

Rosicrucian Digest

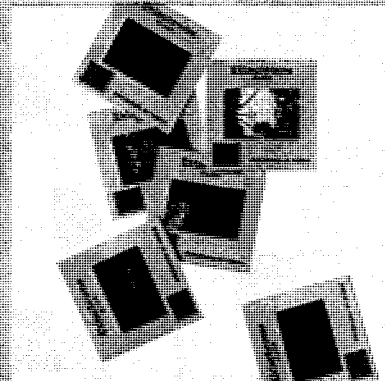
January 1983 • \$1.25

Mysticism ○ Science ○ The Arts



Slide and Tape Sets

Consist of 35mm Color Slides and tape-recorded narration. Sets suitable for showing to either members or non-members.



- FMS** Some Fundamental Mystical Symbols 17 slides, important esoteric symbols, with tape; 38 min.
- VP** Volumes 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 vibrations 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.
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- I** Intuition 14 slides, examining the nature and function of this fascinating subject; with tape; 17 min.
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- B** It Began in Egypt 26 slides, some principal Egyptian exhibits in our Museum, with tape; 24 min.
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- L** Leonardo da Vinci Models 22 slides, models of his inventions, with tape; 17 min.
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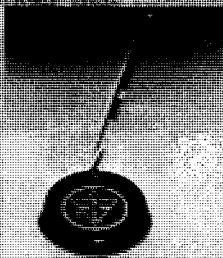
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Grand Master of Brazil Installed

On October 29, 1982, Charles Vega Parucker was installed as Grand Master of AMORC for Brazil and Portuguese-speaking countries. He is shown here being congratulated by AMORC Supreme Secretary, Arthur Piepenbrink (right), who presided over the ceremony. Frater Parucker filled a vacancy created by the retirement of Soror Maria Moura, who was Brazil's first Grand Master, and served in that capacity for the past twenty-seven years. Frater Parucker is a member of the Board of Directors of the AMORC Grand Lodge of Brazil. A student of mystical thought throughout his life, in private life he is an executive of an engineering firm that helped construct the largest hydroelectric plant in the world. Thus Frater Parucker brings to his office extensive experience in both mundane and arcane affairs.

(Photo by AMORC)

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How Effective Is Positive Thinking?

IS POSITIVE THOUGHT a psychological stimulus or a mental sedation? When a personal crisis arises, the phrase "Hold a positive thought," is commonly suggested to those involved. Have these words become just a cliché, or have they practical value?

Holding a positive thought is usually defined by the average practitioner as thinking of the opposite state. In other words, if a prevailing condition, or circumstance, is believed to be malevolent or adverse, it is then declared to be *negative*. By "negative" is meant that it negates, opposes, or interferes with some goal, objective, or state which is desired. Consequently, the opposite, the *positive* thought, is the wish and the image of the preferred condition.

But is this pleasing mental picture going to provide the necessary or desired result? Will the mere thought of a wanted improvement or the dissolution of a situation actually bring it about? Positive thinking which does not go beyond the simple positive thought can only bring disappointment to those people who believe in just that.

Practical *metaphysics* advocates holding positive thoughts when confronted with adversity. However, this approach goes beyond what many of its adherents understand or actually do. The popular metaphysical principle is generally construed to mean that the positive thought is projected into the Universal or Cosmic Mind; and thereafter in some mysterious way, the thought, like a missile, will destroy all the negative opposition.

Psychologically, this attitude is vicarious; simply, it is the transference of one's problems to another realm and power for solution. The individual is making what he

considers to be a Supreme Force or Intelligence servile to himself. If *cosmic laws* are involved in acting to correct an unjust or adverse condition, the individual, in just transferring the thought, is in effect disassociating himself from the essential laws.

In metaphysics and true mysticism, the Cosmic or Universal Mind is not an agency of detailed solutions for human perplexities. It has not an alphabet, nor does it communicate in languages. Rather, as a source of stimulation of the human intellect, it is a factor in the *illumination* of the mortal mind. It does not provide an accretion of new ideas, but rather causes a *rearrangement* of the individual's thought. The conscious thought of the individual and the related latent ideas in his subconscious become a material factor in the clarity necessary to bring about the desired effect.

Analyzing the Thought

This kind of aid requires the full cooperation of the individual. He must realize that he is part of the mechanical process by which the success he hopes for can be had. Holding a thought, therefore, entails more than the mere mental vision of attainment. It requires an *analysis* of one's objective. For example, is one's desire rational? Is it contrary to the natural laws of health of body and mind? Is it opposed to the welfare of society? Further, is it contrary to one's moral standards, a suppression of one's conscience?

Providing that the "positive thinker" believes that his objective is meritorious, the next step, then, is to reduce that objective, that which he wishes to realize, into the components of which it consists. Nothing desired is complete in itself unless it con-



Positive indicates dynamism, activity, and fulfillment of an effort or intent.

sists of essential elements. For instance, suppose one holds the thought that he may obtain a home in the future. That thought depends upon many factors. In other words, what things should be done to first achieve this goal? Has thought been given to the time factor, employment, current available funds, subsequent obligations which would be incurred?

Realizing Our Objective

These factors would need to be resolved, fall into place like the parts of a jigsaw puzzle. Most important is the *first* positive thought one has. It is this essential thought with which reason should concern itself. This thought should be projected, informing us as to how to go about realizing our objective; simply, what steps should be taken to accomplish it.

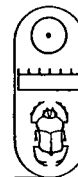
In holding such a principal element of your objective in mind and at the same time personally seeking the help of greater judgment, you are making yourself a partner with the *deeper insight of your subconscious*; you are opening the channels of consciousness. Realizing this, you are then probing all

the latent, forgotten experiences that may, in some way, be related to your objective. You likewise may become more sensitive to any thoughts of others that are sympathetically related to your own. Your *thought*, clearly understood and imaged if possible, is figuratively acting like a magnet. It attracts to it all impressions having a similar nature. Such impressions are not in themselves complete ideas, but act as a force that reaches down and rearranges the existing thought in your conscious mind, thus bringing a new order of clarity and comprehension.

Each element of a whole idea coming into the consciousness will associate with others of the unsolved problem, thus aiding in bringing about a solution. Holding a *positive thought*, then, is really a constructive *mental-building* project. One must realize that he cannot expect help in solving a problem if it is *not* thought out fully. Even when one has analyzed a desire, defining its components and, if possible, imaging them mentally, a satisfactory conclusion may still not be forthcoming. The next step is to go through a process of reaching further and *deeper* into consciousness with each component. The greatest aid for the individual lies beyond in the depth of the subconscious, which is a channel of the Universal, *Cosmic Consciousness*. There is a time lapse for the rearrangement of one's thought under the influence of the cosmic-subconscious process. The seeming delay is often due to the complexity of the thought which the individual holds in mind.

A persistent attempt to force a satisfactory conclusion of one's thought by continued concentration will seldom succeed. Simply, such an act only *arrests* the idea in the conscious mind. Its greater intensity obstructs the flow of cosmically aroused impressions which are needed for the *super-judgment* they can induce. For analogy, at times most everyone is aware of the futility of trying to remember a name or an event. But then, some time after the effort is abandoned, the answer will suddenly flash into consciousness with great clarity. It is obvious that just "holding a thought" whose intricacies are not fully understood is futile.

A thought may not be positive merely because it is your desire if, as said, it is in



opposition to natural laws, or because of other conditions herein cited; for then it is *negative*. Further, another person may hold a thought for action which is contrary to your own. The elements of his thought, however, may be more *harmonious* with prevailing conditions than yours. Therefore, it is *positive* in contrast to your own.

Positive, in the ordinary psychological

sense of the word, indicates dynamism, activity, and fulfillment of an effort or intent. For example, to *stop*, to *prevent* crime is *positive* in action. To vote *against*, to *defeat* a bad legislative proposition, is also *positive*. Such are actions to produce a *constructive* result.

There is no magic in just the *unthought-out* phrase, "Hold a positive thought." Δ



A true humanitarian is one that has so lived that he has brought happiness to others by his presence, by the very fact of his existence, and by the dignity his way of life has conferred upon mankind.

—Validivar

In Loving Memory...

Haliday White, custodian of the Rosicrucian Supreme Temple in San Jose, California, passed through transition on Sunday, November 28, 1982. His faithful service will be remembered by thousands of members throughout the world.

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*.

Address Scribe S.P.C.
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ROSE-CROIX UNIVERSITY

SUMMER PROGRAM 1983

Once again, members may choose a relaxed schedule of a morning course or an afternoon course. For those who prefer a more challenging schedule, they may attend both morning and afternoon courses, for up to six courses over the three week period at Rose-Croix University. Members who choose the more relaxing half-day schedule can use their free time for library research, museum study, and interviews with the Rosicrucian staff.

Students may select one course from a variety of three different subjects offered each morning and afternoon. Below are the dates and the 1983 courses offered to all active members. Please note that the classes are now conducted Monday through Saturday.

FIRST WEEK

June 20-25

Morning

Great Cycles of Life
and Nature
Your Personal
Cosmic Bridge
Dreams: An Inner &
Outer World

Afternoon

Rosicrucian
Principles in
Health & Healing
Psychology of
Mysticism
Music for Modern
Mystics

SECOND WEEK

June 27-July 2

Morning

Alchemy of Spirit
Energy
Mirror of the Mind
Communication &
Self-Expression

Afternoon

Man's Psychic
Structure
Human Relations
Kabala

THIRD WEEK

July 4-July 9

Morning

Glands & Psychic
Centers
History & Mystery
of Initiation
Oriental Philosophy

Afternoon

Creative Writing
Mental World
Hermetic Philosophy

To receive an application, fee schedule, and course descriptions, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191.

Many Words One Truth

by Samuel Avital, F.R.C.

WE LIVE in a time of rapid change, when evolution of thought and consciousness is proceeding by leaps and bounds. There are many avenues open to us, so many voices competing for our attention that we are sometimes overcome by confusion.

To meet and transcend this confusion we must increase our awareness. To eliminate confusion and to transmit and radiate the simple, beautiful messages of the heart's flame of truth is what the artist in us considers as his chief work, not only for his own benefit, but for the benefit and well-being of others.

We respond with laughter and sometimes tears. The higher emotions of being one with the Cosmic lift us beyond the cares of daily life to an experience of oneness with ourselves and the eternal life that is vibrating in us at all times.

Source of Imagination

When the artist taps this source of imagination by proper attunement and mastery of the art of visualization, he gives us a glimpse of something precious and essential. When we have a close look at the essence of another, we experience our own essence. This same essence resides in different places; there is no separation, no division. There is only the reflection in the mirror of the same being.

One of those inner glimpses leads our attention to the obvious and natural law of the many in the One. Once this law is understood and lived and maintained constantly in the situations we face, we enter a world of peace; we become calm in the midst of turbulence. We finally begin to understand the adage of the sage which urges us to *be in the world but not of it*.

The obviousness of this law is actually

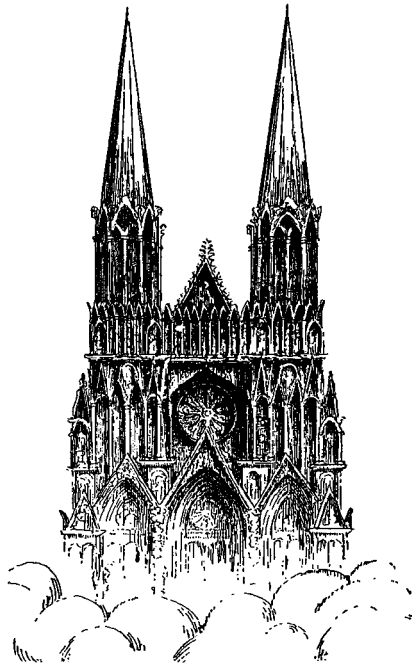
the "veil" and we need only increase our attention to see through to the depths, to unveil and reveal the truth of the one in the many. This obviousness is the hypnotic spell of the material world in its extreme. We accept this hypnotic curse because of our laziness and our unwillingness to think deeply with proper discrimination. It is actually easy to see through this illusion which we have accepted at one time or another, either consciously or unconsciously. But until we do, this hypnotic reality is one with our thinking structure, and we sink into a slumbering attitude toward life.

We know from observation that the entire ocean cannot sink a ship unless the waters enter the ship. All the hypnotic vibrations of negative thinking cannot affect us unless we allow or welcome them to enter our selves, unless we believe in their existence. It seems ridiculous to spend so much energy dwelling in those negative waters, letting our ship sink. The inner intelligence rather suggests to guide the positive waters toward a good direction, toward the manifestation of the same beautiful law of Oneness in its perfect working order.

The Illusion of Separateness

So this seeming separateness and illusion of division are actually obstacles toward the One; we divide in order to *unite*. Harmonizing the opposites is the very work to abolish the division and to be in the One but, in order to increase this awareness, we have to recognize the oneness in the other as well. We may theorize, but we must immediately go on to the activity of that theory. Acknowledging, accepting, allowing, and welcoming this action of penetrating deeply into the obvious reality in nature leads us to a comprehension of the one reality, that which we call the *state of harmonium*.

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The Celestial Sanctum

The Divinity of Man

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

THE PURPOSE of life, from the Rosicrucian point of view, is to seek within to discover the inner self and to be true to this self. All our happiness and success in life will come as a result of the discovery of the divinity within us and its expression in our daily lives.

In all our daily activities, we must become aware of the presence of the inner self, the Master Within, and be true to the impressions and urges of this divine part of ourselves. We must allow the divinity within to influence and dominate all of our thinking and everyday experiences. We must allow the harmony, beauty, and uplifting influences of the Divine Consciousness within to

fill our hearts and minds with inspiration and a real understanding of our true place in life and our relationship to this Divine Consciousness, to the universe, and to all living beings. The Divine Consciousness must direct all our physical and mental activities, for this is the only way to true happiness and the greatest success in life.

The Divine Being

Dr. H. Spencer Lewis has written: "The Divinity in man is the only real part of his existence, and all else is but a servant unto it. The world is the footstool for this Divine Being, and everything in the universe is enslaved by the omnipotent intelligence of this highest expression of creation. This Divine Self of man knows neither disease nor death, failure nor discouragement. Its trend of activity is always upward and progressive. Its outlook is altruistic, optimistic, and joyful. Its intellectual resources are unlimited. Its capabilities are as wide as the universe itself. It is only the outer man who should be a servant unto the inner self, for the outer man is limited in time of expression, in period of existence, in capabilities, and endurance.

"The outer man attempts to judge the world by his comprehension, and this is but an infinitesimal part of the apprehension on the part of the Divine Self. It is only when the outer man attunes himself with the inner self that limited comprehension widens into universal comprehension, and man becomes cognizant of a great world in which he lives. In keeping with this widening of consciousness, there comes an influx of Cosmic Consciousness and Cosmic Attunement, and in this man finds a power and a strength that is beyond any power or energy of the material world."

By allowing the higher consciousness within to gradually influence our daily thoughts and conduct, the soul begins to instruct and assist our mystical development. We become both teacher and pupil as we contemplate the life of the soul and follow its promptings.

However, we must realize that what we are at present, and the life and circumstances in which we find ourselves at this moment, is the result of the soul bring-

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ing these conditions into our lives. Some people think that we ourselves have a large measure of direction over our lives, and to some degree this is true. But do we ever think of how much of life is already determined for us and where we ourselves may exercise some control? The more we reflect upon this matter, the more we realize how much the soul has done for us through our incarnations to the present time.

The surrender of self is not an easy task for the personality. In fact, the struggle and opposition in our daily lives, brought about by our continuing aspirations in the mystical life—that is, for those who are mystically inclined—is the result of this ever-growing call for a surrender of personality, so we may work more harmoniously with our Divine Nature. Yet the struggle against this is caused by the desire of the personality to seek power for itself, and to use it in the interests of self-acclaim and the applause and recognition of others. But until we learn the need for self-effacement and humility, the soul cannot be of any help, for it is held back in the prison of our own making, awaiting a further call. It is usually when the personality experiences pain and suffering that this petition will be made. Therefore, the Divine Force of the soul comes forward, so to speak, only when there is a strong, persistent call made upon it from the personality. The personality then surrenders itself gradually, allowing more and more of the Divine Consciousness to find expression through the desire and willingness of the personality.

Response of the Soul

Therefore, the calling forth of the soul is a discipline of heart and mind, and only by an ever-persistent and determined appeal to the Soul Consciousness will there be an equal and like response. In other words, the soul will respond according to the demands made upon it. A further conditional requirement needed for continued soul expression is related to our character, and in particular our ethical and moral standards.

Self-improvement and the development of high ethical and moral values are imperative for true soul expression. The divine nature of our being can function fully only in a devoted and purified mind. There must be a constant desire for the improvement of our character, which will then allow a closer association between the duality of our being.

It follows that the proper direction of our thoughts is of prime importance in the mystical life. The discipline of mind is not an easy accomplishment for any of us, although the rewards of such attainment are many. The peace, harmony, and ability to control our lives bring much satisfaction. We must have that persistence and determination to succeed in order to attain the greatest results; however, with a highly developed will to achieve, all things are possible for us.

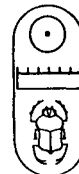
In this culture of the soul and the required surrender of self, it must be understood that we do not lose our own identity. Rather, the personality is molded into a perfect expression of the soul within. Our divine nature is revealed only through self and soul working in complete unity of purpose, and it is the personality which must conform to the soul; not the soul to the personality. Once we recognize that simple but profound statement, our lives may move in a direction for the attainment of personal illumination. Yet first the self must make the commitment to provide a vehicle for the expression of the Divine Consciousness of God to live fully within us.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.



Break Through Destructive Criticism!

by James A. Davis

HOW MANY TIMES have people told you, "You can't do that."? You might be singing a catchy tune in the shower when someone suddenly halts you in mid-sentence with, "You can't sing." What was your reaction? Did you believe him? Like me, you probably became discouraged.

Okay, so you're not Elvis Presley or maybe you don't do some other thing very well, but have these self-proclaimed experts on everything from A to Z ever offered you any suggestions on how to improve? Probably not.

These jokers are seldom concerned with helping you, but seem determined to make you feel miserable. I don't know about you, but I would prefer that such people just stay away from me. They give me the blues. I don't need their destructive criticism.

It is essential, then, that we not allow such people to mold our behavior like clay, for if we do, we are letting them shape our lives and we are then likely to fail at whatever it was they said we couldn't do. This is because of the revolving-door effect of the *self-concept*. The self-concept is the total set of beliefs a person holds about himself.¹ Each of us is a unique person who has from youth collected thousands of different beliefs and ideas about himself.

Some examples of self-concepts are: my favorite color is green; I like rock and symphony music; I write well; I'm learning to be an effective speaker; I'm an avid reader, and so on. These beliefs, and others like them which comprise the self-concept, are most heavily influenced by the significant others in our lives, i.e., close friends, teachers, parents. Their reactions to what we say and do affect who and what we are and what we will become.

It is important to remember that our self-concepts exert a tremendous influence over our future behavior. To illustrate, suppose that I'm taking piano lessons but don't

believe I can play very well, so I avoid practicing on the piano whenever possible. Then, when I am called upon to play the piano during lessons, I play poorly.

Reinforcing what I already believe about myself, my instructor tells me, "James, you really can't play the piano very well." Furthermore, the instructor tells my parents about my poor performance, and they further reinforce my belief. In fact, because I was reinforced in my belief that I couldn't play the piano very well and didn't practice playing the piano, I can't play the piano very well. Although I did perform poorly, what I actually needed was encouragement.

Though it's true that playing the piano and other activities involves a certain amount of talent, talent has to be developed. Most people are simply not going to develop something which they feel is a waste of time and money. But how will a person know in what fields his talents lie unless he makes an effort to excel at the things in which he is interested?

A person's talents will lie fallow, then, until he begins to nourish them. And it doesn't happen overnight; it may take years to fully develop a talent. Those who are motivated to dedicate their time and resources toward the development of talent are the same ones who have as part of their self-concepts the belief that they can succeed.

A classic example of the effect the self-concept has on actual future behavior involved a young man who had enrolled in college. The college told him that his score on the entrance examination was in the 98 percentile. He took this to mean that his

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I.Q. was 98. Thinking, therefore, that he was of below average intelligence, he began making bad grades and was at the point of dropping out of college.

Fortunately, his parents discovered in time that he was under a false impression about his entrance examination score and explained to him that the 98 percentile meant he had an I.Q. of 140. Soon he became a straight A student.

So you see, what you believe about yourself plays a vital role in determining who or what you will become in life; what you believe, in fact, will probably be a better determinant of success than your I.Q. Further, what we believe about ourselves may be identical to what others believe about us. In other words, we may have absorbed other people's beliefs about us. Many people have failed, and many were even afraid to try something new because they allowed doubt to creep into their minds and immobilize them. I hate to see so much potential go spiraling down the drain like dirty soapsuds.

Instead of wasting our talents by worrying about whether or not we have what it takes or by feeling sorry for ourselves, right now we should begin acquiring the education it takes to become successful at whatever it is we have our hearts set on achieving.

Those people who have achieved success in life on their own didn't sit around fretting about their abilities. They knew that was a waste of time. No, they just went out and accomplished things. You can too.

Too many times, instead of striving toward goals, I've heard people sitting around and blaming everyone but themselves for their failures. I've done the same thing.

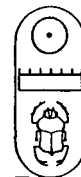
Our parents or others may have contributed, but we can't keep blaming them for the rest of our lives; we can't keep using them as scapegoats for our own failures. We must take responsibility for our own shortcomings. Having taken that responsibility, let's push it behind us and move forward. More often than not, no one is holding us back but ourselves.

I've explained that a person must believe in himself in order to develop those hidden talents. But how does one with low self-esteem believe in himself?



When we dig down to the roots of low self-esteem, we will have uncovered either guilt feelings or a failure to accomplish goals.²

Guilt feelings stem from violating the dictates of the conscience. A person makes one of three possible choices when he feels threatened by feelings of guilt.³ First, he can endure the guilt feelings through repression while continuing his guilty behavior. I wouldn't recommend this, for the person becomes more and more alienated from himself. Extreme cases result in self-punishment or *suicide*. A second solution is for the individual to modify his conscience to be more in line with accepted standards of decency. This may be difficult to do without intensive personality therapy. This leaves us with the final and most appropriate solution: the person can simply stop behaving in ways that bring on guilt. This is the advisa-



ble method when such behavior is morally reprehensible.

For those who have successfully dealt with guilt trips or those who can trace their low self-esteem to failure to reach goals, it's time for an infusion of self-esteem. Accomplishments instill a person with a sense of self-worth.³ If you have consistently struggled to reach a goal but still have failed, maybe you are setting a goal which is impossible for you to reach. Lower your sights if this is so.

Actually, the most desirable way of attaining self-esteem is to be fortunate enough to have had loving parents.⁵ The fifth and sixth-grade boys found by psychologist Stanley Coopersmith (1967) to be displaying high levels of self-esteem were most often the ones with strict but *not harsh* parents, those parents who took an active interest in their sons' actions.⁶ But many of us were not fortunate enough to have such parents.

I raised my level of self-esteem by joining Toastmasters International. In two years' time, I have become a competent public speaker with a healthy amount of self-confidence. I had, for the first time, begun liking myself. The activities you can engage in

for this purpose are practically innumerable. It works.

We need to empty our minds of all the negative thoughts we've been fed and start believing in ourselves. If *we* do not believe in ourselves, who will? No longer must we be slaves revolving in an infinite circle of self-contempt. So the next time someone tries to discourage you from doing something you want to do, ignore him.

He has probably already convinced himself he couldn't do the very thing you are trying to accomplish, and he doesn't want you to succeed either. But the magnificent mind within us can bring us glorious success—if we let it.

Footnotes:

¹See Jourard, S.M., *Personal Adjustment*, (New York: Macmillan, 1967), pp. 162-164, for a more complete explanation of *self-concept*

²Jourard, *op. cit.*, p. 255.

³Jourard, *op. cit.*, pp. 258-259

⁴Rathus, S.A. & Nevid, J.S., *Adjustment and Growth: The Challenges of Life*, (Holt, Rinehart & Winston, 1980), p. 50.

⁵Rathus & Nevid, *op. cit.*, p. 45.

⁶Rathus & Nevid, *op. cit.*, pp. 46-47.

Take Advantage of this Benefit!



As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

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

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

When visiting, please present your *active membership credentials*.

Nagarjuna

The Alchemist

by Todd Fenner, F.R.C.

IN THE WEST, names like Michael Maier and Paracelsus appear over and over in the history of alchemy. In the lands of India and Tibet, the name Nagarjuna appears. There, and even further east, his name inspires the same thoughts as do Aristotle, Galen, and Aquinas in the West. Nagarjuna is honored as philosopher, mystic, physician, alchemist, and saint.

He was born around the year A.D. 100 in southern India, in the area now known as Andhra. Like many early saints and mystics, details of his life are sketchy, many of them surrounded by mystery and legend. Perhaps this is even more the case with regard to India, because prior to the Middle Ages, she had few historians. Consequently, many aspects of Nagarjuna's life are still hotly debated by scholars. However, whether one believes in all the legends or not, one cannot doubt their impression on the minds of millions in Asia, even today.

The earliest datable biography of Nagarjuna comes from Kumarjiva, a Buddhist missionary in China who lived in the fourth century. He states that as a youth, Nagarjuna studied magic and became skilled in the art of invisibility. However, after a mishap involving the king's harem that resulted in a narrow escape, he decided it would be best to take the vows of a Buddhist monk.

Another story, the one most accepted by the Tibetans, says that Nagarjuna became a novice monk while a boy, a common practice in Asia. The story says that when Nagarjuna was born, his parents took him to a

seer who predicted that the boy would die in seven days. The death, he said, could be avoided for seven years if the parents would provide a banquet for a hundred monks. This was done and the baby survived. When the boy approached the seven of seven, his parents sent him on a trip. It was on this trip that Nagarjuna met his future teacher, Saraha, who recommended that the child be trained as a monk. It was believed that the karma from such an act would help the child avoid death.

Psychic Abilities

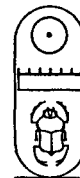
Under Saraha, Nagarjuna became adept at both meditation and medicine. He also developed considerable psychic abilities. Nagarjuna used these abilities in conjunction with a vast intellect. This combination enabled him to make his great contributions to Asian thought.

An important example of this is the story behind his name, Nagarjuna, which means "Conqueror of nagas." Nagas are a class of beings who are half-serpent and half-human. They are supposed to dwell in or near watery places. Common in Indian myth, these beings are believed by some scholars to have been the original mermen and mermaids of later European myth.

Legend states that the Buddha (563-483 B.C.) hid a number of treatises among the nagas which were to be discovered at a time when people were ready to receive them. These treatises were collectively known as the *Prajnaparamita*, a Sanskrit name meaning "The Perfection of Wisdom."

Once the king of the nagas fell seriously ill. Nagarjuna, who by this time was a famous physician, was sent for. He came and with his skill cured the king. In gratitude, the king let Nagarjuna study the sacred texts. So the *Prajnaparamita* eventually came to the human world again, and Nagarjuna acquired his name.

The author, a Rosicrucian, received his Ph.D. in Buddhist Studies from the University of Wisconsin in 1979. His dissertation topic was Medicine and Alchemy in the Buddhist Tantras. Mr. Fenner knows Tibetan, Sanskrit, and Pali, and currently works as a writer and translator, based in Madison, Wisconsin.





In this Tibetan block print Nagarjuna is being given an offering by a naga, a being who is half human and half serpent. The snakes around Nagarjuna's head are symbolic of his name (naga=snake).

The texts discuss the path to enlightenment and in particular dwell on the concept of emptiness. They became a cornerstone for Asian philosophy. Nagarjuna spent many years interpreting these texts, and his work eventually became the basis for the most influential schools of metaphysics in Tibet.

In other fields, Nagarjuna also had equal impact. As a physician, Nagarjuna is said to have been the chief redactor of the *Sushruta Samhita*. This book is still being widely printed in India and is considered one of the pillars of classical Indian medicine. Its chapters range from surgical techniques to the

diagnosis and treatment of varied diseases. Included are chapters on toxicology, pediatrics, mental disorders, and theories on pharmacology.

Nagarjuna's Alchemical Work

Through his interest in medicine Nagarjuna became involved in alchemy. Everywhere in the world, alchemical traditions have seemingly had two concerns: changing base substances into noble ones and creating medicines that would promote youth and longevity. In different areas of the world one aspect may have been emphasized over the other, but both existed. In

India, the emphasis was on finding an elixir of life. This aspect of alchemy was considered an important branch of Indian medicine, termed *rasayana*. This name was applied to transmutation of metals as well.

Nagarjuna had become a master of the medical aspect of alchemy, but he wanted to learn about the transmutation of metals as well. The story of his search, like the one concerning his name, has its mystical elements.

Nagarjuna had heard about an alchemist named Vyali who lived on an island. Vyali had the reputation of being extremely secretive, so Nagarjuna thought he might have some difficulty obtaining the alchemist's secrets. Nagarjuna devised a plan which involved the use of two charms, which he prepared. He meditated and was led to the island where Vyali lived.

Once on the island, Vyali wanted to know how Nagarjuna had gotten there. Nagarjuna showed him one of the charms and implied that he had used it to find his way. Vyali agreed to teach Nagarjuna alchemy in return for the charm. Vyali took the charm, thinking he had Nagarjuna prisoner, and so felt free to reveal his mysterious art. Nagarjuna, after learning what he could, meditated, using the second charm as an aid, and returned.

As a master of the art of gold-making, it is said Nagarjuna used his knowledge to provide for the needs of fellow monks at his monastery during a time of economic depression, when it became burdensome to the people to support the institution. Legend also states that he considered making enough gold for all people to be lifted from poverty. He was dissuaded from this idea, however, by the argument that creating so much gold would serve only to create more strife.

Nagarjuna had yet another contribution to make. He helped to develop the then nascent practice of Tantra. Tantra is a meditative exercise that involves the transformation of the meditator into the deity meditated on. It also involves the transformation of ordinary surroundings into divine

ones. There are different grades and classes of Tantra, all involving initiation and proper training. Because of the transformation of the ordinary into the divine, the practice has been termed by some Tibetans "inner alchemy."

Long Life

It is said that because of his mastery of alchemy, Nagarjuna lived for many years. The Chinese pilgrim Hsuan Tsang, who traveled in India in the first half of the seventh century, reported that Nagarjuna's knowledge of elixirs enabled him to live *several centuries*.^{*} Such claims, plus the variety of work produced by Nagarjuna, have led some Westerners to say that there were two or more Nagarjunas. This cannot be authenticated, however.

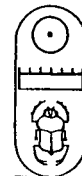
For all the good that Nagarjuna did, his life ended tragically. His friendship with the king of the region was as well known as his mastery of alchemy. Both the king and Nagarjuna were long-lived and the rumor spread that somehow their lives were magically linked. It was whispered that if one died, so would the other. The crown prince, knowing that since Nagarjuna was an alchemist and might live forever, feared that he would *never* become king. The prince then devised a plot to kill Nagarjuna. It is said that Nagarjuna knew of the prince's intentions but, because of his compassion for all beings and his disattachment to his own life, would not interfere with his murderer.

Legend states that when the great Nagarjuna died, all the trees about the area withered. Legend also states that his body is still around, being guarded by eight protectors until the day the Buddha Maitreya appears in the future. At that time, Nagarjuna will return to once again spread his light in the world. △

^{*}Hsuan Tsang, Si-Yu-Ki, Buddhist Record of the Western World, translated by Samuel Beal, Susil Gupta, Calcutta, 1958, Vol. 4, p. 416.

Note on pronunciation: For the Sanskrit names and words in the text, the letter "a" sounds like the "a" in "father". The letter "u" sounds like "oo". The letter "i" usually sounds like "ee".

There is no constant but Change.
—Shannon St. Vigne



Imagination in Healing

*Dr. Buletza to address
National Health Federation*



George Buletza, Ph.D., F.R.C.

DR. George F. Buletza, director of the Rosicrucian Research Laboratory, has been asked by the National Health Federation to address its 28th Annual Convention this month in Long Beach, California. The NHF is a nonprofit organization dedicated to supporting each individual's freedom of choice in matters concerning health. The speakers participating in the Convention are selected from among the top researchers, health care professionals, and holistic practitioners.

Imagination in Healing, Dr. Buletza's lecture-demonstration, suggests that metaphysical healing comes from within and can be stimulated by imaginative images and suggestions, as well as by physical contact. According to Rosicrucian research findings, metaphysical healing may involve both physical changes in the electromagnetic fields of the body, and mental changes, or changes in realities and attitudes.

Over 15,000 people are expected to attend the Convention, which will be held on January 21-23 in the Long Beach Convention Center, 300 East Ocean Blvd. Abdiel Lodge, AMORC, in Long Beach, among the 320 planned exhibitors, will offer a fascinating display featuring Rosicrucian research into health-related areas.

Dr. Buletza's talk is scheduled for 9:30 a.m. on January 22 in the California Room of the Long Beach Convention Center. We hope you will attend the Convention and visit Abdiel Lodge's display.

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
January
1983**

The Jade Quest

by Mack Reynolds and Peter Owyler



gleamed. But when the ruler presented him with four carved green stones, it is recorded that Cortes could hardly disguise his chagrin. The stones were called *chalchihuites* and they were considered the most precious mineral by the Indians of Mesoamerica. In fact, not only the Aztecs but all the other tribes as well, going back to Mayan and even Olmec days, held *chalchihuites* in high regard.

The Spanish had never heard of jade; it was unknown in Europe. Had they seen diamonds, rubies, or emeralds, the story might have been different, but they were contemptuous of the green stones.

Within a year the Europeans had conquered the ill-fated Tenochtitlán (old Mexico City) and had begun to swarm over the rest of what they called New Spain. By the time Cortes' lieutenant, Alvarado, reached Guatemala, where the jade quarries were, the Indian lapidary guild had discontinued its work, no longer having a market for the product. The Spanish had no interest in jade and the Aztec rulers, who had cherished it above all stones, were no longer in power—indeed, most were dead.

IN A.D. 1521 Hernando Cortes and his several hundred conquistadors overthrew the Aztec confederation and realized their wildest ambitions. They had come for gold and silver and they found it in profusion.

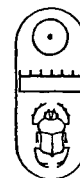
When they first arrived, Emperor Montezuma and his people greeted Cortes with all hospitality. Cortes cynically told the emperor that the Spanish suffered from a disease for which only gold was the specific. The Aztec ruler, evidently somewhat amazed by the avid desire of these strangers from across the sea, gave Cortes all the gold that was on hand. The Indians, at least, didn't prize this metal above all things.

While they were still on friendly terms—one day before the fighting broke out—Montezuma told Cortes that he would give him the most valuable items in the treasury. The greedy conquistador's eyes must have

A century later not even the local Indians remembered where the jadeite quarries were. But it was about then that the Spanish realized their mistake. The newly growing trade with China pointed out to them the true value of the mineral they had once scorned.

Today, jade is considered the most precious gem mineral in the world. In the vernacular of lapidaries, "7-Up bottle green" jade, Burmese Imperial, is more valuable than diamonds, rubies, emeralds, or pearls. In Van Nostrand's *Catalogue of Gems*, the bible of gemologists, imperial jade is valued at between \$5,000 and \$15,000 a carat.

Once Europeans discovered their error, the search was on. And for the past 450 years, adventurers, historians, geologists, and archeologists have sought to find the lost source of Mayan, Olmec, and Aztec jade. And they have sought in vain.





A controversy grew, especially among the archeologists. One group believed that the quarries were somewhere in Mexico or Guatemala. But another group contended that the Mexican jade must have originated in the Far East, proving that there had been contact between the pre-Columbian Indians and China.

According to the *Encyclopaedia Britannica*: "No jade has as yet been discovered in place in these countries [Mexico and Central America], and many have thought that its presence and use there was an indication of ancient contacts between these people and the Orient. While this theory had been actively promulgated by many adherents, no definite proofs have as yet been forthcoming on either side."

However, new evidence regarding the source of the jade is now here. Mary Lou Ridinger, an American archeologist with a master's degree from the University of the Americas, in Puebla, Mexico, has discovered an extensive quarry of jadeite in the Motagua river valley of Guatemala, about a four-hour drive from the old colonial city of Antigua. There is a certain irony in the location of the deposits. The jade unsuccessfully sought for centuries was not far from the paths of Spanish conquerors.

Mary Lou Ridinger's first clue came in 1956 when Robert Leslie found a jadeite boulder, partly worked, in his tomato field in the Motagua valley. He sent a sample of it

to the United States to be assayed and it was found to be true jadeite.

Ms. Ridinger came to the conclusion that the lost quarries must be nearby. The Mayans had no beasts of burden, save themselves, and she doubted that they would have carried the huge unworked boulders for long distances.

Her studies told her that jadeite only appears in vicinities where considerable serpentine is found in the ground. Also, since the valued mineral is composed almost entirely of sodium and aluminum, it is usually found in areas having other compounds of these two elements. Jade is also found only in areas that have experienced severe volcanic eruptions, since jadeite, like the diamond, is formed under intense heat and pressure. She obtained geological maps of Guatemala and began her tedious search.

When, at long last, Ms. Ridinger discovered the forgotten quarries, it became obvious why the jadeite sources had eluded the seekers for so many centuries. Ms. Ridinger says, "They were looking for green rocks. That's not what you find. In the field, jade boulders are covered with a thick mineral 'rind.' They look like arty old brown rock. The color only shows when you chip away the rind."

One of her methods of finding the jade is simply to hit a potential boulder with a hammer. "Jade," she says, "makes a special sound because it is so hard. That's what makes it difficult to carve. The very early Chinese, before jadeite became a mystical mineral for them, used blocks of solid jade for anvils."

When she announced her discovery, colleagues only smiled. The archeologists and geologists who had devoted so many years to the quest did not expect to be outshone by an individual who had only recently earned her degree. Ms. Ridinger consequently sent samples of her find to five different assayers in the United States, including Kennecott and the prestigious Gemological Institute of America. All five reported the samples to be genuine jadeite.

Seemingly, the centuries-long mystery of the source of the Mayan and Aztec jade had been solved. However, there are still some



Peter Dowler

Near one of their quarries, Mary Lou and Jay Ridinger pause near an ancient cactus tree. The light-colored pile of rocks just to the rear and left of Ms. Ridinger are jade boulders. The ordinary-looking pile of rocks at lower left foreground is also jade.

aspects to jade which puzzle anthropologists and archeologists.

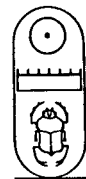
Jade, for both the Mexican Indians and Chinese, had mystical import. Many cultures have incorporated precious stones as religious symbols. For instance, both the ancient Chinese and the Mayans and Aztecs made a custom of placing a small jade bead in the mouth of the dead.

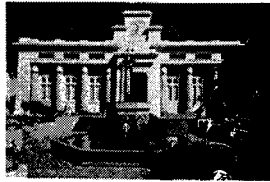
Some of the most outstanding finds of

jade in Mexico were in the tombs of the Mayan high priests in Chichén Itzá and Palenque. Jade was also prominent in the tombs of the high priests and emperors in China, and in both China and Mexico they made a practice of painting the funerary jade offerings red, according to André Emmerich in his *Art Before Columbus*.

The largest discovery of jade art objects

(Continued on p 34)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Hallucinations :

The Depths or Heights of Consciousness?

IT IS SAID that Socrates was guided by singular inspirations and thoughts which on occasion took the form of audible voices. When he was about forty years old he is supposed to have had trance-like states in which he would maintain a standing posture for hours. "He stood motionless from early morning on one day until sunrise on the next through a whole night when there was a very hard frost."* Today this behavior would be considered a sign of serious mental illness, and even in his own time Socrates came to be considered a criminal. Yet mystics through the ages have related the inspirational experience of divine sights and sounds, and they often undertook to open themselves to such experience in intensive and sometimes prolonged periods of concentration and meditation.

In Rosicrucian tradition, hallucinations are imaging of the mind which has become fixed in intensity and interest. When that mental imaging is under control, it can result in the most profound creative thinking. Are hallucinations symptoms of the depths of mental illness, or are they the creative frontier of Cosmic Consciousness?

Quest for Cosmic Consciousness

With the advent of LSD (lysergic acid diethylamide), the evocation of altered states of consciousness with hallucinations—the so-called psychedelic experience—became a fad among the youth of Western civilization and threatened to rup-

ture the social fabric in some areas of Western culture. While the "acid" craze has passed, the fad of the psychedelic experience has taken root in a broader, worldwide quest for expanded consciousness and cosmic awareness.

The quest is not without risk. The "shortcut" provided by drugs—marijuana, cocaine, and phencyclidine (PCP), to name a few—now produce many psychiatric casualties, from mild, insidious habituation up to the extreme of murder and mayhem. In recognition of the cosmic source of human consciousness, we must observe that it is not the substance which is the cause of mental and physical hell. Rather, it is the ignorance of the principles of self-mastery which bears such bitter fruit.

In the mystical tradition, human consciousness is born of Cosmic Consciousness and proceeds through a process of individualization and maturation. In this process, human consciousness has the birthright and the potential to achieve divine fulfillment. The nascent human consciousness, or soul personality, is a unique, personal consciousness, which has before it vast realms of experience and opportunity for self-realization. Through the instrument of Objective Individuality, it explores, tests, and tries a universe of physical, emotional, and spiritual experiences in the process of individualization and maturation.

In imagination, an experience having the characteristic of a sense perception—sight, sound, taste, touch, and so forth—may be

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*Theodor Gropers: *Greek Thinkers*. Translated by Laurie Magnus, London, 1901.



evoked by toxic conditions, tumors, and chemicals. The subject cannot distinguish this experience from those evoked by natural sensory processes, even though the experience may be quite bizarre. The perception is experienced as being real. In addition, hallucinations may be evoked by severe emotional and physical stress.

Patients in mental hospitals commonly describe hallucinatory experiences in these words: "chemicals are being poured over me," "I hear my name being called," "voices are telling me to do things." In one instance, a patient described voices directing him to stop his criminal behavior. He admitted ignoring the voices and he was subsequently arrested and incarcerated.

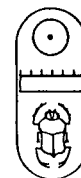
Some patients report the hallucinations as having been very meaningful for them at the time. But in retrospect they no longer recognize or appreciate the meaning. Some patients, with apparent deliberateness, cultivate ongoing conversations and relationships with the voices, ignoring or even defying responsibility for their personal life in ordinary reality. Some of these individuals

abuse metaphysical teachings and practices to achieve the artificial experience.

Understanding Self

A delicate relationship exists between Objective Individuality, or self, and soul personality, which when balanced is experienced as bliss. Self-mastery is the achievement and maintenance of a state of balance in the relationship between the self and the soul personality through the course and stages of individuation and maturity. In the perspective of the self-Soul relationship we may come to a better understanding of hallucinations.

For convenience, we may think of the course of individuation and maturation in four phases. From the viewpoint of the self, the first phase concerns the identity of self as object. The Objective Individuality is concerned with the mastery of physical sensations and motivations. In the second phase the self develops its identity as a social entity. It is concerned with the refinement of its relationship with human beings and other creatures. The third phase



involves the self with determining its identity with the universe. The self develops awareness of the extended dimensions of personal reality into time and space. The fourth phase concerns the identity of self as source. The experience of identification and identity with the Cosmic becomes the central issue.

Hallucinations in their content reflect the self-Soul relationship and the phase of individuation. The basic ground of phase one and two is separateness. Communication between the Soul Personality and the self will be experienced as if coming from another. In the first place the signs and symbols most meaningful to the self are objects. Communication from the Soul will be in terms of "miraculous" signs of strangely transformed objects. Or in the second phase, the communication may take the form of especially significant social events or happenings.

The quality of the experience will be colored by the emotions, thoughts, and attitudes characteristic of the self-Soul relationship at the time. In the instance of considerable immaturity, of stress, irresponsibility, or fear and hostility, the experience of communication with the Soul Personality will be highly distorted and will be perceived as threatening. In the state of harmony and appropriate responsibility for oneself, the communication may be experienced as a benign and supportive partnership.

Too often, when drugs are used to overcome the physiological mechanisms of consciousness, a person—either in fear or ignorance—comes to experience the quality of separation more intensely and to give greater reality to the belief that the power is in the drugs as objects. Similarly, mystical practices may be abused to force an altered

state of consciousness, enhancing the intensity of separateness and the fearfulness of objective reality.

The third and fourth phases of individuation are more appropriate than the first two for the pursuit of higher consciousness. Objective Individuality will be established and well grounded in its experience of objective and social relationships. Efficient management of physical and emotional needs will be based upon mature understanding developed out of practice and experience. Self-mastery in the experience of emotion and thought will be well accomplished. Objective Individuality, as a vehicle of experience, will be prepared to appreciate and translate increasingly subtle universal experiences. The relationship between the self and the Soul will be ready to sustain the necessarily exquisite cooperation between objective and subjective consciousness.

The basic ground of phase three and four is unity. Communication between the Soul Personality and the self will be experienced as if coming from a dimension of oneself. The communication has the quality of deepening understanding and expanding the richness of meaning. Physical objects and social events become contained in a context of meaning and value. The sense of personal identity, once shaded by fear and the question of survival, becomes illumined with a divine partnership and the anticipation of an unimaginable future.

Socrates was a criminal in the minds of the ignorant, and crazy in the eyes of the fearful. Socrates has become great in the eyes of history for his courage to live life in truth. How else should we come to know Peace Profound?

—Richard A. Rawson, M.D., F.R.C., I.R.C.

This Month's Cover

Our cover features a bronze lion guarding a doorway within the Imperial Palace in Beijing, China. In China, the lion was traditionally known as the defender of law and protector of sacred buildings. Lions are not indigenous to China, but specimens were occasionally imported as gifts to the Emperor. As a symbol, the lion was introduced into China centuries ago through Buddhism. Sculptures of lions are often placed at the gates of temples and porticos of houses, and they can sometimes be seen guarding the precincts of tombs. Stone lions were originally placed in front of official buildings to scare away demons. The trifid tail and short thick body are traditional in the Chinese style of portraying the lion. (Photo by Jerry Chapman)

[24]

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January
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Ancient Priesthoods

by **Ralph M. Lewis, F.R.C.**

THE ORIGIN OF priesthoods goes back to primitive societies. Priests were not at first the representatives of organized religions. All sorcerers and magicians who officiated at religio-magical rites were, in fact, priests. They were a class of individuals who functioned as mediators between men and the supernatural powers which were to be propitiated.

To early man, all natural phenomena which were beyond his control or comprehension were relegated to a transcendental state. They were of another world or were directed by superior beings. The primitive individual felt definitely inferior in the presence of such forces. He thought of himself as being incapable of approaching them directly for his own welfare. In his state of helplessness, he turned to those whom he believed had the power to intercede for him.

Every tribal society had individuals who were unique in some manner. They may have had epilepsy or been born deformed; or perhaps they were suffering from mental aberration. These conditions set them off from their fellows. Afflictions were often construed as constituting a kind of divine faculty. Some of these individuals were shrewd enough to take advantage of their circumstances. They became, then, the manipulator, the performer of rites and of acts thought necessary to invoke the power of the gods and in effect were then *priests*.

Some individuals took their profession as priest seriously enough to study what caused the fears and superstitions of the other members of their society. They came to learn natural laws, and they kept their knowledge secret; they allowed it to add to their dignity and sacerdotal influence. As a class, these mediators, or priests, were both respected and feared. They were considered

“purified,” as being possessed of pure qualities of the divine with which they were thought to have relations.

In some societies, such as the Polynesian, the priest was usually the oldest male member of the family. The priests were made custodians or guardians of all sacred places, such as groves, or huge stones (megaliths), connected with worship. The lay worshipers were not allowed to enter such sanctuaries except on special occasions, for their presence might profane these places. The priests, being pure in nature and representatives of the sacred being, would not defile the sanctuary by their persons.

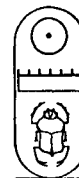
Qualifications

One who aspired to be a priest realized that it was incumbent upon him to be a wonder worker. Among the Fijians, the priest was expected to awe the devotees, as a magician; if he did not, he failed in impressing them with his exalted powers. Consequently, the primitive priest, to be successful, had to be a person with imagination and resourcefulness. If he could go into an epileptic state, this added to his appeal. If he had no such affliction he had to resort to deceptive measures to suggest powers exceeding those of the average tribesman.

Various methods were used to produce abnormal states, suggesting a possession by a supernatural power. Herbs were used to compound drugs that produced a state of ecstasy or trance. During such times the personality of the priest was noticeably transformed. He might appear to be impervious to pain, or speak eloquently, or to utter unintelligible cries which would be interpreted as prophetic messages. Even the oracles of Delphi resorted to the inhalation of fumes when making their famous prophecies.

Eventually certain customs and practices were expected and demanded of the priesthood. There was a period of self-training. This might consist of self-abnegation, the denial of temporal interests and of sex relations—also, long fasting was expected. Lustration, or purification of the self by ritual bathing, was frequently indulged in.

For a consideration of ancient priesthoods one is drawn at once to Egypt. The priest-



hood there reached a high state of development as an organization. Their practices influenced the customs of other priesthoods down through the ages. As we review these beliefs and practices—some notable, many otherwise—we see the syncretic development of the prominent priesthoods of today from such beginnings. Modern priesthoods might deny that their sacerdotal rites sprang from any such pagan origins. We, however, shall leave it to our readers to judge whether there could be such an extensive correspondence between current practices and those of the ancient Egyptian priesthood, and such be only coincidental.

In the early dynasties, the Egyptian king was the High Priest. The king was conceived as being divine and was identified with Ra, the prevailing god of Heliopolis. At other times he was heralded as the manifestation of Horus, the son of Osiris and Isis. The king, who was the temporal head or reigning head of the state, found it impossible to perform his administrative duties and, as well, officiate in the increasing number of sacerdotal requirements. Eventually, he found it incumbent upon him to *deputize* religious duties to various members of the priesthood. This delegation of power was, at a later time, to menace the security of the state.

There were two main classes of priests: the prophets, *hmu-ntr*, who were of a higher category; and the lower class, who, in Egyptian, were called *wē b*, meaning "lower." Priests were assigned to a temple and were called the temple staff. They were to perform, papyri inscriptions tell us, *services* for the temple. The staff of these temples were divided into four courses or gangs of service. In fact, we note that the priests of the royal mortuary temples were divided into *phylae*. Each *phyle*, or group of priests, served one lunar month. This was done by rotation. The papyri relate that each priest was afforded an interval of three months of nonservice between two periods of service. An interesting papyrus from *Illahun* of the Middle Kingdom shows that each *phyle*, upon the completion of their term of service, drew up a complete inventory of temple property. This inventory was handed over to their successors—the incoming *phyle*.

[26]

An example of the administrative efficiency of these *phylae* is the fact that both parties certified the list. The list had clay attached to it upon which was impressed a seal of the chief of staff and the names of the members of the *phyle*. This same papyrus relates that there were certain permanent functionaries as "superintendent of the temple" and the "chief lector" or reader. The latter was an orator.

It is interesting to note the similarity of titles conferred upon the ancient Egyptian priests to those assumed by ones of modern sects. The priest was conceived as a *son* of the particular god whom he served and to whose temple he was attached. In the renowned liturgy entitled "Opening of the Mouth," of which more will be said later, the priest had the title, "Son whom he loves." Horus was the king, the priest his son, whom the god loved because of his service to him.

The Memphite priesthood was one of the most learned. Their god was *Ptah*, the patron god of the artisans and craftsmen. The chief priest was known as "chief of the artificers." *Ptah* himself was later conceived as the "Architect of the Universe." Also, in the ritual of the "Opening of the Mouth," the high priest of Memphis is referred to as "he who is great at directing craftsmen." The priests of *Ptah* were the directors and instructors of the craftsmen. Before their religio-magical doctrines evolved into a philosophy, their rituals were actually performed in the workshops of the craftsmen.

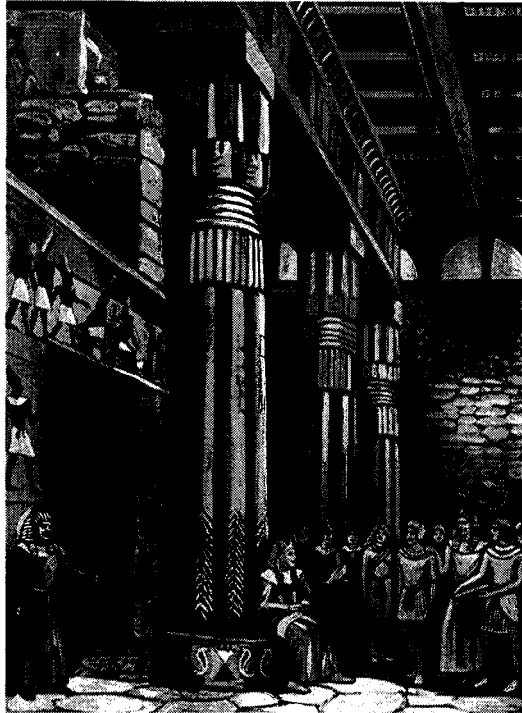
The chief title of the high priest of the god Ra, the sun deity at Heliopolis, was "he who is seeing." He was also described as being "over the mysteries of heaven," or, "who sees the mysteries of heaven." This signified that the high priest in his capacity of mediator was blessed with an unrestricted vision. This "vision" did not allude to physical sight but to *mental vision*, the faculty of prognostication—foreseeing future events. The priests were generally called by the people "itf ntr"—"father of God," of "Holy Father," or simply, "Father" alluding to their sacred relationship to the god. The high priest of Aton at Akhetaton, the "City of the Horizon," established by Pharaoh Akhnaton, was entitled "Great Seer."

Women also functioned as religious dignitaries in ancient Egypt. Their titles and duties were recorded in official documents. Concubines were assigned to the temple of Amon. They were *brides* or *wives* of the gods. From the Fifth Dynasty on, the Pharaoh was conceived to be the physical offspring of the sun-god, Ra. The queen, therefore, was called "the god's wife." A papyrus relates that her principal duty was to rattle the sistrum, a form of musical instrument, constituting loose metallic rods in a U-shaped device. This rattling, we are told, was done "before his beautiful face," alluding to the face of the god. Musician priestesses received the special title of "playing with the sistrum in front of him"—the god.

The chief priestess was, in most cases, the wife of the high priest. She rattled the sistrum, chanted, and danced in the temple. In the Middle Kingdom, women of noble birth bore the title of *prophetess*, and served as functionaries in the temple. In the New Kingdom, the priestesses were divided into phylae as were the priests. The chief priestesses of these phylae were known as the "phylarchs." Priestesses of the god Hathor bore the title, "confidential royal favorite." In Thebes, religious see of the god Amon, a priestess was known as "wife of god," and as "worshiper of god." Though, as said, their main duty was the playing of musical instruments in the temple, the priestesses were also required to pour libations to the god. Their duties also included the making of offerings and performing of mortuary rites, that is, funerary ceremonies. They were required to meet almost the same qualifications of purification as were demanded of the priests.

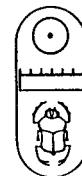
Rituals

Priests, as noted, were deputies of the king. The king was divine and a pure person. Therefore, the chief priest was often assigned a name that meant "pure," A. The investiture or ordination of a priest was a highly solemn and dramatic event, many of



the elements of which have passed into similar rituals today. Egyptian priests were generally permitted to marry and have children. Thus, the profession of priest was often a hereditary one. After having been through a lustration ceremony, or rite of purification, the neophyte priest was crowned and solemnly conducted to a sanctuary. In this ritual, he was "embraced by the god." It was necessary by sacrosanct and symbolic gesture and act to show that he had been accepted by the god. In ancient inscriptions it is stated that the priest during the investiture of his office "took communion." In other words, in a ritual he was fed sacred food. This food had a symbolic relationship to the substance or nature of the god whom he was to serve.

An interesting account relates the investiture of the chief priestess of Amon. A silver pail for the libation of milk, to be offered to the god, was placed in her right hand. In her left hand there was placed a silver sistrum. About the neck of the priests and priestesses were jewels of office, indicating their rank. The high priest of Ptah wore a curious chain which depicted his



obligations, duties, and powers. It suggests similar devices worn today by administrative officers in England when officiating in some prominent function of state.

Though, as said, many of the priests acquired their status through heredity, some were later appointed from non-priest families. All high priests had to receive their appointment from the king. However, this appointment could be discharged through the local governor who represented the king, or Pharaoh.

Representative of God

In religious matters, the Egyptian priest was *first man*, "chieftain"—in other words, a representative of god. His functions as such were numerous and traditional. He was an attendant of the god in a physical sense. He fed the god, taking to the image the symbolic sacred food which he lay before it. If this seems exceedingly primitive, recall where similar "symbolic" rites are performed in our modern churches. The priest was likewise required to dress and bathe the image of the god. Though the priest's primary duty was to the deity, his secondary duties were to mankind. He was the physician and counselor of men, an intermediary between the divine realm and the earth.

In the Book of the Dead and other sacred writings, the temple is referred to as the "house of god," a term still in use in our modern civilization. The priests, consequently, were looked upon as domestic servants in this "house of god." Tombs were referred to as the "House of Ka," *ka* being the Egyptian word for *soul*. In other words, the tomb was a place where the soul dwelt until its journey into the nether world. The mortuary priest was the servant of *ka*—that is, a soul servant.

It was likewise the duty of the priest to sprinkle the god with water. This simulated bathing, to which we have referred. This ceremony was derived from the custom of the servant bathing his master. The asperging was then followed with a rite of fumigation, that is, the burning of incense. After the anointing, the priest arrayed the image of the god in various ornaments. This custom, too, with some modification, is perpetuated today in modern religions in [28]

connection with images of sacred personages. Part of the ceremony necessitated the opening of the shrine, the ceremonious bearing out of the statues, and then replacing them. An inscription alluding to this relates that the priest was "performing the ceremonies for him with two arms."

What transpired in each sacerdotal event was recorded by the priest-scribe of the temple. It was incumbent upon this scribe to keep all important records. Likewise officiating were the lectors, readers or orators; the liturgiologists who directed the chanting of the sacred words; and then, finally, the mortuary priest. The latter had the responsibility of seeing that *ka*, the soul, was duly prepared for the Great Judgment Hall of Osiris. They performed ceremonies in the temple; then these mortuary priests accompanied the body to the tomb where the last rites were performed. According to the records of these scribes, the oldest temple or shrine for which the deity is reported is Neit—during the reign of Menes. The earliest sanctuary specifically mentioned is that of Horus, of the Third Dynasty.

Revenue for Priests

Thousands of priests were engaged for the sacerdotal and therapeutic duties. In the main, they devoted their entire time to the obligations of their office. They contributed little to the material and economic welfare of the state. In a sense, they were parasites. They had to be supported from temple revenues. Ancient inscriptions reveal that the priests' income was from two principal sources of the temple estates. All those who entered the temples were obliged to make offerings. A portion of this income went directly to the priesthood. The second source of revenue, as for example in Thebes, came from the lands belonging to the god, Amon. The revenue from these sources was "divided into 100 equal portions." Twenty portions, or one-fifth, was received by the chief prophet; one portion went to each of the eighty priests serving under him. These were received as an annual stipend.

There were many advantages and special privileges which made the profession of priest in ancient Egypt, as now, a preferred one. Herodotus, the Greek historian, relates: "they consume none of their own property

(continued on page 31)

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

Reaching the Roof

NOT LONG ago a contractor started to build a home in the suburbs of this city, and I was interested in watching the care with which he constructed the foundation. It appeared to me that a very fine and attractive home was to be built on the concrete walls which he planned and constructed so carefully.

Shortly thereafter I met the contractor at a luncheon and asked him how his new house was progressing, and was astonished to hear him say that he was just completing the roof. "Why," said I, "you have reached the roof very quickly."

"Yes," replied the contractor, "you know when some persons build, they plan a roof that is very close to the ground and does not take much time or much effort to build up from the foundation to the roof."

I could not help pondering over his rather philosophical statement because it contained a whole bookful of thought. Undoubtedly, one of the reasons why so many persons in the world today have not achieved a higher or greater place in life is that they have too easily reached the roof. In all of their plans, in all of their considerations, desires and ambitions, they visualized a roof that was very close to the foundation, and after their structure was completed and the roof in place, their building was lowly, humble, insignificant and probably insufficient to represent their true possibilities in life.

Truly one can dream too vaguely, too ambitiously, or too magnificently, and place the roof of one's contemplated structure far beyond feasible heights, but it is very seldom that the ones who do this fail to reach an impressive height in their desire to reach

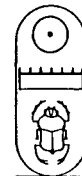


the roof. They may fail to fulfill their plans, but in their attempts to do so they often rise far beyond those who are ultra-conservative and too careful.

Of the two classes of individuals, the one who is extremely conservative or pessimistic, doubtful, skeptical, reserved and hesitating is the loser in life's great game. He starts out with limitations self-imposed, and it is seldom that he reaches beyond those limitations. The one who is overambitious and who seems to hitch his wagon to a star and who thinks the sky is the limit and that nothing is beyond his capabilities is more apt to achieve success and at least accomplish something magnificent than those who are self-restrained.

Meeting Obligations

I have heard economists and some of the most eminent financiers in America say that the only way that young married couples or young persons individually ever accumulate vast material holdings or become possessed of real material wealth is by getting into debt and by assuming large contracts and obligations, and then being forced to meet them. They say that more homes have been acquired by young couples who have plunged themselves into the obligation of paying for a beautiful home than by those who attempted to save for it and buy such a



home when sufficient funds were at hand. However true this may be, I do know that the man or woman who mentally conceives and plans a great structure or career in life and determines to make good in these plans is the one who generally succeeds in doing so.

The greater the ambition, the greater the enthusiasm and the desire to make good. The higher and more lofty the goal, the more determination is exerted to reach it. Commonplace obstacles that deter and disparage the individual who is attempting to reach only a mediocre place mean nothing to the one who has a great plan or an enormous idea to work out.

Stick With It!

Resorting again to the illustration of the building of a home, we can see that the man who plans to build only a four-room bungalow, twelve by fourteen feet in height, and build it quickly with a limited amount of money and time, will become greatly discouraged in his efforts to complete such a building if the day he starts to lay the foundation the rain pours upon the ground and continues to do so for a number of days until the ground is wet and soggy. And if, after the rain is over, a few days of snow and freezing temperature come, and after this period of cold and cloudy weather, he will surely abandon his plans of going to work to start his home. If, then, he meets with a few disappointments in securing the right material or the right amount of capital, he will probably be discouraged completely, and permanently abandon the whole enterprise.

Such a person in planning a small and limited structure expects to complete it within a very short time and have it over with. Any obstacles that delay the matter for weeks or months are equivalent to obstacles which prevent him from achieving his end altogether. With the man who is planning a structure that is to take years to complete and which he knows will have to be carried on through all kinds of weather and through diverse conditions and circumstances, the obstacles that delay him a few weeks or a few months at a time seem inconsequential in comparison to the time that he knows must be spent to eventually

realize his desires, and he is, therefore, unaffected by them to any serious degree.

I remember well the plans for our own organization when it became apparent that I would have to work out most of the details for the development of the Rosicrucian activities in America for the new cycle under my direction. I might have given much thought to the possible delays, the inevitable disappointments, and the personal problems that would confront me. Considering these, I might easily have arranged to construct an organization that would have had a good foundation but a roof not too high above that foundation. But instead of doing this, I allowed my mentally created structure to tower into the skies to enormous heights and I raised the roof of the structure so high that from where I stood in the picture I could not see where it was nor what it looked like. In fact, I never felt sure that there was a roof upon this mental structure or that a roof was even necessary, for it seemed to me that the only thing to consider was the making of the foundation so strong and the walls so supported that story after story could be added to the building in its rising heights without limit and without fear of collapse or weakness.

The plans seemed to be beyond reason, and many were the serious warnings given to me that I was undertaking too great a work, too great a structure to be accomplished in a lifetime, or by any moderate sized group of individuals. Every possible or potential obstacle was carefully pointed out to me. As months and years passed, most of these obstacles made their appearance in due form and due time. Every predicted interference and hundreds unsuspected by even the most wise of builders likewise presented themselves. But since the work was an enormous one, the task magnificent one and the structure so bewildering in all of its dimensions, the obstacles, difficulties, problems and delays were taken merely as a matter of course and really spared us all in our efforts.

What the structure is today is a result of the great plans. Whether these plans will all be realized in my lifetime or not is immaterial. The very greatness of the work has carried us on in its ponderous and over-

whelming vastness. We are also hopelessly entangled in the scheme of things and we have no more fear of the ultimate being attained than we have of our long and carefully laid foundation crumbling away.

True, we have not reached the roof and it is not our ambition to reach the roof rapidly. The roof is still so far beyond us that we can only think of the work we have to do on each rising level of each new section of height accomplished in our work.

How different is all of this to the conservative, limited plan of those who hesitate and fear to build and plan magnificently! It is only through the broadness of vision, through the unlimited heights of our ambitions and the very greatness of our ideals that we really lift ourselves up and beyond the commonplace. The Rosicrucian organization in America is planned to be in its present cycle just what it has been in each of its previous cycles in this and other lands; namely, an unusual, distinctive, magnificent structure of unlimited and unrestricted heights of attainment. It must not only battle its way in attempting to rise above the pull and influence of earthly matters as it reaches up into the heights of glory, but it

must push its way through the clouds that gather in the heights above the earth and often darken and obscure the heavens beyond. It means work and sacrifice and a steadfastness of faith, as well as of a determination to bear the burden of the cross until the heights are reached, and then raise that cross upon the very pinnacle.

To those thousands of members and readers who have expressed their joy and pride of being associated with the work of this kind, let me urge that in their own lives they plan with the greater vision in mind and with the illimitable heights as the true domain of their creating, and in this way find the joy of reaching out and beyond the average and the commonplace into the unique and the exceptional.

Do not be in such a hurry to reach the roof of the structure that you will plan it too close to the earth.

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.

Ancient Priesthoods

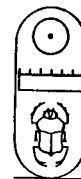
(From page 28)

and are at no expense for anything, but every day bread is baked for them of sacred corn, and a plentiful supply of beef and of goose's flesh is assigned to each, and also a portion of wine made from the grape." They were not allowed to eat fish and beans. The priests were likewise granted immunity from taxes and imposts. At different periods of Egypt's history, however, the temples were liable for imposts and had to furnish government officials with supplies.

We have copies of the Royal Decrees granting immunity to the temple of the god, Min, at Koptos, in Upper Egypt. "The chief prophet and subordinates, prophets of Min in Koptos . . . all serfs of the activity of the House of Min, the acolytes, the followers and watch of Min, the people of the workhouse, and the two architects of this temple—they who are there—my majesty does not

permit that they be put upon any activities of the king, whether herds of cattle, herds of donkey (herds of small cattle) . . . any time—labor, or any forced labor to be credited in the House of Min in the course of eternity."

Such concessions by the state of the phylae, or staff of the temple, as often done, was a political maneuver intended to win the support of the powerful priesthoods. Most of the priesthoods became enormously wealthy. The priesthood of Amon of Karnak is an example. In fact, during the Empire Period, this priesthood became top-heavy with priests and temple property. In the period of Rameses IV, "the annual incomes to the Temples through taxes were enormous . . ." a parallel to certain conditions in our modern times. The temple taxes came under two headings, the first of which were the agricultural taxes, the income was measured in grain—"the grain of the taxes of farmers." Other income was measured in units of silver, "silver in property



and in labor of people given for the divine offerings.”

A knowledge of the extent of the property holdings may be gained from the following: “The temples owned 169 towns, 9 of them in Syria; over 500 gardens, vineyards, and orchards; more than 50 shipyards and 82 ships; nearly a half million cattle, etc.” Further advantages of the priesthood were the rite of asylum, and exemption from poll tax.

Teachings—Outer and Inner

The priesthood of Egypt were the learned class. If any other class of society desired knowledge, they were obliged to acquire it from the priests under conditions which the latter established. The mystery schools, schools of religious drama and initiation into secret gnosis, were not composed exclusively of the priesthood. Other selected persons were chosen to receive the preserved, sacred wisdom. The ethics of the priesthood were not all the same. Some manifested a greater discipline than others. Some also expounded a greater wisdom than others. There were priesthoods who had two presentations of doctrines. One set of doctrines was expounded for the people at large who attended the temples—as today; this particular presentation was for the multitude. Such doctrines were immersed in sacerdotal superstition and principally had an emotional appeal. They constituted the *exoteric*, or outer teachings. There were also the *esoteric*, or inner teachings. The latter included the secret revelations, the profound knowledge of the sciences and the arts of the time. Such were extended only to members of the priesthood and to chosen initiates.

Later the priests of Ptah at Memphis, and those of Ra at Heliopolis, were *philosophers* and *theologians*. The references at Memphis to the utterances of Ptah, that the god’s spoken word going forth objectified his thoughts, are most illuminating. Such concepts were the basis of the later doctrine of the *logos*. The principles of *democracy* also appear in what were known as the Coffin Texts, that is, inscriptions found in the sarcophagi, or coffins. A series of these relate to the utterances of the sun-god, as for example, “I have made the four winds *that*

every man might breathe thereof like his brother, during his time.” And again, “I have made *every man like his brother*, and I have forbidden that they do evil (but) it was their hearts which undid that which I had said.”

Herodotus relates that the priesthood were instructors in divination and astrology. “The Egyptians likewise discovered to which of the gods each month and day is sacred; and found how from the day of a man’s birth what he will meet with in the course of his life, and how he will end his days, and what sort of man he will be” Herodotus’ further relates that the priests practiced medicine. Each priest-physician was a specialist, “and treats a single disorder, and no more;—thus the country swarms with medical practitioners—”

The duties of the priests and their knowledge was not confined to temporal matters and this world. Their responsibility also concerned *ka* (the soul) and its trials and tribulations in the next world. In the ancient works known as *Book of Opening of the Mouth*, and *Book of the Liturgy of Funerary Offerings*, rituals and spells are enumerated which were believed to have the effect of “enabling the deceased to breathe, think, speak, and walk in spite of the fact that his body was bound in funerary swaddlings.” The second book above mentioned had the object of maintaining the life of the deceased in the next world. The *kheri heb*, during such ceremonies for the dead, presented to the statues of the deceased such offerings as meat, drink, unguents, and wearing apparel. The *kheri heb* was a chief priest. Literally translated, the title means “the holder of the papyrus roll or book.” His knowledge was very great. It is related of him that he was “learned in White and Black Magic.”

Personal Life and Power

The personal customs and dress of the priesthood impart an interesting human touch to their otherwise exalted sacerdotal office. Herodotus informs us: “priests shave the whole body, every other day, that no lice or other impure things may adhere to them when they were engaged in the service of the gods.” The priests were dressed entirely in linen. Their shoes were of the papyrus plant and it was unlawful for them to wear shoes of any other material. They

were obliged to bathe twice every day in cold water and twice each night—"besides which they observe, so to speak, thousands of ceremonies." The priests personally inspect their foods and bless them—as do the orthodox Hebrews of today. "If the animal is pronounced clean in all these various points, the priest marks him by twisting a piece of papyrus round his horns and attaching thereto some sealing clay which he then stamps with his signet ring."

The Egyptian priesthood, as have those since their time, often abused their power by exploiting the faith, the ignorance, and the fears of the people. The Book of the Dead, a collection of funerary liturgies, mentions many *charms* sold by the priesthood to the people "to protect them." The priesthood was pandering to the childish imagination of the simple people who were obliged to purchase and wear these charms or amulets upon their person. The people demanded security and were sold these charms, being assured that by wearing them they would be ensconced in the protective influence of the particular deities they symbolized. "The people's confidence afforded the priests opportunity to exploit them for gain—"They invented more and more new spells to sell to the credulous buyers.

The influence of the priesthood, as we have related, extended over the entire community and into the next world. It was believed—and the priests encouraged the idea—that they had the power of veto after death. The priests could prevent one from being buried in the tomb (the House of Ka) and could instead consign his name to lasting infamy. In other words, if they so desired, the priests could refuse the last sacrament, a fearful thought to the simple Egyptian peoples.

The power of the priesthood as a political influence "led Thutmose III to make the High Priest of Amon the Primate of all priesthood of Egypt." This office was the chief sacerdotal office of the state. James Henry Breasted, noted Egyptologist and historian, called it the "Amunite papacy." The Pharaohs were robbed of income by the effective grip of the High Priest of Amon upon the civil affairs and finances of the state. The priesthood managed the finances for its own affairs and withheld revenues from the

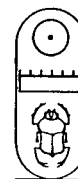


Pharaoh. Eventually, this resulted in "a state within a state," an ulcerous condition. The state was gradually impoverished by the priesthood and degenerated into a *state church*.

Here, with few exceptions, were men who traditionally were servants of the divine but who used the faith of the people to gradually enslave their minds, to keep them in poverty and dependent on the morsels of knowledge which they cast before them. The priesthood created for themselves a preferred class at the expense of social progress on the pretext of assuring the security of the soul of the individual in the next life.

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The Jade Quest

(From p 21)

in Yucatán was made by E.H. Thompson of the Peabody Museum, in the sacred Well of Sacrifice in Chichén Itzá. Along with the bones of virgins who had been sacrificed to placate the angry rain gods in times of drought and famine, were found large numbers of jade beads, carved ornaments, sacrificial knives, and even several jade throwing sticks.

In China, jade was also used for religious ceremonies. The girdles of Manchu emperors were variously ornamented with the precious stone according to the different ceremonial observations at which the ruler presided. For the services at the altar of earth, yellow jade was worn. And for the ceremonies before the altar of the moon,

the girdles were adorned with white jade.

There is a postscript to Mary Lou Ridinger's story of finding the lost jade quarries. Dr. Ronald Bishop of the Boston Museum, working on his Mesoamerican Jade Project, obtained samples of her findings and checked them in the Brookhaven National Laboratory. Chemical analysis indicated that 10% of the jade recovered from the Well of Sacrifice may have originated in the quarries she found.

The implications are obvious. There are other quarries somewhere. Indeed, Ms. Ridinger is still seeking. Imperial green jade objects have been discovered in Olmec tombs at La Venta, but thus far she had never found samples of this most precious of all jades.

Cut up into gems, a pound of imperial green jade is worth more than one million dollars.

We do not believe we are because it sounds plausible that we are, or because someone gives us a reason for self. We conceive self, the ego, because of certain irrefutable impressions we have.

—Valldivar

ROSICRUCIAN CONCLAVE

ENGLAND, LIVERPOOL—Northern and Midlands Conclave—April 8-10, Rathbone and Derby Halls, Liverpool University, North Mossley Hill Road, Liverpool. For more information, please contact Soror M. McDaid, Conclave Secretary, 3 St. Stephen's Grove, Ford, Bootle, Merseyside L30 2QP England.

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The
Rosicrucian
Digest
January
1983

Rosicrucian Activities

FROM JAMAICA comes news that two Rosicrucian artists—Fraters Ralph Campbell and George Rodney—have been recognized for their outstanding work.

Ralph Campbell, an artist for over 35 years, has become the first artist to be singled out for special recognition by the Jamaica Festival Fine Arts Committee. Frater Campbell has made tremendous contributions to Jamaican art. He is especially known for his landscape painting, a talent acclaimed in the words of the official citation: "He has helped pave the way for future paintings of Jamaican landscape with its emphasis on lyrical brush stroke interpretation." The artist describes himself essentially as being in the impressionistic mold; however, he also does geometric and abstract styles.

Frater Campbell studied art first at home and then later abroad, eventually returning to Jamaica to pass on what he had learned and to further contribute to the burgeoning Jamaican art movement. He has taught at both college and high school levels, and his paintings have been exhibited throughout



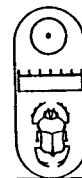
Frater Ralph Campbell, Jamaican artist, is awarded the Jamaica Festival Fine Arts Award. Presenting the artist with the official citation is Miss Sonia Jones of the Jamaica Festival Committee. Looking on are Mr. Hugh Nash and Mr. Cecil Cooper, of the Festival Committee.

the Caribbean, Cuba, the United States, England, and Germany. Frater Campbell describes art as "a preoccupation that exalts the spirit," and he firmly believes that art belongs to everyone, should be made available to everyone, and all artists should be encouraged in their creative work.

Also recognized by the Jamaica Festival was Frater George Rodney, who won the triple gold award for his unusual painting entitled *Datum*. Interestingly, Frater Rodney had not planned to enter the competition. However, he was requested to enter *Datum*, the painting which the four judges later awarded the triple gold. Our congratulations to both of these Fraters for their outstanding creative work.



Frater George Rodney. His painting won the triple gold award.





Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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WE THANK YOU

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Frates and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

Ancient Symbol of Triumph



The Roman Emperor Constantine (A.D. 306-337) constructed this arch to symbolize his triumph over an Asiatic people. The design of the arch was originally used in an Assyrian palace, with a tall arch in the middle and a lower arch on each side. The design gradually became popular in the West. Christians employed this arch in their churches. Today, similar arches representing victory appear in Paris, London, and New York.

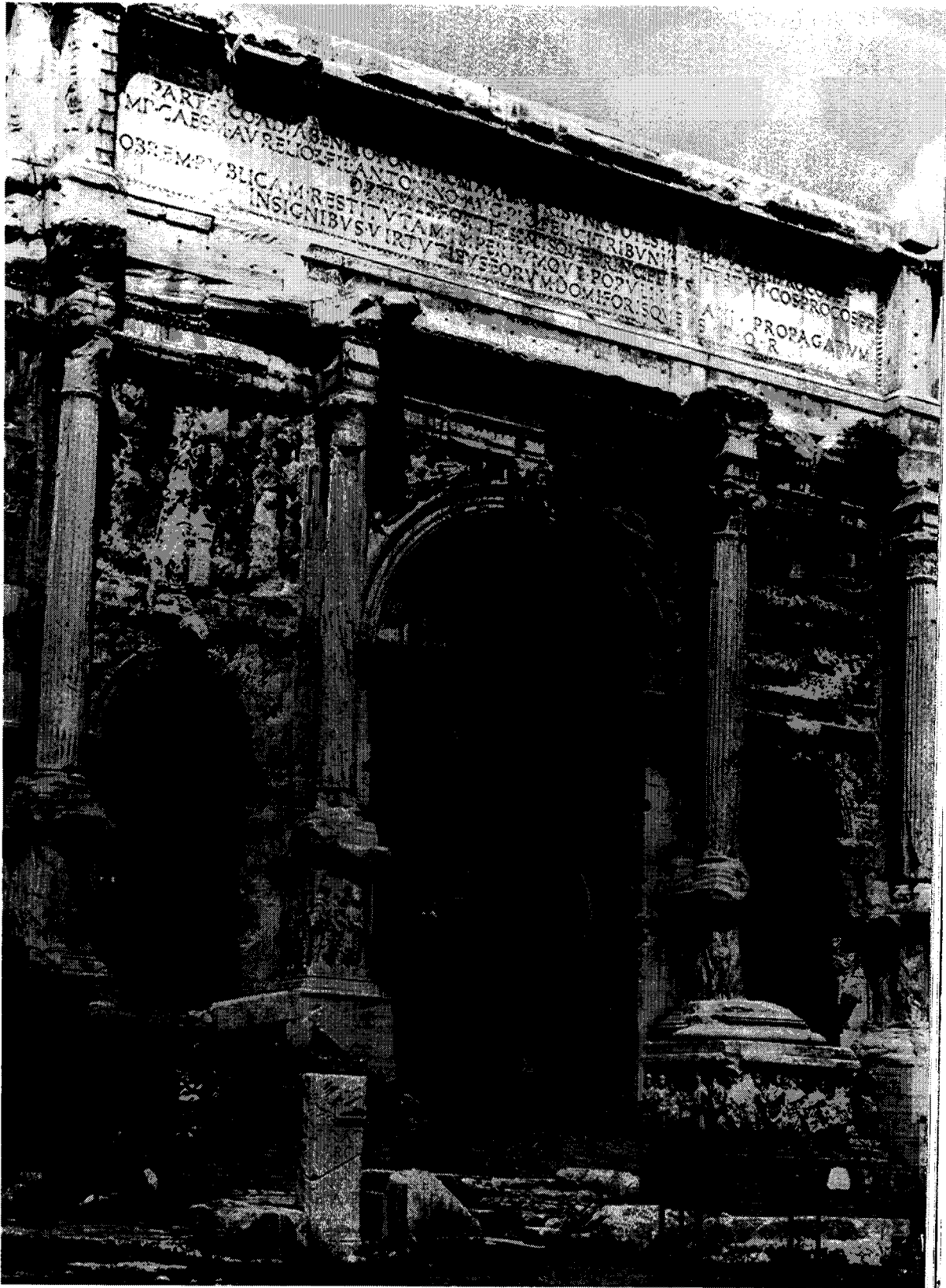
(Photo by AMORC)

Ancient Architectural Design Preserved (overleaf)

Here shown is the *Piazza Signoria*, a prominent plaza in the beautiful city of Florence, Italy. The structure incorporates a tower design similar to one built on the island of Pharos in the harbor of Alexandria, Egypt, c. 335 B.C. This tower on Pharos, the first lighthouse in the world, stood for 1600 years. It influenced the design of church spires and Moslem minarets. The tower indicates how Hellenic art has contributed to European art for centuries.

(Photo by AMORC)

The
Rosicrucian
Digest
January
1983



PARTI COADIABENI TOPONTIENI...
MP CAESAR AVRELIANVS...
OBREMPUBLICA M RESTITVTAM...
INSIGNIBVS VIRTVIBVS...
...COS PROCOSE...
...PROPAGATVM...
...R...





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Sanctum Invocation & Vowel Intonation

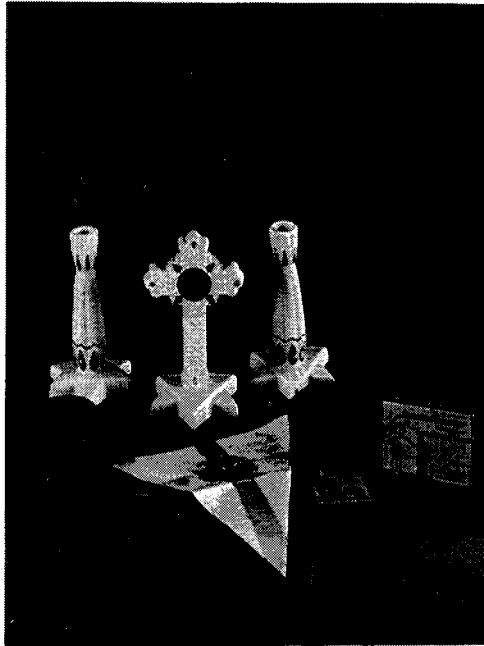
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TREASURES FROM OUR MUSEUM



Imhotep

Considered one of the earliest great talents of history, Imhotep has been called the Leonardo da Vinci of the ancient world. One of his many accomplishments was designing and building the Zoser pyramid in 3000 B.C. The only scale model in the United States of this step pyramid is on display in the Rosicrucian Egyptian Museum.

Imhotep was also known as a great astronomer, architect, and medical doctor. As an author of several books, he wrote extensively on all these subjects. Imhotep introduced—for the first time in Egypt—magnificent stone architecture, which suddenly appeared on the plateau at Sakkara, replacing the wood and brick buildings of earlier times.

Imhotep was celebrated in his own lifetime. After his death he was venerated until it was said that he was the son of the god Ptah. In the New Kingdom he was worshiped as the god of healing and medicine, as his tremendous power for healing the sick was well known. His chapel at Sakkara became a sanatorium to which cripples from all over Egypt flocked. Temples dedicated to Imhotep were built at Deir el-Bahri, Deir el-Madina, and on the island of Philae, where Ptolemy V built a chapel dedicated to him.

Depicted in our photograph is an original bronze figure of Imhotep, in perfect condition, from the 26th-30th dynasties (664-343 B.C.).

—Juan Pérez & Doni Prescott

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



ODYSSEY

Tenzing Norgay
Tiger of the Snows

LET US view Chomolungma, Mother Goddess of the World. She stands imperially over all around her—unapproachable, inscrutable. Two small figures tenaciously climb her ice and snow-clad body, reaching her summit only after great risk.

Over five miles high, Everest, the Top of the World, has been scaled. "Man has conquered," thinks Edmund Hillary, one of the men.

"*Thuji chey*, Chomolungma. I am grateful," thinks Tenzing Norgay. Hillary, a New Zealander, and Norgay, a Sherpa, "conquered" Everest together with their many supporting climbers and porters below. But for Tenzing, it was a lifelong dream made real. A human victory, a spiritual victory, a Sherpa victory. On May 29, 1953, this happened . . . the gods and demons said to inhabit Chomolungma's peak had allowed much to a man raised in its shadow.

From his boyhood in Nepal, Tenzing (born c. 1914) burned with the desire to climb Chomolungma, as Everest is known to his people, the Sherpas. Sherpas are primarily known as the porters and guides of those daring the Himalayan peaks. But they are a hardy Mongolian people dependent on the yak and whatever crops will grow on the high uplands of the Eastern Himalayas—the word Sherpa meaning "men from the East." So the young Tenzing would dream of traveling to faraway places as he tended yak herds along the glacial slopes. And the holy lamas predicted great things for him. When the English began Himalayan expeditions, hiring the small but doughty Sherpas as assistants, Tenzing heard the call of fate—he must climb also!

Climb he did, only after several abortive attempts to make contact with expeditions in cities unfamiliar to a country boy—Katmandu and Darjeeling. He first signed on as a porter in 1935 on the fifth English Everest climb. Tenzing was to attempt Everest seven times altogether before his great success, and at one point was absent from its icy walls for fourteen years.

He became famous as a mountaineer in the meantime, being hired by expeditions of all nationalities and journeying all over the East. He had many lively adventures in the process—he saw death, heroism, peaks never scaled before, and the land forbidden to Westerners . . . Tibet. He could speak over half a dozen languages, making him almost indispensable. His stamina at high altitudes was attributed to his "third lung," which Tenzing explained this way, "The high places are my home. They are where I belong."

In 1938 he became one of the first Sherpas to receive the Tiger medal, awarded to all Sherpas climbing at least 25,000 feet. In 1947 he accompanied a persuasive Englishman named Denman to Everest along with another Sherpa—a dangerous attempt, for such small parties are almost unheard of. Expeditions often began with at least two dozen men to carry equipment. Also, Denman had been forbidden to enter Tibet, and even had signed papers promising he would not. But he convinced Tenzing—which perhaps wasn't too difficult—that they should climb. They failed, nearly froze, and fled. But Tenzing felt, "When I am on Everest I can think of nothing else. I want only to go on, farther and farther. It is a dream, a need, a fever in the blood."

Then for three years running he witnessed climbing deaths. On Nanga Parbat in 1950. On Kang Peak in 1951. On Everest in 1952, with the Swiss. Yet the Swiss tried again later that year. The heavy responsibility of being sirdar—head of porters—as well as being one of the climbers took its toll, and Tenzing fell terribly ill. Yet in 1953 the British were to have their chance at Chomolungma, and Tenzing was asked to go. Though it seemed unwise to go so soon, Tenzing said, "For a chance to climb Everest I would have been willing to take on any job from dishwasher to *Yeti*-keeper."

The years of struggle, hardship, and adventure were to give way to prosperity, public acclaim, and politics, as each country involved attempted to claim the Everest victory as its own. But Hillary and Tenzing were comrades in life and death, and "There is no 'first' or 'second,' but only Everest . . ." And once one learns of the pure and courageous spirit animating Tenzing Norgay, Sherpa, mountaineer—we see not what some would hope, a reincarnation of the Buddha, a manifestation of the Godhead, a wild-eyed nationalist—but a man of great character, strength, and humanity. A man for whom we might say, "*Thuji chey*, Chomolungma. We are grateful."—DJB

