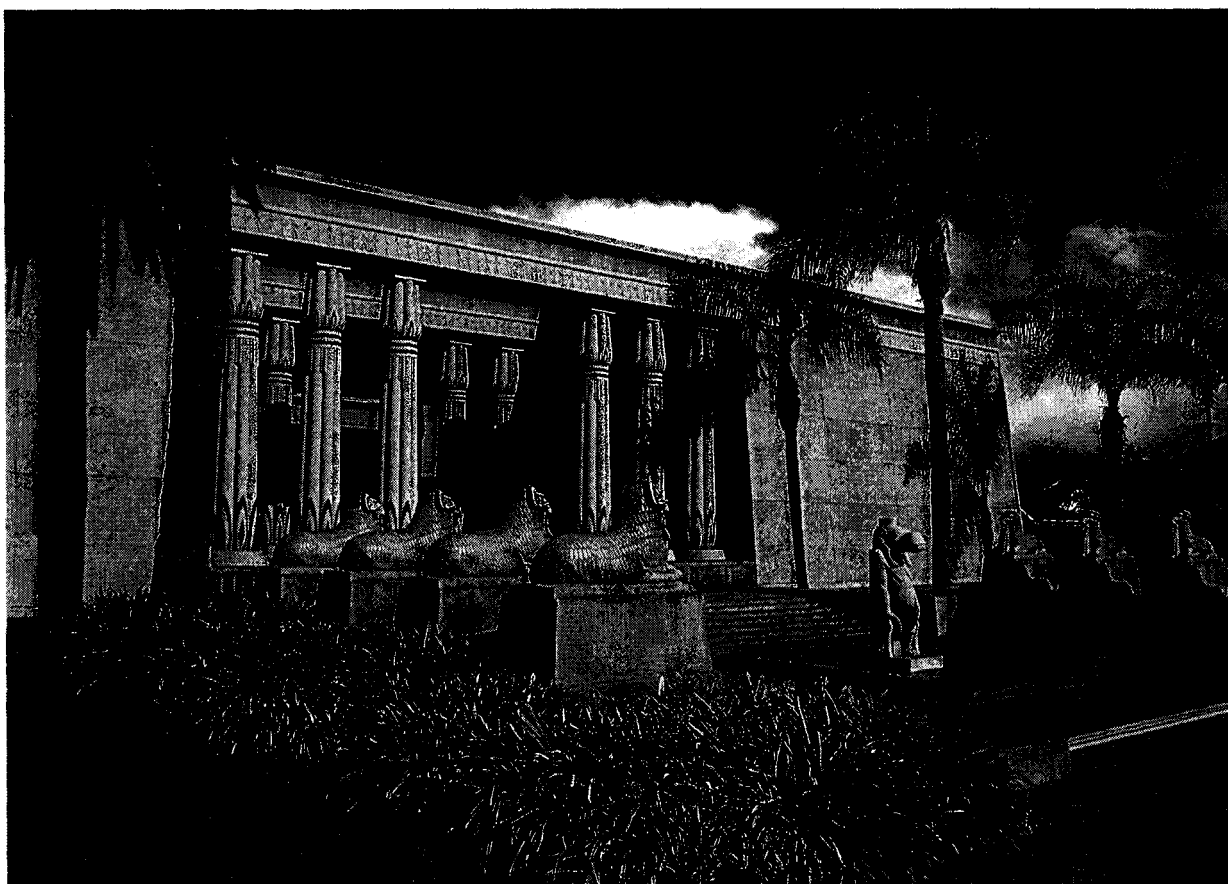


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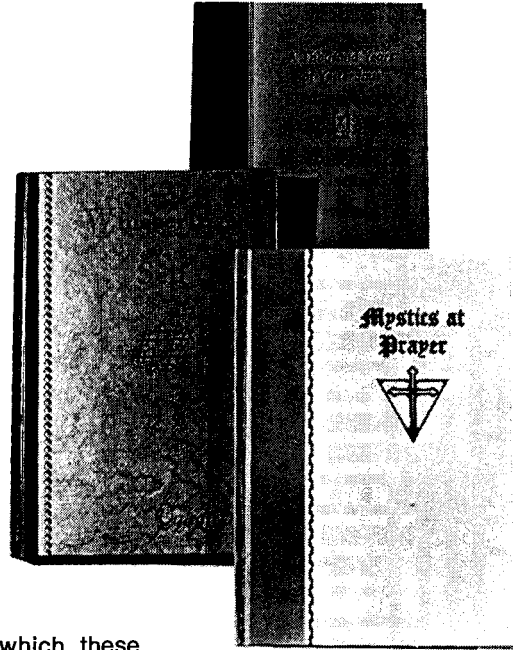
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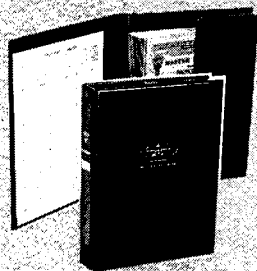
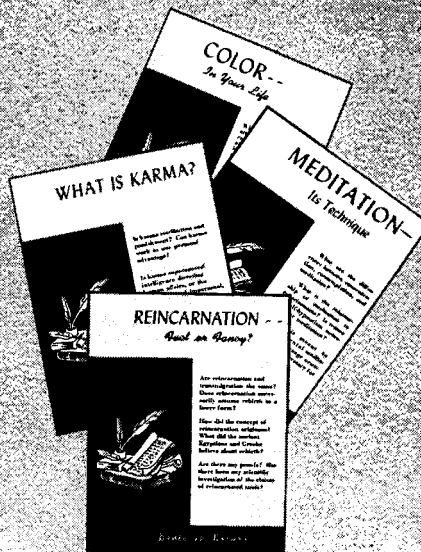
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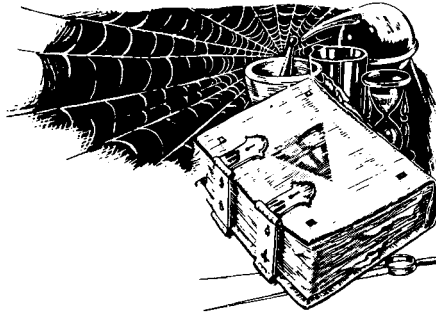
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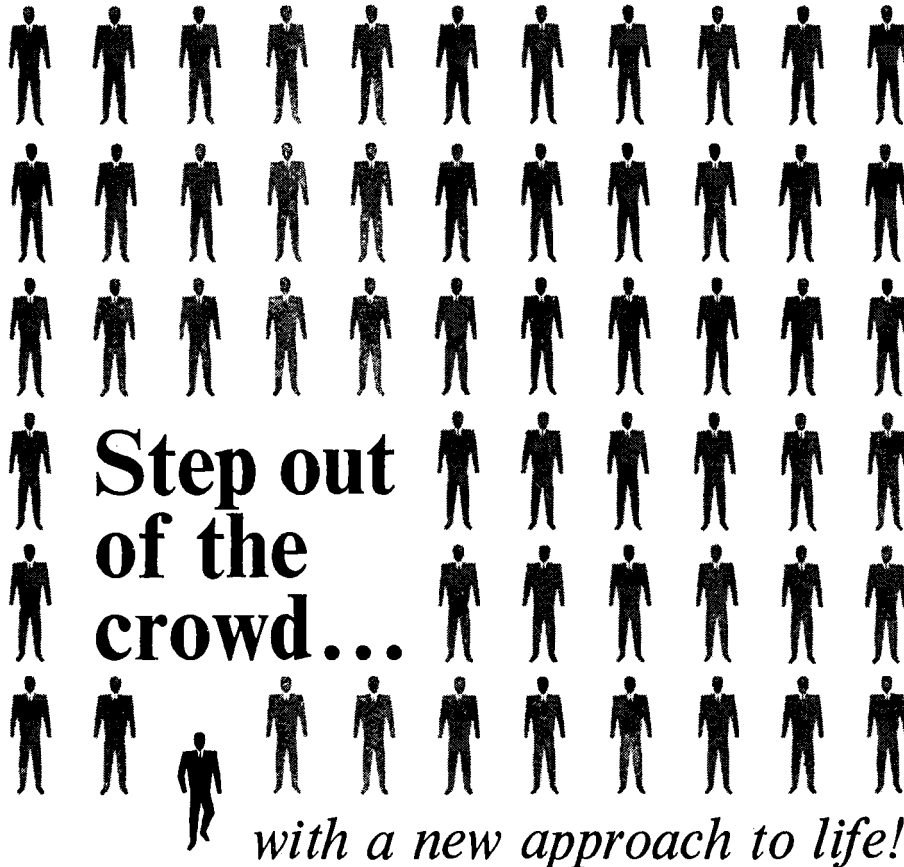
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Dr. H. Spencer Lewis, F. R. C. ➡➡

Dr. H. Spencer Lewis was the first Imperator for the second cycle of activity of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a Memoriam article with further details, see page 10.

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The Fundamental Goals in Life

NO INDIVIDUAL is without a goal in life, even if he cannot adequately define it. It is a condition, circumstance, or object which he believes will bring him a greater satisfaction or a particular kind of happiness. There are, however, certain basic goals which are instinctive, and others which are arbitrarily left to personal discernment and choice.

The basic instinctive goals are the primary urges of life itself. These are involuntary; they are not left to the indecisiveness of man. Such goals involve the fulfillment of the appetites, as finding food and shelter, as well as having elementary creature comforts and freedom from pain. Some men make these the dominant objective of their lives. Resorting to hedonism, they satiate themselves in luxury that appeases the senses; the goal of life for them becomes physical pleasure. Such a goal in life, however, is transient; it diminishes in its gratification as one attempts to increase and sustain its titillation.

To resort to the opposite extreme, asceticism—the total self-denial of physical gratification—is a false philosophy. Satisfaction of the appetites to a temperate degree is normal. The appetites are not evil, nor are they an infliction, an imposition upon man for which he is expected to make amends by some form of asceticism.

The *rational* individual will realize the natural function of the appetites. To indulge the appetites excessively is an abuse of the normal human organism, and conversely, to completely suppress them in the name of idealism is likewise irrational. Man's natural desires have a purpose which is defeated by either excess or repression.

Is man, however, to judge the *summum bonum* of life to be merely a state of imperturbability? In other words, is the

ultimate human achievement, as an ancient philosopher said, "a full belly"—simply a freedom from any irritability? In fact, the noxious conditions experienced in life cause the desire for the contrast of bodily enjoyment. However, continuous sensual pleasure is meaningless, and if it is not realized for what it is, a state of ennui will eventually ensue.

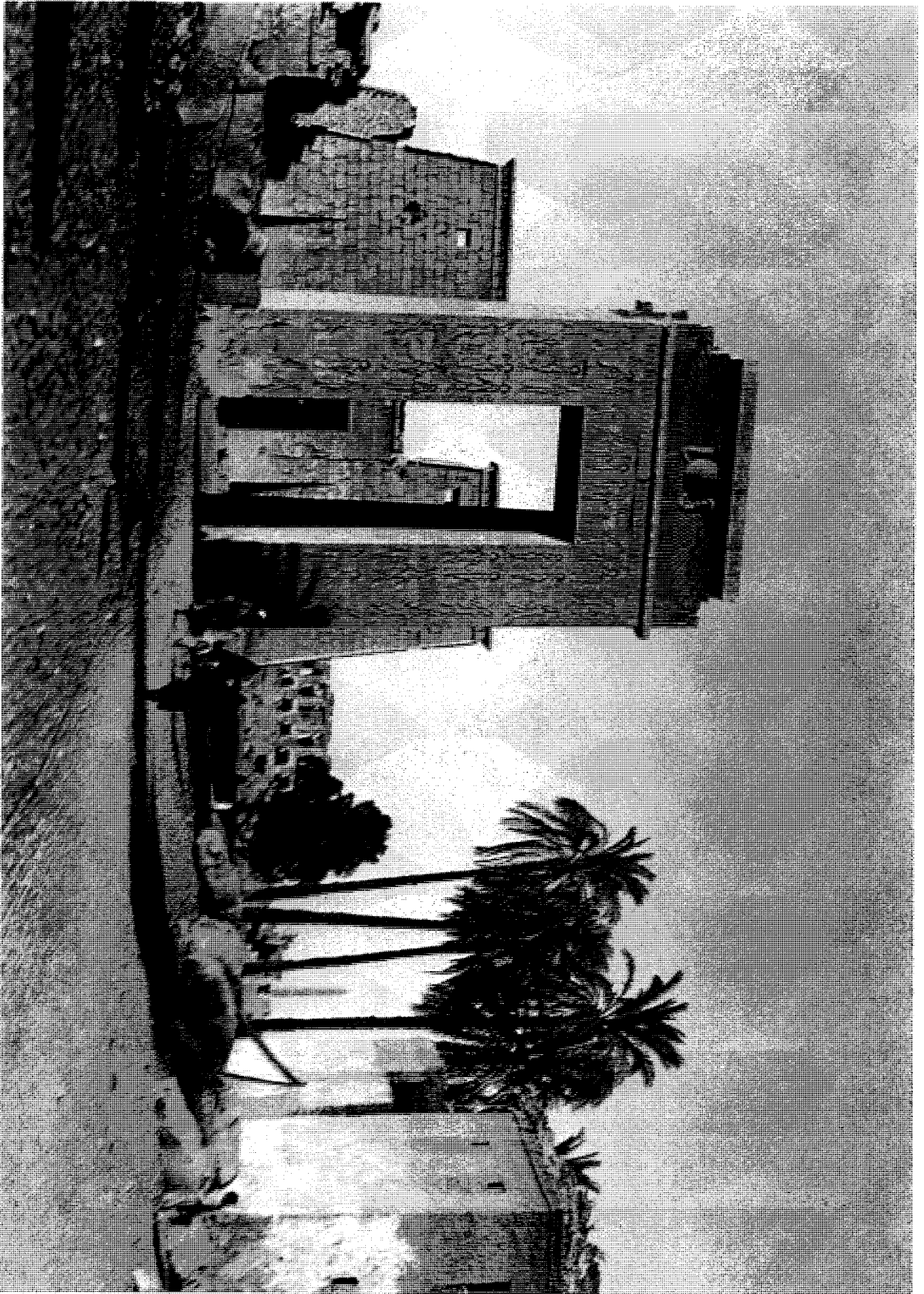
There is, however, a *hierarchy* of possible goals available to every human. Since all goals are those ends to which man aspires or for which he gropes to experience happiness, these goals, if attained, provide pleasure. But certain goals of the hierarchy are of a finer sensitivity and are more enduring than others. The *intellectual*, for instance, is of a higher order in this scale of goals. One's mental acumen is applied to the natural aptitudes and talents.

Pursuit of Excellence

Does not the craftsman have a satisfaction, an exhilaration, from the excellence of his work? Does he not experience the fulfillment that comes from the combination of a preconceived end, that which he first visualized, and the final result of his applied skill? Is not that happiness also quite distinct from that of the appetites and the passions? Cannot the same be said of the excellence of any *mental effort*, be it art, science, or the self-evident conviction arrived at after the rational solution of a problem?

An appetite may become satiated—no longer engendering desire because of persistent indulgence—but intellectual happiness is *not* sublated by resort to such indulgence. Each work of excellence and the intellectual pleasure arising therefrom excite the imagination of the ego to surpass itself. Eventually, the intellectual, the skilled craftsman, the artist, may not be able to excel himself. Nevertheless, the impulsion, the urge to try, the crea-





tive effort in itself is captivating. The challenge to achieve an intellectual goal provides a happiness in itself which intensifies as one realizes that he is approaching success.

There is yet a more exalted goal insofar as the degree of happiness provided. This is the moral aspiration, the *spiritual* motivation. Here the goal is defined as the realization of a personal concept of *good*, that is, the perfection of the self. The self is considered as inadequate in relation to this goal because it has not yet experienced that mystical union with what the individual accepts as his god, or the Absolute. If one is a religionist, the ideal is delineated in terms of the doctrine of the individual's faith, as for example a oneness with Christ, or an adherence to the moral code of a faith to which he has allegiance.

The Supreme Pleasure

The ecstasy, the supreme pleasure, is experienced when the aspirant feels emotionally that this mystical-psychological state has finally been attained. This kind of pleasure is not exactly an excitation, though it is often referred to as ecstasy. It is more an ataraxia, that is, a sublime calmness, a tranquillity which is related to particular emotions. Every devout person—no matter how he may perceive the Transcendancy, as God, Supreme Mind, the Absolute, Universal Consciousness, the Cosmic—at some time realizes this lofty goal. Unlike sensual pleasure, the spiritual one is not transient. In the future it may not have the same intensity as when first experienced, but whenever it is again experienced, it will always bring about a transformation of the self. It is so indelibly impressed on the self that a discipline of all other pleasures, that is, a *regulation* of them, is undertaken to subordinate them to this greatest goal.

A distinction must be made between the intellectual moralist and one who has had a true "afflatus of the soul," as the mystics term it. The intellectual moralist is most often a creedalist. He has not psychically experienced that *oneness* with the ideal he professes. In other words, the self has not been absorbed into that state which is a spiritual, selfless consciousness. To the creedalist, the ideal

is most often a set of dogmatic rules, a sectarian system. The *good*, to such a person, is not real tolerance and an all-embracing love and compassion for humanity. Rather, there is often an acrimonious condemnation of all who think and believe differently. Instead of expressing that higher sentiment which constitutes spiritual motivation, the creedalist holds the attitude of militant authoritarian censorship of those he considers to be dissidents.

Awareness of Value

The person who has the true moral goal in life is not the one who displays a "holier than thou" attitude. He is not an ascetic; he does not practice self-abnegation, denying the pleasures of body and mind. The individual who has attained the true mystical state can alternate the mode of self and its emotions, its sentiments and feelings, from one goal of the hierarchy to another at will. However, he is always aware of their relative value. He *knows* which goal of the hierarchy is supreme, which constitutes the highest advancement of self. Nevertheless, such a person is also always aware of the contributing value of each of the other pleasures, their purpose and their excess.

One should look with suspicion upon an individual who professes moral perfection and beatitude while simultaneously displaying a contempt for the normal demands of life. One can have several goals in life concomitantly. One can enjoy creature comforts which are not physically and morally degenerative. He can likewise pursue with pleasure success in a trade, business, or profession; and at the same time recognize the moral goal as the acme of attainment for man.

We must realize that there is no absolute moral code by which mystical ecstasy is experienced. Each individual is free to choose the path which will lead him to that supreme inner discipline advocated by the great, morally illumined personalities of mankind. The mystical experience is not determined by the method or the creed, but rather by the *state of mind* and consciousness, which constitutes this highest of all goals. △



The Rosicrucian Heritage

by Edgar Wirt, Ph.D., F. R. C.

A NUMBER of esoteric or arcane systems, some of them quite ancient, are promulgated today. The study of such esoteric source material can lead in either of two directions. There is a difference between studying *about* an arcane tradition and studying *in* that same tradition. For example, one person may be a student *of* mysticism, another a seeker *in* mysticism. The student *of* mysticism becomes conversant with the various terms, concepts, and categories of a subject; that is, he can conceptualize and discourse about it. The seeker *in* mysticism aims to become competent or adept at doing something—with or without conversational ability in that area.

As another example, prayer might be studied in its historical, psychological, and social aspects, or compared among different religions—that is, one may learn all *about* prayer. On the other hand, prayer might be a technique with which a person experiments and practices so as to become adept in its practical uses. There are hints as to this use of prayer in the teachings of the Master Jesus.

The same difference is indicated in the terms *speculative* and *operative* Freemasonry. The first is *contemplative*, in which knowing *about* things can become satisfying in itself, with implications for the “good life.” The second is a craft, knowing *how to* achieve something, not by rote but in a framework of superior knowledge. Any esoteric or metaphysical field invites a search for such “secret knowledge,” a term that also can be interpreted either way—knowing *about* something, or knowing *how to do* something.

Everyone has experienced both kinds of learning. We learn *about* the stars and planets. We learn *how to* read, swim, ski, or ride a bicycle. There is not a body of knowledge we can consult in order to learn how to swim. That comes by doing

it, through trial and error, discovery, emulating an example, or a combination of these in conjunction with being coached. A swimming coach cannot transfer his own skills to the learner; the student swimmer must generate his own skills and perfect them.

A good teacher has a special know-how. Regardless of his own degree of skill, the teacher knows ways to help the student discover for himself. Today there is a body of knowledge about how to teach swimming, skiing, and so on. Such teaching is a separate know-how, evident because a good teacher can develop champions who far excel the performance of the teacher.

In Esoteric Study

This same situation applies to any esoteric study. Most of the great esoteric systems—kabala, tarot, alchemy, Gnosticism, Hermeticism, and so on—stem from a time when they were taught personally. Before the invention of the printing press, there was no other practical way to teach. Yet these systems evolved extensively over long periods, developed their own ways of teaching, and perpetuated their teachings in unusual forms which we have inherited. This heritage consists of symbolic pictures, diagrams, secret code words, drama, allegory, poetic imagery, obscure discourses, and combinations of these.

All of this symbolism becomes source material for knowing *about* an arcane system. It does not of itself indicate a way to get *into* the system so as to develop toward mastery. The know-how for teaching this remained in the minds of its teachers. Different teachers, even different groups, schools, or sects, had different ways of inducting and training their pupils. From time to time this teaching know-how faded away, and many organized groups died out.

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It was not imperative to preserve the teaching methods, although they were also cherished and guarded. Most important was the goal to be achieved in the teaching, the overall principles that had been discovered or revealed, and the profound realization that had been developed. That was put into document form, in symbolic language that could not be deciphered by a casual outsider.

Into these creations went summaries of the grand import of the teachings, not for beginners, but for teachers and adepts. With these grand summaries always before them, teachers would not go wrong but could experiment with new ways to bring about the greater realization. And much later, from time to time, a gifted or highly developed person could rediscover from this heritage the Way as well as the goal, and could start a new cycle of teaching and of practical application.

One such rediscovery in this century was made by psychologist Dr. Carl Jung. The result of Dr. Jung's own investigation of unconscious mind was an impressive array of archetypal dream images with great spiritual import. And in ancient Gnosticism (which was involved with early Christianity) he had found similar concepts. Then he surmised that there must have been other such systems between that ancient time and the present. For many years he studied all he could find on alchemy. By making a card index of the special code words used in alchemy, he "broke the code" and discovered behind it another similar spiritual system. However, Jung did not develop any practicum for personal study and development; he was primarily a scientist concerned with uncovering fundamental principles.

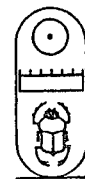
Also in this century came the renaissance of Rosicrucian principles and practices, from Hermetic and other ancient sources, organized into a graded practicum by Dr. H. Spencer Lewis, former Emperor of the Rosicrucian Order,

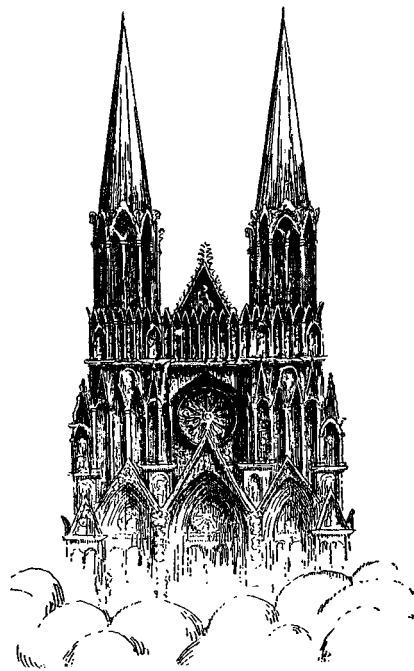


This most revered of all symbolic Rosicrucian illustrations depicts the fundamental tenets of the Order's philosophy. It is taken from a very rare Rosicrucian book of the 17th century, now in the Order's archives.

AMORC. A practicum is a program of practical application of principles. It goes hand in hand with the disclosure of those principles; one aspect supports the other. As new principles are introduced, they can be confirmed by practical experiments. Successful experiment opens the mind and extends the horizons for further elaboration of those principles, followed again by further application.

Competence in any field involves a grasp of fundamental principles beyond ordinary levels of knowing. It includes what's what, how it works, and how to make it work for greater satisfaction, happiness, and understanding. However, some Rosicrucian students are just satisfied to know *about* its esoteric principles; they cherish their knowledge of what's what. In fact, the chief aim of certain organizations has been to cherish and preserve Rosicrucian and other Hermetic literature, to absorb it in contemplative ways rather than to master its practical applications. Other Rosicrucian students are more concerned with immediate practical application, looking forward to a brighter future and a more satisfying way of life. Rosicrucian studies satisfy in both directions, and together make life complete. △





The Celestial Sanctum When Times Are Hard

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

WHEN TIMES ARE difficult and hard to live in, the mystical techniques we have learned have their greatest potential for success. When life is too comfortable we realize little success in applying those principles which can bring about those circumstances we desire to establish in our lives.

However, when we are confronted with emergencies and difficult problems, the application of mystical principles has its greatest power and almost miraculous results can be seen. Many peoples' experience points out that remarkable results can be achieved when a sincere and dedicated appeal is made

to the Cosmic after all else has failed. These experiences should give us comfort and confidence that the Cosmic is willing to work on our behalf during times of great need.

These principles of cosmic assistance have greater efficacy during times of emergency or great stress. It is a fact that when our appeal to the Cosmic is strong and persistent, results will soon be realized. This applies mainly to those who have been following the mystical path for some time and living its life.

Harmonious Living

Living in harmony with the Cosmic is more than simply meditating for a few minutes each day and reading mystical literature. It means living the mystical life and living by the conditions it requires of us. These conditions imply that we must become as tolerant as the Cosmic, as open-minded as the Cosmic, as loving as the Cosmic, and as broad and as universal in our thoughts and conduct.

If in our thoughts and conduct we are biased, selfish, envious, jealous, or hateful, no harmony with the Cosmic can exist, even if we entertain these inharmonious feelings only occasionally. The central rhythm of our daily living should be kind, loving, and generous, full of our praise and sympathetic understanding. We must accept that there are spiritual forces within our beings and in the universe, and seek daily to attune ourselves with them. This is living the mystical life and being in harmony with the Cosmic. The Cosmic will protect us, counsel us, and care for our needs, and respond readily with all the necessary forces it commands.

Living such a life is not as difficult as we might believe, and our experiences in life will grant us every opportunity to gain a proper understanding of how we should react to all the circumstances with which we are confronted, as long as we desire and seek self-improvement.

The time is rapidly passing when merely reading about the mystical life will have any value for us. We must become involved and dedicate our lives to some useful purpose or the opportunities of a cycle will pass us by.

Whatever our goal in life, whatever our desires for achievement may be, the

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mystical life can make these possible. Living in harmony with the Cosmic reveals talents and abilities we little realized we possessed. We find that our minds and consciousness are uplifted and charged with a power and desire to succeed in all we do, and our hearts and total beings will be filled with a spiritual love for all humanity. Our thinking will be broader and our sympathies and feeling of compassion will grow stronger. Life will bring greater joys and happiness and we will sense a divine purpose for our mission in life which will bring the greatest gift of all, Peace Profound.

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 Pictured on our cover is the Rosicrucian Egyptian Museum in San Jose, California, which houses one of the largest collections of Egyptian and Assyrian/Babylonian antiquities on display in the United States. Many of the museum's acquisitions are extremely rare. The museum also contains an art gallery and the exquisite Vadenais Collection—art and furnishings from the French decorative period (18th century).

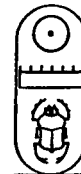
This is the only Egyptian museum in the world designed in an authentic Egyptian architectural style. The colonnaded entrance is approached through rows of ram-sphinxes. The courtyard features a statue of Taurt—regarded by ancient Egyptians as the Great Mother Goddess. The Rosicrucian Egyptian Museum attracts approximately 400,000 visitors annually and admission is free.

(Photo by Jerry Chapman)

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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IN MEMORIAM

EVERYONE, by his thoughts, deeds, and personality, impresses his footsteps on the sands of time. What is important, however, is that such footsteps of one who has gone on, if they are of worth, cause others to follow in time. Dr. H. Spencer Lewis, past Emperor of AMORC, is one whose writings and lifework has inspired many to emulate him and experience Peace Profound.

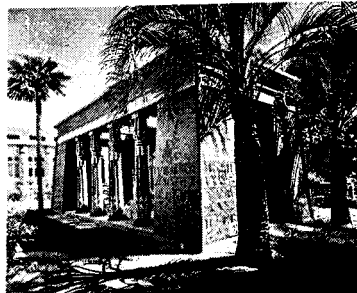
Others will not necessarily have the same interests and activities as Dr. Lewis; yet they find in his writings an incentive to realize a personally satisfying ideal. The realized ideal is often not just material gain, but an inner illumination. Dr. Lewis' work has accomplished this, as evidenced by the letters of those who tell of the guidance he has given them by his actions as well as by his words.

Dr. Lewis' life was polarized between two extremes, and yet there was a bond of harmony bridging them. Dr. Lewis was not only an idealist, a mystic, an esthete; he was also a pragmatist. He designed the first American-built planetarium equipment for astronomical demonstrations; he constructed instruments for demonstrating physical phenomena in AMORC's laboratories; he designed several of the buildings at Rosicrucian Park; he was conversant with modern business methods and advertising techniques, upon which he lectured to business organizations. Dr. Lewis could likewise discourse fluently on world affairs as well as the profundity of mystical precepts.

Dr. H. Spencer Lewis passed through transition at 3:15 p.m. on Wednesday, August 2, 1939. His earthly remains are interred beneath a large pyramid-shaped monument in the Akhnaton Shrine in Rosicrucian Park, San Jose, California. In accordance with tradition, a simple ceremony in

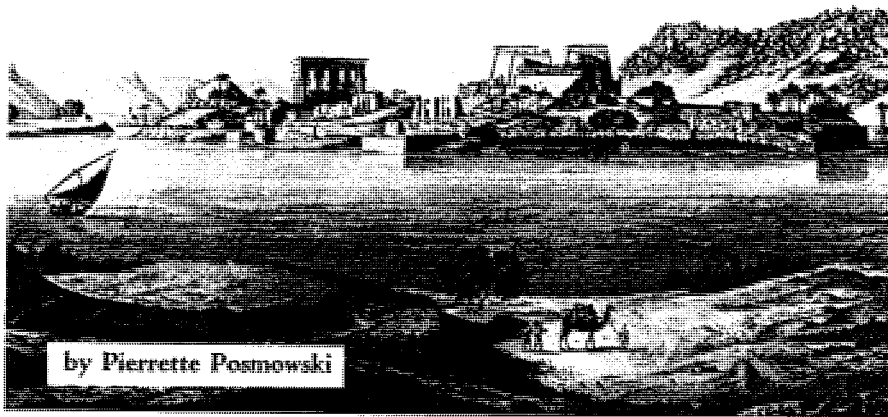
memoriam is held at the Shrine at 4:15 p.m. *Pacific Daylight Time* each August 2. This year the date of August 2 falls on a Sunday. All Rosicrucians are cordially invited to attend.

Rosicrucian members not able to attend are kindly asked to hold a moment of silent tribute on that date to the memory of Dr. Lewis and his great service to AMORC.



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SACRED PHILAE RESTORED



by Pierrette Posmowski

NEAR ASWAN, in Upper Egypt, the last phase in an international rescue operation, launched by Unesco in 1960 to save the monuments of Nubia, is on the way to completion. The temples on the island of Philae, among the most beautiful in a country very generously endowed, have been dismantled stone by stone and are now being re-erected on the nearby island of Agilkia, well out of reach of the waters of the Nile.*

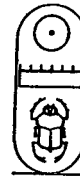
Philae, once a great religious center, was dedicated to the cult of the goddess Isis, and its sanctuaries belong mainly to the Ptolemaic and Roman periods (roughly between the 4th century B.C. and the beginning of the 4th century A.D.).

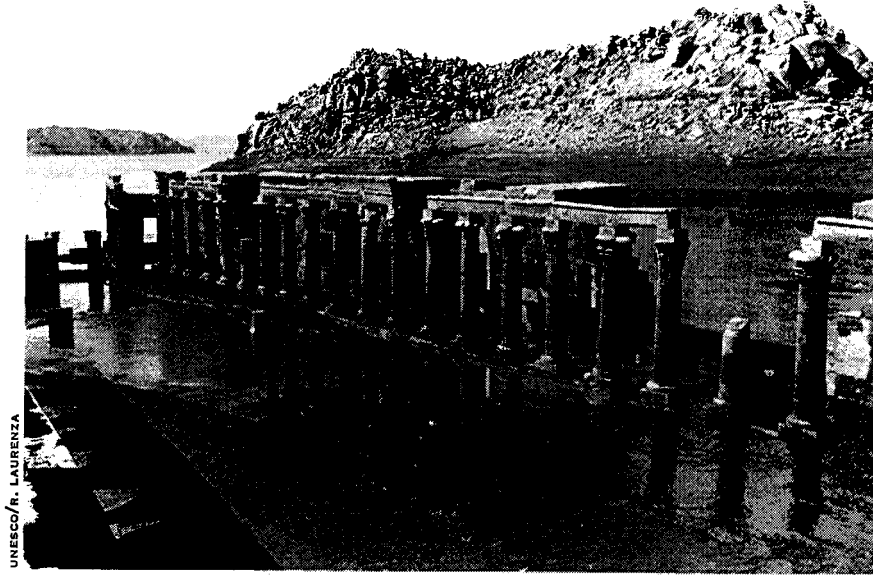
It is this blend of a graceful Graeco-Roman style and the traditional monumental Pharaonic architecture, together with the island's setting in this wild and splendid region of Upper Egypt, that gave Philae its special charm. Surrounded by palm trees and acacia-mimosas, the sandstone of its temples, porticoes, and colonnades change from rose to gold and then grey-green in the shifting desert light. To the newly arrived visitor Philae used to appear to be floating on the waters.

Today a very different sight greets the traveler who manages to reach Agilkia—the new Philae. For the island has become a vast building site. To accommodate the monuments exactly as they were in their original home, rocks have been blasted, some parts leveled and trimmed and others extended. Engineers gaze through their levels, teams of laborers shift and set stones, and the peace is broken by the engines of the cranes used to lift the heavy blocks and insert them in their place in the walls. Their weight varies between half a ton and nearly twelve tons.

“About 40,000 stone blocks had to be moved when the temples were dismantled,” explained Mr. Sami Farag, resident

*This project was completed in March, 1980.
—Editor.





In this 1939 photo rising waters of the Nile wash the base of the famous colonnade leading to Philae's Temple of Isis. The illustration on page 11 is an early 19th century view of the sacred island.

archeologist with the Nubian Antiquities Service, as he took me round the island. "Each block bears a number, the initial of the monument to which it belongs, as well as the course (or level) into which it fits. Thus the first pylon of the temple of Isis has 40 courses and, as you see, we are already more than halfway up, to course 22° N."

We pass through the newly re-erected gateway which stands between the two wings of the first pylon, then through the courtyard, and stop before a big granite stele embodied in the masonry of the second pylon. "The ancient Egyptians considered the whole island of Philae sacred to Isis," said Mr. Farag, "even the natural granite. So, instead of removing this rock, they levelled its surface, carved these inscriptions and built the wall of the pylon round it."

A giant meccano-like scaffolding supports two huge blocks—the architraves which are part of the entablature of columns. "We shall raise them with jacks to the upper level where the columns of the hall will be re-erected, and then

place them on top of the columns: each weighs about fifteen tons."

Apart from the first pylon which towers above the rest, all the structures are being re-erected simultaneously, course by course, because, as Mr. Farag explained, "there are connections between the monuments and, in this way, we are sure the measurements will be right and the connections correct." Fixed points, giving the exact level of each part of the island, enable the engineers to make adjustments, avoiding even the slightest shift in the position of the reliefs and inscriptions.

Threat of Erosion

It was the completion of the first Aswan Dam in 1902, downstream from Philae, that created a lake and flooded the island and its monuments for part of the year. This dam was raised on two occasions, in 1912 and again in 1934, and the monuments could only be visited from July to September. But the building of the new High Dam, started in 1960 upstream from Philae, created a more serious threat, for it would have

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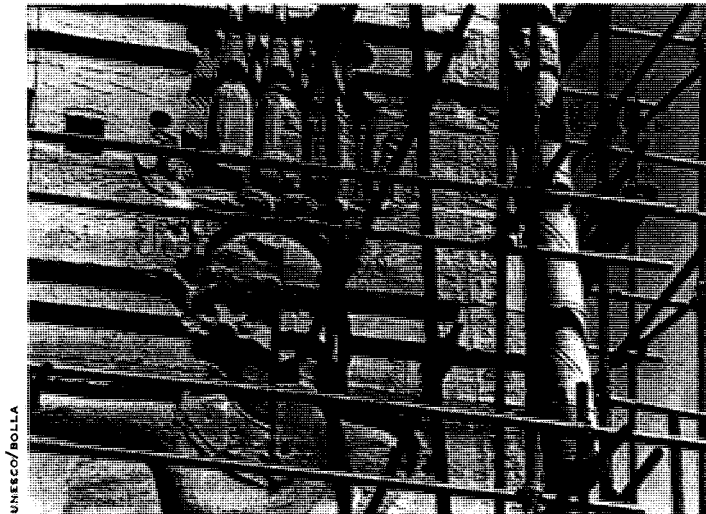
UNESCO/A. N. VORONTZOFF

The eastern, second pylon of the Temple of Isis at Philae prior to its dismantlement. In the photo below, the goddess Isis, carved on a pylon of her Temple, is caged by scaffolding before being moved from Philae to Agilkia.

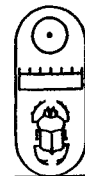
exposed the monuments to a continuous rise and fall of the waters, causing their rapid erosion.

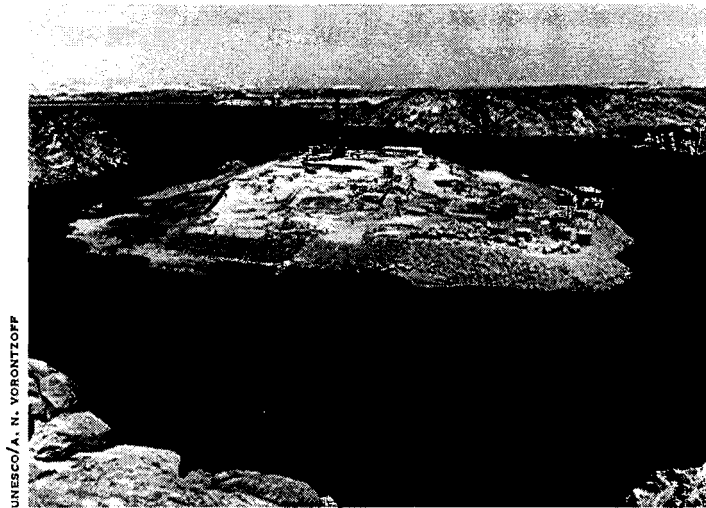
“Situating as it is between the High Dam and the old one, Philae was not in any immediate danger like the great rock temples of Abu Simbel and other Nubian monuments,” says Dr. Gamal

Mokhtar, who, until his retirement in 1977, was Under Secretary of State for Culture and President of the Egyptian Antiquities Organization. “It was therefore decided to leave its rescue till the end of the Nubian campaign. Various schemes were put forward to save it, including damming the waters round the



UNESCO/BOLLA





UNESCO/A. N. VORONTZOFF

Agilkia, being prepared to receive the monuments from the neighboring island, Philae.

island and the surrounding islets, thus creating an artificial lake with a lower and stable water level. But this proved to be very expensive and, moreover, there was the danger of underground water seeping into the lake.”

Finally, it was decided to build a coffer dam round the island, and to pump out the water, so that nearly all the monuments could be dismantled and transferred to nearby Agilkia. The work was shared between the Egyptian High Dam Authority responsible for building the coffer dam, the dewatering operations and the landscaping of Agilkia, and the Italian contractors, Condotte Mazzi, who undertook the dismantling, transport, and re-erection of the monuments. The dismantling operations took about fourteen months.

Diving to Salvage

Unfortunately, because of the cost of extending the coffer dam, some of the monuments at the northern end of Philae had to be left out of the scheme and were totally submerged when the High Dam went into operation in 1970. They include the temple of Augustus, built in the year 12 B.C., which is probably the oldest Roman monument in Egypt, and the Gate of Diocletian also from the Roman period, built in the third century A.D.

The salvaging of these monuments began in 1976 when a team of divers of the Royal Navy came out from England to work with divers from the Egyptian Navy in dismantling and raising the stones of Diocletian's Gate. This difficult underwater task was completed in 1977. Now another British team led by Lieutenant Commander David Bartlett is in Aswan doing a similar job on the temple of Augustus.

“Locating the temple was a fairly lengthy business,” he told me. “We had diagrams, engineer drawings, and photographs, but these didn't give us a very accurate picture of the temple's position. Luckily, the team who were here last year left the scaffolding they had erected round Diocletian's Gate and this helped us to devise a search pattern. Even so, our first exploratory dives were unsuccessful: all we brought up was mud from an ancient Coptic house. But the next time we struck lucky: we landed on the temple, or rather on one of its walls that had collapsed.”

The temple measuring 14 by 9 meters (46 x 29½ ft.) was encased in tons of mud to a depth of about 5 meters (16 ft.). The divers' first task was to clear away this mud. They do this with a very simple device called an airlift, consisting basically of a steel tube into the bottom



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of which is fed compressed air. A flexible plastic hose is attached to the end of the tube and the compressed air, trying to find its way to the surface, creates a suction that pulls up the loose mud in front of the tube.

The divers work in pairs at depths of between 3.5 and 4 meters (11½-13 ft.), 9 meters (29½ ft.) when they are down on the temple floor, one operating the airlift and the other a high pressure water jet that breaks the mud up into particles small enough to pass through the tube.

"They work blind," Lieut. Comdr. Bartlett said, "for once the machines start functioning, there's no visibility at all. They do the job by feel and the sense of knowing that their teammate is doing the job too."

Lifting a Ton

The actual raising of the stone blocks—weighing between half a ton and one ton—is done by a lifting bag, which looks rather like a parachute. "We take it down with us deflated, pass a wire strop round the block and connect it to the parachute. The bag is then filled with compressed air which, as it expands, brings the block to the surface." Altogether 400 to 500 blocks will have to be raised.

In addition to Lieut. Comdr. Bartlett and his deputy, Chief Petty Officer Joe Maher, who are in Aswan for the duration of the project, the British team consists of six young divers replaced on average every six weeks. The Egyptian Navy has a permanent group of nine divers working in ten-day shifts.

But once on their pontoon and in diving gear, the two groups, British and Egyptian, merge to form a single team. "We divide the work completely," says Captain Rami Riffat of the Egyptian Navy. "Each job underwater requires two

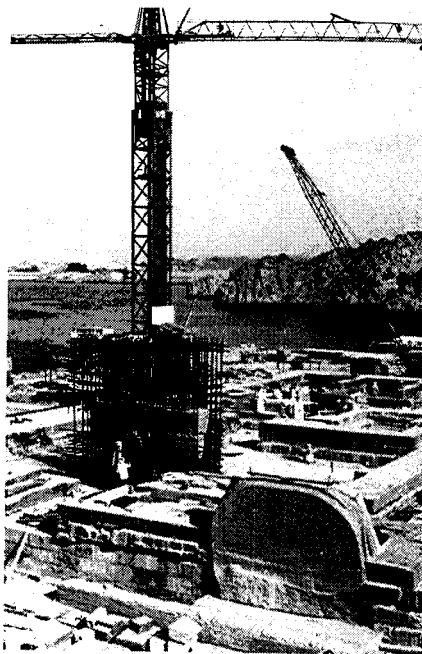
people—whether it's airlifting and water jetting, passing wires round a block and connecting it to the lifting bag, or carrying out a general survey. And we always use one English and one Egyptian diver."

For Lieut. Comdr. Bartlett and his men, conditions in Aswan are very different from winter diving round the U.K. "It has given me an opportunity to look at the culture of Egypt (he is also studying Arabic in his spare time), and the project is fascinating. It's a chance to do something rewarding: the monument we are raising will be seen by people for many, many thousands of years to come."

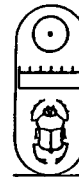
Two Centuries Back in Time

Meanwhile, the salvage operations on Philae have yielded several discoveries which, according to Mr. Farag, have added significantly to knowledge of the island's history before the Ptolemaic period. (Continued on page 33)

After foundations were laid on Agilkia Island in 1978, the Temple of Isis was transferred block by block to its new location. The large granite stele is inscribed with a donation of land to the cult of Isis. It forms part of the eastern pylon of the goddess' temple (see top photo, page 13).



UNESCO/P. POSNOWSKI





VISIONS, IDEALS, & SERENITY

by
Andrew U. Omaka, F.R.C.

THE DREAMERS are the Saviors of the world. As the visible world is sustained by the invisible, so men, through all their trials, sins, and sordid vocations, are nourished by the beautiful visions of their solitary dreamers.

Humanity cannot forget its dreamers; it cannot let their ideals fade and die. Humanity lives in them, and knows these ideals as the realities which it shall one day see and know. Composer, sculptor, painter, poet, prophet, sage—these are the makers of the afterworld, the architects of heaven. The world is beautiful because they have lived; without them, laboring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions, cherish your ideals, the music that stirs in your heart,

the beauty that forms in your mind, the loveliness that drapes your purest thoughts. For out of these will grow all delightful conditions, all heavenly environment. Of these ideals, if you remain true to them, will your world at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of substance? Such is not the law. Such a condition can never be.

Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be—your ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first, and for some time, a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the Soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not long remain so if you first perceive an *ideal* and then

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strive to reach it. You cannot travel within and stand still without.

Here is a youth hard pressed by poverty and labor, confined to long hours in an unhealthy workshop, unschooled, and lacking all the arts of refinement. The youth dreams of better things; he visualizes intelligence, refinement, grace, and beauty. He conceives—mentally builds—an ideal condition of life. The vision of a wider liberty and a larger scope takes possession of him, unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources. Soon the workshop can no longer hold him. He has developed beyond this level, and so it falls out of his life as a garment is cast aside. With newfound opportunities fitting the scope of his expanding powers, he passes on to something else.

Master of Forces

Years later, as a full-grown man, we find him a master of certain forces of the mind which he wields with worldwide influence and almost unequalled power. In his hands he holds the cords of gigantic responsibilities; he speaks, and lo! lives are changed; men and women hang upon his words and remold their characters, and, sun-like, he becomes the fixed and luminous center round which innumerable destinies revolve. He has realized the vision of his youth. He has become one with his Ideal.

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operation of thought. An individual becomes calm in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others as a result of thought, and sees more clearly the internal relations of things by the action of cause and effect. He ceases to fuss, worry, and grieve, and remains poised, steadfast, serene.

The calm person, having learned how to govern himself, knows how to adapt himself to others; and they in turn revere his spiritual strength, and feel that they can learn from him and rely upon him.

The more tranquil one becomes, the greater his success, influence, and power for good. Even the ordinary merchant will find the prosperity of his business increase as he develops a greater self-control and equanimity, for people always prefer to deal with an individual whose demeanor is strongly equable.

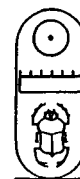
Poise of Character

The strong, calm man or woman is always loved and revered, like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing those blessings, for they are always sweet, serene, and calm. That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the frontage of the soul. It is precious as wisdom, to be more desired than gold—Yea, than even fine gold. How insignificant mere money-seeking looks in comparison with a serene life—a life that dwells in the ocean of TRUTH, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

How many people do we know who sour their lives, ruin all that is sweet and beautiful by explosive tempers, or destroy their poise of character? Many, many people ruin their lives and mar their happiness by lack of self-control. How few do we meet in life who are well-balanced, and demonstrate that exquisite poise so characteristic of the finished character!

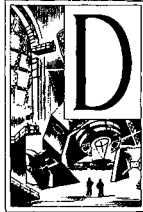
Humanity surges with uncontrolled passion, is tumultuous with ungoverned grief, and is blown about by anxiety and doubt! Only the wise man, whose thoughts are controlled and purified, makes the winds and the storms of the soul obey him.

Tempest-tossed souls, wherever you may be, under whatever conditions you may live, know this: in the ocean of life, isles of Blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding MASTER. He does but sleep. Wake Him. △



Benjamin Rush, Eighteenth-Century Humanitarian

by Roger Rush



DR. BENJAMIN RUSH is perhaps best known today as a signer of the Declaration of Independence. He was also a physician and a leader in the field of medical education. Of all the leading men of Pennsylvania, only he—and that other Benjamin (Franklin)—had the ability, learning, and humanity to be the spiritual leaders of the American Revolution. Only one could match his uncompromising spirit—Thomas Paine.

The whipping post, and prisoners laboring in the streets in chains, were common sights in Philadelphia until Rush led a campaign against this offense to human dignity.

When he began his medical practice, the mentally ill were receiving neither humane nor scientific care. All were classified as “lunatics”: if they were violent or committed criminal acts, they were locked up with common criminals; if they were not violent, they were permitted to roam the streets without care. In 1773, Rush was accepted on the staff at Pennsylvania Hospital where twenty-four “lunatics” were included among his patients. Failing to obtain from the Board of Directors what he felt was needed for the treatment of such patients, he wrote newspaper articles, visited members of the state legislature, and in 1792 finally secured the passage of a bill appropriating money for a ward for the insane. He then instituted new procedures—especially hot and cold baths and occupational therapy. These procedures are still in use. A few years later, he recommended techniques suggestive of the methods of modern psychiatry.

Although he was “the most distinguished eighteenth-century physician,”

Dr. Rush’s practice did not bring him wealth. His years of service were spent in ministering to the poor in Philadelphia where, he declared, he had visited every hovel in the city.

Born a Quaker, educated in a Presbyterian academy, later a member of the Episcopal Church, he had a hand in founding the sect of Universalists thus demonstrating that his religious views were unusually broad and tolerant in a day of bigotry. As he expressed it, the Deity pays no regard to those little ceremonies in worship which divide most Christian churches. He worships acceptably who worships in spirit and in truth.

Almost a hundred years before the Civil War, he advocated the abolition of slavery and founded the first American antislavery society. In Pennsylvania where Blacks were not even permitted to worship, the first Black church in the New World was established through his efforts.

In addition, he was a believer in democracy; advocated free public education; opposed capital punishment; championed new ideas in the practice of medicine; worked for prison reform; and helped establish the American Philosophical Society.

Through all of his activities there runs the vital spirit of the great humanitarian who believed in God and the dignity of man as a son of God. He believed in and practiced the Christian ethic to the extent of its implications in all his relations with men. Because of this, he was a spiritual father of no little importance in shaping the American Revolution and in undergirding the desire for freedom with the concept of the rights of man on the level of universal brotherhood.



That which all men have a need for is no man’s property.—Validivar.

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Duality of Mind and Matter

WITHIN THE WORLD of Self, Mind, or the Cosmic, operates certain principles called *archetypes*. Archetypes have been imaged as divine ideas or gods. These archetypes are experienced by man as eternal principles, their modes of expression being infinite. As a consequence of the eternal presence of archetypes behind man's every thought and action, we are able to recognize harmonic correspondences between the myths and legends of ancient man and the theories and paradigms of modern science.

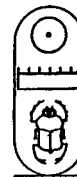
One of the most important principles ever present in the human psyche is that which Rosicrucians call the *law of duality*. Even at the deepest level of man's existence, that which has been called SELF, the law of duality finds expression. At this deepest level, the sense of SELF already reflects an awareness of separation from that great sea of actuality known to Rosicrucians as the Cosmic. Within the mind of man the law of duality also manifests as conscious and subconscious. Understandably, as man looks out into the sea of actuality, he can do little else than create his world in accordance with the laws and principles which operate within the depths of his being. This fact is reflected in the symbols of our myths, our science, and our very lives.

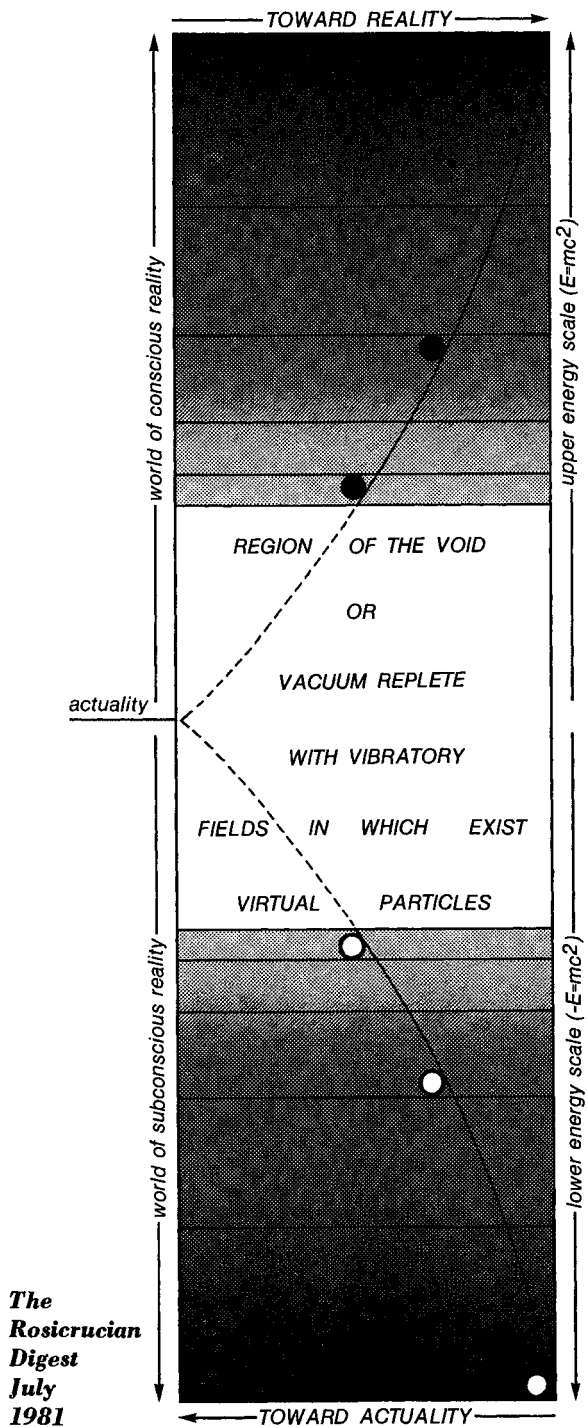
One of the most common projections of the law of duality into man's mental world is to be found in those creation myths involving a pair of twins. Looking into "the void" of the unknown—that is, that in which man has not yet formed realities—man may suddenly find the image of the pair of twins. This image appears unbidden and fills the void of consciousness with its eternal dance of

opposition. In our inner world the archetype of the twins may express as a pair of brothers for example, or as a pair of animals, or simply as this and that. Regardless of form, however, the twins always exhibit complementary qualities, e.g., good and bad, light and dark, swift and slow, actual and real. In certain creation myths, the twins are recognized as having a common parent referred to as "the void" or "the unknowable." In these myths one member of the pair may "go out" and create reality, while the other "stays home"; or one twin may go out to create reality, while the other follows along and dismantles that which his brother has created.¹ In either case, there is always a deep, often hidden, relationship between the two, since the attributes of the one are highlighted by those of the other.

"The Void"

The concept of "the void" is in itself an expression of the archetype for actuality or unity. In ancient and modern times this concept has often been misconstrued as referring to "non-being," meaning the absolute and total absence of anything. Rosicrucians, however, know that energy pervades the universe. It is therefore interesting to note that in the light of "field theory," modern scientists now define "the void," or vacuum, as being totally devoid of all particles of matter, but replete with "fields." The "fields" that fill the void or vacuum of science may represent primary manifestations of what Rosicrucians call spirit energy. Some scientists believe that these fields contain what they call *virtual particles*. These modern scientists define virtual particles as potentials in which opposing tenden-





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cies or polarities are present.² Any act leading to the separation of these twin tendencies results in the spontaneous appearance of a pair of real particles of opposing polarities. To the modern scientist, then, the void or vacuum is an actuality in which reality is potentially present. An act of creation is required to bring into the world of reality that which is potent in actuality. From this point of view the void, like Mind, is omnipotent.

This current view of space, or the void, is reminiscent of that which Rosicrucians call the world of SELF, or Mind. In the world of Self, opposing tendencies are always present. These twin tendencies, when separated by an act of will, lead to the creation of our world of reality. In such a world, one of the twins is recognized as our conscious reality, while the other is usually relegated to the subconscious, either to be forgotten or to be recognized by a few as the subconscious counterpart to our conscious world. In this sense, that which we call matter corresponds to our world of conscious reality, while anti-matter finds expression in our subconscious world. According to the view of modern scientists, creation of the conscious reality called matter may be accomplished along the following lines:

Because of the equivalence of matter and energy as described as Einstein's equation, $E=mc^2$, in that world of actuality called a vacuum, there are potentially twin scales of energy available to real particles of matter. These two scales, labelled "upper" and "lower" (see diagram) are analogous to the worlds of conscious and subconscious realities resident as potential in the one world of Self or Mind. When actuality, the vacuum, is sufficiently polarized, twin particles are simultaneously created—one enters the "upper," conscious scale and becomes real, while the other enters the "lower,"

Scheme representing spontaneous creation of electron-positron pairs. Electrons -e- enter the upper energy scale (conscious reality), while positrons -e+ enter the lower energy scale (subconscious reality). Within the region of the void or vacuum are vibrations of spirit energy which arise from the one creative essence of the Cosmic or actuality. As electrons and positrons recede from their respective worlds of reality, they re-enter the void where together they return to the state called Virtual Particles.

subconscious scale, having the potential to become real. According to this reasoning, both twins can never be found to exist together in either the upper or lower, conscious or subconscious worlds. One is always obliged to "remain hidden,"³ to serve as a sort of background or focus against which the other can be realized. In the case of electrons, that twin which is called the electron enters the "upper," conscious scale of reality, while the other, the *positron*, enters the "lower" subconscious scale where it "remains hidden." Whenever the two enter either the conscious or subconscious world of reality both electron and positron then "disappear." Modern scientists refer to this disappearance as a mutual annihilation of an electron-positron pair. In actuality, the pair has returned to the "sea of actuality" where together they become, once again, a virtual particle.

A Positive Condition

Scientists have determined that an electron-positron pair may be created only under those conditions leading to a prescribed degree of stress or polarization within the vacuum. In other words, it has been determined that a positive condition of a definite magnitude must be made to manifest in the vacuum before the pair can be created. This requirement brings to mind those religious and philosophical systems in which it is claimed that the world, our conscious reality, was created from "the void." In these systems the positive condition so necessary for creation usually takes the form of a command—the word—or thought. For the modern scientist, the required positive condition takes the form of an *imaginary* atomic nucleus possessing a positive electric charge corresponding to 173 protons.^{4,5} Mathematical computations indicate that should such a charge be placed in a vacuum, an electron-positron pair would be created spontaneously, without the expenditure of energy. The newly created electron would rise up into the realm of the upper, conscious energy scale while its twin, the positron, would enter the realm of the lower, subconscious scale. Pre-

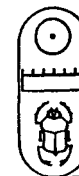
sumably other pairs of particles would be created spontaneously if a "positive condition" (or what Rosicrucians call vital force) of sufficient magnitude were to manifest in a vacuum. The current scientific view of creation seems to recognize, albeit unconsciously, a hidden relationship between mind and matter, or actuality and reality.

From the Rosicrucian point of view, creation has to do with the spontaneous, unbidden appearance of a reality from the actuality. As mystics we continually create new realities in our lives. We begin by desiring. Desire presumes a lack, an absence of something, and absence connotes "void" or "vacuum." Desire summons before the eye of consciousness certain thoughts or images which, if concentrated and elaborated upon, constitute the process of visualization. Directed visualization is analogous to having "a positive condition of a definite magnitude" manifest in the vacuum created by desire. Through the law of harmony, this positive condition calls up the twin of our desire from the great sea of the subconscious mind. Finally, in meditation, when the twins come together as a harmonious whole, the light of understanding flashes onto the screen of consciousness and a new, virtual insight enters upon the stage of our inner lives as another expression of light. Therein lies the secret to all creation! Creation is a manifestation of Being, for "Being is always luminous in the radiation of its energy caused by its ceaseless effort to be."

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

Footnotes:

- ¹Von Franz Marie Louise (1978) *Creation Myths*, Spring Publications, Univ. of Dallas, Texas, pp. 61-86.
- ²Gretner, W. & Hamilton J. (1980) Is the vacuum really empty? *American Scientist* 68:154-164.
- ³Von Franz, *op. cit.*
- ⁴Gretner & Hamilton, *op. cit.*
- ⁵Fulcher L. P., Rafelski J. & Klein A. (1979) The decay of the vacuum. *Scientific American* 241(6):150-159.



Indian Time & Direction Finding

WE CAN KNOW TIME and direction even if we lose our watch and compass because all nature is a giant time-piece. We need only observe. The North American Indians serve as excellent examples of how to observe nature closely. The Indians did not have watches or compasses, yet they had a keen sense of time and direction because they lived with, learned from, and communicated with the natural world surrounding them.

During the day, the Sun was the clock that guided them. They saw the Sun come up in the east in the morning, and they watched it set below the western horizon each evening. Thus, they made their teepees with the openings facing east so as to catch the first rays of the morning sun. The Indians observed that certain animals also built their homes with the openings facing east, and were able to utilize this fact when trying to determine directions. One example was the *pileated woodpecker*, who was observed pecking its holes on the eastern side of trees.

Sometimes the approximate time of day was reckoned by finding the Sun's position in the sky. For example, one Indian method of determining the time involves facing west (assuming it is afternoon) and positioning the outstretched hand with the palm facing the Sun, fingers horizontal, and the thumb tucked in. By aligning one hand with the Sun, and bringing one hand below the other in a leapfrog fashion to the horizon, an Indian could determine how many hand's distance it was until sunset—or, in modern terms, how many hours until sunset. In this technique, one finger would then be equal to approximately fifteen minutes. This hand-reckoning technique was also used in the morning while facing east and figuring how high the Sun was in the sky. For the Indian people, whose days were divided into time of light and time of dark, this hand-reckoning method was a simple but practical year-round day-clock.

The observation of plants was used as an indicator of compass direction. For example, many Indians noted that the tips of pine and hemlock trees often pointed to the east. The tips of willows, poplars, and alders were observed to point naturally to the south. However, the prevailing winds often affect the way tree-tips point, and this factor also was taken into consideration.

Indians noticed that vegetation was larger and more lush on northern slopes than the smaller, denser vegetation growing on southern slopes. They observed that flowers commonly faced the east and south. Because the Sun appears to move across the sky from east to west and slightly to the south in the Northern Hemisphere, all the flowers will be facing an approximately southern direction. Most plants seem to yearn for the light of the Sun, observed the Indians. But several plants were referred to as *compass plants* because their leaves pointed approximately east and west, or north and south. Spiders were also observed spinning their webs facing the south because this is usually the warmest and driest direction.

Sounds

Indians said they could tell the north side of a hill by its "lack of noise." The northern flank is generally moist and mossy due to a relative lack of direct sunlight, causing longer snow and water retention in the ground. However, the exposed southern side of the hill is "noisier," with dried leaves and crackling twigs which are easily crushed against the hardened ground. The California Indians observed that moss almost always grows on the northern side of pine trees, for example, except in the dense forest where moss can be found on all sides of the trees.

One way that the ancestral Indian got his bearings was by driving a stake into the ground and marking the end of its shadow with a rock. After a short while, he then would mark the end of the new shadow with another rock. A straight line between both rocks resulted in a fairly accurate east-to-west line.

When an Indian wished to travel in a straight line toward some location, he followed specific *landmarks*: two or three

objects placed in a straight line along the path of travel. But in order to mark a turn or variance in the path, the trailblazer used a small pile of rocks, some grass clumps with the heads twisted together, or even broken or scarred branches to catch the traveller's attention. As the trailblazer or journeyer reached a new landmark, he would first look backward upon the path just travelled. This was important because any wilderness trail can look entirely different when the directions are reversed.

Night navigation brought with it a whole new set of problems and challenges. Nevertheless, the Indians knew that it took less than an hour of darkness for their eyes to adjust, enabling them to see as clearly as the night owls.

To many ancient peoples, including the American Indians, the Moon *appears* to rise like the Sun in the east and set in the west. The movements of the Moon, however, do not provide a reliable way to keep time. In spite of the fact that the Moon rises at different times each night, and is not visible throughout the entire month, *many moons* was a common term used by the Indians to explain several long time-lapses equally a month. Each full moon came approximately every twenty-nine days and thus a "moon" was about a month's time, according to the Indian.

The stars in the night sky helped greatly in determining the direction of north. The Indians knew the *North Star* and where it could be located in the heavens. Though not the brightest heavenly body, the North Star was observed to be the polestar around which all the other stars rotated counterclockwise. By using the North Star, the Indian as well as modern man were provided with a gigantic and reliable nocturnal clock and compass.

The North Star itself is easily located—as it is today—by first finding a group of seven stars formed like a bowl and

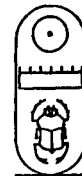
handle—the *Big Dipper*. The bowl of the Big Dipper has two bright stars called *pointer stars* because they lie in a straight line with the North Star, which is at the very end of the handle of the *Little Dipper*. The distance to the North Star from the two pointers is approximately five times the distance between the two pointer stars, and thus was easily found by observant Indians.

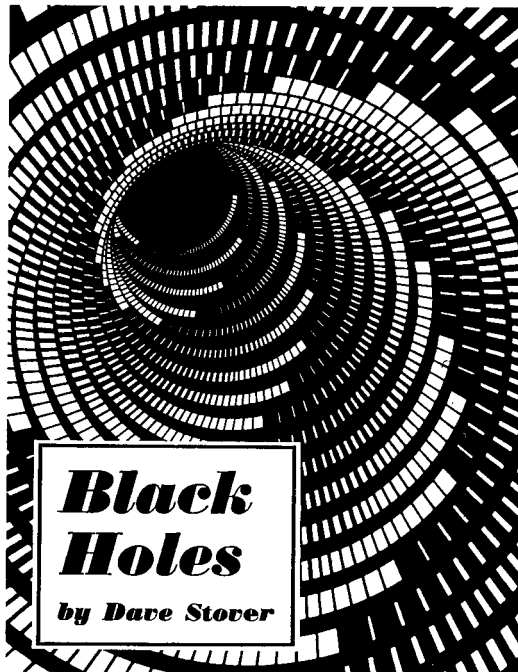
At night, all the senses of the Indian became more acute. His eyes could see the Moon, stars, and silhouettes of the mountains and distant horizon. In order to orient himself, he used his ears to listen intently for the sound of a distant stream or camp. He keenly smelled the aromas that he knew meant "danger," "this way home," or "water." The Indian, because he was in balance and harmony with himself and the Earth sometimes relied upon his intuitive inner feelings to guide him safely back to camp.

Many of these navigational and time-keeping techniques are still valid for today's campers and wilderness explorers. The North American Indians were far from "primitive"—they possessed an advanced ecological technology for dealing with the land and living *with* it. Modern city dwellers especially can learn from this Indian wisdom.

Indian navigational methods may seem rather simple. However, "getting there" was only half the experience—much value was placed on the journey. The Indian never thought that he was lost, but rather that "the camp is lost." Although their time-keeping techniques may not have been as accurate as today's methods for keeping time, it well served this people who were more concerned about the quality of the day or night rather than the quantity. Their feeling about time is summed up in the Indian saying: "Yesterday is ashes, tomorrow is wood, only today does the fire burn brightly."

—Christopher Nyerges





Black Holes

by Dave Stover

A star is dying.

It is a giant star, ten times as massive as our Sun, a thousand times as bright. For millions of years, hydrogen has "burned" in nuclear reactions in the star's core, powering the star. But now the supply of hydrogen is running out, and as it does, the star burns ever brighter. The outer layers expand until the star is a vast red giant, as large as our entire solar system.

Deep within the core, hydrogen first reacts to produce energy, then helium, and then carbon. Even more complicated elements are then produced in nuclear processes scientists still do not completely understand. The core temperature keeps rising; the nuclear reactions proceed ever more quickly, until the element iron is formed deep within. And then a crisis point is reached.

When hydrogen is "burned" in a nuclear reaction, it releases excess energy; it is this energy that makes the stars shine. Helium and carbon release energy in nuclear reactions as well. But iron is different. When iron is involved in a nuclear reaction, it *absorbs* nuclear energy like a sponge absorbing excess water.

Imagine, if you will, the core of this giant star. The pressure is millions of times Earth's atmospheric pressure, so intense that even atoms are broken down into their component parts. The temperature is tens of billions of degrees Fahrenheit, far hotter than a normal star. To maintain this temperature, to keep the outer layers of the star from crashing inward, the nuclear reactions have been proceeding faster and faster.

But when iron is formed, it does not produce more energy for the star. Instead, it absorbs energy. Production of energy within the star's core stops. There is no longer any pressure to withstand the pull of gravity, there is no longer any radiation pressure to hold up the weight of the star's outer layers, and the inevitable occurs—collapse.

Within a remarkably short period of time—some astronomers say hours, some minutes, some even seconds—the star falls inward upon itself. As the outer layers rush inward, enormous heat is created by compression, and much of the star is blown off into space in a supernova explosion.

But the inner core of the star remains. The explosion has an opposite effect on it. Instead of exploding outward, it is imploded inward. Incredibly, it is compressed until the very atoms are forced together into neutral subatomic particles. As the implosion continues, those particles are compressed even further, the core of the star growing much smaller, its gravitational pull becoming more concentrated, until nothing can halt the collapse. And then the matter of the star disappears from our universe entirely, literally compressed out of existence, leaving only the gravitational pull behind.

What results is called a black hole. It can be neither seen nor sensed, apart from the effects of its immense gravity. It is probably the strangest object we know of in all the universe.

Not every star will, in its death throes, form a black hole. A smaller star, such as the Sun, will have a much quieter death; it will collapse to form a white

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dwarf, a dense star about 10,000 miles in diameter. Matter within a white dwarf is very tightly packed; a cubic centimeter of white dwarf material would weigh a ton. A star one and a half times as massive as the sun would collapse much the same way, but its gravity would be too intense for a white dwarf to be formed. Instead, it would collapse yet further, forming a neutron star a dozen miles across. The material of a neutron star is the densest in the universe.

But if a star is still more massive, more than 3.2 times the mass of the Sun, it encounters a third and strangest fate. Collapse of such a star will not halt at the white dwarf or neutron star stages. The star's mass is just too great, its gravity too intense to allow that to happen. Instead, collapse continues—and there is *nothing to stop it*. Eventually the star's gravity grows so intense that not even light can escape its clutches—and here the laws that govern the universe seem to break down.

The black hole collapses, apparently, until its matter is compressed out of existence. Only the gravitational field is left to show where the star had been, just as the Cheshire cat in *Alice in Wonderland* left only his grin behind as he disappeared.

The Event Horizon

The boundary of the black hole—if a black hole can be said to have boundaries—is the “event horizon.” This is the effective cut-off line between the black hole and the rest of the universe. Anything that goes through the event horizon into the center of a black hole can't come back out. Once an astronaut passes the event horizon in his spaceship, he can't return to the universe he knew. For him there is only one path—right down into the black hole.

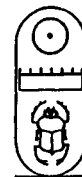
And what would he find there? It is difficult to say. In the center of a black hole, matter may have mass and yet not take up any volume. As an astronaut fell into a black hole, time for him would seem to run normally. But for outside observers watching him, his ship would seem to fall ever more slowly, until finally it would stop, poised on the edge of the event horizon. In a black hole, the laws of physics, and common sense, don't seem to work.

But if black holes exist, how are we going to find them? Radiating no light, a black hole is by definition invisible. First of all, we can observe the effect of a black hole on other objects around it. If the original star were part of a binary system—if it had a companion star—then after it collapses to form a black hole, the other member of the binary will still remain, radiating light and thus visible. Because of the black hole's gravity, the visible star will seem to be orbiting some unseen center; its path through space will be affected by the invisible black hole. Astronomers on Earth, observing the change in the path of the other star, and not seeing a visible star that could be producing such an effect, will decide that the star in question must have a dark companion. By analyzing the motion of the visible star, astronomers can determine the mass of the companion. If that mass is less than 3.2 times the mass of the Sun, then the unseen companion is very likely a white dwarf or neutron star. If the mass of the companion, five or more times the mass of probably a black hole has been found.

What is more, even though black holes are invisible, what falls into them is not. The gravity of the black hole is likely to drag in a great deal of material—dust, gas, even other stars, if the black hole is large enough. When matter falls into the black hole, it is accelerated to extremely high speeds, and as this happens x-ray radiation is released. Any large-scale x-ray source in the sky is possibly material being pulled into a black hole.

As a matter of fact, astronomers may have found a black hole, using both the above methods of observation. In the constellation of Cygnus is a certain star that is a binary star. It is not visible to the naked eye, and has no name, only a number: HD 226868. The visible member of the binary is a large, hot blue star with about thirty times the mass of the Sun. It seems to be orbiting another invisible object once every 5.6 days. And this other, unseen object has a mass of five to eight times that of the Sun.

Additionally, this binary star corresponds to an extremely powerful source of x-ray radiation. An invisible companion, five or more times the mass of the Sun, could very well be a black hole.



The x-ray radiation which would be produced as material from the larger star is sucked into the black hole.

Astronomers have done what might seem, at first glance, to be impossible—locating a black hole in the vast black night of interstellar space.

And how many more might there be?

Black holes are formed from very large stars, and such stars are not really common. On the other hand, such stars *are* shortlived—many of them have died already—and the galaxy is very large. Most estimates put the number of black holes in our galaxy at about one billion. The odds are, then, that a black hole is located within twenty light years of us—or five times the distance of the nearest star.

Of course black holes can be much larger than a single star. Indeed, black holes can only grow in size, for while anything can fall into a black hole, nothing ever comes out. Some astronomers suggest a giant black hole may exist in the center of our galaxy. In the galactic core, the stars are very concentrated, separated by only a tenth or a hundredth of the distance that lies between stars in our region of space. Collisions between stars in such a crowded area of space are common, and once a black hole formed, every star it collided with would be absorbed. As the black hole grew in size, a “chain reaction” would occur, more and more stars being pulled in, until eventually an immense black hole would be formed. Indeed, some astronomers say this super black hole may have the mass of 100 million stars—1/1000 the mass of our entire galaxy! As stars approached

such a mammoth black hole, its immense gravity would tear them apart; if they approached quickly enough, they would be swallowed whole.

We can take solace in the fact that if such an immense black hole exists at the center of the galaxy, it is very far away—30,000 light years, or 18 quadrillion miles! It should take a long time in getting to our neighborhood!

It has even been suggested that black holes may serve as a route to another universe; that by entering a black hole, one would be carried billions of light-years away, to surface in another galaxy. Whether black holes really act as such a universal subway system is pure speculation. It is hard to believe that one could survive the immense pressures at the center of a black hole to emerge from the other side. But, as we have said before, in the center of a black hole both the laws of physics and common sense apparently break down.

In any case, black holes are useful in that they have reshaped our ideas of what the universe is like, and how it works. The black hole is a mind-stretching and exciting concept: who can imagine a place where matter is squeezed out of existence? The existence of black holes, their dramatic formation, and their lives as cosmic vacuum cleaners are witness to the wonder and complexity of our universe. Black holes, quite simply, lie outside the realm of our experience, and in that fact lies their fascination.

The English scientist J. B. S. Haldane said it best: “The universe is not only stranger than we imagine; it is stranger than we *can* imagine.” △

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When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

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

The Dweller on the Threshold

THROUGHOUT the ancient Rosicrucian records and writings of a ritualistic and ceremonial nature there is frequent reference to "the Dweller on the Threshold." In fact, this term or phrase is so distinctively Rosicrucian, and so esoterically significant that it is often used as a means of identifying anything of a ritualistic or ceremonial nature, or any mystical principle, that is distinctly Rosicrucian. It is a companion phrase to the other well-known Rosicrucian expression, "Crossing the Threshold."

Rosicrucians of the last century in some lands would often identify each other by casually speaking of the *Threshold* in any philosophical, religious, or mystical discussion that was taking place, and immediately those who were Rosicrucians would show by an expression on their faces that they recognized the word, and then one or the other would ask whether they had ever "met the Dweller on the Threshold," or whether they had ever "crossed the Threshold," etc.

These phrases have become so popular that they are no longer secret ones, and I am not violating any of the secrets of the higher Temple Initiations of the Rosicrucian Order by stating that on the occasion of such initiations the Neophyte who is to be accepted into the Temple has to cross the Threshold and has to meet the Dweller on the Threshold. However, all of the Rosicrucian references to the Dweller on the Threshold are not references to the Temple Initiation only, but to a cosmic or esoteric condition wherein every advancing Rosicrucian

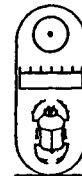


sooner or later discovers that there is a symbolical character known as the "Dweller on the Threshold." It is of this symbolical character and the esoteric principles involved that I wish to speak at this time.

Many Thresholds

In order to understand the esoteric principles involved in *crossing the Threshold*, and meeting the character that dwells thereon, we should realize, first of all, that there are a multiplicity of *Thresholds* in our lives, and that some of these, or a majority of them, are of the material world, while a portion of them—and perhaps the most important ones—are cosmic, or psychic, or spiritual, however you may wish to name them. In other words, throughout the life of every mystic who has started on the path of unfoldment and illumination there are daily and almost hourly incidents that bring his feet to a threshold of some kind, and almost daily, and often frequently during each of the days of the week, such a student comes face to face with the Dweller on the Threshold.

These *Thresholds* are crucial periods in the life of every student and adept, and we may as well be frank and not conceal the fact that even the most advanced and most highly evolved of mys-



tics suddenly find themselves on the very edge of a threshold, and very often face to face with the Dweller on the Threshold when it is least expected. In other words, the attainment of greater knowledge and greater unfoldment, and the advancement along the path to the highest grades of understanding and psychic power, do not prevent those sudden crucial conditions which constitute genuine *Thresholds* even to the most illuminated.

It is true that the more advanced the student is, and the more carefully he has arranged his life and directed his affairs, the less often he finds himself at the Threshold, and the more he is developed and strengthened for cosmic and psychic powers, the more easily he *crosses the Threshold*, or avoids it and escapes from the unpleasant effects resulting from any conflict with the Dweller on the Threshold.

By this it will be seen that both the new student or Neophyte, and the advancing adept, must guard himself against errors of judgment, errors of thoughts and acts, when on the very edge of the Threshold, or when face to face with the Dweller on the Threshold. The adept, however, has the advantage of having been well-trained, and well-prepared for this condition, while the Neophyte does not always understand what he should do, and therefore is less qualified to avoid the errors.

It is for the benefit of both the Neophyte and the adept that I wish to speak of these matters, and it is our duty to prepare our members and even to help those who are not members but who are seekers for the path to understand some of the principles involved.

I have just said that the Threshold is ever near, and of many forms and conditions. Hundreds of times in the course of a year the average student on the path and seeker for Light finds himself face to face with the open doorway. Conditions around him, personal problems and trials, and often the voice of the Tempter, urge him to step across the Threshold into the open passageway, and to enter the *chamber* that lies on the other side of the Threshold. Often, also, the *still small voice* within warns him not to cross the Threshold, but to hesitate, to listen to the voice within or the cosmic

urge through intuition, and to retrace his steps and go back from the Threshold. The moment anyone crosses such a Threshold, however, karmic conditions are *immediately created* either for good or evil, and the price must be paid, compensation must be made, for stepping across the Threshold and entering the strange *chamber*.

It is here that the individual comes face to face with the Dweller on the Threshold. I prefer the phrase "Dweller at the Threshold," for the Dweller is not always on the Threshold, but often just within the mysterious *chamber* and can be seen or sensed as one stands upon the very Threshold ready to enter the *chamber*.

Choose the Way

In our mystical ceremonies the Neophyte who crosses the symbolical Threshold of initiation is warned by the symbolic character that dwells at the Threshold (as a representative of the *still small voice* within) to "choose ye your way to Light or Darkness!" The chamber itself is always dark, and the person who has entered it finds himself in a quandary, for he knows that his next few steps will be important ones, and that as he stands at the Threshold and chooses he will either step into Darkness and create evil karma for himself, or step into Light and create fortunate karma.

Whenever any of us are face to face with some personal problem, and we allow ourselves to pause in hesitancy trying to decide whether we should do that which something outside of ourselves tempts us to do, or do that which something within us tempts us to do, we are at that time face to face with the Threshold. It is during this pause of hesitancy that the individual must choose whether to go on his way into Darkness or into Light, and the Dweller on the Threshold is there for the purpose of testing and trying us. One moment he tempts us to listen to the voice of Light. He appeals to us to listen to the fascinating and tempting words of deceit and deception, and then urges us to listen to the beautiful golden words of truth. We, *alone*, standing there in hesitancy, must decide whether truth or untruth, Light or Darkness, shall have the victory.

All through our lives we come face to face with this trying situation at the Threshold. We may be in need of worldly things when suddenly an opportunity comes to us whereby we may have the things we seek. We pause to reason and to analyze, and in so doing we step up to the Threshold and wait. While we are waiting and trying to reason what we should do, the voice of the Dweller urges us to remember our moral obligations, our ethics, our code in life, our high principles, and our promise.

Then the Dweller tempts us with a beautiful picture of the happiness that will come through casting aside our ethics and our morals, by ignoring for the time being our avowed principles and purposes. He tries to make us believe that on this one occasion and in this one circumstance we may evade and avoid our obligations, that we may cover up our error, and may indulge in the deception and still be happy. The Dweller presents both sides to us with equal interest and fascination. The decision lies with us, and as we choose we create our karma for the future.

Doubt

We read a letter or read a book or hear a statement made that casts some doubt upon the goodness of our studies, of our principles, of our high ethics, or of our ability to attain the better things of life. As we listen to these arguments or read them, we suddenly find ourselves standing on the Threshold again with a great mysterious chamber of darkness before us in which dwells the truth or falsity of the things that we have just heard or read. We feel that we must cross this Threshold and go into the chamber and find the truth. The Dweller at the Threshold observes our hesitancy and he urges us to cross the Threshold, enter his domain and listen to his dual arguments. Once we have made the decision the victory is either for Light or Darkness, happiness or sorrow.

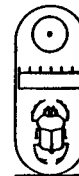
The mystic on the path, young or old, is tempted frequently by those things that bring him to the Threshold and leave him in a serious quandary—perplexed, puzzled, and sorely in need of advice. The more developed is his consciousness and his attunement, the more subtle are



the Thresholds which he approaches, and the more difficult it is for him to decide, but always he is left alone to decide for himself, and always must he be the creator of his own career, the builder of his own life, and the maker of his own karma.

Those who dwell for any length of time in this great chamber of darkness without coming to a decision, or who come to the wrong decision, are surrounded by the obscurity of the night, and the closing-in of the shadows. This may last for days and weeks, and during that time the individual is in mental and spiritual misery, and his mind is filled with doubt and skepticism, with suspicion, and even with envy and hatred. It is a rejoicing period for the forces of evil, and a sad period for the kingdom of the Light.

To be prepared, the young Neophyte and the advanced adept alike must be



forewarned of the fact that there are such Thresholds and such Dwellers thereon, and therefore be ever mindful of his powers to reason and think and of his greater ability to listen to the still small voice within and to determine which is the spirit of truth speaking and which is the spirit of the world and of materialism and of deceit and darkness. It is seldom, indeed, that even the Neophyte, let alone the adept on the path, is unable to determine which voice is speaking to him at the Threshold. Very often to ease his conscience he will pretend even to himself that he thought that the glowing, fascinating temptations of the material world were possibly the whisperings of the still small voice and that he believed he was doing right or deciding correctly. But he seldom really deceives himself and, of course, he never deceives the Cosmic, and the karmic law works whether one is self-deceived or not.

Important Decisions

It is notable also that each and every trial at these Thresholds are important crises in the life of one on the path. There is more to and back of each one of these events than is just associated with the incidents of the event. In other words, whenever a decision is made one way or the other at the Threshold there is more involved than merely the results pertaining to the matter that was being analyzed. Each time that the decision is wrongly made there is not only the creation of karmic debts that must be paid but there is a weakening of the morals and of the integrity, the power, and the development of the inner and outer selves. And vice versa. Whenever the decision is proper and in accordance with the spirit of truth it is not only a victory for the individual in his material or other affairs associated with the problem, but it is a moral victory for the power and development of the inner self and leads to a notable advancement along the path. Each such victory is like a stepping stone that lifts the individual to a higher plane and gives him richer spiritual reward than he may ever anticipate.

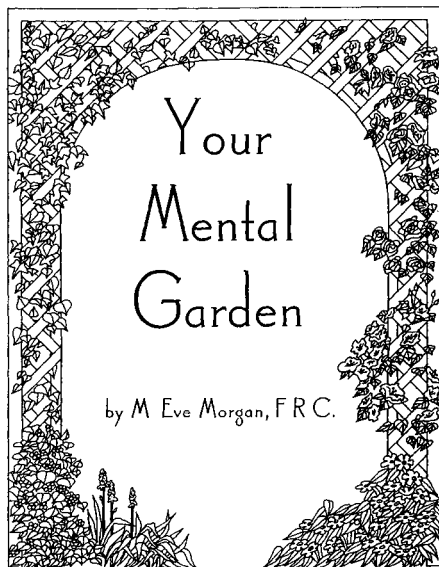
The individual who allows himself to be tempted by the Dweller on the Threshold to yield to the worldly things or to break his promises, violate his ob-

ligations, set aside his moral and ethical code, or nullify his ideals for the time, steps down lower and lower in his development and inner progress until after a number of such sad experiences the inner self is stifled, the still small voice is muffled, the Master Within is imprisoned and the spiritual psychic self is made to retrograde. Such persons become, in a cosmic sense, *lost souls*. They must be redeemed and saved by the esoteric process of regeneration. If they go out of this life without having become completely regenerated their next incarnation is a lower state of worldly, moral, mental, and physical conditions, and they find themselves surrounded by obstacles and by every deterring factor and must battle their way through great hardships to lift themselves to even the next plane of development.

On the other hand, those who constantly are victorious and win their battles at the Threshold achieve more power and more cosmic assistance in their development and become the great masters and adepts in this life. Thus, when the time for transition comes, they find themselves properly prepared for the next incarnation which begins with blessings, with advantages and qualities that enable them to occupy a happier and more successful position in life.

We should not be surprised, therefore, to find that the symbolical crossing of the Threshold is an important feature of all Rosicrucian Temple Initiations, for the initiation into the Order is truly the choosing of a way out of darkness into Light and is the culminating act of a decision that is for the better and is a moral, ethical, and psychic victory for the individual. For this reason the Threshold and the Dweller on the Threshold are significant words and terms among Rosicrucians.

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.



EACH OF US has a mental garden, with thoughts of our choosing that grow within its confines. If we plant the most positive thoughts our minds can comprehend, then we have a beautiful mental garden—a plus in the world of thought. We must keep cultivating this garden, however, in order to keep negativism on its outer periphery. Negative thought, though eradicated from our mind, can return. Like pesky crabgrass, negative thought can encroach upon lovingly planted thoughts of higher ideals.

To make the most of your mental garden, you must work toward becoming a master gardener. The wild rose climbing upon a fence is a beautiful creation. But the cultivated rose, brought about by loving care and knowing ways, has the most beautiful essence. Let us strive to become masterful in our techniques by cultivating beautiful thoughts comparable to prize-winning roses.

As we endeavor to maintain positive mental action, we must be tolerant of those who do not yet value positive thought. It is not so much the negative acts of others which cause problems for us; instead, it is our reaction to such acts. We harm ourselves by letting irritation, in trying situations, cause us to slip back into old thought patterns. Pessimistic attitudes, once put aside, can again confront us. But such steps backward need only be temporary excursions. After each

return trip, we again travel forward on our path, a little more quickly and with greater ease. Finally, we can reach a point where we will no longer go back.

In developing the habit of increasing positive mental activity, we become more harmonious within. Harmonious living can create a pocket of calm in our environment. As we observe terrible and confusing situations in the world around us, inner harmony can give us a fortress of forbearance. We can see the overall situation and seek ways to help the human condition.

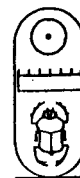
In meditation periods, we may ask for more tolerance in the world, or send mental messages of peace to world leaders. We can ask for cosmic guidance for survivors of disasters—that they may have proper judgment in their dark hour, and that their sorrows will not overwhelm them.

Daily life will be much easier when loving thoughts take root in the soil of our mental garden. When needed, we can draw upon these loving thoughts from within and put them into action. The inner being must be allowed to guide us in knowing where and how we may help those we meet upon this human voyage. We all need aid and comfort from someone at some time. Through sharing knowledge, experience, and love, we join hands in a positive human chain of care that reaches beyond all physical bonds.

When we begin to achieve some of what has been sought—what we needed and applied ourselves toward—we find some measure of happiness.

Peace comes to us with different meanings at different stages of consciousness. For me, peace comes after inner struggle—when I have striven to bring about a more harmonious condition between myself and all positive elements which I can comprehend. Tomorrow, I may find it necessary to begin yet another struggle. At its conclusion, I am confident that I will come to know greater peace.

As we acquire more awareness of the spiritual ideals, we are sometimes lifted to sublime heights. We may even reach into the great all of creative energy encompassing all mental gardens. But life's complexities are not over with such enlightenment. We simply receive the inner



strength needed to better deal with daily situations as they arise.

Through the trials and errors of many incarnations, the mortal mind has learned a great lesson. If we wish to be a master gardener, handling our affairs in the best possible way and giving our best in service to others, we must keep our mental mood attuned to high purpose.

It is written that many are called but few are chosen. Those who are chosen have chosen themselves for the hard work upon self and dedication for serv-

ice. Living in harmony with the creative force of nature and ever searching for more truth, consciousness expands. By harmonious living, we can see our place in this world in a new light. We can see what we can do in our present circumstance.

No true seeker will fail to unveil some truth. No honest worker will fail to receive some cosmic blessings. For the Cosmic is indiscriminate. Such blessings are automatic to those whose time has come—through work within their own mental garden. △

Lying in the warm sand, with an infinite blue sky above, I feel a warm ocean breeze. I look out on the water and can feel the activity that is churning within. Sea life is so much more organized than this world. The complete rhythm of nature is unintruded upon, with the tides directing the beat. Easing myself in, I feel this world closing in around me. There is no doubt that I am an intruder, but I will conduct myself in a way that I will be tolerated.—Robert P. Benic

Take Advantage of this Benefit!

If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

For a visit, it is only necessary that you present your active membership credentials.

Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.

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SACRED PHILAE RESTORED

(From page 15)

The most ancient monument on the island was reputed to be the landing stage or kiosk of Nectanebo dating from the 30th Dynasty (4th century B.C.). But, in dismantling the masonry of the second pylon of the Isis temple, the archeologists found several stones bearing inscriptions from the time of Amasis, a Pharaoh of the 26th Dynasty (6th century B.C.) who, incidentally, is thought to be the inventor of income tax. These stones, Mr. Farag said, were taken from an earlier temple whose site has now been located. Moreover, excavations on the island revealed part of another temple built during the reign of Psemathicos II also of the 26th Dynasty. "So we have traced the history of Philae four dynasties and two centuries back in time."

Other finds uncovered during excavations include the main entrance and staircase leading to the underground tunnel of the Nilometer, used in connection with religious life to measure the level of the Nile flood, the terrace of the temple of Arsenophis found beneath the pavement of the celebrated colonnade leading to the great temple of Isis, and a structure consisting of two ramps unearthed between the colonnade and the main entrance of the temple of Isis. "It will be reconstructed on Agilkia and will change the familiar aspect of the temple facade," Mr. Farag commented.

One other ancient building from the early Roman period is still submerged. This is a Coptic church dedicated to Saint Mary, which the ancient Copts, in



UNESCO/P. POSNOWSKI

keeping with a time-honored practice, built with stones from one of Philae's sanctuaries, the temple of Harendotes. "The site of the church is almost directly under the coffer dam," said Mr. Farag, "and during its erection about twenty of these inscribed blocks were salvaged. We hope to raise the rest once the sheet piles are removed."

Some of the inscriptions are from relatively recent periods carved by eighteenth and nineteenth century visitors who left their names on the temple walls. In this connection Mr. Farag recalled a curious coincidence: "One of the people working for the Italian contractors was a man called Zanini, and when he first arrived on the island he discovered his name on the wall of a temple. He was sure there was only one Zanini family in Italy, and felt very proud that one of his forefathers should have been to Philae and recorded his name in its stone."

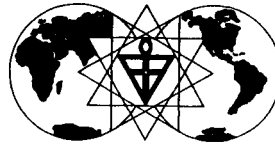
—Unesco Features



UNESCO/P. POSNOWSKI

The western pylon of Isis' Temple being re-erected on Agilkia in 1978. The flute player shown above is from a bas relief in the small temple of Hathor now moved from Philae to Agilkia.

Rosicrucian Activities



THE ROSICRUCIAN TEACHINGS strive to develop the full potential of each individual, and thus the full potential of society. When others join in furthering this cause, it is only proper that they be recognized."

Imperator Ralph M. Lewis' words highlight the presentation of the Rosicrucian Humanitarian Award to Dr. Rodney P. True. Dr. True, Plant Pathology Professor Emeritus of West Virginia University, Morgantown, earned this recognition through his years of service to the mentally ill. Outpatients who need encourage-

ment and empathy in learning again to cope with life's everyday difficulties have relied on Dr. True's dependable presence at the Friendship Room.

Dozens of Dr. True's former colleagues—members of the Board of the Mental Health Association—attended the presentation. Regional Monitor Frater John T. Hall and Soror Inge Koch, Master of Nile Pronaos, presided. In his acceptance speech, Dr. True expressed gratitude and delight at being so honored. We congratulate this worthy humanitarian.

EARLIER THIS YEAR Lemuria Chapter in Perth, Australia, held a unique "live-in" conclave—the first of its kind held in Australia. It was a live-in weekend for about 45 Rosicrucians and their families and friends. The conclave site was the historic township of York, 100 km east of Perth. Two beautiful Convocations were scheduled and five speakers discussed topics ranging from meditation and kabala to myths and legends of

the Australian Aboriginal people. One of the principal speakers was Frater Bill Hennen from Sydney Lodge. On Sunday morning a number of early-risers climbed a nearby mountain and experienced an unforgettable sunrise. The weekend finished with a visit to nearby caves where Frater Peter Bindon explained the significance of centuries-old Aboriginal rock paintings found on the cave walls.



Congratulations on his 80th! Frater Harvey Miles, AMORC Grand Secretary Emeritus, recently celebrated his 80th birthday with close friends at a dinner party in San Jose. In the photo Grand Secretary Ted Fisher and Soror Fisher (standing) are seen congratulating Frater Miles on his birthday and many years of devoted service to AMORC.

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Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS	9:00 A.M. to 4:00 P.M.	Monday through Friday
EGYPTIAN MUSEUM	9:00 A.M. to 4:45 P.M.	Tuesday through Friday
	Saturday, Sunday, Monday—Noon to 4:45 P.M.	
PLANETARIUM	<i>June 6 through September 7: Every day</i>	
	<i>September 7 through June 6: Saturday, Sunday and most holidays</i>	
	Noon to 4:45 P.M.	
RESEARCH LAB TOURS	11:00 A.M.	Thursdays
RESEARCH LIBRARY (for members only)	1:45 P.M. to 4:45 P.M.	Tuesday, Thursday, Friday, Saturday
SUPREME TEMPLE (for members only)	8:00 P.M. September 15 through May 11	Convocation every Tuesday

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

CONSTITUTIONAL GUARANTEES

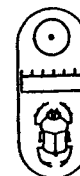
The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

California residents, please
add 6% sales tax

*Other Currencies
£.75 A\$1.36 NZ\$1.50
¥41.00 R1.30

REGIONAL CONCLAVE

CANADA, QUEBEC, MONTREAL—Northeastern Regional Conclave—September 18-20, Hotel Sheraton Mt. Royal, 1455 Rue Peel, Montreal. Grand Lodge will be represented by Frater Burnam Schaa, AMORC Supreme Treasurer. For more information, please contact Dr. Jean-René Van Becelaere, Conclave Chairman, 364 Avenue Querbes, Montreal, Quebec, Canada, H2V 3W3.





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. **BUT ARE THESE PROOFS?** Are there any facts which actually support the doctrine of immortality?

FREE MANUSCRIPT

An illuminating manuscript "Does Self Survive Death?"* is now available *at no cost*. Simply request it by name when you subscribe or resubscribe to the *Rosicrucian Digest* at the regular annual rate of \$12.00**

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Other Currencies
 £6.00 A\$10.91 NZ\$12.00
 ¥8.00 R10.43

MARKET DAY ON THE NILE

These Egyptian women have brought their produce, grown on the west bank of the Nile, to the market at Luxor, Upper Egypt. They have crossed the historic river in a felucca, a primitive type of boat similar to those used in ancient Egypt. Often donkeys pull the boat upstream along the western bank quite far above the intended destination, and then the felucca is allowed to drift down with the current to the eastern bank destination.

(Photo by AMORC)

PYLON OF THE MOON GOD (overleaf)

Processionals once weaved their way through this pylon of the moon god Khonsu in Thebes, the ancient capital of Egypt. The pylon leads to the Temple of Khonsu, which was begun by Pharaoh Rameses III (1198-1167 B.C.). Khonsu was the third member of the Divine Theban Triad, which consisted of the chief god, Amon; his consort Mut; and Khonsu, their son. All important problems and private affairs were regulated and decided in some mysterious manner by either the priesthood or an oracle in the Karnak or the Khonsu Temple.

(Photo by AMORC)

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TREASURES FROM OUR MUSEUM

Theban Priest

(26th Dynasty, 663-600 B.C.)



This magnificent black granite statue of a Theban priest holds an offering table to the Moon God Khonsu. One of the most important priestly duties was to maintain the statues of gods with their all-powerful occupants. This task included decorating and preserving the god's statue from all external injury and from all impurities which might reduce its effectiveness on earth. The god was present in the temple, dwelling in his statue. The statue, with its indwelling god, was considered by the Egyptians to be a living mate, being, vulnerable like man and sharing the same desires.

On the back of the Theban Priest is an obelisk with two vertical columns of hieroglyphics which read in part: "The favored, devoted to Khonsu-in-Thebes Neferhotep, HORUS, Lord of Happiness in Karnak, CHOU the Great, elder son of RA. May this god give all which appears on his altar every day to the Ka of the administration's director, from his offering service every day in. . . ."

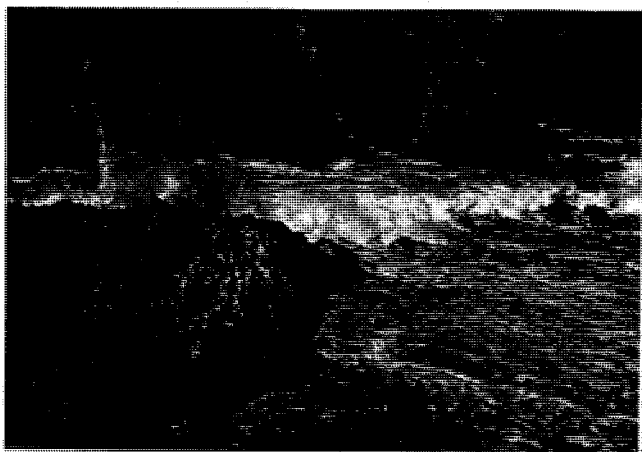
Priests played a major role in ancient Egyptian society. Often they were well-educated and exercised considerable political and administrative power. There are many examples of priests who were conscious of the high spiritual value of their duties in Egypt. In the living God, Pharaoh was the spiritual leader of the people, and priests were considered to be servants of the gods and goddesses. However, during certain late dynasties the priesthood attained great power and at times high priests wielded greater temporal power than even Pharaoh.

Governmental rules required that all priests and priestesses be clean shaven and dress only in fine linen wearing no wool or leather, which had been taken from an animal. Besides their temple duties, other priest activities included harvesting in the fields of their local community. Because the priests were thought to be in contact with the gods, they were referred to as prophets by the Greeks.

Due to their high authority and status, priests and priestesses were given an elaborate mummification process after transition. This privilege also extended to their sons and daughters.

—J. Pérez & D. Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Bernardino Telesio
First of the Moderns

IN THE 16th century Europe was entering a new age. The spirit of the Renaissance had spread from Italy throughout Western Europe. The increasing trade, discovery of new lands, new technological inventions, and economic and social changes were opening up man's view of the world and himself. Questions were now being raised which challenged the traditional philosophy of the time—Scholasticism and its heavy reliance on the philosophy of Aristotle. The challenge was led by the Italian philosopher Bernardino Telesio—the man who Francis Bacon later called “the first of the moderns.”

Bernardino Telesio (1509-1588) grew up in a noble family in the Kingdom of Naples. He was well-educated—he studied philosophy and mathematics, was especially interested in the study of nature, and received his doctorate from the University of Padua in 1535. It was at the university that young Telesio began to question the accepted theories of the day.

For several centuries Scholasticism had held sway as the dominant philosophy in Europe. This school of thought, officially sanctioned by the Church, emphasized the use of reason over experience and was based on the teachings of the Church fathers and the philosophy of Aristotle. During his university years Telesio became known as an opponent of Aristotelian doctrine. In examining nature, Telesio preferred the testimony of the senses over the lofty arguments and preconceived ideas of Aristotelian scholars. After leaving Padua, he continued his research into nature at Rome and later at Naples.

Telesio eventually published and explained his ideas in his major work—nine volumes entitled *De Rerum Natura iuxta Propria Principia* (On the nature of things according to their principles, 1586). *De Rerum Natura* is a fascinating combination of science and philosophy. The main idea put forth in this work is that man can come to understand the natural world only by studying nature itself. By a “hands on” approach, through the senses, man can examine, observe, and begin to discover the secrets of nature.

Telesio took issue with Aristotle's definition of matter. He argued that matter is not pure potency, as claimed by the Greek philosopher, but concrete and tangible. In Telesio's view of nature, matter is the passive basic substance of physical change throughout the universe. Heat and cold are the active, opposing forces underlying all natural events and phenomena. Heat is represented by the sky (the Sun), and through his own research Telesio became convinced that heat is the source of life in plants and animals. The other active force, cold, is represented by the earth. The interaction of these two forces is creative, and all of nature is alive and animate. Telesio did not ignore the existence of God; in *De Rerum Natura* this subject was not treated extensively; however, he maintained that the wonderful order evident in the universe attests to the work of a Divine Mind. He felt that man is infused with *mens* (mind), a quality that transcends his physical and spiritual components and helps man to contemplate and strive for union with the Divine.

Although Telesio's research and writing were encouraged by the Church fathers, a few years after his death *De Rerum Natura* was placed in the Church's index of Forbidden Books and left there for several centuries. However, Telesio himself felt that all his research had strengthened his belief in God, man's soul, and immortality.

The main idea expressed in *De Rerum Natura*—the direct examination of nature—has served as the basis of modern science and paved the way for the later work of philosophers such as Bacon, Hobbes, Bruno, and Campanella.—RMT

