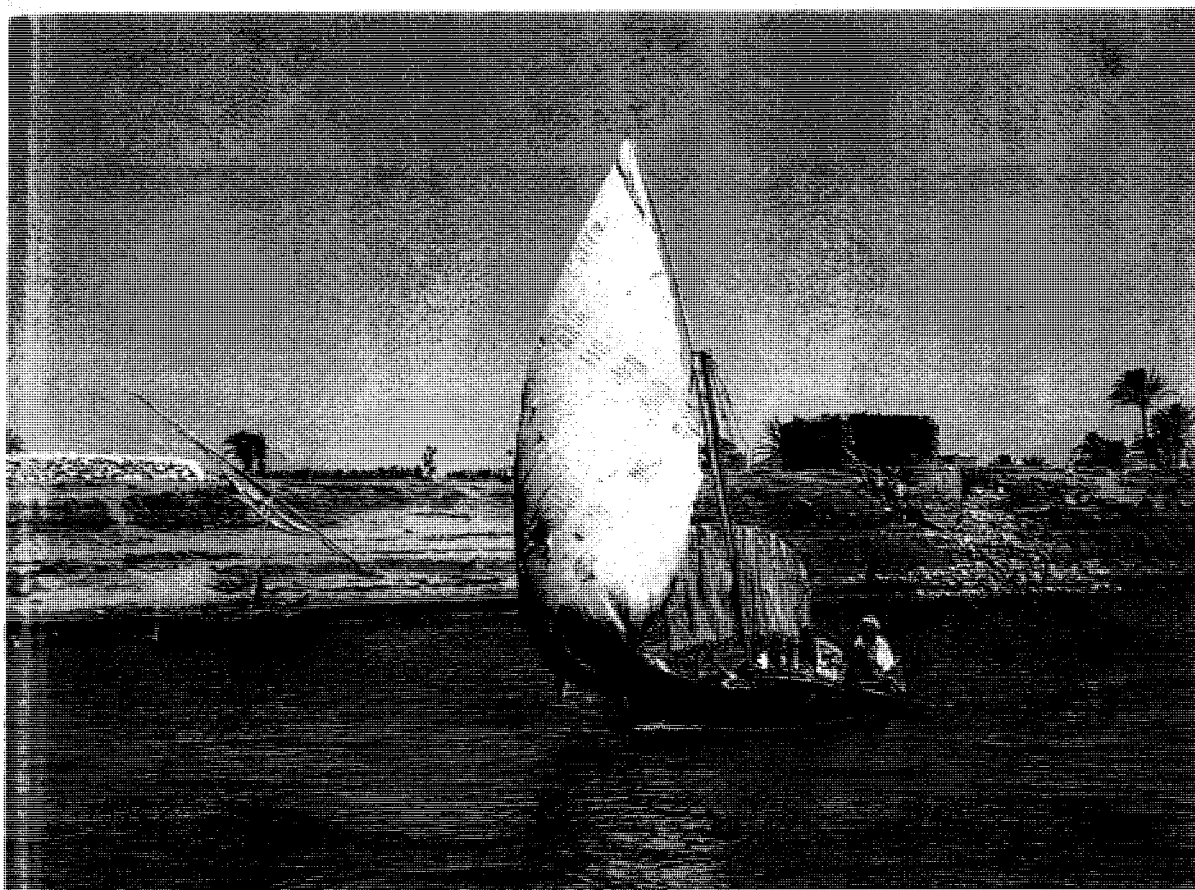


Rosicrucian Digest

August 1982 • \$1.25



- **Mysticism**
- **Science**
- **The Arts**

Timeless Boats of the Nile

The Mystical Lure of France

Mental Adventurism

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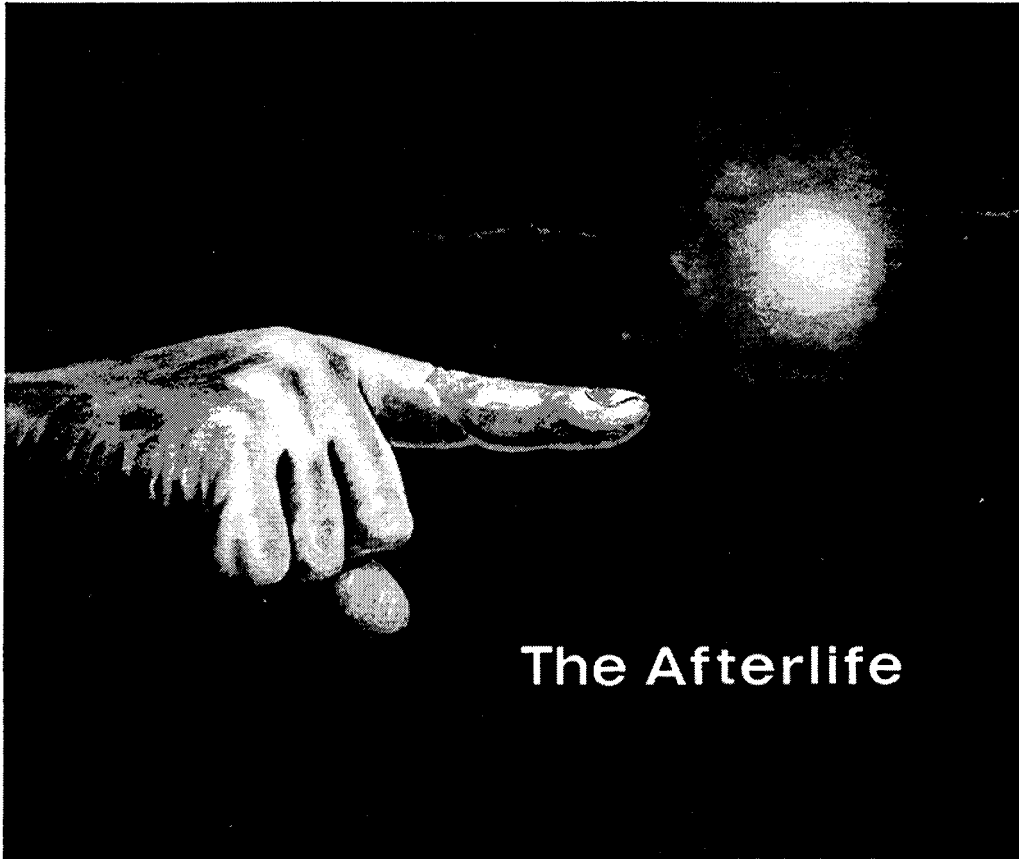
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CONTENTS

- 4 Thought of the Month: *Mental Adventurism*
- 5 Timeless Boats of the Nile
- 10 The Celestial Sanctum: *Sharing Our Light*
- 12 The Mystical Lure of France
- 17 The Historical Perspective
- 19 Mindquest: *Traditional Correspondences of the "Cycles of Life"*
- 23 The Green Invaders
- 27 Message From A Master
- 31 Zoroastrianism: Persia's Ancient Religion of Light
- 35 Rosicrucian Activities

PHOTO PAGES

- Cover Felucca on the Nile (*see page 6*)
- 3 Ancient Byblos
- 37 The Roman Forum
- 38 Persepolis, Ancient Persian Capital

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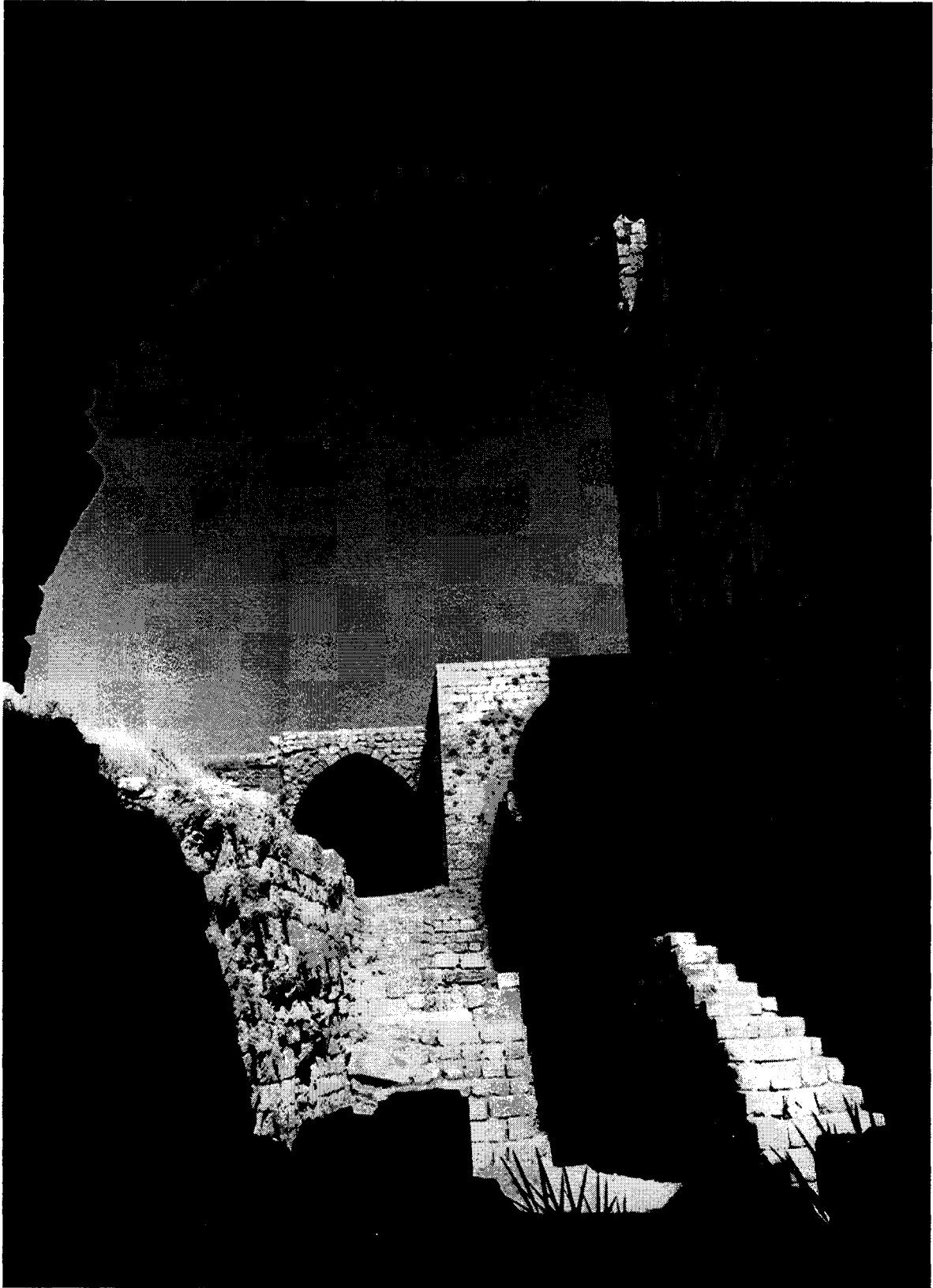
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Ancient Ruins of Byblos

Byblos, once the stronghold of the ancient Phoenicians, is located in Lebanon, on the eastern coast of the Mediterranean. Wave after wave of cultures passed over this once-thriving city. Seen here is part of a structure of Roman origin, built amidst ruins of ancient Phoenicia. The city was a great exporter of papyrus, from which books were made in olden days. The Greeks, in fact, used the term *biblion* for book; and from that we derive the word *Bible*.

(Photo by AMORC)

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Mental Adventurism

CONSISTENCY OF THOUGHT does not always indicate cogency, that is, logical thinking. More often it implies a conformity to habitual ideas or concepts, without a personal knowledge of their truth. Social acceptance of ideas has a considerable impact upon the thinking of most individuals. If an idea has prevailed for a considerable time and without challenge from seemingly impressive sources, it is believed to have value.

Mass agreement does not in itself attribute substance or reality to what we think or believe. Many inventions now in common usage had to confront man's opposition to all things *new* and *different*. Yet that which is habitually used as a product, a service, or a concept, is not necessarily the best.

Why this reluctance to depart from the well-established path, be it one of *thought* or *action*? First, it is due to a falsely induced confidence, based on the assumption that something said or done is right because a vast majority of other people do the same. Man's gregarious nature is likewise a factor in this tendency toward consistency in thought and action. In general, human beings like a close association with their kind, the recluse being an exception. Modern society creates the need for man's dependency on other humans. The average individual is unable to support himself in every need, independent of the help of others. Further, to deviate from the social mores or the conventional ideas of society may make an individual appear eccentric. Therefore, it is obviously less embarrassing to simply follow the crowd.

This attitude and response to environmental and social influence is particularly noticeable in the prevalence toward fadism among the middle class. In other

words, there is a ready acceptance of changes in entertainment—variations of the sports, games, music, and arts—if there appears to be a common acceptance of them. This submission to a popularity craze can inhibit individuality of thought. The self is attracted and motivated, but not by its own *initiative*.

Is then all consistency, conventional behavior, inhibiting to the cultural advancement of the individual? Just to dare to be different is neither an appropriate principle or practice. The transition from a current belief or method should have an intrinsic value to the individual other than mere change. There should first be a realization of some inadequacy or insufficiency in what is now believed or is being done.

When Should We Question?

Let us now consider when *deviation* from consistency and habit is both advisable and beneficial! Appropriately, we may begin with what we say that we *know*. All knowledge is the result of experience. Certain types of experience have a greater intimacy than do others. Therefore, some things we know have a greater relative reality than others. For example, assume that one is told that a serious accident took place two blocks distant. This information constitutes a *point of knowledge*, that is, an idea formed from what has been conveyed to the listener. However, it is not an *immediate* perception; simply, the individual was only given the news of the accident—his experience was not one of *actually* seeing the accident. No matter how much confidence the listener may have had in the informer, the experience is less intimate as a point of knowledge than if the perception had been wholly a personal one.

All our experiences are of these *two general kinds*. All of our knowledge which is

derived from the less direct experiences is but *belief*. Of course, it is impossible for us to acquire all knowledge by direct, more intimate experiences. Therefore, we must acquire most of our knowledge from previous experiences had by others. We accept this type of *indirect* knowledge on the authority of the source relating it, as for example teachers, textbooks, dictionaries, and encyclopedias. Nevertheless, because of its nature such knowledge is belief in contrast to the more personal intimate experience.

Aside from our intimate sense experiences—seeing, hearing, feeling, and so on—there is yet another experience that provides knowledge. This is *reason*. We may at least place the same value upon the conclusions of our reasoning, those that seem self-evident to us, as “authoritative” knowledge, or that which is indirectly acquired.

However, such conclusions of reason, though appearing self-evident, may only be beliefs. In other words, we cannot always objectify these beliefs or so-called self-evident knowledge, that is, give them a substance that others can perceive by their sense faculties. For instance, in the early 16th century, Nicolaus Copernicus, a Polish astronomer, boldly expounded his conclusions that the Earth was not the center of the universe; that the Sun was. This was a daring statement, since it contradicted the Bible, and therefore was condemned by the Church as heretical. It was difficult for Copernicus to *objectify* his conclusions so that the mass mind could arrive at the same idea. Nevertheless, to Copernicus, it was *self-evident truth*.

Galileo

Approximately a century later, the Italian astronomer Galileo, using the newly discovered telescope, was able to see the mountainous configurations of the Moon; he also discovered that the Milky Way—our galaxy—was a collection of stars. Galileo likewise supported the declarations of Copernicus and therefore he too was subject to Inquisitional persecution by the Church. Conse-

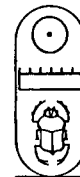


quently, such rational conclusions are not generally acceptable to those who rely upon direct sense experience only.

An important distinction must be made between *belief* derived from rational conclusion on the one hand, and from *fantasy* on the other hand. A rational conclusion is the result of a *studied* subject. If the subject has been reasoned, it is then analyzed to the extent of the thinker's ability; yet the conclusion may be false. The sincere thinker will always endeavor to bring his idea into the realm of reality, that is, to objectify it if he can, so that others may experience it. He knows that if this is done, then what is knowledge to him may have general acceptance because of the relative ease by which it can be comprehended.

Fantasy, conversely, is just *mental imaging*. It is not a rational sequence of ideas. The ideas are not arranged in a logical order but may be simply that which pleases fancy. Rarely, then, does one who resorts to fantasy attempt to rationally justify the configuration of his ideas.

Imagination can differ from pure fantasy. The mind can visually image by recall from memory. In fact, everything we imagine has some quality of what was once actually perceived as either form, size, color, or substance. However, *imagination* can rearrange



these images into a *new order* or form which never previously existed and which would reasonably seem improbable, as for example an elephant with wings.

Nevertheless, imagination can also be *creative*, be possible of establishing a reality. In such an instance, imagination and reason are *combined*. The creative process in this type of imagination begins by a *visualization* of that which does exist and which becomes the basis, the starting point, for that which is desired. After this the creative aspect of combining the imagination and reason enters. Simply, what thing, condition, or circumstance can be added to bring about change in the existing condition so as to cause a fulfillment of the end which is sought? If we study the lives and the accomplishments of the great inventors or innovators, we see that imagination was combined with reason, an act which differs greatly from the flight of fancy.

There are many gratifying *mental adventures* which we can experience. One should ask himself: "How many things do I believe on authority alone?" Further, "Is the authority behind my belief only a tradition which cannot be objectively proven, or is it an authority that has the possibility of being objectively realized?" Do you feel reluctant to question the opinion of an authority which has not been evidentially proven?

Some of the greatest enlightening concepts have come from the thinking and inquiring minds of those who were not satisfied with acclaimed "authoritative" opinion. They dared to adventure into a mental inquiry. Their personal conclusive concept,

then, was not only personally gratifying, but likewise presented a greater opportunity for transformation of what they learned into fact or reality.

Examine your beliefs. Are they the consequence of your *personal* convictions; or are they someone else's which you have accepted? Such personal scrutiny may be very revealing to you. The beliefs coming from engaging in a mental adventure may strongly confirm your ideas or, conversely, possibly suggest the need to *rethink* them. How does what you really know contrast with what you should seriously question? Try this personal test by asking yourself this series of questions:

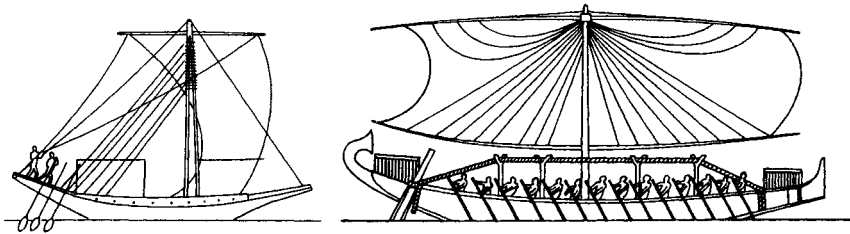
- What is my personal reason for living?
- Do I think man is an especially privileged being?
- Is the notion of good a socially acquired concept, or is it an innate quality possessed by all men?
- What is the greatest need of mankind now and in the future?
- What do I consider to be personal happiness?
- To what extent should man be free?
- Are there *absolute* unchanging truths?
- What are the different values of reason and emotion; and which should be the governing factor in life?
- Can *wealth* be sought in itself, or does it only follow a preceding condition?

This Month's Cover

**The
Rosicrucian
Digest
August
1982**

Though large tour boats dominate the Nile today, the simple craft known as the felucca is still often seen. It is in common use by Egyptian farmers in transporting their produce from the west bank of the Nile to markets on the east bank. By using sail and current, the felucca drifts downstream to its destination. When returning, donkeys along the riverbank pull the felucca upstream. Then, when the boat is released, it returns with the current to the point of origin.

(Photo by AMORC)



Timeless Boats of the Nile

by Erna Holyer

THE NILE, "Father of the Gods," unified and nurtured the civilization of ancient Egypt. Living on the banks of the world's longest river, the early Egyptians invented a means of navigation which helped create a great and long-lasting civilization. By lashing together papyrus bundles, these early innovators found they could ride a simple craft downstream from Aswan at the Nile's First Cataract to the river's mouth, 750 miles distant, without obstruction.

Perhaps by chance, boatmen discovered that a simple sail hung on a pole carried them back upstream, thanks to the prevailing north wind. The use of wind power represented a revolutionary development in early navigation.

In time, the Egyptian hieroglyph signifying "to go downstream" became a ship with a bare mast, while the hieroglyph for "to go upstream" was a ship with sail.

Boats became an integral part of Egyptian life. They were used for transport, communication, interaction with other nations, and even as part of religious life.

Thor Heyerdahl, the Norwegian ethnologist and adventurer, proved just how seaworthy those early Egyptian reed boats were when in 1969 he set out on a voyage which took him from Morocco westward across the Atlantic Ocean to within 600 miles of Central America. Heyerdahl explained that "The Egyptians were seafarers even before they arrived at the Nile. It

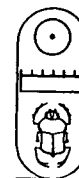
is doubtful whether the Egyptians or Sumerians were the first seafarers."

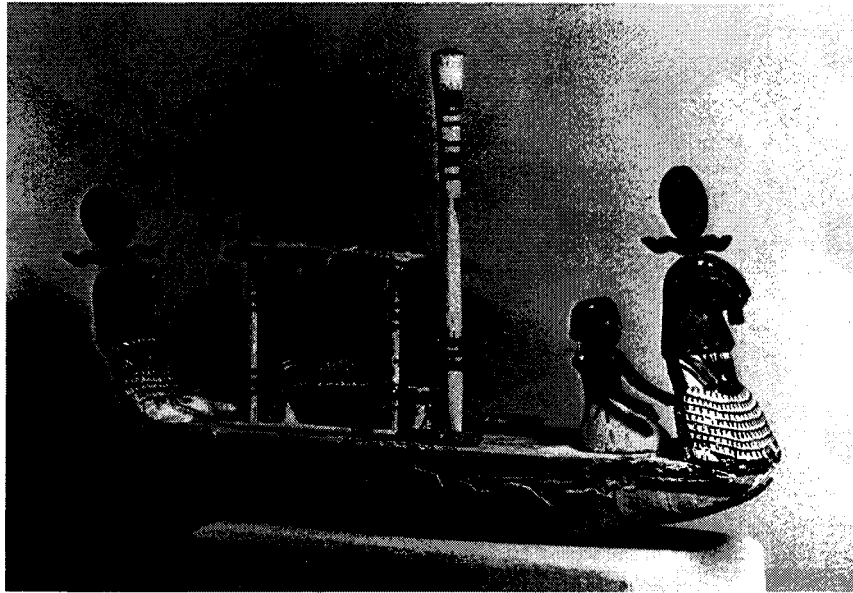
Boats with sail appear in predynastic Egypt (c. 3300 B.C.) on rock carvings in Wadi Hammamat in the Nile Valley, on Egyptian linen, and on Egyptian vases. And evidence suggests that Egyptians already traded by sea with Syria and Crete before Menes unified Upper and Lower Egypt.

For a thousand years, Egyptian vessels changed little in their basic character, except for their increasing size and seaworthiness. The earliest craft, made of reeds, were spool-shaped, keel-less, and rose well out of the water. The bow was carried high, and a single mast, set well forward of amidships, supported a square sail of modest size. The craft was steered by a large oar, or multiple oars, at the stern of the boat, and a crew of rowers served as an alternate motive force.

Reliefs dating back to about 2800 B.C. show workmen binding up a papyrus boat and demonstrate the building of a boat

Shown above: The boat used by Egyptians about 2500 B.C. (left) could use its sail only if the wind came from behind. One thousand years later design had advanced enabling Egyptians to make long voyages using winds coming from different directions. Illustration: courtesy UNESCO.





The mummies of deceased pharaohs were transported to tombs along the Nile in funerary boats. This wooden funerary boat model, on display in the Rosicrucian Egyptian Museum, features at the bow and stern the head of Khnum surmounted by the sun-disk. Khnum was the god of the 1st cataract of the Nile at Elephantine. The mummy of the deceased pharaoh lies on a couch beneath the canopy attended by a kneeling man with arms extended. The boat and figures are painted in hues of red, white, black, and ochre, and on the sides of the boat sacred eyes flank a disk.

using short wooden planks. During this period, Egyptian ships are said to have been 70 feet long and 17 feet wide.

A wonderful cedar ship was uncovered twenty-five years ago near the Great Pyramid in a stone pit built some 4600 years past. This masterpiece of woodcraft could sail today if put into water—it is the world's oldest intact ship. The sleek vessel may have transported the mummy of Pharaoh Cheops downstream from Memphis. A second great ship is sealed in another stone pit. Three additional pits surrounding the Great Pyramid were robbed of their boats in ancient times.

In 2650 B.C., Pharaoh Snefru sent forty ships to Byblos to buy and bring back the famed cedars of Lebanon—excellent ship-building timber. The wooden vessels of the tradition-bound Egyptians often followed the lines of the earlier reed boats, retaining the high stem and stern posts.

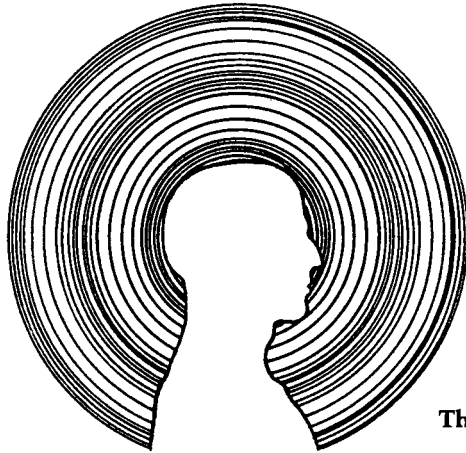
Ships hauled materials—gold, ivory, precious stones, animal skins, fine woods—which artisans used to create masterpieces

that still survive today. Ships brought tribute from vassal states, and even princesses from faraway lands.

In 1480 B.C., during the reign of a female Pharaoh, Hatshepsut, a major sea expedition to the ancient land of Punt was organized. This event is recorded on the walls of the Pharaoh's funeral temple at Deir-al-Bahri. Queen Hatshepsut's fleet traveled down the Red Sea to reopen trade with the East African coast. The expedition brought back live myrrh trees with their root balls kept intact in baskets. Also during Hatshepsut's reign, an enormous ship carried two huge obelisks two thousand miles down the Nile River to the Karnak Temple. In Tutankhamen's tomb, ship models were found which resemble ships of the earlier Punt expedition.

A collection of papyrus boat models turned up in the tomb of Mehenkvetre (c. 2000 B.C.). This chancellor of Pharaoh Mentuhotep was buried with boats of various types. A rowboat of papyrus shows

(continued on page 32)



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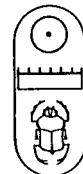
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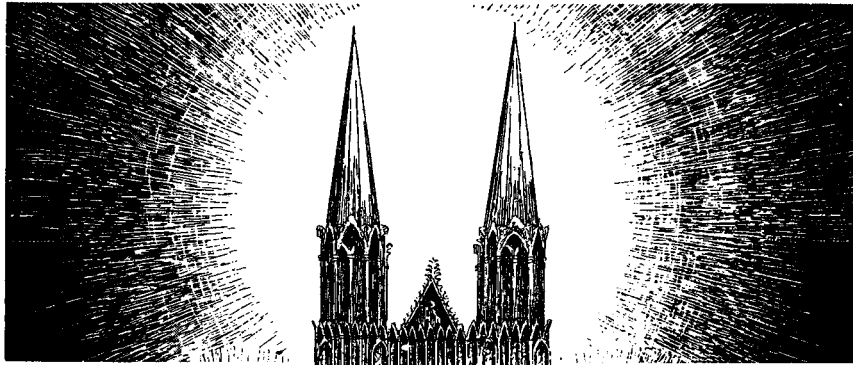
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The Celestial Sanctum

Sharing Our Light



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

AS ROSICRUCIANS we strive to reach into the higher levels of the Cosmic and draw down the light-filled love and inspiration which is ever present, awaiting our recognition and use.

It comes not merely by desiring it, but from an intense awareness of the spirit within, not by merely asking for it or by awaiting it in meditation, but by lifting up our thoughts and our hearts to a level of attunement within where the spiritual power and light of the Cosmic can descend upon us through a process of attraction.

This light and greater understanding will come in proportion to what we can use in the name of service and in helping others, or in our vocational or private lives. Energy, light, and love flow from the Cosmic to us only when we consciously become a channel for these forces. It follows also that we draw from the Cosmic only in relation to the strength of our requests or demands, as it has often been said that if we ask little of ourselves, little will be given.

Therefore, we must cultivate an ever-growing and persistent desire for greater light, and for greater opportunity to serve

others and give of ourselves, without thought of self.

There is no light to compare with the beauty of the light within when it shines radiantly from one who reveals it. There is no mind so pure as one that is filled with a consciousness

of the Cosmic, and no love that can heal, care, and bless like the love that comes from a heart imbued with the presence of God. These are the rewards of the mystical life which come to those who dedicate themselves to the ideals of such a life.

Our teachings have stated, "We must attune ourselves to the higher and better things in life if we would have the Rosicrucian principles manifest and operate for us to the greatest extent. We must begin the day by freeing our minds of all hatreds, all angers, all jealousies, and petty destructive thoughts and unkindnesses of attitude. We must start the day with an inner expression, at least, of thankfulness for life itself and for the day's opportunities to render service to man and obedience to God's laws. Throughout the day we must try to see in everything and everywhere the good that is in the world and the good that is in people. We

The
Rosicrucian
Digest
August
1982

must attune ourselves inwardly or in our emotions and general attitude with the constructive, magnificent things of life. We must hold ourselves receptive to all of the higher emotions, not by sitting down and concentrating for hours at a time upon the incoming vibrations of some specific nature, but by having an attitude of brotherly love, of universal peace, of faith in the laws of life, confidence in the integrity of mankind, and a sureness of the operation of the higher or divine laws."

Our work and sacred principles are always close to our hearts. As we strive to fulfill our inner desire to seek more light, so we also envisage sharing that light with others less fortunate than ourselves.

We, who have devoted our thoughts and dedicated ourselves to a search for greater knowledge sooner or later realize that our sacred teachings are only for the sincere seeker. We must preserve the teachings in our hearts with the greatest sincerity and not feel the urge to share the pearls of wisdom with those who are not seeking the Greater Light, as we are.

This may seem like a paradox to some, for on the one hand, we seek to share the light we have gleaned, and on the other, we must keep it from those who would profane it. This means that we should share it only with those who can make themselves worthy to receive the Greater Light that we have to offer, by themselves seeking the true path of preparation into the mysteries of life.

The mystical path leading to illumination requires a tenacity of purpose and a dedication of the heart and mind which only a few possess. It is therefore not a path of the curious or the sensation seeker, or even for those seeking a refuge from the troubled world. It is an ideal for those who are willing to pledge their whole heart and mind for the growth and expression of the soul within, to the end of truly serving and raising suffering humanity.

The knowledge and experience we have acquired helps us to truly understand and sympathetically attune ourselves with the needs of others and, by our example, we may show them the way to self-realization. We can make many mistakes by offering to others the knowledge we have acquired by trial and error through the experiences of life. We may hope that others will avoid the

pitfalls we did not escape, but we need to realize that others must discover their own path through experience and be allowed the opportunity to learn, as we did.

It is a difficult decision for a student to make, but experience will show that while our hearts reach out to another who is experiencing a difficult burden, we must not interfere in another's life, but be quick to serve when called upon for help.

Life itself is the great teacher, but we can hasten this learning process when we reflect within upon the value of our day-to-day experiences. In periods of silent meditation we can be instructed by the ever-lasting Soul—which knows and sees all things. We so often ignore the silent wisdom that God has placed within our own hearts, and too frequently turn to the ever-continuing clamor of the world around us for solutions to our problems.

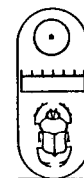
But where has it left us?

For centuries, men and women have been immersed in a material life, yet they have not found the answers to the questions perplexing them. But the truth of life has been written and spoken of by the world's mystics and great minds down through the ages. The majority of people, however, turn their eyes and ears away to the prophets of another kind, and this has left them only perplexed and confused. But those who have the eyes to see and the ears to hear know that life's greatest values lie within one's self, and that in the stillness and inner communion the truth we seek will be revealed.

Such light as we ourselves have sought can come only when selfishness, vanity, pride, and self-seeking have been replaced with love, trust, sincerity, and compassion for others. Then we will know, as do our initiated brothers, the glory and beauty of the mystical life.

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 attainments 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.



The Mystical Lure of France

by Leonard J. Ziebel, F.R.C.

IN THE MYSTICALLY CHARGED atmosphere of the Burgundian highlands, near the city of Dijon, France, where the River Seine rises out of an underground spring to begin its long journey to the sea, the remains of one of the oldest temples in the world dominate the peaceful, undulating countryside. This temple was dedicated to the river goddess, Sequana, whom the ancient Gauls claimed was a high priestess of Atlantis.

Sequana fled her island during the cataclysmic upheavals that tore it asunder, prior to its submergence into the fathomless depths of the Atlantic Ocean. At the time of her arrival on the shores of the River Seine, Sequana carried a vast hoard of treasure, which she secreted in underground chambers of the temple, vowing that it would be used solely for the evolutionary progress of humanity.

Eons later, pilgrims from throughout the world visited this area in an effort to locate the hidden wealth, but all left empty-handed—all, except the great Rosicrucian composer, Richard Wagner. Realizing that the river depicted the stream of life and the treasure corresponded to the spiritual truths which are revealed only to the sincere seeker, Wagner drew freely upon the legends and myths of this region, skillfully blending them into an operatic masterpiece which allegorically describes the four phases of initiation through which man must pass before he can conquer his baser nature. He called this epic composition *Der Ring des Nibelungen*, considered unparalleled in musical drama.

Burgundy is not the only region in this country that has inspired the human spirit to seek a higher and more exhilarating understanding of the mysteries of creation. During the reign of the Emperor Charlemagne, a monastery consecrated to the freedom of spiritual expression was built in the heart of the Cévennes mountain range in Southern France. Known as Saint-Guilhem-le-Désert, this abbey guarded the

entrance leading into the wild, desolate canyons of the Tarn. Rising out of ancient volcanic cones called *puys*, jagged, pointed peaks tower over white granite plateaux and lend an aura of unearthly reality to the landscape.

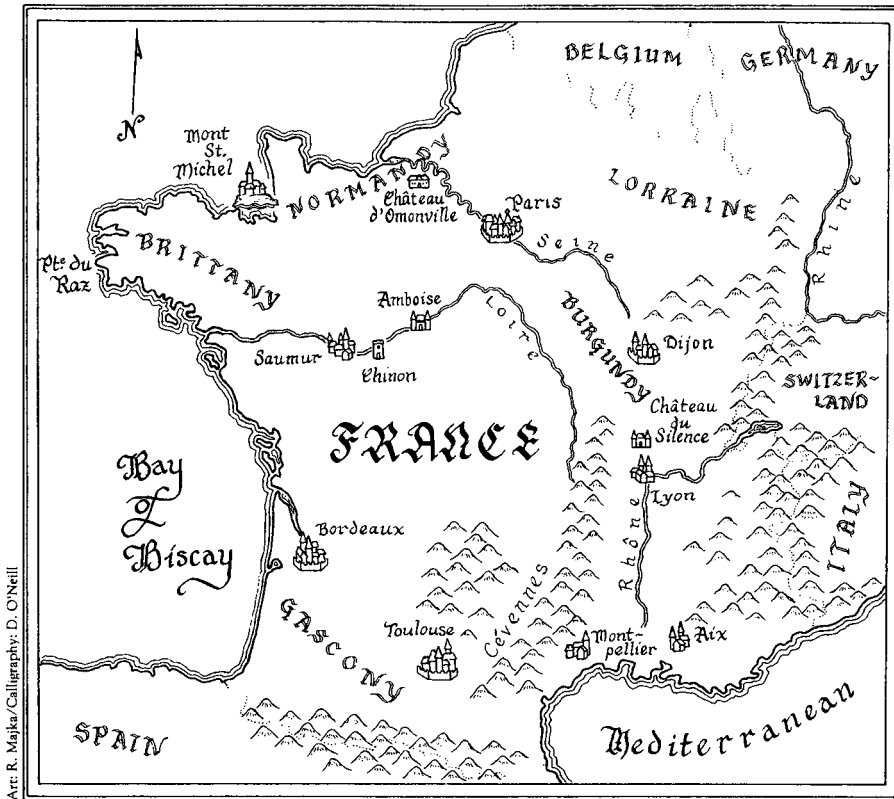
It is in this region that the celebrated *Village of the Devil*, which was extensively investigated by former Emperor Dr. H. Spencer Lewis, is located. The topographical diversity of the landscape bears the marks of many cultures; and the religious influence of Roman, Saracen, and Frankish invaders is encountered everywhere, from the ruins of the Roman temple to Mercury that stands on the summit of Puy-de-Dôme volcano, to the forests of Moulins, where the Celtic Druids held mysterious ceremonies.

Knights Hospitalers

Here, a group of Hospitalers, calling themselves the *Bons-Hommes*, or good men, rebelled against the tyranny of Louis XIV by establishing a municipal government and holding free elections. Donning long, dark-blue robes, they roamed the countryside, preaching philosophical principles and practicing the healing arts. They were highly respected by the nobles of the district, whose doors were always open to them. Through their influence, a school of philosophy and medicine was established in the city of Montpellier. Its tradition of freedom of expression and worship attracted many great scholars and thinkers, and it was here that the celebrated Nostradamus first began

**The
Rosicrucian
Digest
August
1982**

[12]



to formulate his knowledge of celestial science into prophetic vision.

Over the years, many legends arose regarding these Hospitalers, who had adopted the doctrine of Catharism, meaning *pure*, in their protest against corruption and violence. One such tradition claims that they were the guardians of the Holy Grail of Arthurian legend, which they secreted in the fortress of Montségur and would be revealed only to a knight whose heart was chaste and free of malice. The remote isolation and mystical aura that surrounds the now ruined fortress, which was built on the foundations of what was once a solar temple, produce such a feeling of awe and solitude within the breast that it is easy to relate to the pre-Christian myths and legends, and admit to the possibility of miracles.

To the east, nestled in a beautiful verdant valley bordering the historical city of Lyons, the magnificent Rosicrucian *Château du Silence* dominates the landscape. Dedicated

to the pursuit of knowledge and spiritual understanding, it is host to serious students of mysticism who wish to meditate and pursue their studies in an atmosphere of inspirational quietude.

The esoteric atmosphere that pervades this land of enchantment is noticeably prevalent along the tree-shaded boulevards that surround the ancient city of Toulouse. Built over the bed of what was once a sacred lake, into which pilgrims would cast coins to gain favors from the gods, Toulouse became the center of Rosicrucian mystical thought. It was here in the old tower, known as the *Donjon*, that Dr. H. Spencer Lewis was initiated and was granted the authority to begin the second cycle of Rosicrucian activity in the Americas.

Nearby is the castle in which Henry of Navarre, staunch defender of the Militia Templi, was born. To the east, perched on a plateau in the southern Alps, near the village of Saint-Jeannet, the imposing ruins of





L. Ziebel

Château de Saumur, Loire Valley

the Château de la Gaude, formerly belonging to the Knights Templars, stands in regal splendor in the shadow of a mountain where, according to tradition, the preliminary charter of the Militia was conceived.

In Aix-en-Provence, famous for its thermal waters and many lovely fountains, a statue of the 15th century King René stands at the foot of a colonnaded avenue of stately trees. A native of Anjou, he was born in the castle of Angers, in the beautiful and fertile Loire Valley. His benevolent rule over his subjects earned him the title of "René the Good," and, in the year 1418, he was elected Master of the Order of the Priory of Zion—Rose-Croix. In his endeavors to bring mystical enlightenment to his subjects, he wrote a mystery play involving the characters Fame, Temptation, and the Three Fates. The story revolves around Temptation's efforts to destroy the human soul. Such personalities as Pluto and Persephone, Cupid, the Queen of Sheba, and Solomon play major roles in this drama which was held in conjunction with the *Fête d' Aix* on the evening before Trinity Sunday.

René's love for his wife, Jeanne de Laval, was so intense that their favorite residence in Saumur, on the Loire River, became

known as "The Castle of Love." Here, during a period of peaceful tranquillity, he composed and illustrated many mystical sonnets, including his famous *Regnault et Jeanneton*, about the love of a shepherd for a shepherdess. He added to the folklore of France by writing an allegorical romance entitled *Le Livre du Coeur d'Amours Espris* (The Book of the Heart Infatuated with Love), patterned after the renowned *Roman de la Rose*, a mystical allegory, by Jehan de Meung, whose original manuscript is preserved in the library at Rennes.

Jacques de Molay

Each of the many chateaux in the Loire Valley has its own tale to tell, such as Chinon, which was built upon the site of an old Roman fort. Jacques de Molay and many leaders of the Knights Templars were imprisoned in its round tower, where their cabalistic graffiti can still be seen. Here, where a medieval atmosphere still prevails and the Rue Voltaire harbors the echoes of Rabelais' footsteps, Joan of Arc performed the miracle of recognizing the dauphin who stood in disguise amongst 300 of his courtiers.

But, from a mystical point of view, Amboise, perched on a rocky summit, with

**The
Rosicrucian
Digest
August
1982**

its magnificent pointed towers dominating a pastel landscape, stands out. Built by Charles VIII in 1492, it casts its shadow upon the birthplace of Louis-Claude de Saint-Martin, *Le Philosophe Inconnu* (The Unknown Philosopher), and houses the shrine in which Leonardo da Vinci was originally buried after his transition in nearby Clos-Lucé. A guest of Francis I, who considered him to be the wisest of living men, Leonardo spent his last years here, discussing philosophical subjects with his host, and drawing plans for a palace near Chambord. Just before his transition, Leonardo was heard to ask for forgiveness for not completing the work he was destined to do. However, no man has yet equalled his many accomplishments!

Druids

Bordering on the Loire River, the mystic land of Brittany offers an infinite variety of colorful customs and traditions which present a living glimpse into the folklore of the past. At Locmariaquer and Carnac, the center of the mysterious Druidic sect, row upon row of giant stone megaliths and dolmens, some weighing as much as 342 tons, stand like silent sentinels, one behind the other as far as the eye can see. Legend states that each one of these huge granite pillars is one of the Roman soldiers who were turned to stone as they pursued a group of Druids



L. Ziebel

Tower of Chinon



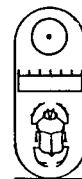
L. Ziebel

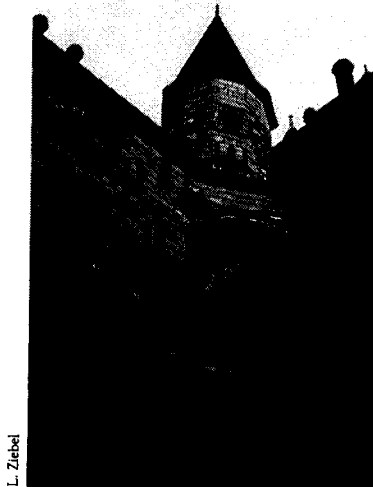
Clos-Lucé

across the open countryside. Recent investigation indicates that these stone monuments were arranged to act as pointers for observing the sun as it rose at the time of the solstice and of the equinox.

In this vicinity, located near the spectacular rock formation of the *Pointe du Raz*, there once was a Druid center standing in the middle of a mysterious forest of mighty oak trees, from which the Druids gathered their mistletoe. The name of the village was Ys, and it was ruled by a king whose beautiful daughter vowed that she would never marry anyone who could not conquer the ocean. She would sit for hours, strumming on her harp and singing her praises to the sea. In their jealous zeal to win her hand, many young suitors, hoping to learn the ocean's secrets, flung themselves into the treacherous abyss, where the thunderous waves crashed them against the jagged cliffs. In desperation, the king constructed a dam to keep the ocean away from the village and hid the key to the gates from his daughter.

Through guile and deception, the princess learned where the key was concealed and stole it. Rushing to the dam, she unlocked the gates. The flood waters burst upon the village and Ys and its people perished. Now, when the sea is calm, one can hear the melodious sound of a harp and the seductive sighing of a young maiden coming from its depths. It is said that if a young man





L. Ziebel

Château de Saumur

dives into the waters to investigate the source of the music, he will never be seen again.

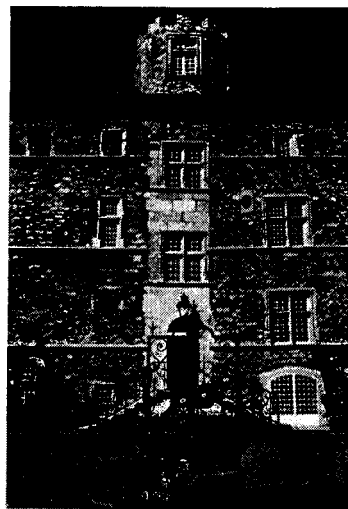
This story so intrigued the composer Claude Debussy, who assumed mastership in the Ordre Rose-Croix in the year 1885, that he immortalized it in his beautiful musical composition, *Cathédrale Engloutie* (Sunken Cathedral).

Further up the coast, in the Normandy highlands, one can stand knee-deep in thick, blue-tinted grass that grows on apple orchard terraces, which date back to the ancient forest of Scissy; and gaze across the bay to Mont Saint-Michel, the only remaining remnant of ancient Armorica. Standing alone, in absolute tranquillity, one can clearly visualize the awful catastrophe that folded the earth's crust and produced the rift that separated the continent from the

outlying islands which the ancients referred to as Thule, the farthest end of the world.

Gazing across the fields of wild heaths and woodlands, mysterious flowing rivers recall to the mind that it was here that Tristan waited for the ship that was to bring Isolde back to him, and that Merlin the Magician lived in the Broceliande Forest, dreaming up adventures for Arthur and the Knights of the Round Table. In the serene quietude of this setting, the French jurisdiction of the Ancient and Mystical Order Rosae Crucis has established its headquarters at the Château d'Omonville, Le Neubourg, devoting itself to the evolvement of mankind.

For seekers of enlightenment, a world of wondrous discovery awaits, as they explore the legendary fascination of this mystical land.



L. Ziebel

Rosicrucian Château du Silence

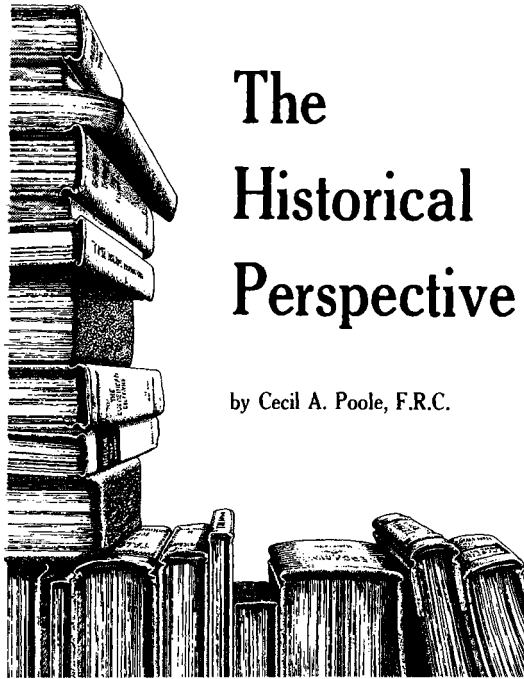
CONSTITUTIONAL GUARANTEES

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.

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The
Rosicrucian
Digest
August
1982



The Historical Perspective

by Cecil A. Poole, F.R.C.

IT IS interesting to consider that of all the historical records to which we have access in these modern times there are comparatively few individuals—that is, few in proportion to the total population of the world—who are mentioned in history. If we use as an example the volumes written by Winston Churchill on the history of the English-speaking people, we have four volumes devoted to England and other English-speaking areas of the world, dating from prehistoric times to the present. I have no statistics available, but it is surely beyond doubt that within this scope of historical record much less than one percent of the total population of the world is mentioned.

The same principle would be applicable to the history of civilization in the various volumes written by the late Dr. and Mrs. Will Durant. There again, while a vast scope and period of history is covered, very few individuals, comparatively speaking, are actually mentioned. Our records of the past relate to only a very few individuals.

Cecil A. Poole is Vice-President of the Supreme Grand Lodge of AMORC, and many of his thought-provoking articles have been published in the Rosicrucian Digest.

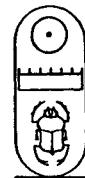
There are literally millions of others who have populated this earth of whom no record remains. This causes us to question how it is that we have records of any individuals and what they accomplished.

These records, of course, apply to those who left written records of their existence, either carved in stone or written in manuscripts that have been preserved, copied, and passed from one generation to another. Even among these there are prominent individuals for whom the historical record is somewhat dim. As far as we know, the Greek philosopher Socrates never recorded any of his ideas. All that we know of Socrates was written by his contemporaries and associates. Historians have dealt with either those who had memories of his existence or referred to the writings of Plato or Xenophon.

Other than the statements of these individuals, we have, therefore, no record of the fact that a man whom we know as Socrates ever lived. The same also applies in the area of religion. To the best of my knowledge, there is no historical record that Jesus, the founder of Christianity, ever lived. He wrote nothing. That which was recorded about him was written many years—some records almost two centuries, in fact—after he lived. What he actually did and said is not on record, insofar as actual physical or tangible evidence is concerned.

Concepts and Ideals

What is important in history is the record of trends of events, of social conditions, of situations that existed during various periods of history. Although there is a lack of the experiences, attitudes, and activities of individuals who composed the societies of various historical periods, at least there is a trend which we can understand from existing records. Furthermore, it is important to remember that the concepts and the ideals established at various historical periods are far more important than any individual who ever lived.



For example, in the case of Jesus, whose historical existence is without proof, whether or not he or other historical individuals described in religious literature lived and taught is not as important as that the revealed spiritual truth is a picture of the inner struggles and trials of every soul which attempts to attain the path to illumination and mastery of self. That is what really matters.

The records endure as they are. The ideals are contained in these records. They are not of less importance or of less consequence to the individual today even though the historical proof of the individual's life may not be what we have been told about it. The influence of the teachings and philosophy ascribed to Socrates and Jesus upon the thought of the Western world is equally important whether or not either individual ever lived.

So it is down through history the conditions that brought about those phases of society that were constructive and conducive to man's growth, to his fulfillment and association with the ultimate source from which he came, are more important than if we had a written record of every individual who ever lived and a statement of what that individual did, saw, and thought.

The perspective with which we should

view history today is to see it as a composite, a statement of human growth from an animal-like creature to the civilized individual who exists today. The traits of character that detract from the highest human qualities are those which fail to take into consideration the points of history that have caused man to lift up his eyes to the source from which he came.

We can use history as a guide, although man seldom benefits by it. He goes on repeating his mistakes. This is partly due to his being an evolving creature. He is evolving physically and mentally. He should also be evolving psychically. If man will use the constructive teachings of the past to direct his thoughts and thinking today, then he can continue to evolve. As he evolves, the perspective with which he views history will make him more conscious of the potentials that lie within him and will also create a frame of mind that will cause him to realize that he, too, is actually forming history—the history that will exist tomorrow.

Will what we do and think today be an inspiration to posterity? Or will it be a blank, or concealed in such a way as to lack the impetus to bring about a better future state that will contribute to man's total involvement, growth, and re-association with the source from which he came? Δ

The Purpose of the Rosicrucian Order

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

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*The
Rosicrucian
Digest
August
1982*



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Traditional Correspondences of the “Cycles of Life”

MANY PERSONS have benefited from the book, *Self Mastery and Fate With the Cycles of Life*,¹ by Dr. H. Spencer Lewis. This book explains some of the cycles of life and their uses. A study of the cycles in this book reveals interesting parallels with cycles found in ancient Hindu astronomy.

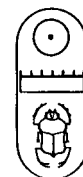
Shown in Table I is the most commonly used cycle in Dr. Lewis' book. It concerns the seven days of the week and the seven daily cycles. Dr. Lewis used the white keys of the piano to show the seven daily periods. The first period of the first day, Sunday, is called G. If the right thumb is set on the note G, the first finger will rest on A, the second on B, the third on C, and the fourth on D. The sixth note is E and the seventh note is F. This counts an octave and describes the seven daily periods using the white notes of the piano.

Starting the second day of the week, Monday, note that the first period is C and not G. To obtain the first cycle in each day of the week, start on G for the first day and count three notes: A=1, B=2, and C=3 to obtain the first period of the second day, Monday. The first period of the third day, Tuesday, is obtained by starting on C and counting three notes: D=1, E=2, and F=3. In this manner, we determine B as the first period of the fourth day, Wednesday; E the first period of the fifth day, Thursday; A as the first period of the sixth day, Friday; and D as the first period of the seventh day, Saturday.



TABLE I							
Day of Week							
Period	1 Sunday	2 Monday	3 Tuesday	4 Wednesday	5 Thursday	6 Friday	7 Saturday
1	G	C	F	B	E	A	D
2	A	D	G	C	F	B	E
3	B	E	A	D	G	C	F
4	C	F	B	E	A	D	G
5	D	G	C	F	B	E	A
6	E	A	D	G	C	F	B
7	F	B	E	A	D	G	C

Daily Periods of the Week as Described by Dr. H. Spencer Lewis



Number	Solar System Object Placed in Order of Geocentric Radius From Earth Beginning with Farthest Distance	Musical Scale	
		White Notes	Periods of Day
1	Saturn	E	E
2	Jupiter	F	F
3	Mars	G	G
4	Sun	A	A
5	Venus	B	B
6	Mercury	C	C
7	Moon	D	D

Table II lists the white notes of the musical scale; the numbers 1-7; the different daily cycles of Dr. Lewis; and the seven major elements of the solar system, known to the ancients, in the order of their geocentric radius from the Earth. This last description is found in an ancient Hindu astronomical treatise called the *Surya Siddhanta*.² It is also used extensively in other traditional writings and is embodied in the six-pointed star on the Hermetic Rose Cross. The planet Saturn is farthest from the Earth, followed by Jupiter and Mars. Then, the Sun is found in the fourth position, followed by Venus and Mercury. Last, the Moon is seventh or closest to the Earth. The reader may easily verify that the descriptions of the daily periods, given by Dr. Lewis, correspond to the traditional characteristics of the planets listed in Table II by reference to any standard textbook on astrology. To use this table, we need only to know the starting point of the cycle. For example, starting with the fourth position and counting by three we obtain 5, 6, 7. Using 7 numbers and starting on 7 count 1, 2, 3. Continuing this process, start on 3 and count 4, 5, 6. Starting on 6, count 7, 1, 2;

then starting on 2 count 3, 4, 5; then starting on 5 count 6, 7, 1; and finally, starting on 1 count 2, 3, 4. This completes the cycle after seven cycles of counting by three.

Replacing the numbers by their musical note or corresponding planet or solar object, we have the planet which the Hindus thought ruled a particular day the first hour (6:00 A.M.-7:00 A.M.) of that day. In Dr. Lewis' system, the second period of each day (which includes the first or sunrise hour of the Hindus) corresponds to the planet which rules that particular day. Dr. Lewis gave us A as the second period of the first day, which, according to the Hindus, meant that the fourth planet, the Sun, rules that day as well as the second period or sunrise time of that day. Similarly, the second period of the second day is D which corresponds to the Moon or seventh planet, so we say the Moon rules Monday and the second period of Monday. Similarly, Mars rules the third day, Tuesday, and the 2nd period of that day; Mercury rules Wednesday and the second period of that day; Jupiter rules Thursday; Venus rules Friday; and Saturn rules Saturday.

Days of the Week	Planetary Ruler		52 day Periods of the year	Daily Periods
Sunday	Sun (4)		1	A
Monday	Moon (7)		2	D
Tuesday	Mars (3)		3	G
Wednesday	Mercury (6)		4	C
Thursday	Jupiter (2)		5	F
Friday	Venus (5)		6	B
Saturday	Saturn (1)		7	E

The question now is, which planet governs the 52-day cycles of the year described by Dr. Lewis? We answer this question by examining the period descriptions. This reveals that the seven periods of the year correspond exactly to the planetary rulers of the week, beginning with Sunday (first period) and ending with Saturday (seventh period). These results are shown in Table III.

Table IV denotes the days of the week along with the 24 hours of the day and the Hindu ruling planet of each hour. The ruling planet of each day is the ruling planet of the first hour (6:00-7:00 A.M.). It is also the ruling planet of the second daily period of Dr. Lewis' system where the day is divided into seven parts. The cycle begins with the Sun as the ruling planet for the first hour of the first day, Sunday.

Each succeeding hour is governed by a planet in the order of that planet's geocentric radius from the Earth. The first day, Sunday, runs in the order: 1-Sun, 2-Venus, and so on through the 7th hour. At this point, the cycle repeats itself, so the Sun rules the 8th, 15th, and 22nd hour. Sunday finishes at the 24th hour with Mercury as

the ruling planet. Continuing this sequence gives us seven, or the Moon, as the ruling planet for the first hour of the second day, Monday. We continue through the week and obtain the correct ruling planet for each day; the second period of the day for Dr. Lewis' system; and the first hour of the day by the Hindu system starting at 6:00 A.M.

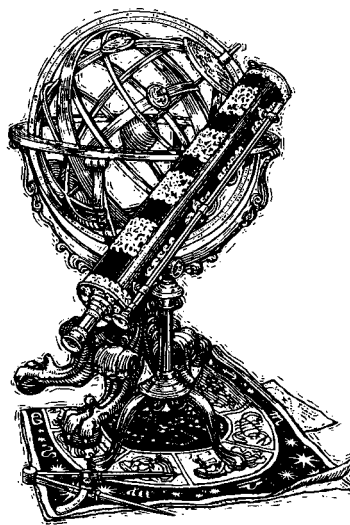


TABLE IV
Day

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Hour Planet	Hour Planet	Hour Planet	Hour Planet	Hour Planet	Hour Planet	Hour Planet
1 Sun(4)	1 Moon(7)	1 Mars(3)	1 Mercury(6)	1 Jupiter(2)	1 Venus(5)	1 Saturn(1)
2 Venus(5)	2 Saturn(1)	2 Sun(4)	2 Moon(7)	2 Mars(3)	2 Mercury(6)	2 Jupiter(2)
3 Mercury(6)	3 Jupiter(2)	3 Venus(5)	3 Saturn(1)	3 Sun(4)	3 Moon(7)	3 Mars(3)
4 Moon(7)	4 Mars(3)	4 Mercury(6)	4 Jupiter(2)	4 Venus(5)	4 Saturn(1)	4 Sun(4)
5 Saturn(1)	5 Sun(4)	5 Moon(7)	5 Mars(3)	5 Mercury(6)	5 Jupiter(2)	5 Venus(5)
6 Jupiter(2)	6 Venus(5)	6 Saturn(1)	6 Sun(4)	6 Moon(7)	6 Mars(3)	6 Mercury(6)
7 Mars(3)	7 Mercury(6)	7 Jupiter(2)	7 Venus(5)	7 Saturn(1)	7 Sun(4)	7 Moon(7)
8 Sun(4)	8 Moon(7)	8 Mars(3)	8 Mercury(6)	8 Jupiter(2)	8 Venus(5)	8 Saturn(1)
9 Venus(5)	9 Saturn(1)	9 Sun(4)	9 Moon(7)	9 Mars(3)	9 Mercury(6)	9 Jupiter(2)
10 Mercury(6)	10 Jupiter(2)	10 Venus(5)	10 Saturn(1)	10 Sun(4)	10 Moon(7)	10 Mars(3)
11 Moon(7)	11 Mars(3)	11 Mercury(6)	11 Jupiter(2)	11 Venus(5)	11 Saturn(1)	11 Sun(4)
12 Saturn(1)	12 Sun(4)	12 Moon(7)	12 Mars(3)	12 Mercury(6)	12 Jupiter(2)	12 Venus(5)
13 Jupiter(2)	13 Venus(5)	13 Saturn(1)	13 Sun(4)	13 Moon(7)	13 Mars(3)	13 Mercury(6)
14 Mars(3)	14 Mercury(6)	14 Jupiter(2)	14 Venus(5)	14 Saturn(1)	14 Sun(4)	14 Moon(7)
15 Sun(4)	15 Moon(7)	15 Mars(3)	15 Mercury(6)	15 Jupiter(2)	15 Venus(5)	15 Saturn(1)
16 Venus(5)	16 Saturn(1)	16 Sun(4)	16 Moon(7)	16 Mars(3)	16 Mercury(6)	16 Jupiter(2)
17 Mercury(6)	17 Jupiter(2)	17 Venus(5)	17 Saturn(1)	17 Sun(4)	17 Moon(7)	17 Mars(3)
18 Moon(7)	18 Mars(3)	18 Mercury(6)	18 Jupiter(2)	18 Venus(5)	18 Saturn(1)	18 Sun(4)
19 Saturn(1)	19 Sun(4)	19 Moon(7)	19 Mars(3)	19 Mercury(6)	19 Jupiter(2)	19 Venus(5)
20 Jupiter(2)	20 Venus(5)	20 Saturn(1)	20 Sun(4)	20 Moon(7)	20 Mars(3)	20 Mercury(6)
21 Mars(3)	21 Mercury(6)	21 Jupiter(2)	21 Venus(5)	21 Saturn(1)	21 Sun(4)	21 Moon(7)
22 Sun(4)	22 Moon(7)	22 Mars(3)	22 Mercury(6)	22 Jupiter(2)	22 Venus(5)	22 Saturn(1)
23 Venus(5)	23 Saturn(1)	23 Sun(4)	23 Moon(7)	23 Mars(3)	23 Mercury(6)	23 Jupiter(2)
24 Mercury(6)	24 Jupiter(2)	24 Venus(5)	24 Saturn(1)	24 Sun(4)	24 Moon(7)	24 Mars(3)

TABLE V
Ruling Planet of the Year as Given by Dr. Lewis

Year	Planet	Year	Planet	Year	Planet	Year	Planet
1929	Moon	1945	Jupiter	1961	Sun	1977	Mercury
1930	Saturn	1946	Mars	1962	Venus	1978	Moon
1931	Jupiter	1947	Sun	1963	Mercury	1979	Saturn
1932	Mars	1948	Venus	1964	Moon	1980	Jupiter
1933	Sun	1949	Mercury	1965	Saturn	1981	Mars
1934	Venus	1950	Moon	1966	Jupiter	1982	Sun
1935	Mercury	1951	Saturn	1967	Mars	1983	Venus
1936	Moon	1952	Jupiter	1968	Sun	1984	Mercury
1937	Saturn	1953	Mars	1969	Venus	1985	Moon
1938	Jupiter	1954	Sun	1970	Mercury	1986	Saturn
1939	Mars	1955	Venus	1971	Moon	1987	Jupiter
1940	Sun	1956	Mercury	1972	Saturn	1988	Mars
1941	Venus	1957	Moon	1973	Jupiter	1989	Sun
1942	Mercury	1958	Saturn	1974	Mars	1990	Venus
1943	Moon	1959	Jupiter	1975	Sun	1991	Mercury
1944	Saturn	1960	Mars	1976	Venus	1992	Moon

We end with Mars (3) as the ruling planet of the 24th hour of the seventh day. The cycle now repeats itself for the following week.

A similar cycle based on these principles was outlined by Dr. Lewis in an article in the *Rosicrucian Digest* of February, 1934.³ Dr. Lewis explained that successive years are ruled by the planets in the same sequence described previously for the daily hours. Thus 1933 was ruled by the Sun, 1934 by Venus, and so on. In Table V this tabulation is extended up to and beyond the present time. We leave it to the reader to compare the events of the years to the descriptions of the yearly cycles. You will find 1939 to be particularly interesting.

There are numerous other cycles which have their basis in this same septenary system. In a document attributed to the Rosicrucians, the following correspondences appear: The first month of the fetus is ruled by Saturn; the second by Jupiter; the third, Mars; the fourth, Sun; the fifth, Venus; the sixth, Mercury; the seventh, Moon; the eighth, Saturn; and the ninth, Jupiter. This corresponds with the system described earlier beginning with Saturn as 1 and counting by 1 as with the periods of the day or hours of the day.

We caution the reader that in this essay we have not stated whether or not the system works, we have merely outlined some simple principles which fit with other writings, such as those of Dr. Lewis, and those of the ancient Hindus. We have described only a numerical system for determining the dominant planet (as described by the Hindus) for a particular period of life. The actual usefulness of the system is a matter for the individual reader to determine for himself.

—Robert G. Waggener, Ph.D., F.R.C.* and
William D. McDavid, Ph.D., F.R.C.*

*Members of the International Research Council of AMORC

Self Mastery and Fate With the Cycles of Life may be ordered through the Rosicrucian Supply Bureau. Catalogue available by writing Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191, U.S.A.

Footnotes:

¹Lewis, H.S.: *Self Mastery and Fate With the Cycles of Life*, San Jose, Rosicrucian Press, 1929.

²*Surya Siddhanta*, San Diego: Wizard's Bookshelf, 1978.

³Lewis, H.S.: "The New Cosmic Cycle," *Rosicrucian Digest* XII: 1, 4-5, 1934.

The Cosmic is universal and infinite in its manifestation, but it is individual and finite in human experience and conception.

—Validar

The Green Invaders

America wages war on hardy plant travellers

by Christopher Nyerges

AS THE EARLY SETTLERS began their westward move across North America, they brought with them, both intentionally and unintentionally, a large array of European plants. Many of these plants preferred the disturbed and cleared soil that resulted when a settlement was established. One particular plant was called white man's foot by the Indians, not because it resembled a foot, but because it appeared to sprout out of the white man's footsteps. This plant preferred environments that had been reclaimed from the wilderness. Truly, this was a plant of civilization.

Today white man's foot, or plantain, as it is more commonly called, is widely distributed throughout the United States. Only rarely is it found in the wilderness. Plantain and a broad assortment of other plants have come to prefer the settlements of man as their home. Due to their ability to survive even the harshest treatment man has devised for them, they are now maligned as "weeds," "nuisances," and "pests."

Many "weeds" were brought to the New World not only because they are deliciously edible but because a surprisingly large number of them have medical value. Our pioneering forefathers would have been outraged if they could have foreseen the vast array of killing techniques and herbicides that their progeny have devised to decimate those wonderful life-saving plants.

Since 1974, when I began teaching outdoor classes in the use of wild plants, I've been continually confronted with both sides of the weed issue. On one hand, many people are extremely concerned about the value of becoming self-sufficient, both with in-city skills and in back-country skills. True self-sufficiency cannot be accomplished without the use of wild plants, which necessitates accepting and learning about various potential dangers.

Possibly the greatest excitement to gardeners and hikers comes when they discover that almost all the weeds in their



Narrow Leaf Plantain (by Janice Nyerges) ⇨

garden and along the trail are good food and possible emergency medicine. These are the weeds they had seen so often but not taken the time to learn about. Many which are European natives have so well naturalized themselves that they now come up in sidewalk cracks, through blacktop, in sprayed and cultivated gardens and wherever there's even a sliver of an opening and a little moisture. Those people who are professionally or personally preoccupied with esthetics view this prolific growth as an altogether unhappy prospect. These weeds have taken over and seem to defy eradication.

The War on Plant Friends

One of the most persistent wild European weeds that I've gathered all over the United States is chickweed (*Stellaria media*). It is, even to the most pampered palate, an incredibly good salad plant. You can understand my dismay when I read an advertisement in my newspaper that boasted how American scientific genius had perfected a liquid, one pint of which, when mixed into ten gallons of water, could kill all the chickweed on 3000 square feet of lawn. The advertisement also boasted that the nine herbicides listed could destroy thirty-five common weeds, among which were wild garlic, chufa nut grass, plantain, French sorrel, heal-all, dandelion, yarrow, sour grass, and ground ivy—all of which are of great value to herbalists and naturalists.

One may say that the United States is at war with weeds. The "enemy" are all these assorted plants which came from foreign soils and thrived here. The irony is that most of these "enemies" are dear friends helping us. Once we understand this, the war can be over.

Take kudzu for example, a native of the Orient which was first brought to the U.S. in 1876, and originally used as a fragrant shade and ornamental plant. During the 1930s the Soil Conservation Service embarked on a massive planting campaign, and the Civilian Conservation Corps were

employed to plant kudzu along the backroads and highways and along every gully and gorge. Agronomists thought this fast-growing, drought-resistant plant could revitalize the hard, depleted soil by giving back nitrogen-rich nutrients.

By the early 1940s, kudzu had been introduced into every Southern state. But by the late 1950s, the former promoters of this miracle vine began to panic. Why? With the favorable growing season in the South and no natural enemies in the United States, kudzu can grow up to 100 feet in a season. Today you can see kudzu wherever you travel east of Texas and south of Ohio and Pennsylvania. You see billowing green waves of kudzu along the highway embankments, invading farmlands, engulfing road signs, telephone poles, and abandoned dwellings. Today most American farmers despise the plant and work to eradicate it. Once praised as a savior, it is now maligned as a curse.

Japanese farmers on the other hand, who are not so blessed with ideal kudzu growing conditions, use kudzu as an herbal medicine, and an excellent cooking starch, jelling agent, soup thickener, and coating for fried foods. Even the kudzu fiber is used to make cloth.

Besides being an excellent plant for livestock pasturage and poor soil, kudzu is also a splendid plant for good land. The head of the Soil Conservation Service, Hugh Bennet, states: "[Kudzu] will cover a corn field in one year; the next spring or early summer it can be plowed and the land planted to corn; then after the last cultivation of the corn, it will again spread over the field, stop erosion, store more nitrogen, and at the first hard frost, lay down a carpet of rich leaf litter at least the equal of forest litter. All this in only one year."

Replenishing Our Soil

Thus, in many cases of soil deficiency, allowing the "pests" to grow a few seasons will allow these plants to provide the needed soil nutrients. Then, once their work is done, the "pests" will disappear.

Giant foxtail (*Setaria faberi*) was once a serious problem only in parts of the central Mississippi Valley. This Chinese native

**The
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The author is a naturalist, teacher, and columnist, and has authored two books: Urban Wilderness, and Guide to Wild Foods. Christopher and his wife Janice, an artist, live in Los Angeles and work together on their writings, classes, and outings to familiarize people with the world of nature.

[24]

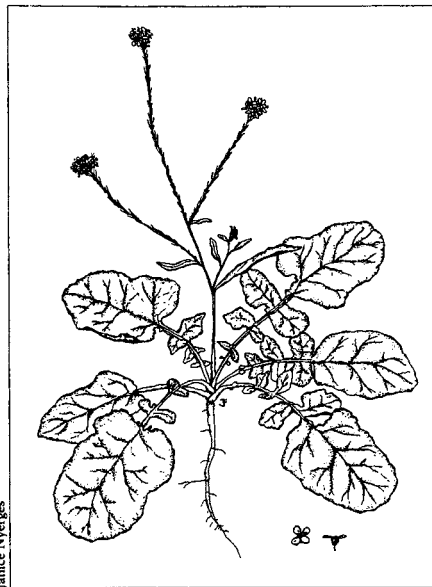
has now spread over most of the United States. The seed germinates when air is absent (due to compaction) and carbon dioxide has accumulated. The presence of foxtails therefore tells us that the soil is compacting, due to hard nitrogen fertilizers and heavy machinery, and must be made fertile again. Killing the giant foxtail with herbicides may work in the short term, but will clear the way for an even more degenerative weed—fall panicum.

Fall panicum (*Panicum dichotomiflorum*) is worse than giant foxtail. It is a tough grass, gnarled and knotted, that jams up farm machinery and even pulls down corn plants. In a field where the tightly compacted soil produces foxtails in early summer, fall panicum will follow later in the year IF herbicides are used to eliminate the foxtail. Allow the foxtails to grow and there will be no fall panicum because the foxtail emits auxins into the soil which inhibit fall panicum. The solution to this weed is not to kill—rather it is to balance the soil. We need to learn what the presence of this weed is telling us. Ignore it, and the result can be costly in many ways.

Broom sedge, also called poverty weed, was originally found only in the rainbelt South, an area where rains leach much of the nutrients from the soil. Broom sedge is a weed that survives where "higher" types of plant life can't. The presence of broom sedge suggests a lack of calcium. Because most of California soil is lacking in calcium, broom sedge proliferates in that state. The solution is not to spray with herbicides but to add calcium lime to the soil.

From South America, the United States has been gifted with a fast-spreading water-inhabiting plant called hydrilla. This "green monster" is the most serious weed problem in the history of California, according to a biologist for the California Department of Food and Agriculture. Hydrilla (which resembles elodea, a harmless plant commonly found in aquariums) is believed to have reached the U.S. via tropical fish shipments dumped in lakes, streams, and ponds.

Hydrilla consumes huge amounts of oxygen and can literally kill off fish. However, the main concern with hydrilla is not killing



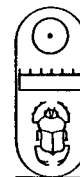
Wild Mustard, a common edible "weed".

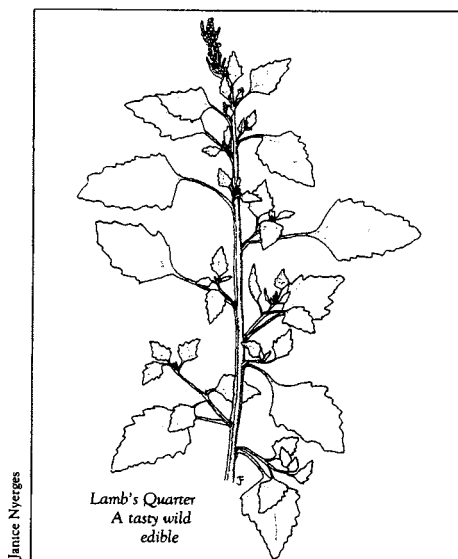
fish, but its thick leafy growth, which interrupts water delivery to agricultural areas. Hundreds of miles of the All-American Canal system are infected with hydrilla, with up to 97% flow reduction reported in some parts.

In Florida, the waterways have been infected with hydrilla for over twenty years. The state spends up to \$12,000,000 annually to control it. In some areas, it's so thick that ducks have been seen walking across the water's surface. Several methods have been used to control hydrilla, including chemicals, but this easily transmitted plant still spreads.

Another plant enemy costs the state of Florida up to \$15,000,000 annually to combat. The United States officially declared war on this invader way back in 1899, and has since fought it with dynamite, chemicals, flame throwers, pitchforks, and various cutting devices. Today the battle is all but over as the enemy has persisted and spread over most of the globe. The enemy is the water hyacinth.

Before 1884, the water hyacinth (*Eichhornia crassipes*) could only be found in Brazil. The plant was on display at the New Orleans Centennial Exposition in 1884,





attracting much attention from visitors. Someone from Florida took a pailful of the plant to "beautify" the St. Johns River. A few other well-intentioned gardeners also took seedlings for their ponds and fountains. Little did they know that their seemingly innocent actions would have such far-reaching effects.

A flood hit Florida in the mid-1880s and carried the water hyacinth from Florida to Texas. Within seven years, the plant could be found in waterways from Virginia to the north and west to California. In 1895 the plant was found in Australia, from which it spread to Asia. The plant was introduced into Africa in 1951 by a missionary. At first it was found growing in the Congo River a few miles from Brazzaville, but it quickly spread more than a thousand miles into almost every tributary of that river, and then it invaded all of central Africa.

Today the water hyacinth can be found throughout the world. It thrives in major rivers, such as the Nile, Mississippi, Amazon, and the Mekong. By choking out once-navigable waterways and fishing spots, the plant is understandably despised. But in spite of all efforts, the water hyacinth only seems to get stronger after each human attack.

Is there another way to view this problem? Many researchers and scientists are

beginning to see the water hyacinth as a valuable resource. One such researcher, Godofredo Monsod, Jr., was awarded the Presidential Panday Pira Award three times in his native Philippines for his work with the water hyacinth. He's been experimenting with making animal feed, human food supplements, clothing, high-quality paper (suitable for currency or stocks), particle boards, pharmaceutical products, and alcohol from various parts of the water hyacinth plant. Monsod also claims that most of these products can be economically produced if processing plants were built near where the water hyacinth thrives. Water hyacinth can also be used for water purification (if grown in polluted waters, the plant will absorb heavy metal pollutants such as lead, silver, mercury, cadmium, cobalt, strontium, zinc, aluminum, etc.) and for the production of methane gas.

Incidentally, wild food foragers can use various parts of the plant as food, with the stolons being the most tender and desirable. All parts must be first thoroughly steamed or boiled before being eaten or an unpleasant prickly sensation will result in the throat. Due to the fiber content, the young plants are preferred.

As the battle between plant and man rages on, we often experience media attacks on the wild plants around us. Suddenly newspaper and television journalists will seize upon a certain poisonous plant and say, "Here is a dangerous plant to be aware of—it grows wild and it may be in YOUR neighborhood. Don't let your child eat it!" Making the public aware of potential danger is valid, but some go as far as to advocate total eradication of those plants seen as such a menace to society.

Our Herbal Birthright

Such sad ignorance! Rather than looking to real solutions—such as plant identification classes in elementary schools—our minds go to an "ultimate solution" level of thinking. Yet what beauty we would be deprived of! Christmas holly and mistletoe, as well as the poinsettia, are poisonous. Will we banish Easter celebrations because the calla lily is poisonous, or eliminate formal gardens because most hybrid ornamentals are poisonous as well? (to page 32)

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

Message From A Master

WHILE on my recent visit to Europe, my presence at several secret conclaves and assemblies of the chief executives of the various mystical brotherhoods represented, brought me again in close contact with some of the secret Masters of the Invisible Hierarchy of the Rosicrucian Order.

Many pleasant and profitable interviews were made possible, and with the rare privilege of being permitted to make written notes, I was enabled to bring back to our Western continent many unusual messages which I shall be happy to give to our members from time to time with the permission granted to me.

Having prepared for most of these special interviews with written questions, I shall present each with the question and answer in precisely the routine in which they were asked and answered with very slight, if any, variation in the exact words spoken, English being used throughout.

Q. Since our members in North America and other Western lands are not accustomed to the mystical terminology of the East, how best can I describe what is meant by the "Invisible Hierarchy"?

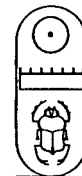
A. First, one should have a correct understanding of the term *Hierarchy*, as used by all mystics. It is a constituted power—Divinely constituted we believe—vested in and exercised by a group of individuals who have willingly assumed the great responsibility of directing the exoteric and esoteric functionings of a universal movement operating through human and mundane channels. Such a Hierarchy is, then, an intermediary body between the Cosmic Hosts and the mundane fraternity, between the esoteric *directions* and the exoteric manifestations. By its very nature such a body cannot be a wholly visible (exoteric)



nor wholly invisible (esoteric) one; but, since the Hierarchy maintains a truly impersonal character, veils itself with seclusion, and transmits its authority and mandates to the worldly organization solely through the secret channels of its accepted and empowered officials in each jurisdiction, it remains "invisible" to the membership at large. In this sense only, is it *invisible*. The term does not imply any supernatural existence whatever.

Q. The reference in many documents to "Cosmic Hosts" also perplexes the adepts of the Western World. How may this term be explained without a violation of any of the Superior Rules of the Order?

A. Just a moment ago I used the term "Cosmic Hosts." It is an awkward term in these modern times, but we know of no other that is quite so appropriate. The term is found, generally, in our ancient documents, as you say, and I believe it originated in an attempt to distinguish the *Great Masters* from the Heavenly Host of Angels often referred to in early Christian writings, and even in pre-Christian periods. The term, in our usage, does not imply a *sacred body* in the theological sense. It includes, very definitely, only those Master Minds working through Cosmic channels. These are the great souls which have evolved to the highest degree of psychic unfoldment, and whose



physical or bodily existence is given little consideration—often unknown because considered unimportant.

Q. In the Western World there is much mystery and misunderstanding about the so-called “Great Masters” described in the writings and teachings of the various occult schools. What may be said about them?

A. One may say little that will be understood except by those who have come in contact with them. Most certainly they are not the obliging magicians one reads about in certain books and magazines published in the past fifty years. The ancient term for them was one of utmost respect—Illuminated Ones—and the present use of the word *Great* is easily misunderstood. This qualification refers not to any personal attribute, nor to our intent to eulogize them, which would be highly distasteful, but to the fact that they constitute the great, outer circle of the Hierarchy or Brotherhood—the White Brotherhood—great only in the sense that it is as wide and broad as the Universe itself. Their field of contact is unlimited by the confines of national boundaries, the distinction of races, or the creeds of men. Neither are they limited in their contacts by the physical senses nor the material forms of communication. Anticipating another question, we shall also say that these masters have never given their support to, nor sponsored any movement that promoted the redemption and evolution of man through a humanly invented dogmatic creed or the recognition of one “world saviour” as a part of a limited sectarian or exclusive body of propagandists.

Q. Does this “Invisible Hierarchy” ever interfere in the affairs of men and nations to prevent errors and catastrophes?

A. You will find an answer to that *problem* in the fact that nature makes no attempt to prevent man’s interference in her affairs—and it must be conceded that she is powerful enough to exert a restraining influence at any time; and God, the intelligence and power back of nature, makes no attempt to restrain man in the free exercise of his privileges. I call this question a *problem* because man has made a complex problem out of his incompetent consideration of the matter. Man can learn only through experience, and

[28]

in experience lies his path of evolution. God could prevent his children from committing errors which bring them pain and sorrow, but it would defeat the very purpose of his Kingdom on earth.

Man is *here* to learn. He *must* drink from the cup of life. The Hierarchy could interfere with the trend and tendencies of nations and groups of individuals by *direct prevention*. It prefers, however, to work in harmony with the Divine plan. Therefore, its only method of guidance is to inspire the minds of men who seek Cosmic inspiration with such urges, impulses, or motives, as will lead them to rightful acts and constructive conclusions in their thinking. All men will not seek such inspiration through meditation and spiritual attunement, and all who sense the urge of inspired direction will not heed it when it appears to be contrary to their vain or evil desires. It is, however, the determination of the few, divinely inspired, to do the right thing as opposed to those desiring to do the wrong, that constitutes the continuous conflict among individuals and nations.

In all ages the inspired thinkers, the followers of Divine urges, have been the pioneers of the means for man’s advancement, and the path-finders in the course of man’s efforts to reach higher planes of unfoldment and development. Through the commands, pleas, and prayers of these leaders, disturbing and frustrating the enslaving prejudices and schemes of the evil-doers, contest, conflict, challenge, and struggle result. Always is *right* victorious, but in the contest and struggle are lessons learned and experiences gained. Out of this crucible of contention come the transmuted elements of evolved civilization.

Q. Have you a personal message for the sincere aspirants of my part of the world which I may give them through the public pages of our little bulletin (The Rosicrucian Digest)?

A. We wonder if we will be understood if we say that the greatest need in your land is greater opportunity for the multitudes to express—to indulge and enjoy—the deep spirituality of their highly refined natures? We mean to imply, unmistakably, that your people are more truly spiritual in their

innate beings than they realize. This is because of two opposite conditions.

Your people represent a high curve of cultural and civic unfoldment and development, with inherited intensity of faith and belief in the truly sacred things of life. Their souls as individual expressions are very old, with many ages and cycles of spiritual progress back of them strengthened by the mixture of blood and traditions; but, on the other hand, their national customs and form of civilization are very new, very young, and greatly lacking in development. For this reason the very noble, spiritual desires and urges of their souls find little opportunity to express and repose in the sweet beauties of the spiritual things of life.

They need the consecrated soil into which they may transplant the flowers of their sacred gardens. They need the same free opportunities to manifest the suppressed whisperings of the inner-self that they enjoy in political matters. They need the sympathetic understanding, the congenial environment for their spiritual desires that the mystic enjoys in his monastery, or the artist enjoys in his ramblings amid the wild beauties of nature, and the philosopher enjoys in his schools of discussion.

Your people are restrained in their free expression and sympathetic indulgences by the limitations of dogmatic creeds. They are limited in their association with others in worship and meditation by the formal ritual and services of sectarianism. They are surrounded by organized *religion*, systematized theologies and doctrines. They are suppressed by the set standards of cults and conventionalized conduct in all religious, philosophical, social, political, and human matters. The "recognized" methods of doing things must be respected to avoid criticism.

I know you will protest and say that your people are rapidly disregarding these limitations, and that is true. But it took your country five hundred years—nearly—to recognize the truth of pre-natal influences only because the deep inner belief was suppressed by the fear of criticism. The equality of men and women in all essential things was denied all universal expression in your country until the indignation of the spirit of your women could stand it no longer and

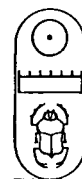
burst forth like a volcano. Your outer admission of the enslaving effects of a superstitious belief in the exclusive efficacy of drugs to heal disease was delayed until one woman dared to preach and teach the truth about the power of mind. You must have your truths organized in systems which finally paralyze the grip which custom, habit, and fear have held upon your thinking and acting.

Q. Do you find that the world is becoming more spiritualized, or more interested in what we may term the spiritual and psychic values, or is the opposite the truth?

A. Throughout the world today there is a very definite increase of interest in the spiritual or Divine principles and values as affecting not only life itself, but all of our interests and our welfare generally. It is like a renaissance, and will lead to many worldwide reforms and revolutionary, or rather, evolutionary changes in man's thinking and doing. They are revolutionary in their nature, but will come about gradually and not through any rapid concerted action directed or controlled by any organizations or group of people.

The various metaphysical, occult, and spiritual organizations or brotherhoods throughout the world will contribute to these changes and in fact have already contributed to them by laying the foundation for the broadening of man's view-point and the extension of his consciousness beyond the limited sphere of his material interests. Everywhere there is a greater interest in the reading of philosophical, mystical, religious, and spiritual publications, and especially with the better class of books. More lectures and discourses are being given in various parts of every country on these subjects than heretofore, and even the newspapers are inclined to emphasize this view-point in their editorials, and in their consideration of important policies. The world is moving toward a better and more general appreciation of these things, and it is a hopeful sign for the future peace and happiness of the world.

Q. In many of the ancient manuscripts it is stated that the spirit of the ancient mysteries would move from the east toward the west in certain cycles. Many of these



cycles have passed and we find that the spirit of mysticism has moved toward the Western World, but do you see that this is going to continue until the Western World will become a center of learning in these subjects as great as was the center in the Orient in times past?

A. The movement of the spirit of mystery and mysticism has been progressing westward for many centuries. According to ancient traditions this is the second or third time that the spirit has moved around the world from east to west, and back to east again. These same traditions should lead us to believe that the great power of Divine Wisdom and Oriental philosophy and mystery which appeared in Egypt, India, and other parts of the Orient in the Fifth or Sixth Centuries preceding the Christian Era was the second or third time that those countries had been mighty in this knowledge, and had passed from such high position into a secondary position again by the movement of the spirit of these teachings and the power resulting from them from the east to the west.

At one time this great power had centered itself in its western movement in Atlantis, the continent that eventually disappeared. It may be that in a preceding cycle it had centered itself in the continent of Lemuria. According to these cycles the movement of the power will eventually bring it to great establishment in your continents of North America and South America. Eventually, of course, after several hundred years, it will pass on westward again, and we shall find in Japan and China, and then in Persia and India, and finally in the last part of the cycle once more in Egypt, new centers of reawakened and reestablished mystical power.

At the present time the people in your part of the Western World are receiving the greater radiations of this spiritual wisdom, and our part of the world is losing nothing, but gaining also, for the spirit seems to hover over the continents of Europe and North and South America in a manner to indicate that we must take up the leadership and become the stewards of this great wisdom for the rest of the world for a section of the cycle or progressive movement. I think that within the next fifty years North and South America will see marvelous changes in the lives of its people resulting from not only this influx of wisdom and Divine Power, but the spirit of freedom that has grown in these countries and established a condition that will permit the Divine knowledge to grow and attain its greatest strength of radiation and influence.

In conclusion, I would like to transmit through you to the members of the Rosicrucian Order, and all of the allied activities, the blessings and benedictions of all of us who are associated together in conserving and radiating the ancient wisdom and Divine power of spiritual revelation. We are at one with the world and love all people, but we look to the rising generations and the new students on the path for those leaders and those adepts who will carry on the great work of the Universal Hierarchy.

—Rosicrucian Digest, 1934

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.

Writers Needed for Children's Stories

AMORC is in the process of revising its Junior Order lessons, and is in need of professional writers among its members who can submit lesson-stories for age groups six to seventeen. Please write for details. Reply to: Children's Stories, AMORC, Attention Junior Order Office, Rosicrucian Park, San Jose, CA 95191.

The
Rosicrucian
Digest
August
1982

Zoroastrianism

Persia's Ancient Religion of Light

by James Supplee, F.R.C.

ZOROASTER was one of the great avatars or teachers. He is believed to have lived some 2500 years ago, though his life is surrounded in mystery. There is nothing mysterious, however, about the noble principles he left to mankind. They clearly show the way to a truthful and constructive life.

Zoroaster was in every way an ordinary man, upset by the suffering and injustice he saw all around him. Much to the alarm of his wife and relatives, he went off into the wilderness in search of answers. One day Zoroaster was sitting in front of his mountain cave, wondering if he ought not to give up his search and return home. At that moment the sun sank behind some hills, and darkness flooded the valley below. In an instant, Zoroaster realized that each day was divided into day and night—light and darkness. So too, he reasoned, was the world divided into good and evil. Evil found in the minds of men, he thought, was responsible for human suffering.

Following this revelation, Zoroaster returned to mankind to teach them about goodness. His teachings form a sacred triangle—three main points come up again and again: good thoughts, good words, and good deeds—*humata, hukhta, and huavarsta*.

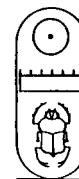
Let us look at the first point—good thoughts. In the Zoroastrian sacred literature, it is written: "Your character is built by your thoughts. As you think so shall you become." Zoroaster stressed that man had free will. Each person can choose between thinking good thoughts or bad thoughts, right ones or wrong ones. "If you think nobly, you will be born with a noble character. If you think evil, you will be born with evil traits."



Concerning good words, the second point, the sacred writings also give specific counsel. "Render unto each man his due." Speak words from a kind heart. Each day offers endless opportunities for good words, spoken generously and touching another person's heart.

We come to the last point of the triangle—good deeds. By acts of kindness, a person transforms ideals into action. In performing good deeds he also aids his own advancement. As in the Rosicrucian philosophy, the key to growth lies in service to others.

Zoroastrianism claims that for man there is but one lasting good—"the health, power, and purity of his own soul." We have a striking example of this in the clothing of the Parsis in India, who still adhere to this ancient religion of light. The Parsis wear whatever dress is best suited to their occupation, but beneath their outer garments, the *sudrah* and *kushti* (a white shirt and a belt made from white wool) must always be worn. The *sudrah* is symbolic of the simplicity and purity of life. The *kushti*, made of lamb's wool, reminds the wearer of innocence and gentleness. In the act of putting on the *kushti*, each person makes a commitment to the fight against evil. This simple act tries to speak to the true inner man,



then the belt itself is given three winding turns. Good thoughts, good words, and good deeds—always and everywhere!

The followers of Zoroaster did not worship fire, as is sometimes thought. To them, fire was a symbol of spiritual purity. And Zoroaster's philosophy is based on the supreme value of spiritual health and well-

being. It is one in which the Cosmic provides man with many opportunities for growth, progress, and happiness.

If we could ask Zoroaster "What is happiness?", he would probably give a single answer: "Happiness is perfecting the soul personality." Δ

Timeless Boats of the Nile

(From page 8)

fine ornamental leather coverings, and sailing ships demonstrate fine detail. The Cairo Museum has two boats of the Twelfth Dynasty dating to about 2000 B.C. Found in Sakkara, these boats once transported the mummies of deceased dignitaries across the Nile.

Boats formed part of religious beliefs and afterlife. Burials took place in the west, location of the setting sun, and this usually required a journey across the Nile. Pharaoh Seti I is shown as a mummy standing upright in a funeral barque. He is accompanied by a serpent goddess known as the Mistress of the West.

Illustrations in the *Book of the Dead* show Kephher, in the shape of a scarab beetle, rolling the ball of the sun up into the sky in a solar barque, which is held up by the strong arms of Shu.

In the Papyrus of the Scribe Ani, several hymns include references to boats. A hymn of praise to Ra includes the following passage: "May the soul of . . . Ani . . . set out with thee [Ra] in the Matet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars of heaven . . ." A hymn to the New Moon is "to be recited over a boat seven cubits long, made of green stone [or faience]."

Boats were indispensable for a unified Egypt. They transported the materials necessary for the creation of great monuments; they kept the Egyptians in touch with each other and with the outside world; and they reinforced the Egyptians' religious beliefs and afterlife. Δ

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The Green Invaders

(From page 26)

Why are we so determinedly killing off our herbal birthright? With all of the research dollars poured into newer and more effective herbicides, the extermination campaign may succeed. Although some plants will be difficult to kill, there's no doubt that it can be done. But in the process

we will poison our soil, our waters, and . . . our own bodies.

And so I took out my window at sow thistle and filaree and lamb's quarter and see beauty in these weeds. I know that they are valuable. No, my yard will never be hacked into a man-made picture of what constitutes beauty. I allow them to grow because I see in them the reminder of the deep beauty of independence, of the courage to persist boldly in the face of censure. Δ

The
Rosicrucian
Digest
August
1982

The moral motivation for goodness on the part of man is both biological and psychological. It is the desire for the harmony of one's own being with his surroundings.

— Validar

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1982, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

ARGENTINA

Desamparados: San Juan Pronaos
Salta: Salta Pronaos
San Miguel de Tucumán: Aconquija Pronaos

CANADA

Prince George, B.C.: Hope of the North Pronaos

DENMARK

Odense: Odense Pronaos

ENGLAND

Colchester: William Gilbert Pronaos

GHANA

Cape Coast: Cape Coast Pronaos

HONG KONG

Hong Kong: Hong Kong Pronaos

JAPAN

Okayama: Akhnaton Pronaos

MEXICO

Valle Hermoso: Valle Hermoso Pronaos
Xicoténcatl: Xicoténcatl Pronaos

NIGERIA

Ikot Ekpena: Ikot Ekpena Pronaos
Oyo: Oyo Pronaos

NORTHERN IRELAND

Belfast: Belfast Pronaos

NORWAY

Stavanger: Rogaland Pronaos

SPAIN

Albacete: Albor Pronaos
Cartagena: Cartagena Pronaos
Don Benito: Badajoz Pronaos
San Sebastián: San Sebastián Pronaos

UNITED STATES

Ann Arbor, MI: Ann Arbor Pronaos
Miami, FL: Hialeah Pronaos
Ridgewood, NJ: Ridgewood Pronaos

VENEZUELA

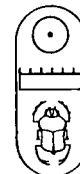
Coro: Coro Pronaos

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Grand Lodge Regional Conclave in Southern California

October 8, 9, & 10

The Grand Lodge of AMORC takes pride in announcing the expanded program of activities that will be part of the Southern California Regional Conclave. This event, jointly sponsored by Grand Lodge and San Fernando Valley Lodge, will place special emphasis upon new types of Rosicrucian programs, as well as the usual excellent format of discussions, presentations, and dramas. Taking part in these activities will be Frater Robert E. Daniels, AMORC's Grand Master; his wife, Soror Maria Daniels; and Frater Lamar Kilgore, AMORC's Grand Treasurer Elect. The Conclave will be held at the Universal Sheraton in Universal City, North Hollywood.

We encourage all Rosicrucians in Southern California to attend this exciting and informative Conclave. For tickets and more information, please contact Frater Peter Morton, Conclave Chairman, San Fernando Valley Lodge, P.O. Box 2572, Sepulveda, CA 91343.

ROSICRUCIAN CONCLAVES

MISSOURI, ST. LOUIS—West Central Regional Conclave—September 17-19, Ramada Inn/Westport, St. Louis County. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Treasurer. For more information, please contact Ronald Stout, Conclave Chairman, St. Louis Lodge, AMORC, P.O. Box 7384, St. Louis, MO 63177.

WASHINGTON, SPOKANE—Pacific Northwest Regional Conclave—October 8-10, Sheraton-Spokane Hotel, 322 North McClellan St., Spokane. Grand Lodge will be represented by Soror Kristie Knutson, Director of AMORC's Public Relations. For more information, please contact Soror Karen Kavanagh, P.O. Box 5229, Spokane, WA 99205.

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 15-17, New York Statler Hotel, New York. Grand Lodge will be represented by Frater Harry Bersok, AMORC's Grand Secretary. For more information, please contact Kees P. van Baaren, Conclave Chairman, H. Spencer Lewis Chapter, AMORC, P.O. Box 6877, Jersey City, NJ 07306.

MICHIGAN, DETROIT—East Central Regional Conclave—October 22-24. For more information, please contact Ronald Nonnenmacher, Master, Thebes Lodge, AMORC, P.O. Box 2427, Detroit, MI 48231.

OKLAHOMA, ARDMORE—Southwestern Regional Conclave—October 22-24, Lake Murray Resort. Grand Lodge will be represented by Frater George Buletza, Director of AMORC's Research Lab. For more information, please contact Claude Brooks, Conclave Chairman, c/o Amenhotep Lodge, AMORC, P.O. Box 50054, Midwest City, OK 73140.

RHODE ISLAND, PROVIDENCE—New England Regional Conclave—October 23-24, Howard Johnson's Conference Center, 20 Jefferson Blvd., Warwick, Rhode Island. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Grand Treasurer Elect. For more information, please contact Norman DeBlois, Conclave Chairman, Roger Williams Chapter, AMORC, 125 Davis Street, Attleboro, MA 02703.

NORTH CAROLINA, RALEIGH—Middle Atlantic Regional Conclave—October 29-31, Radisson Plaza Hotel, 500 Fayetteville Street Mall, Raleigh. Grand Lodge will be represented by Frater Gary L. Stewart. For more information, please contact Mrs. Mary Jones Bridger, 206 Baggett Avenue, Raleigh, NC 27604.

*The
Rosicrucian
Digest
August
1982*

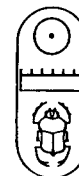
Rosicrucian Activities

MR. Albert Edward Benfield of New Amsterdam, Guyana, recently received the Rosicrucian Humanitarian Award in honor of his outstanding and exemplary career in social and community service for forty years. Mr. Benfield is involved with numerous organizations which help people and our animal friends. He currently serves as chairman for both the Guyana Society for the Prevention of Cruelty to Animals and also the Guyana Red Cross Society (Berbice Branch). He also serves as Chairman of the local hospital improvement association and through this work has made significant contributions to the health, well-being, and comfort of patients. The 60-year-old carpenter-contractor is the first Guyanese to receive the Order's Humanitarian Award. —R. Thompson



ARECENT researcher-visitor to the Rosicrucian Egyptian Museum was Barbara Pritzkat of Redondo Beach, California. Ms. Pritzkat is working with Dr. William Clement, Jr., of UCLA's School of Engineering, on a joint project concerning papyrus, the paper of ancient Egypt. A detailed study of Egyptian history has shown that papyrus was quite important for the economy of the country, as it was made only in Egypt and was extensively exported throughout the Mediterranean.

During her visit to the Museum, Ms. Pritzkat examined papyrus scrolls from the Museum's collection. In this photo she is seen measuring the papyrus' area, thickness, weight, and making a count of the fiber density, which will reveal the manufacturing techniques and quality of the paper. She also made observations on the color, texture, and manner in which the ink adheres to the surface of the papyrus. In her research Ms. Pritzkat has created paper from papyrus plants growing in her garden—the mark of a truly dedicated researcher.



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The Roman Forum



The earliest record of this city of monuments are the remains of a village of huts and an ancient cemetery for the poor. After a series of wars which devastated the proud city of Rome, a resurgence eventually began. Rome was increased in size and protective walls were built about it. Here we see one of the many structures in the renowned Roman Forum, which consisted of theaters and temples.

(Photo by AMORC)

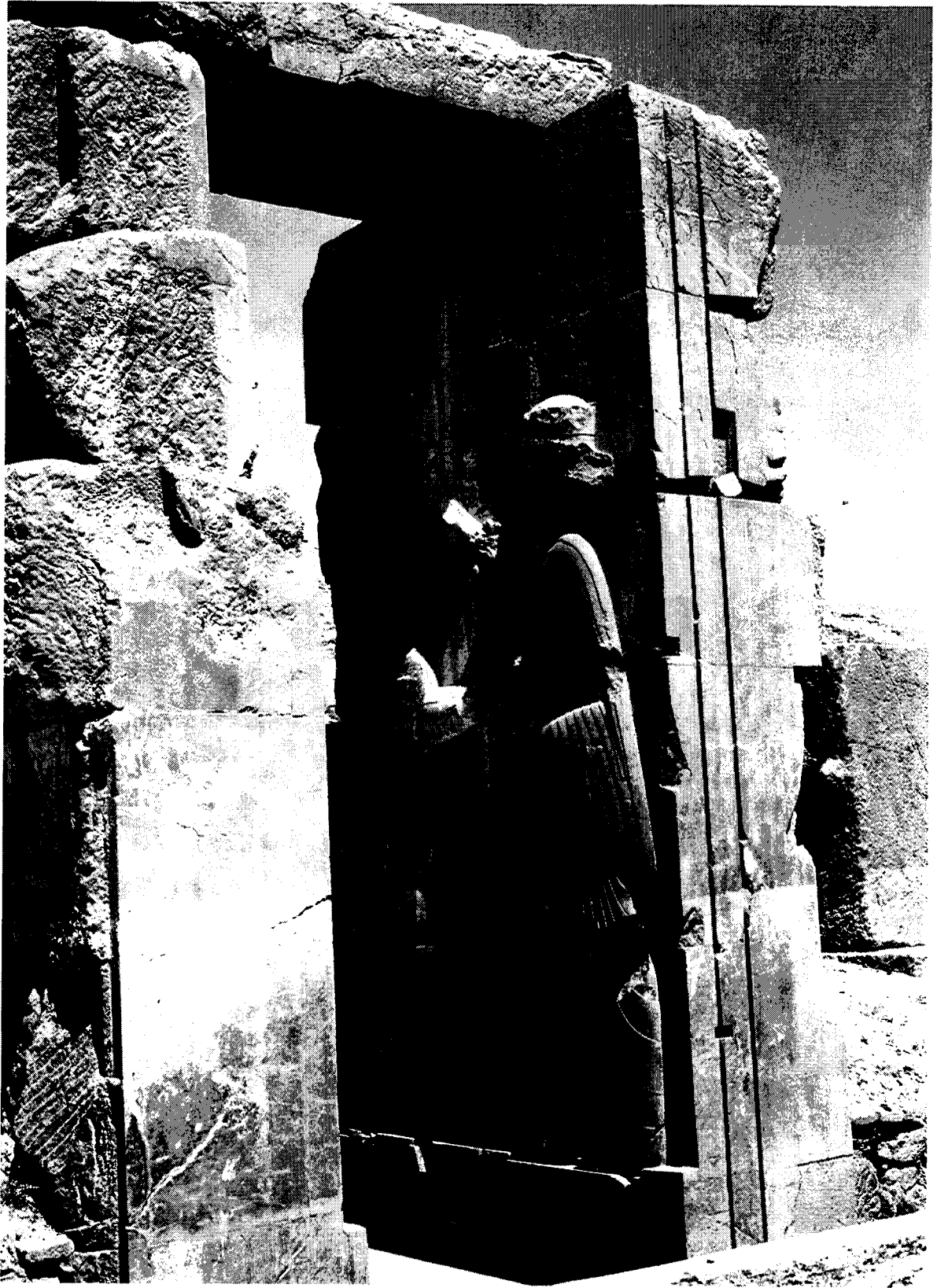
Persepolis, Ancient Persian Capital (overleaf)

Cyrus the Great (600?-529 B.C.) built a vast empire that extended from the Sind Valley in the east (now in Pakistan) to beyond the Nile in the west. Darius the Great (558?-486 B.C.) decided to build a vast capital symbolizing the eminence of the empire. This glorious capital, built upon a hill, is known as *Persepolis*. The magnificent sculpturing and beauty of the architecture make it one of the finest creations of antiquity. Here is shown one of its sculptured portals.

(Photo by AMORC)

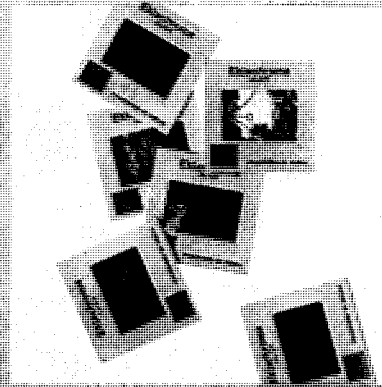
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August
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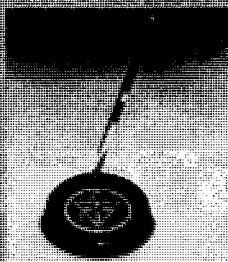


- FMS** Some Fundamental Mystical Symbols 17 slides, important esoteric symbols, with tape; 30 min.
- VP** Valames of the Past 11 slides, old Rosicrucian books in our archives, with tape; 26 min.
- TT** Temple Tales 18 slides, Supreme Temple murals, with tape; 15 min.
- HA** The Human Aura 17 slides, diagrams of vibrators and photographs of colors associated with the aura, with tape; 19 min.
- NS** The Nature of Self 13 slides, diagrams and pictures illustrating the nature of man's being, with tape; 15 min.
- MC** Mentally Creating 19 slides, analysis of processes in mental creating with exercises in attention, imagination, visualization, with tape; 22 min.
- CC** Cosmic Consciousness 18 slides, colorful illustrations to help all members better understand this exalted state, with tape; 27 min.
- SC** The Soul Concept 20 slides depicting man's varying ideas concerning Soul through the centuries, with tape; 20 min.
- PP** Psychic Phenomena 20 slides defining and exploring various manifestations related to the higher levels of consciousness, with tape; 21 min.
- PC** Projection of Consciousness 18 slides, illustrating this fascinating subject, with tape; 18 min.
- TS** Thinking in Symbols 10 slides, another program for member participation; instructions, with tape; 14 min.
- I** Intrusions 14 slides, examining the nature and function of this fascinating subject; with tape; 17 min.
- P** Rosicrucian Park 26 slides, buildings and grounds at Rosicrucian Park, with tape; 19 min.
- MN** The Mystery of Numbers 18 slides, the origin and evolution of numbers fascinatingly discussed, with tape; 27 min.
- B** It Began in Egypt 26 slides, some principal Egyptian exhibits in our Museum, with tape; 24 min.
- C** Cradle of Civilization 20 slides, some principal Babylonian exhibits in our Museum, with tape; 20 min.
- WOS** The World and Our Senses 17 slides, illustrations depicting the psychological and mystical factors of perception, with tape; 19 min.
- L** Leonardo da Vinci Models 22 slides, models of his inventions, with tape; 17 min.
- MYC** Man Views the Cosmos 22 slides, portraying cosmological theories (ideas of the origin of the universe) from ancient time to the present, with tape; 40 min.
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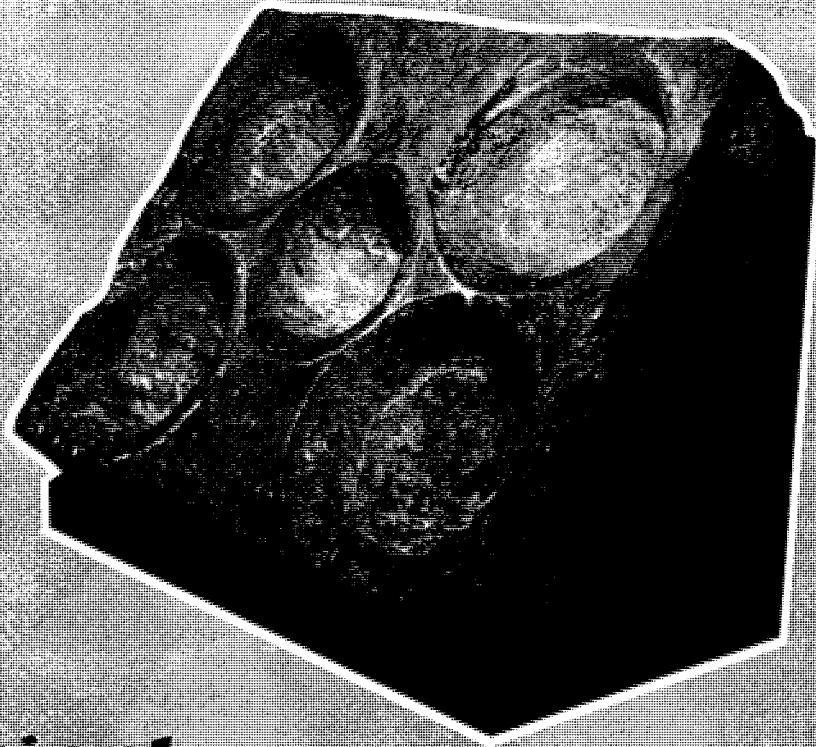
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TREASURES FROM OUR MUSEUM



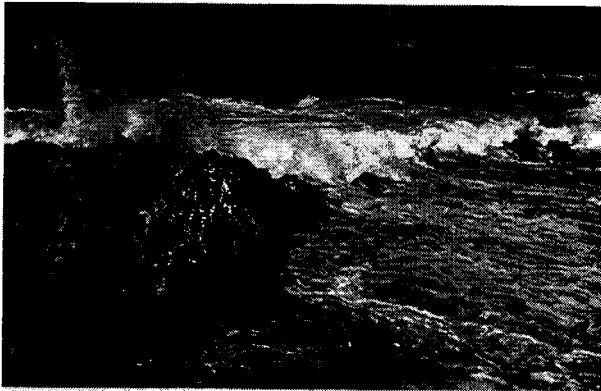
Ancient Egyptian Offering Table

The stone offering table shown in our photograph was found in the ruins of a house in the ancient city of Akhetaten, now known as Tell el-Amarna. This city was built during the reign of Pharaoh Amenhotep IV (Akhnaton) of the 18th Dynasty (1580-1350 B.C.).

Evidence has been found in tombs and temples of the practice of using offering tables for food and drink from earliest times. This religious custom was practiced throughout ancient Egypt. Such a custom was assured by the Funerary Cult to the deceased and their gods. Offerings would consist of grain, beef, and mutton, and wine. To avoid the danger in neglecting to place an offering, incantations were carved on the top of the table, thus ensuring in every possible way the nourishment of the deceased. The food was laid on the table, and after the gods had symbolically feasted, was taken away to be eaten by the priests.

—Juan Pérez & Doni Fraser

The Smithsonian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 300,000 persons visit the museum annually. Admission is free.



ODYSSEY

Claude de France

CLAUDE DEBUSSY was born in the French town of Saint-Germain-en-Lay on August 22, 1862. He began his study of the piano keyboard at the early age of seven—but there was no immediate indication of exceptional promise in his achievements. Later, as he progressed, it became evident to his instructors that he could become an accomplished pianist if he applied himself seriously to his studies.

In order to pursue his career, Debussy entered the Paris Conservatory in 1871. He amazed his teachers by his proficient keyboard technique; but he dismayed many by the unorthodox chord structures of his compositions. In the years he spent at the Conservatory his immediate goal was to win the coveted *Prix de Rome*. He achieved this goal in 1884 with his cantata entitled *L'Enfant Prodigue* (The Prodigal Child) and journeyed to Rome where he could compose his controversial works in relative peace.

Debussy shared the patronage of Madame Nadezhda von Meck with such noted musicians and composers as Peter Tchaikovsky. She commented favorably to Tchaikovsky on Debussy's progress several times in her correspondence with him. But the close relationship and respect that grew between Madame von Meck and Tchaikovsky was never duplicated in her friendship with Debussy. She viewed Debussy more as an entertaining guest than as the artist she envisioned Tchaikovsky to be.

Debussy is credited with the creation of the impressionistic style of music. With his unusual chords and tempos he was able to evoke a mood rather than a picture with his compositions. Rather than describe an object—be it tree, bird, or flower—Debussy's music colored the air with the impressions brought about by "contact" with that object. In fact he evoked the essence of his subject rather than typify the object itself.

Claude Debussy married twice, but his greatest love was first, last, and always his music and the inspirations tomorrow might bring. Because of this, his home life suffered and his first marriage ended in divorce. His second marriage was more stable and from this union was born his only child, a daughter, whom he affectionately called Chou-Chou.

Before his death in 1918, Claude Debussy destroyed every trace of his compositions which he considered inferior or incomplete. He had no desire to leave to posterity the chance to "second guess" what his final drafts would have become. Yet, despite those volumes which must have been lost, he left behind a legacy of impressionistic music unequalled by any other composer. No one can know what was lost, but those who love his music agree that it is best typified by the sweeping chords of his composition, *La Mer*.—NSR

