountains are fountains of men as well as of rivers."

The tensions of our life descend upon us, too. While we cannot always run off to a high peak as Muir did, we can gain inspiration and encouragement, pursue our own thoughts, reflect upon our personal goals, and greet each new dawn with a warm feeling of positive reflection. We can make a conscious effort to heighten our awareness, be less agitated, and use the power of that small word—calm.

Photo on page 16: J. Chapman

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 19, 1980
8:00 p.m. (your time)

Thursday, May 21, 1980
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

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What About AMORC Funds?

—by Ralph M. Lewis, F.R.C.—

IF THE Rosicrucian Order is a non-profit organization, what does it do with its funds? What are its assets? Do any of its officers or staff have access to its funds for personal use other than salaries for their services? Can members of the A.M.O.R.C. have access to its financial statements and audits by accountants?

Such questions are often asked of the Rosicrucian Order by non-members and so-called "investigative" reporters of the news media.

The facts are simply these:

1. The Supreme Grand Lodge of A.M.O.R.C., Inc., is exempt from income tax as a non-profit, cultural organization by the U.S. Government and all other governments in whose countries AMORC operates.
2. AMORC is *not* a church or religion. Therefore, *it does pay property tax* on all of the property of the Supreme Grand Lodge, and its affiliated bodies do likewise.
3. The *Constitution* of the Supreme Grand Lodge, Article VI, Section 2, reads as follows:
"This corporation shall have no capital stock nor is it organized or shall it be operated for pecuniary gain or profit nor will it distribute any gains, profits or dividends to the members or officers of the corporation or to any other individual. The property, assets and net income of this corporation are irrevocably dedicated to the purposes for which the corporation is formed and no part of any property, assets or net income of this corporation shall at any time ever inure to the benefit of any director, officer or member thereof or to the benefit of any private individual."
4. The accounts of the Supreme Grand Lodge are annually audited by the

Arthur Andersen & Company, internationally known tax experts with headquarters in Washington, D.C.

5. All active members of AMORC are entitled to examine the audits and tax records of the Supreme Grand Lodge at Rosicrucian Park. In fact, *they are invited to do so*. At each International Convention in Rosicrucian Park, San Jose, delegates attending the Convention may voluntarily form a committee to examine all the accounts of AMORC and report their findings to the assembled Convention. The committee may *not* be composed of any employees or officers of the Order. The committee may also interview the officials of the banks where the Order has its funds.
6. If a Rosicrucian member cannot attend the AMORC Convention, he may have any active member in his area represent him at the Convention to become a volunteer member of the examining committee.
7. Financial records of AMORC are the confidential matter of the Order, and they are not published for public examination in our publications, nor made available for public display. We repeat, they are available for *personal inspection* in the manner explained above, and always have been. The signed reports of the committees of past years and the reports of the Convention on their findings may be inspected by any member at Rosicrucian Park at any time during office hours.
8. The Supreme Grand Lodge is legally the custodian of the reserve funds of the Order and is bound by *government laws* pertaining to non-profit organizations, as set forth in the obligations in Point Three above.

(continued on page 29)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Inner Mysteries of the Brain The Limbic System, Part I Emotions

HAVE YOU EVER wondered when or how you first learned to enjoy other people? Or when you first learned to be afraid? Or when you first experienced anger? How were you first able to experience the mystical or spiritual state of awareness? Do you remember the first time you recognized yourself experiencing transcendent beauty?

Emotions and instinctive memory are orchestrated by the *limbic system*, a narrow horseshoe-like structure surrounding the thalamus, the "head" of the brainstem (see *Figure 1*). The limbic system and brainstem, with thalamic and hypothalamic structures, form what might be called an *inner brain*. Instinctive memory and emotional experiences come from a consciousness so deep within this inner brain that it seems almost subconscious. These instincts and experiences take us beyond the rational capacity of the outer-brain cortex to reach logical conclusions or to form the appreciative and artistic metaphors which we consciously enjoy. Because of their special nature, we usually interpret these depth experiences of the inner brain as being transcendent, transpersonal, instinctual, mystical, subconscious.

The inner brain is situated beneath the two hemispheres of the cerebral cortex. The cortex, resembling two halves of a walnut, forms the outermost portion of the human brain. Each half of the cortex is somewhat specialized for either rational or metaphoric modes of thinking.¹ The inner brain complements this cortical duality, making possible the harmonious integration of human experience.

The inner brain directs most of the physical functions of the body. It instinctively knows how to run the body's digestive system, regulate blood pressure, govern body temperature and coordinate such responses as sneezing, sucking, yawning, coughing, and breathing. The inner brain can, for example, allow the individual to slip into unconsciousness when pain becomes so intense that the conscious brain can no longer tolerate the stress. The inner brain can cause one to faint at an embarrassing or terrifying moment, or it can temporarily inhibit communication with the outer cortex in cases of illness, coma, accident, or paralysis.

Patterns of Behavior

The inner brain is ancient. It is found in all animals with backbones. The limbic portion of the ancient brain initiates group activities, such as courtship rituals and routines, deceptive behaviors, and habits which repeat the same procedure or instinctive pattern.

Without the mediation of the limbic system, man would be the victim of instinctive automatic reactions stemming from what neurobiologist Paul MacLean calls the *R-complex*.² The R-complex is the more primitive "reptilian" area of the inner brain (please refer to *Diagram 2*). The working of the reptilian portion of the inner brain can be illustrated by the automaton-like reactions of committee members who are caught up in controversy. Such people tend to have stiff, reptilelike body movements along with inflexible points of view. Psychologist

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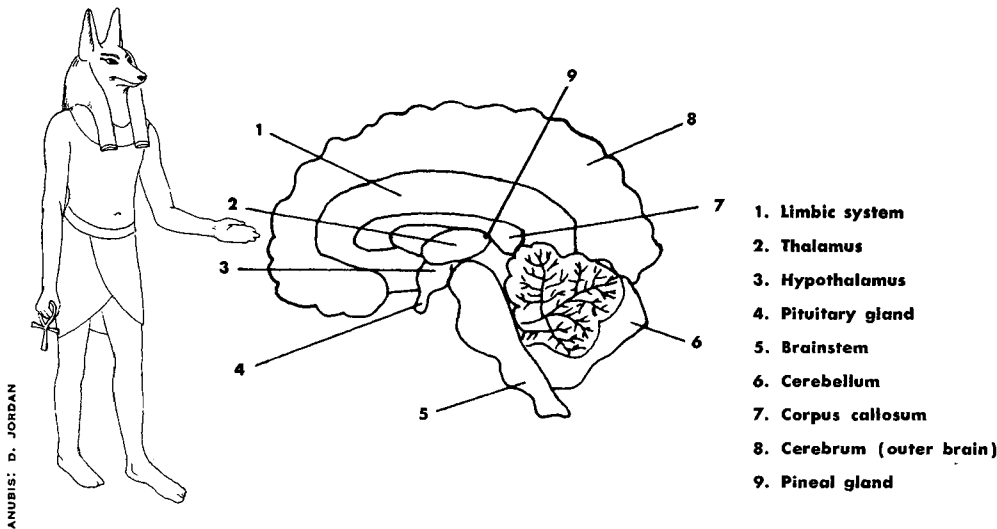


Figure 1. The limbic system with anatomical correspondence to structures responsible for autonomic functions as well as the experience and expression of emotions. To the left of the brain diagram is the jackal-headed god, Anubis, guardian of the threshold between outer and inner consciousness.

Carl Jung, observing this reptilelike group behavior, once quipped: "Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand would have the collective intelligence of an alligator."³ Dr. Jung was referring to the collective lowering of the threshold of consciousness to that of the primitive instinct of kill-or-be-killed. When mob behavior takes over, the limbic system is unable to act as mediator between our more recent centers of appreciation and the ancient instincts.

Some may hail the cortical hemispheres as the "mother of invention" and the "father of abstract thought," but much of the social intercourse between humans is conducted without these "higher" benefits of the cortex. Both instinctive and refined group responses within a person can be disrupted if there is damage to the limbic system. Its damage can also interfere with a person's inclination to form meaningful relationships with others and perhaps even with himself. What appears to be important in the creative process of integration is the refined ability of the limbic system to coordinate the various activities of the inner and outer brain.

Although considered to be the "seat of the emotions," the limbic system is also involved with olfactory sensations, oral perceptions, "body language," and sexual

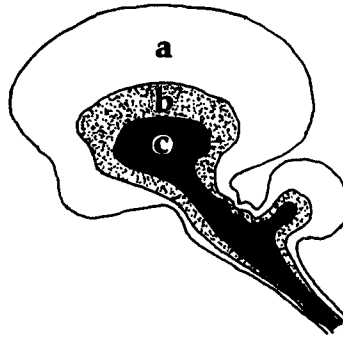


Figure 2: Man's triune brain as described by neurobiologist Paul MacLean.

- a. The new mammalian brain, neocortex or outer brain. This is the main structure which differentiates man from other animals.
- b. The old mammalian brain, visceral brain or limbic system. This is the bridge between the outer personality and the ancient instincts.
- c. The ancient brain, reptilian brain or R-complex.



behaviors. With the limbic system and its connections, a person can experience a whole range of feeling, from intense hunger and thirst, rage, fear and grief, to experiences of profound joy. It is the narrow limbic portion of the inner brain which gives the refined emotion that Rosicrucians refer to as the *noetic experience*. Noetic experience brings a feeling of oneness with the universe, a perception that "this is the truth," or "this is it."

The "this is it" feeling is not supplied by either the rational or metaphoric sides of the outer brain. The "this is it" feeling can be absent in people who suffer from lesions in the limbic system. Suffering from lesions can cause a person to ingest as food such unpalatable items as rubber or soap because the limbic part of the inner brain which says "this is it—this is food" is out of order. Again, this illustrates the importance of the limbic system in mediating between our centers of appreciation and our instincts.

As the human species evolved, the limbic system assumed the role of gatekeeper or "guardian of the threshold" between the conscious and subconscious worlds. In ancient Egyptian tradition, the dog-headed god Anubis was the guardian and guide at the threshold between consciousness and the subconscious life of the hereafter. Like Anubis, the inner brain governs sleep and dreams, and the mystical states occurring during the process of assumption. When archetypal, primal, or hidden emotions begin to arise from the inner depths, it is our *inner guardian* which selects those unfamiliar feelings that are allowed to reach the surface of consciousness in the outer brain or cerebral cortex.⁴

Humans can enjoy a horizontal polarity between the right and left hemispheres of the outer brain. Humans can also manifest a vertical polarity between the outer and inner parts of the whole brain. For the mystic, the challenge of creatively integrating the horizontal and vertical polarities is an exciting one, leading to the inner experience of the Rose Cross or the "squaring of the circle" within the brain. In applying the Law of the Triangle, the challenge of integration entails the reconciliation of complementary tendencies and ways of perceiving. For the Rosicrucian, mystical pursuits may naturally bring about the creative and harmonious use of the entire brain.

—George F. Buletza, Jr., Ph.D., F.R.C.;
June Schaa, F.R.C.; & Onslow H.
Wilson, Ph.D., F.R.C.

Note: The ability of the limbic system to determine "this is it—this is truth," has an important role to play in determining our mental realities. In a subsequent *Mindquest Report* we shall explore the role of the limbic system in the process of recollection and learning.

Footnotes:

- ¹Bukay M., & Buletza G. (1978) *Mindquest: Split-brain research. The Rosicrucian Digest* 56 (1):14-18.
- ²MacLean, P. D. (1973): The brain's generation gap: some human implications. *Zygon—Journal of Religion & Science* 8 (2):113-127.
- ³McGuire W. & Hull R.F.C. Eds. (1977) *Carl Jung Speaking*, Princeton University Press, N.J., p. 137.
- ⁴Buletza G., Schaa J., & Bukay M. (1978) *Mindquest: Searching for the seat of soul. The Rosicrucian Digest* 56 (12):22-25; Schaa B., Buletza G., & Schaa J. (1979) *Mindquest: Initiation into an unknown. The Rosicrucian Digest* 57 (3):22-26.

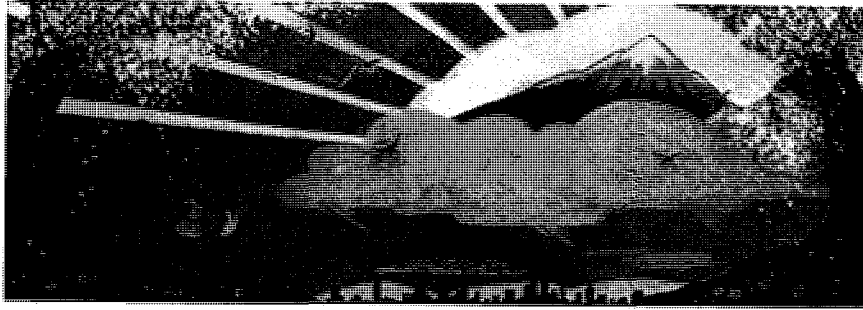
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Mysticism — A Way of Life

by Dr. William H. Clark, F. R. C.

SOMETIMES WE HEAR it said of someone that he has a wonderful philosophy of life. But we may wonder just what is meant by a philosophy of life, and it is rather difficult to give a clear, precise, and intelligent definition to that common expression. It does seem, however, that those basic concepts or notions around which life's plans, hopes, fears, joys, expectations, and aspirations revolve may very well be said to constitute your philosophy of life. In other words, your philosophy of life is your general outlook on life and its problems, especially when that outlook gives character and direction to your thoughts, and becomes the chief impetus of your actions.

In the light of such definition, it is obvious that questioning one's philosophy of life is of major importance. Success and happiness depend upon it. The difference between a person who becomes frustrated, even deranged, and the person who keeps his poise in the presence of life's crises may be explained on the basis of the two philosophies of life.

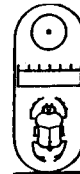
We are concerned with a philosophy of life that is not identified with any particular country, race, or civilization, yet may blossom forth in any of them. Not only does such a philosophy transcend all national and racial identity, but it is also ageless, such as mysticism of the Rosicrucian tradition.

When we observe the flippant manner with which many use the word "mys-

ticism" these days, we are reminded of what Mark Twain said about people and weather—everybody talks about the weather, but no one does anything about it.

In recent years, while the Orient and the Western world have been brought into closer contact with each other, more people have begun to talk about mysticism. Only a few years ago many of these people now discussing mysticism would have dismissed the whole subject as something unworthy of the attention of intelligent minds.

What has brought about such a radical change in attitudes regarding mysticism? One reason is a growing dissatisfaction with obsolete concepts and ideas. Many people have discovered that answers they had been giving to vital questions were inadequate. In other words, their philosophy of life had begun to buckle under the pressure of contemporary life, and, in desperation, these individuals began to seek other sources of knowledge. The increased exposure of Western minds to Oriental philosophies brought into popular use such terms as *transcendental meditation*, *yoga*, and *mysticism*. Taking no time and making little effort to comprehend the true meaning of these popular terms, they soon became victims of persons who used these terms as cheap commodities in the exploitation of a general curiosity about mysticism. Erroneous



notions about mysticism began to circulate like common currency.

Perhaps no other word in the English language has been so much abused, misused, and misunderstood as *mysticism*. This term has been used in reference to almost every conceivable human experience, ranging all the way from black magic to a profound experience of Cosmic Consciousness.

The terms mysticism and religion cannot be used interchangeably with accuracy, yet mysticism does contain the essence of religion. It achieves the highest goals and gathers the richest fruit of all the great religions of the world. Thus true mystics of all ages, despite their wide differences in geographical, religious, philosophical, and cultural backgrounds, have demonstrated a remarkable harmony in their reports of mystical experience.

William James, distinguished American philosopher and leader in pragmatism, cannot truthfully be called a mystic, but, being a great philosopher and psychologist, James could recognize this general uniformity of experience among the mystics of the world. In one of his major works, he writes: "In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land."

The mystic has been defined as "One who through proper recognition of, and response to, the God of his heart, has found a rich and satisfying harmony between his inner most being and its ultimate source." In other words, to express it in the words of Ralph Waldo Trine, the mystic is one who is "in tune with the Infinite." This inner attunement is not stagnant, but serves effectively in the full development of man's life—his physical, intellectual, psychic, moral, and spiritual aspects. If any area of man's potential for good is neglected, the crippling consequences will be reflected both in the individual personality and in the larger social unit of which it is a part.

The mystic never believes he is perfect, for he is ever aware of higher levels he is able to visualize, but has yet to manifest. While the mystic is well aware of his

limitations and imperfections, he senses a great challenge on the path. One of the most exciting things to a mystic is a thrilling and justifiable anticipation of what he is in process of becoming.

The mystic recognizes that man is an intuitive creature. Intuition, though undeveloped in most people, is an essential aspect of man's nature, and must be cultivated. No one can properly evaluate the human potential until he has taken full account of intuition. Within every person is this latent faculty, by means of which one may have immediate and direct access to a knowledge that is superior both in range and quality to analytical reasoning. While it is true that this faculty is dormant in most people and must be awakened, it nevertheless is just waiting to be discovered and developed. The constant neglect of this inner faculty we call intuition is one of the most wasteful practices of people in general.

Exercising Intuition

Intuition is a natural and integral part of our nature, and will function freely and effectively if we do not interfere with its performance. Intuition is usually much more evident in children than in adults. This is because intuition is an attribute of the inner life, which is all too often ignored or stifled by negativity and squelching opposition from the outside world during the years of maturity. After years of failing to recognize and exercise intuition, it becomes weak and dormant, just as a muscle in one's arm or leg will become weak and flabby through lack of exercise.

If one fails to gain the knowledge available only through intuition, he deprives himself of the most authoritative source of knowledge. This kind of knowledge comes with conviction and unquestionable certainty to its possessor. This method of understanding is the mystical way, and since this knowledge is acquired through direct access to reality itself, the recipient constitutes his own credentials of authority and guarantees the veracity of his own claims. This knowledge is of the highest order.

Mysticism brings all the various elements of man's nature together into one grand and beautiful synthesis. It develops every facet of a person, and evolves him toward wholesome maturity, as rays of

the sun bring the budding rose into full bloom.

A Practical Philosophy

Rosicrucian philosophy is practical in that it develops the entire being to the highest degree. The true Rosicrucian applies principles studied in the monographs to the daily affairs of life. In other words, he is consistent. But as the Rosicrucian student well knows, one of the most difficult and exacting disciplines within the scope of Rosicrucian teaching—richly rewarding if practiced—is maintaining consistency between the lofty ideals and principles set forth in the monographs and their practical application in daily life.

Today, the very intensity and complexity of modern life is a challenge to the mystic because of his constant exposure to public scrutiny—the mystic is on trial more than ever before. It is not unusual today to find a person belonging to eight or ten active organizations at once, and serving on as many committees, all of which are considered important by their sponsors. The modern mystic touches human life and concern at more points than ever before in the history of the world. It depends upon the individual

whether these multiple contacts with society will be assets or liabilities. The outcome is contingent upon the attitude, spirit, and purpose the mystic brings into these intricate and varied relationships.

There are certain practices which, followed faithfully, assist Rosicrucians in living their philosophy. First, they establish a profound awareness of, and rapport with, the Master Within. They also practice visualization and creative thinking, enabling them to accomplish things and master situations that seem impossible at first. By proper use of this creative faculty, they are able to bring all attitudes, emotions, and total responses into service to complete the beautiful and constructive images they have created.

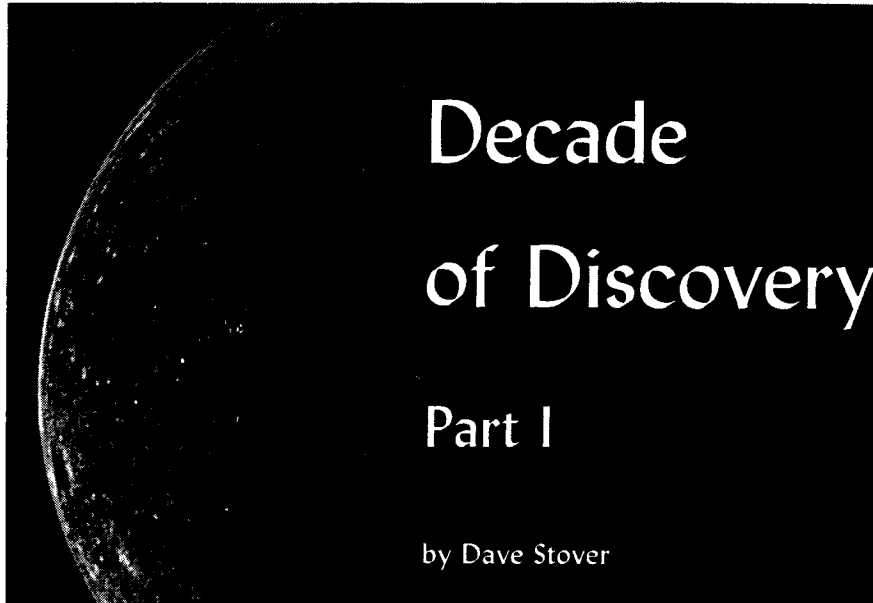
Finally, they make the earliest possible application of newly discovered, or newly appreciated truths. Wise counsel is given in that old Rosicrucian classic, *Unto Thee I Grant*: "Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish."

When the above steps are taken, and followed faithfully for a reasonable period of time, applying the Rosicrucian philosophy to life situations will soon become habitual. △

Around us lies the world. Pass out into it with hatred in your heart and, by the operation of a law as immutable as that of gravity, you will encounter strife, bitterness, and shame. Pass out into the same world with love in your heart, love everything you meet, no matter how degraded it may appear, or how far removed from the possibility of love, let your love rest upon all, even as the sun touches everything with the infinite charity of its beams, and all the world will blossom like a rose. What need has the world but love? If love were a living thing in the heart of every man, what use were the laws written in statute books? Heaven's only law is love.

—Claude Houghton





Decade of Discovery

Part I

by Dave Stover

IN THE WORLD that men call real, it was not a very good ten years. Watergate and the fall of a President, the OPEC embargo and skyrocketing oil prices, ever-increasing poverty and starvation in the Third World, Vietnam and its bitter end, crime and the decaying cities, revolution, terrorism, and riots: all were unpleasant aspects of a decade called the Seventies.

But in another sense it was a fine ten years, indeed. It was a decade in which man learned more about the universe in which he lives than he had in all the previous centuries of his existence; a decade that saw mankind's mechanical emissaries travel to a dozen brave new worlds and send back reports and photographs which amazed us, excited us, and awed us with the strangeness of it all.

In the worlds of astronomy and space science, it was a decade of discovery, a golden age.

In 1972, the United States left the Moon, not to return until the end of this century, if then; and the space program found itself the victim of budget cutbacks and public apathy.

Though impeded by a money crunch and severe criticism, NASA continued to explore the solar system. Not with men—but with robots. The machines were left to do the work of astronauts, and they did a most impressive job indeed.

One mechanical adventurer by the name of Mariner 10 voyaged to a world much like the one we deserted in 1972; Mariner's close-up photos of Mercury show a marked resemblance to the previous decade's pictures of the Moon. But Mercury is moonlike only superficially: it actually is half again as large as the Moon in diameter (3000 miles vs. the lunar 2000) and considerably more massive.

Mercury's interior, in fact, is more like the Earth than the Moon. This small, sunbaked planet is composed in large part of iron and nickel, and is as dense (in other words, its material is as tightly packed) as our world. Mercury, in addition, has a magnetic field—something the Moon does not possess—though it is a feeble one, probably created by the impact of solar radiation upon Mercury's surface.

And the words "solar radiation" just about sum up conditions on Mercury: the planet rotates on its axis once every

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58.6 days, slowly enough to thoroughly roast its entire surface at temperatures which may exceed 1000° F at high noon.

Mercury's scenery? Grey, dusty rock, micrometeorite pitted; craters much like those of the Moon; no water, no air, no life. There is only one tourist attraction on Mercury: the rising of the Sun. This barren planet is three times closer to the Sun than we are; the Sun that rises on Mercury is not the familiar orb of earthly skies, but a swollen giant, several times larger than the Sun we know, and hotter by far. The great, swollen Sun, rising so very slowly and impressively over Mercury's rocky crags, would be an awesome and frightening sight. It would also be deadly; on Mercury there is no atmosphere to screen out deadly radiation.

For now, Mercury will remain a world explored by robots. It is not a planet meant for man.

Veiled Venus

Next from the Sun is Venus, a world but a little smaller than Earth; it was surveyed by Mariner 10 in 1974 and again by Pioneers Venus 1 and 2 in 1978.

For centuries astronomers wondered about conditions on Venus, for the surface of that planet is forever hidden to our eyes by a thick, unbroken layer of clouds.

What lay beneath the dazzling veil? Some thought a world much like the terrestrial Age of Dinosaurs, a swampy,

damp, hot world much like the Earth of a hundred million years ago; others thought the clouds hid a planetwide ocean (of water or petroleum, take your pick); or a worldwide desert.

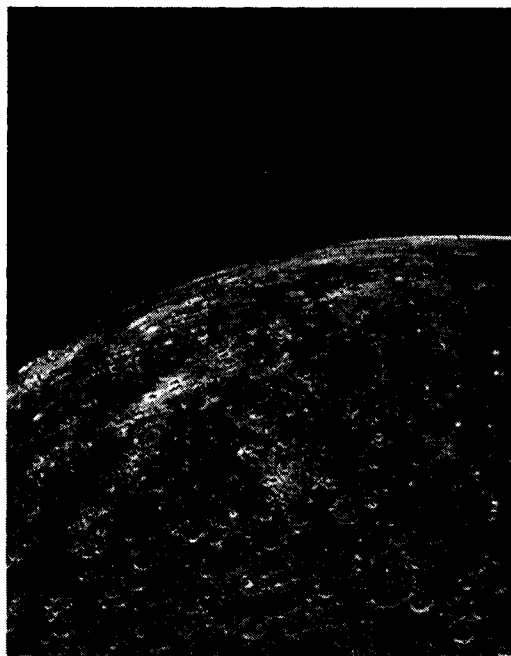
The last group was nearest the truth: Venus is a desert, but one unlike any found on Earth. Though named for the Goddess of Love, Venus is hell.

With an atmosphere nearly completely of carbon dioxide, mixed with some other wonderful ingredients (sulfuric acid, for one), we can be certain that no life exists on this barren planet—at least, no life we would recognize as such. The temperature climbs to at least 1000° F, the surface must glow a dull red, there are dust storms of incredible fury, and the atmospheric pressure is thousands of times that of the Earth. With clouds so thick it is always dark, a blackness broken only by the glowing rocks and intermittent flashes of lightning, we can imagine what Venus must be like, and it is the stuff of nightmares.

While the clouds of Venus are blinding white, those of Jupiter are an infinite variety of pastel shades.

Jupiter, named for the king of the gods in Roman mythology, is the mightiest of

Mercury, the planet closest to the Sun, was visited by Mariner 10 in 1974. Photo on opposite page portrays a heavily-cratered area of Mercury closely resembling the bright highlands of Earth's moon. Mariner 10 took this photo from a distance of about 240,000 miles. Largest craters in the photo are 70 miles across. The bright spot in the center can be resolved into several craters, the youngest of which has prominent bright rays similar to rays around fresh craters on the moon. The photo on this page portrays the southwestern quadrant of Mercury, and was taken four hours before the time of closest approach, when Mariner was 122,000 miles from the planet. Largest craters seen in this picture are about 62 miles in diameter. Photos: courtesy NASA.





Giant Jupiter as seen from Voyager—approximately 12 million miles from the planet's surface. Also visible in this photo are the Great Red Spot and two of Jupiter's satellites, Io and Europa.

the planets, larger than all the rest put together. Jupiter is an immense world, 80,000 miles in diameter, its mass 318 times that of the Earth, and has more satellites than the Sun has planets. It is truly a world of the gods.

Pioneers 10 and 11 and Voyagers 1 and 2 explored this mighty sphere during the Seventies, sending back a wealth of information and some impressive photographs.

The scale of this world is incomprehensible; the Great Red Spot, an atmospheric disturbance similar to an earthly hurricane and one of Jupiter's few permanent features (the Spot has been under observation for several centuries), has an area as great as the entire surface area of the Earth. A planet-sized typhoon! It boggles the mind. . . .

Jupiter is mostly hydrogen and helium—the universe's two most common elements—but there are also hydrogen compounds such as ammonia, methane, and water in abundance. At the planet's core, temperatures exceed 54,000°F, and pressures are millions of times Earth's atmospheric pressure.

Life on Jupiter? There are levels that are neither too hot nor too cold for life, and it may be that Jupiter is inhabited. If so, we may wonder if the inhabitants are built to the same scale as their planet—that would be a terrifying thought.

Jupiter's satellites are a diverse and interesting group; there are at least fourteen of them, and the two Voyagers provided us with our first good look at the planet's five innermost moons. Amalthea, less than two hundred miles in diameter,

is closest to Jupiter; too close, in fact, for Voyager photos show Amalthea to be a dying moon, breaking up under Jupiter's immense gravitational pull.

Io, next out, is larger, 2200 miles in diameter, about the same as the Moon, and of interest too: it is the most geologically active body in the solar system, with volcanoes venting material dozens of miles into space. The volcanoes of Io make any on Earth seem tame.

Europa, third moon out, is covered with a network of cracks and fissures; scientists theorize that the core of the satellite may be shrinking, thus allowing the surface layers to fall in. Ganymede and Callisto, the other two large satellites, are among the largest moons in the solar system when it comes to diameter and

volume (both are bigger than the planet Mercury), but they are not exceptionally massive, being composed in large part of various ices.

All the inner moons are bathed in Jupiter's intense magnetic field; so strong and deadly is the radiation that robots may always have to do our exploring of the system's largest planet and its retinue. For men, voyaging too near Jupiter would be as deadly as stepping into the unshielded core of a nuclear reactor.

Jupiter, world of the gods; and to mere human beings, fatal.

Next month we will explore the red planet Mars, the beautiful rings of Saturn, and the mysterious outer planets of the solar system. △

What About AMORC Funds?

(continued from page 19)

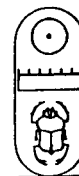
9. *Reserve funds* of the Supreme Grand Lodge are set aside for the following purposes:

- A. To be invested in bonds or other securities, as permitted by law, so that the accrued interest may be used to help defray the substantial *real property taxes* which AMORC must pay.
- B. To continue membership privileges in those countries where financial problems make it impossible for funds to be transferred to the United States or elsewhere.
- C. To continue privileges of membership to AMORC members where foreign money has been *devaluated* because of their national difficulties.
- D. To meet demands for the purchase of new equipment when

needed, and for the maintenance, research, and expansion of the cultural facilities, such as the Egyptian Museum, Rosicrucian Planetarium, and the Order generally.

10. At various times, considerable amounts of the reserve funds are *not available* for use by AMORC. Dues paid by members of AMORC into banks in certain foreign countries are temporarily *not transferable* to United States banks because of the prevailing economic conditions in those countries. Consequently, such funds are not a liquid asset and are encumbered.
11. No officers of the Order—Supreme or Grand Lodge officers—receive, beyond a modest salary, any bonuses, dividends, monetary gifts, real property, or any other kind of emolument from the Order.

The Supreme Grand Lodge has always felt justified in *refusing* to disclose its financial records to "inquisitive newspaper media." We believe and know that our *moral* and *legal* obligation in this regard is only to the governments of those countries in which the Order exists and to our *Rosicrucian members* throughout the world. △



Dr. H. Spencer Lewis, F. R. C.

The Salvation of Man



DESPITE THE FACT that reformers and statisticians try to convince us that the world is becoming less moral, more criminal, and less peaceful, we find continued evidence of something wonderful and beautiful in human nature. This is certain to save civilization from destroying itself or becoming wrecked on the rocks of modernism, as claimed by the advocates of orthodoxy and the opponents of progressiveness.

There is hardly a century in the past in which the progressive spirit of man has not awakened the opposition and condemnation of the stand-pat element of the human race. There are those in every community, in every country, and in every age, who believe that each progressive step is a step toward self-annihilation and destruction and that each onward gaze is a tempting view of future destruction.

These sorts of persons are not the proverbial balance wheels in civilization nor are they the stabilizers that are essential among all peoples. They are the kind that are retrograding though they think they are just standing still in a conservative manner. They are the ones who claim that what they and their forebears had was good enough and that there is no reason for onward progress in any of the matters of human life, human industry, or human achievement. They become reformers who never reform the past evils or correct the present errors but devote themselves to attempts to prevent the development of new ideas,



new methods, and new achievements. The future to them is filled with sin and evil and the past is one glorious picture which they think should be maintained at all costs.

These critics point out that youth of the present time is given more to the joys of life than to the serious things. They want us to believe that modern civilization is headed straight toward hell and the fires of brimstone and that the home as an institution is being wrecked and dispensed with, the church annihilated, morals suspended, spiritual things negated and human progress turned entirely in the wrong direction.

But we who can discern the real values in life see not only the spiritual things that are developing but we abundantly also observe the continued manifestation of certain human traits that are of divine origin. These will never be annihilated or suspended or wiped out of the consciousness of man by any phase of progress or any degree of advancement.

Speaking of the youth of today, we can easily find in any group of youngsters of any age many very beautiful manifestations of the spiritual values in life. One needs only to watch the progress and development of progressive men and women, young and old, to see that a higher and better interpretation of human and godly relationships is gradually evolving.

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But even if we did not observe these things we could not fail to observe that whether our age is producing a new era of understanding or not, at least the present age is not failing in manifesting the important elements of human brotherhood and heroic devotion to the ideals of universal love under the universal kinship with God. It is this demonstration of heroic self-sacrifice and heroic demonstration of the impulses of human love and godly relationship with all humans that proves that nothing of our modern education and culture is eliminating these essentials from the human consciousness.

Take, for instance, one simple, though extremely beautiful illustration from the common news of the day. During the month of March [1931], in a little, isolated, and hardly known section of Colorado, an old-fashioned bus was stalled in a snowstorm. The bus was loaded with children being taken from school because a severe snowstorm threatened to imprison them for many days in a schoolhouse located miles from the nearest center of homes and civilization. But the attempt to escape the storm was frustrated. The bus lost its way in the blinding blizzard and deep snows and was finally stalled in a snowbank miles from the nearest home or means of communication.

Human and Divine Love

The children began to feel the effects of the lowering temperature, and after hours had passed without food or warmth, they realized the seriousness of their predicament. The young man driver of the bus, whose little daughter was one of the occupants, then bade them farewell and started on a dangerous attempt to reach the nearest farmhouse. Here was the first demonstration of the heroic impulses of human and divine love. We may say that this was to be expected of a man and of one charged with such responsibilities. But after he failed to return and the hours turned into a day and a night and the children began to suffer keenly, we find the same heroic impulses manifesting among children who had not yet reached their teens.

As the second day of suffering approached and the children realized that there was no immediate help for them and that they must depend solely upon the simple laws of nature that their child-

ish minds could conceive, we find two or three boys in the party attempting to assume the responsibility of manhood, solely through the rising urge of the divine something in their consciousness that always comes to the rescue of civilization in every dire predicament.

These few young boys, hardly old enough to be away from the protection of parents, conceived of various exercises, games, and indulgences, which would make all of the children in the bus keep their bodies active so that they would not become stiff and helpless through freezing. After they had exhausted every effort in this direction and one or two of the girls lay lifeless on the floor of the bus, and after every cushion had been burned and every bit of wood consumed in producing heat and the bitterness of another night was before them, the boys again demonstrated the heroic impulses of human brotherhood by divesting themselves of all their clothing but their under-garments and wrapping these outer garments around the bodies of the girls so that the girls might live even though the boys froze to death.

Some lives were saved in this manner while others were sacrificed, and at this moment [1931] thousands of adults in that State are paying homage to the bravery of these boys who gave their lives that their girl playmates might live. But I think that in addition to paying homage to this fact we should pay homage to one other; namely, the demonstration of that heroic impulse in human nature which constitutes the salvation of man.

As long as men and women can feel and give expression to a heroic impulse of human and divine love, there can be no possible destruction of the divinity and the divine element in man; and the human race and the whole of civilization will not deteriorate or cease to carry on in the manner in which God decreed all beings to live upon the face of this earth.

The children of today will be the adults of tomorrow, and the wide, unlimited, unfettered consciousness of life in these present children may broaden to a horizon that may seem to be beyond all lines of proportion. The youth of today may grow into adults who in the next few years will have little or no ideals of conservative restriction, but as long as the heroic impulses of human brotherhood



and human kinship under the fatherhood of God remain in the consciousness and continue to give unrestrained and unhesitating expression when the need for such manifestation is at hand, we will find civilization safe and sound and the world a good place in which to live.

The most hopeful sign is the fact that that which was considered exclusively heroic on the part of adults, through their greater understanding of human needs, is now becoming common impulse in the minds of children through their broaden-

ing view of life and their constant evolution toward a better understanding of human relationships. This constitutes the true salvation of man.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor 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.

Nothing to Celebrate? Celebrate Life!

THIS CHRISTMAS was very nearly a bumper for me. I can't think of a more honest way to describe it. The press of overseas business kept me halfway around the world from my family on the most wonderful night and day of the year.

I don't know who suffered more, my family or me. I don't see how anyone could have been lonelier, as I sat in my Addis Ababa hotel room, thinking about my wonderful wife and children. Finally, despite the horrendous long-distance rates, I placed a call to them. It took about ten minutes to make the connection—some of the longest minutes in my life. Lo and behold, the call woke everyone up in the middle of the night. In my dejected state I had forgotten about the time difference!

We could have talked forever! After I finally hung up, I reflected that I was undoubtedly not the only Christmas Eve orphan.

"There must be many people," I thought to myself, "perhaps MILLIONS, who, for any number of reasons, are not with the ones they love on this night of nights."

I knew I should be celebrating Christ's birth, as my family would be. But I didn't feel like celebrating *anything*—not alone, not all by myself. In my self-

pity I mused, "I have NOTHING to celebrate."

Then an amazing thought hit me. Why, I *did* have something to celebrate! Yes, even being there in my lonely room, feeling all alone in the world. Indeed, I had a TREMENDOUS cause for celebration, not *in spite of* my loneliness, but *because of* it. Celebration of what? Of LIFE ITSELF!

For I was, indeed, ALIVE. The ache in my heart left absolutely no room for doubt about that! I was as alive as I'd ever felt—yes, *ever*. And it was all because of the heartache I felt so acutely. No, I could not rejoice over that. But I *did* rejoice over the simple fact that I was alive—so completely, so pulsatingly, so heart-throbbingly ALIVE!

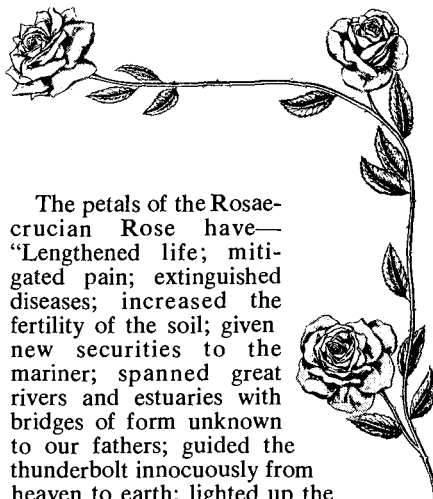
There in my room, 10,000 miles from home, I rejoiced in life itself. And that it was MINE!

My self-pity began to dissolve. And the ache in my heart was slowly but surely replaced with a feeling very much akin to happiness. I'm sure I fell asleep that night with a smile on my face, the smile of a man who, because he is alone, is acutely and yes, *joyously* aware of the one reason he has for celebration: the fact that he is undeniably, unmistakably ALIVE. The gift of life is HIS!

And it is YOURS!

—Mike Shadick

The Symbolism of the Rose



ONE of the most perfect, exquisite thoughts our Creator has given us is the rose. By universal suffrage the rose has been voted to be the loveliest among the children of flora.

We have but to remember that the rose is linked by the chain of association with a thousand chapters in the history of humanity.

A native of the East, the rose is now universal, opening its petals to the sun of every clime.

The ancients regarded the rose as the emblem of silence, love, joy, and secrecy; the sacredness of the rose has been felt and recognized in all ages, from the crude drawings on rocks and skins of our primitive ancestors, to the immortal inspirations of Dante and Raphael.

The rose is the crystallization of all growth, unfoldment, evolution in the vegetable kingdom—the plant life through eons and eons of time, struggling, suffering, aspiring towards the perfection of grace, beauty, and fragrance of the flower kingdom.

What does this inspiration and attainment of heavenliness symbolize?

The rose is the symbol of man's Soul in the process of its growth, unfoldment, and evolution towards its Creator. Each delicately tinted petal of the rose, in the layers of mystic perfume is like unto the desires, longings, sufferings, aspirations of the human soul, through eons and eons of time, unfolding, grouping, growing towards the perfection of God's Ideal.

Man, like the rose, has a sacred power which permits him to discover the inner significances, the reality of invisible things. As the rose turns her heart to the physical sun, so man turns his Soul to the spiritual light of truth, which we implore at the Divine Threshold, and which may suddenly come upon us in the midst of darkness and ignorance. All physical perfections come to an end, while the divine virtues are infinite. Those who are servants of the spiritual beauty are everlasting.

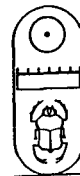
The petals of the Rosaecrucian Rose have—“Lengthened life; mitigated pain; extinguished diseases; increased the fertility of the soil; given new securities to the mariner; spanned great rivers and estuaries with bridges of form unknown to our fathers; guided the thunderbolt innocuously from heaven to earth; lighted up the night with the splendor of the day; extended the range of human vision; multiplied the powers of the human muscles; accelerated motion; annihilated distances; enabled man to descend to the depths of the sea, to soar into the air; to penetrate into the recesses of the earth; to traverse the land in cars which whirl along without horses.” These are but a part of the rose, for The Rosaecrucian Philosophy never rests, never attains, is never perfect—*its law is progress.*

Thus each petal of the Rose on the Cross is symbolic of the Oneness of the world of humanity; universal peace; universal tolerance; international consanguinity and solidarity; the establishment of the kingdom of God, first in the hearts of man, then upon earth.

The world of humanity is like unto God's rose garden, and the various races, tongues and people are like His various flowers. The diversity of colors in a rose garden adds to the charm and beauty of the scene, likewise the variety of nations enhances unity and charm.

Into each human heart God planted the seed of a spiritual rose. If we plant its roots deep in the soil of unselfishness, water it with the dew of purity, protect it from the blasts of prejudice and bigotry, give it the sunshine of God's *universal love*, it will flourish and unfold into blossoms of heavenly beauty for all God's children, with the perfume of a *divine civilization.*

by Nettie Claire Lewis, F. R. C.



Rosicrucian Activities



THE HOLIDAY SEASON is one of giving; three New Orleans women received the Rosicrucian Humanitarian Award in recognition of their years of generosity to the needy. Frater Charlie Mack presented the triple honors at a ceremony held at Dillard University in New Orleans, Louisiana. Dr. M. Sue Ivens, one of the recipients, is an associate professor of microbiology at the University. Her humanitarian service, which she has carried out since 1972 with Ms. Mae M. Richards, a virologist at a local hospital, consists of holding Christmas parties for all Dillard foreign students, as well as assisting those in need with school costs year-round. The third humanitarian, Mrs. Irenita Benbow Brooks, a social worker, has organized Thanksgiving and Christmas dinners since 1971 for the underprivileged. She announces these dinners by posters inviting persons "who may not be able to afford the Thanksgiving festivities and Christmas expenses." She



Frater Charlie Mack presents Rosicrucian Humanitarian Awards to three New Orleans women. They are, from left, Miss Mae M. Richards, Mrs. Irenita Benbow Brooks, and Dr. M. Sue Ivens.

also supplies financial aid to four high school students. We hope that the generous spirit of these fine people, their gift of the heart, is transmitted to all.

NELLIE MCCOOL, Master of AMORC's Chapter of the Sun, Colorado Springs, Colorado, was honored by over a thousand educators for her outstanding years of service to vocational education in the field of guidance. She received an Honorary Life Membership—one of only fourteen ever awarded—at the annual Colorado Vocational Banquet. Congratulations, Master McCool!

PEDRO MORALES, who has served AMORC for years as a field representative, is now staying in San Jose, California, to assume office duties in the Spanish Grand Master's department at the Supreme Grand Lodge. He will also assume the title of Grand Legate of the Spanish-speaking jurisdiction. We congratulate Frater Morales on his excellent service record and welcome him to the AMORC staff.

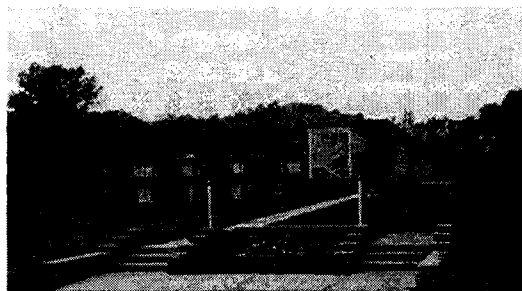


Grand Legate Pedro Morales

*The
Rosicrucian
Digest
December
1980*

ONE STUDENT writes of the recent RCU East, "The beauty and love I experienced there . . . was enough to last me a lifetime." Rose-Croix University East conducted its first two-week semester at St. Francis College in Loretto, Pennsylvania. Rosicrucians in the eastern sector of the United States found attending RCU East was affordable, convenient, and most of all, enlightening. "Hermetic Philosophy," taught by Charles Warren, AMORC Planetarium Director, was extremely popular with attending members, as were others taught by Frater Mike Keeney, Dr. William Clark, and Dr. Albert H. G. Doss. The First Pennsylvania Lodge, AMORC, held well-coordinated mystical Convocations and initiations.

Students report that the learning did not stop with the end of classes—the convenient accommodations allowed fratres and sorores to exchange ideas and impressions outside of class. The peaceful countryside and secluded atmosphere surrounding St. Francis College helped many to concentrate on the teachings, with re-



St. Francis College in Loretto, Pennsylvania, site of the 1980 RCU East.

markable results. Beauty, love, success, advancement, and enrichment are some of the words students used to describe their experience at RCU East.

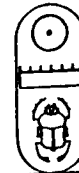
The great success of RCU East has ensured that it will be conducted again. For those members unable to come to San Jose, it will offer a wonderful opportunity for learning, enlightenment, and fraternal contact.

WE ARE very pleased to announce that AMORC's newest Grand Lodge—in Japan—recently began to issue its first equivalent to the *Rosicrucian Digest*. The name of this publication is *Barajuji*, which means Rosy Cross. The Japanese Grand Lodge concluded its Second National

Convention not long ago. All of the AMORC literature issued by this Grand Lodge has been translated into Japanese under the most capable direction of Frater George Ukio Yorioka, the Grand Master, with the able assistance of his good wife and other Fratres and Sorores in Tokyo.

AFTER A SUMMER of relative dormancy, the Enneadic Star Chapter in Portland, Oregon, hosted a Commemorative Reopening Workshop in September. Grand Lodge was represented by Edward Lee, Director of the Department of Instruction, and his wife Lilo. The 70 members from Portland and surrounding areas enjoyed participating in many exercises and experiments, a slide presentation, an open forum, and a delicious dinner. We wish the Enneadic Star Chapter well in its resurgence of fraternal activities under capable Master Clayton Buerkle.

Frater and Soror Lee also visited sunny Medford, Oregon, where Rose Mountain Pronaos held the Annual Pyramid Ceremony. This was a historic occasion, as it was the first time this Pronaos has hosted Grand Lodge visitors. Acting Master William Fryer, Pronaos Secretary Pat Dodd, and many other diligent committee members are to be congratulated for their excellent efforts. Frater Lee presented a public lecture about the Rosicrucian Order and conducted an open forum for the benefit of the many non-members attending. A special dinner honoring the 20-year AMORC members rounded out the festive day.



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Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.

OLD MEXICO » » »

Mexico retains its romantic charm in little villages, where customs and dress have been little affected by the twentieth century. Here we see a village road in the Yucatán. Such scenes as this contrast greatly with the modern metropolis of Mexico City. Gradually, but perhaps unfortunately, these placid areas are drawing more and more tourists from abroad, which soon robs them of their charm.

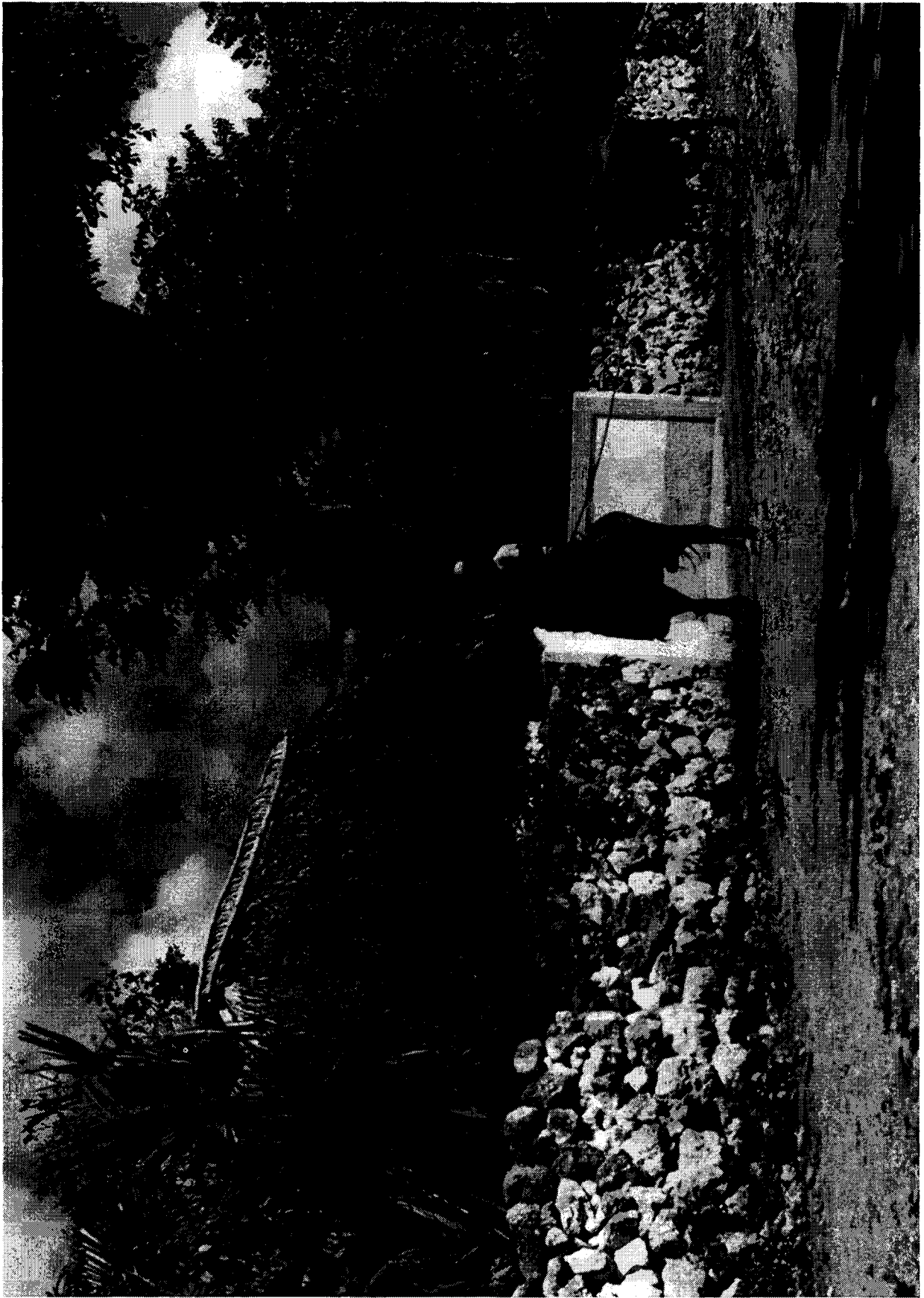
(Photo by AMORC)

PLUMBING 3000 YEARS OLD (overleaf)

This bathroom with tub and piped spring water displays one of the oldest examples known of plumbing. It is in the royal palace at Knossos, Crete. The Cretan civilization was one of the finest of the ancient world, reaching its height about 1500 B.C., while Greece was yet in a barbarian state. The island of Crete, located in the Eastern Mediterranean, was a great center of trade with both Egypt and Phoenicia. Voyaging in the early boats of sail and oar, it was but a few days from each of these lands in fair weather.

(Photo by AMORC)

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15M	Stradivari Violin played by J. C. French: commentary by R. M. Lewis Temple Music		71	"Use" Mystic in Time and Space	C. R. Warnken W. H. Clark
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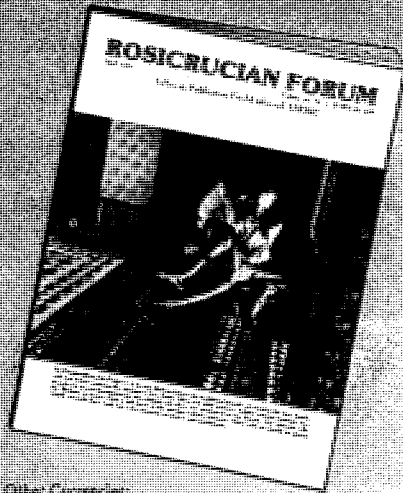
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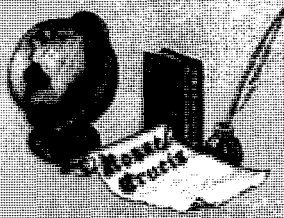
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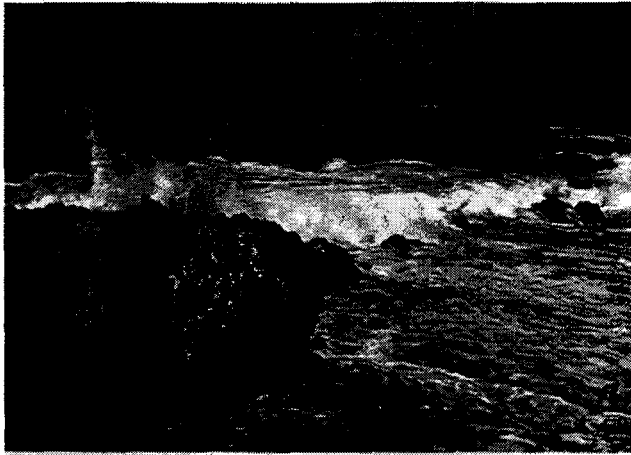
This tiny volume, containing selections from discourses by Francis Bacon, is in the private collection of our Imperator, Ralph M. Lewis. It is kept among Frater Lewis' literary treasures, next to his personal sanctum. The title page reads in part: "The true discourses of Francis Bacon of Verulam on ethics, politics, economics, or inner things."

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

THE SMALL BOOK featured here promises to give the reader the very words of Francis Bacon (1561-1626) in his discourses on ethics, civil polity, management of affairs, etc. Indeed, the title page shows Bacon expounding on the science of winds to a varied and attentive audience. It suggests that Baron Verulam, a title bestowed on Bacon in 1618, was accustomed to teach men from varying walks of life who joined as students under his tutelage, referring, perhaps, to his office and duties as Imperator of the Rosicrucians.

The words, "colors of good and evil," on the title page do not refer to the colors of the spectrum, but to color as appearance. This is the title of a series of logical arguments, for example: "The ill that a man brings on himself by his own fault is greater; that which is brought on him from without is less." The reasons supporting this are given, then those against, beginning: "... in respect of hope; for reformation of our faults is within our powers, but amendment of our fortune simply is not."

This volume was published in Leyden, Holland, in 1644, seventeen years after Bacon's death. His reputation was held in high esteem on the continent, where he was valued for both his scholarship and his integrity.—CC



ODYSSEY

Jacques de Molay

THROUGHOUT HISTORY certain men and women have stood for truth though their lives were threatened by their bravery. Jacques de Molay (1243-1314), Grand Master of the Knights Templar Order, was such an individual.

De Molay, the idealistic son of a titled family of Burgundy, entered the Knights Templar Order at age 22. This was during the time of the Crusades—when Christian Europe tried to recover the Holy Land from the Moslems—and the Templars played an important role in this venture. The order was founded during the early Crusades (c. 1119) by several French knights who vowed to protect pilgrims visiting holy places in Jerusalem. Originally quartered in an area of Jerusalem near the ancient Jewish Temple, the order became known as Knights of the Temple.

Although the Templars paid homage to Church and Pope, from its inception the order was connected with the most enlightened minds of Europe and the East—devoted to the upliftment and spiritual freedom of man. The knights took part in many battles of the Crusades, though their real purpose was not to battle against Moslems but to protect pilgrims visiting holy shrines in Palestine. The order had a mystical purpose as well—to protect those seeking the greater light. As part of their work and worship, the knights studied mystical laws and principles. Sworn to high ideals of service and charity, the Templars attracted much admiration, and sons of Europe's most powerful families humbly petitioned the order for entry, to serve as knights.

It was into this order that young De Molay was initiated in 1265. Though he took part in the Crusades in Syria, from his initiation onward De Molay was most interested in the philosophical aspects of the order. For many years he progressed through the secret studies and tests, and it is said that his character represented the highest ideals of bravery, service, and love of knowledge. In 1297 De Molay was elected Grand Master of the Templars.

By this time the order had become a powerful international organization with much wealth. The knights, nonetheless, remained faithful to their original ideals. In various parts of Europe, particularly Southern France, the order served as a liberalizing influence against authoritarian policies of the established church, encouraging education and freedom of thought. Jealous of the Templars' wealth and influence, the greedy French monarch, Philip IV, plotted with church officials to destroy the Order.

When one of the Crusades failed, Philip made his move. On the pretext of planning yet another Crusade, Philip summoned Grand Master de Molay to the French Court. Upon De Molay's arrival at court, Philip accused the order of disloyalty, perfidy, and immorality. De Molay strongly objected to the false accusations and appealed to the Pope for an investigation. The angry king then imprisoned De Molay and ordered Templars throughout France arrested and interrogated. The king, in league with the church, had the knights accused of heresy, and many were brought before the Inquisition. Numerous knights were imprisoned and then tortured to extract confessions. Through extreme torture some knights were forced to make statements against the order—statements which they later retracted during the papal investigation. This so enraged Philip that he redoubled the torture and used his power to influence neighboring countries to join in his suppression of the Templars. Through much of Europe knights were put on trial or imprisoned without evidence. Meanwhile, De Molay languished in a dungeon, unable to help his brother knights.

Pope Clement, worried over the Templars' growing influence, went along with the French king. De Molay and others, condemned as heretics, were sentenced to life imprisonment. On hearing this sentence, De Molay still insisted that the accusations against the order were false, that he had told the truth, and that the people of France should know the truth. Fearful of growing public sympathy for the plight of the Templars, Philip ordered De Molay burned at the stake immediately.

The quest for truth continues today, and in striving toward that goal we are occasionally reminded of others who gave their lives for what they held sacred.—RMT

