

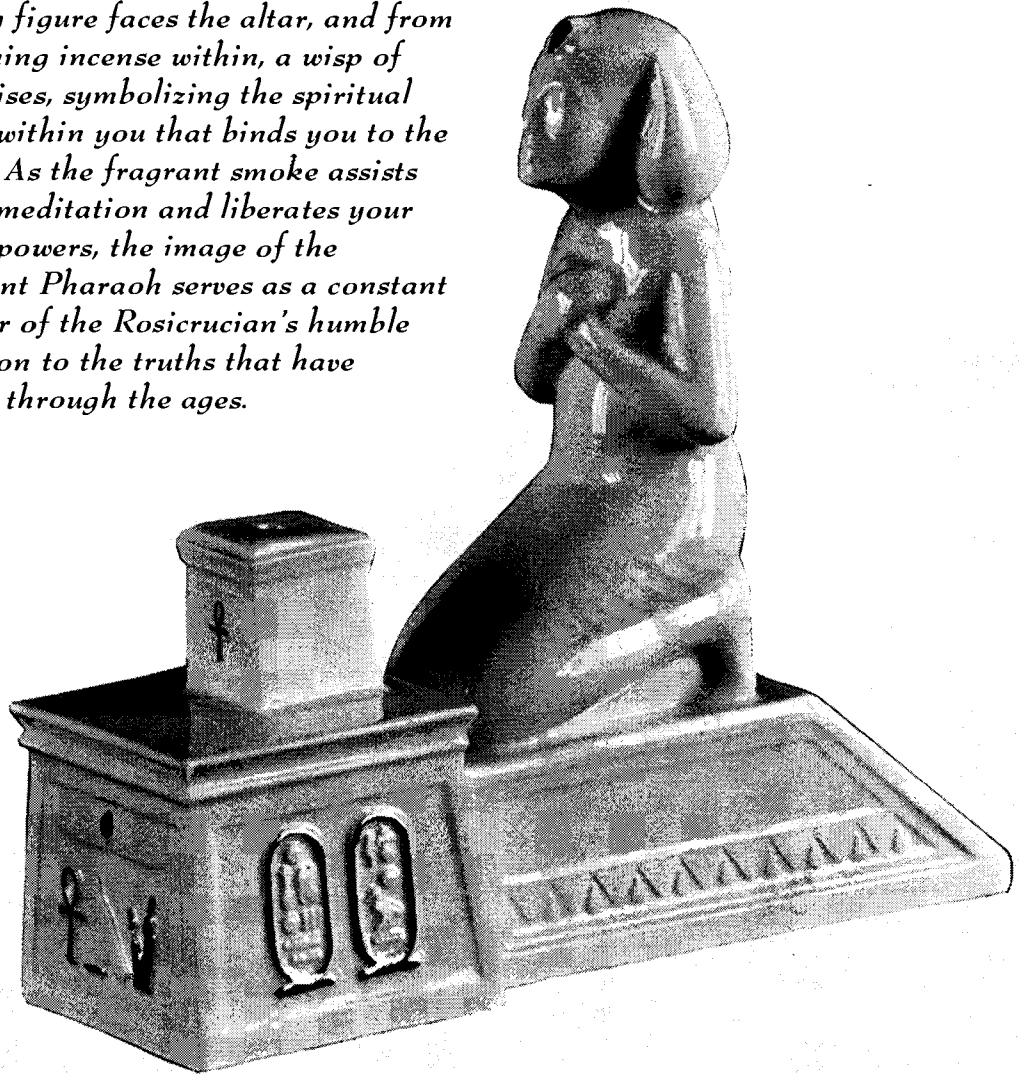
# Rosierucian Digest

Mysticism • Science • The Arts

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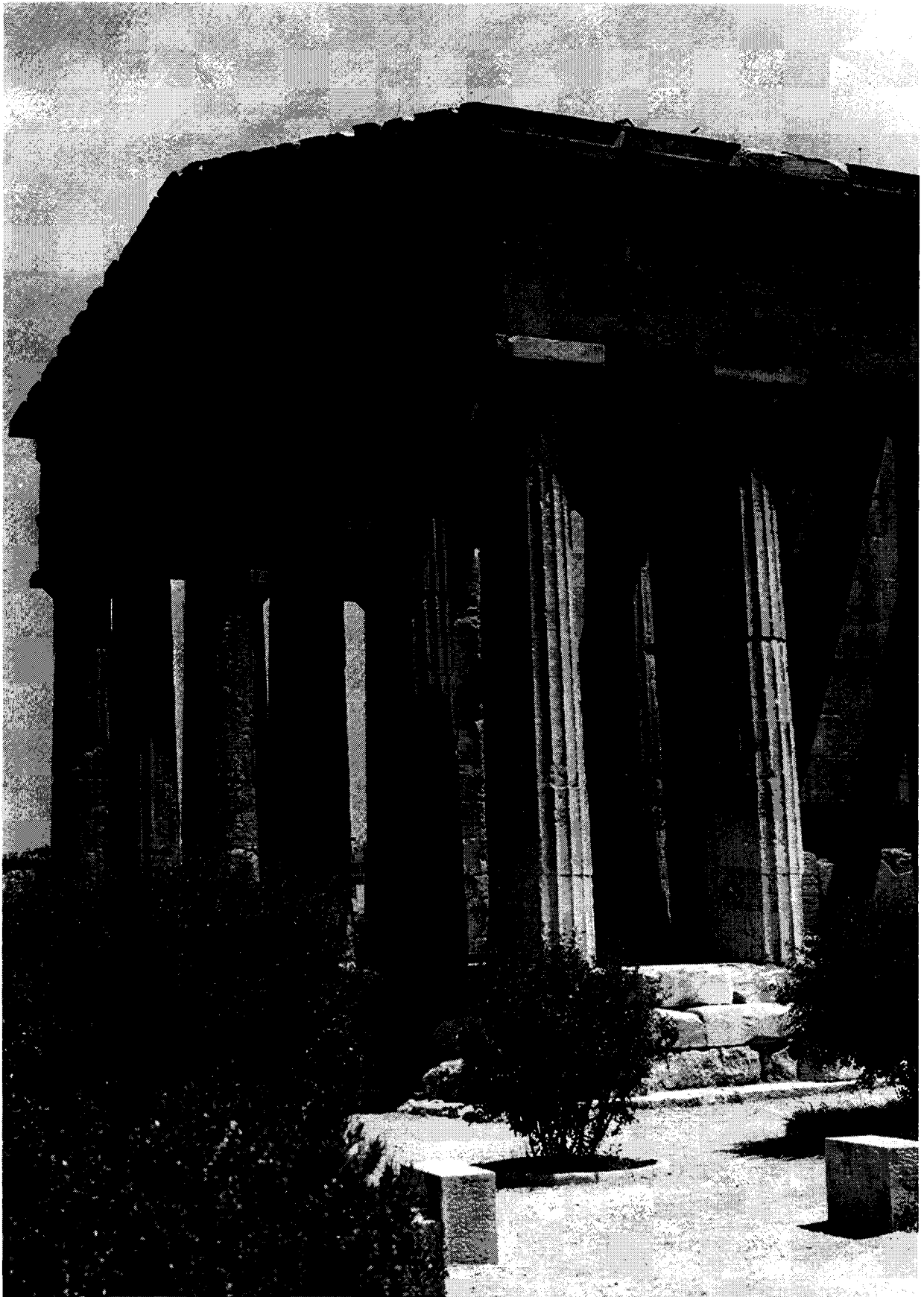
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## Magnificent Athenian Temple ⇨

This temple in Athens has been wrongly called Theseion. It was originally dedicated to the god Hephaestus and the goddess Athena c. 450 B.C. and was known as the Temple of Hephaestus. It is the most complete temple now standing in Greece, having intact all of its columns, walls, beams, and coffers over the Doric colonnade. In its majesty the temple looks down upon the Agora, Athens' ancient marketplace, where Socrates illuminated the minds of passersby with his penetrating questions. Inside this temple stood statues of Athena, goddess of wisdom and protectress of the useful arts and crafts, and Hephaestus (Roman *Vulcan*), god of fire—especially volcanic fire—and protector of blacksmiths and metalsmiths.

(Photo by AMORC)



# The Cross Through the Ages

## The Multi-image of Man's Nature

THE SYMBOLISM of the cross is as old as the history of thought. The cross, in its multiplicity of forms, has had different meanings to different peoples, from the highly civilized to the primitive. There are some 385 known types of crosses. The majority of these are heraldic, that is, they are composed of some armorial or decorative device. Actually there are only ten types of crosses which depict traditional religious and mystical meanings. The symbolism of the cross is related, for example, to such ideas as the four cardinal points of the compass, the notions of space and motion, the unity of opposites, and the soul's salvation.

With most persons in the Western world, the cross has been identified with Christianity. Some people even believe that the cross, as a symbol, originated with Christianity. The first great Roman emperor to be converted to Christianity was Constantine. Subsequently, in the year A.D. 325, Constantine adopted the cross as the official symbol of Christianity. However, versions of the cross had been in symbolic and religious use *centuries* prior to the Roman period.

One of the earliest forms of the cross is the *rosy cross*. This cross has a single rose placed where the arms intersect. Likewise, this version of the cross has perhaps the most profound esoteric significance of all the types. Its meaning has been enshrined in an ancient Rosicrucian Latin phrase which has become the inspiration for a sacred chant that has been long used by Rosicrucians. This enduring Latin phrase, *Ad rosam*

*per crucem, ad crucem per rosam*, literally means, "To the rose by way of the cross, to the cross by way of the rose." Esoterically, the chant refers to the unfoldment of the soul personality, represented by the blossoming rose. This unfoldment can be attained only by means of trials, tribulations, lessons, and experiences represented by the cross. Once the cross itself is mastered, the crucifixion of the body, the trials and tribulations, are no longer necessary.

### *The Cross and the Rose*

In this esoteric symbolism, the individual is made to think of himself as a human cross with a blossoming rose in the center, and with the consciousness, the soul personality, being the rose. Obviously, this symbolism appeals to the imagination. It has a romantic, poetic appeal. But have the rose and cross a practical relationship? We find that this ancient symbol does have a parallel in modern science, in what is known as the *psychosomatic relationship*. More simply put, it is the interaction between the psychic elements of man and his body. It is rather commonly known today that such interaction takes place. The endocrine glands, in their secretion and distribution of the hormones, help construct the personality, the intangible element of man. The glands are valves of energy which are still not thoroughly understood. Dr. H. Spencer Lewis said that these glands "bring about within man a divine alchemy."

Let us consider this rose and cross relationship as it is reflected in the theories of modern psychology and psychiatry. We

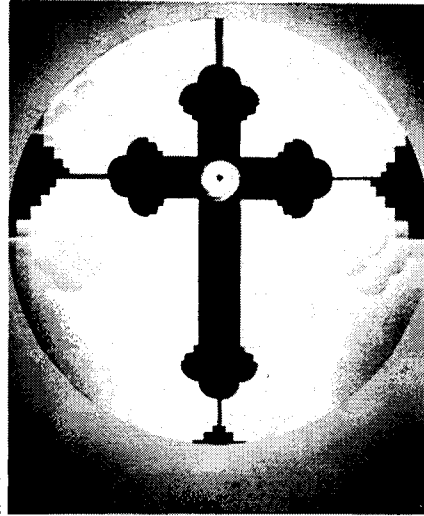
can touch only briefly upon a few of the most generally known theories. Sigmund Freud conceived of three basic functioning areas of the mind. One of these, the *id*, is in the unconscious and is completely out of touch with the outer world. It is the seat of the instincts and of such powerful primitive drives as hunger, thirst, and sex. The second area, the *ego*, is in the conscious, objective mind, and is in contact with the outer world. It is sensitive to society's rules, ethics, and morals. Freud said that the ego tries to be the brake on the primitive drives of the *id*. The third area to which he referred is the *super-ego*. This arises early in life, and is the result of the rules of behavior and restrictions which man sets up for himself. Thus, according to Freud, we are born with the *id*, but we acquire the *ego*, and finally society imposes the *super-ego* upon us. In this conception we see that the psyche influences the personality and that there is a relationship between bodily behavior, social relations, and the ego.

#### Early Psychological Views

In opposition to this view are the doctrines of Alfred Adler. Adler was a prominent student of Freud, who disagreed with his eminent teacher. To Adler, the psyche has no definite mold out of which the personality comes. The principal function of the psyche is its drive for survival. It strives for mastery at all consequences. According to Adler, the health of the individual and the particular society or environment in which he dwells principally shape the personality. He further stated that the somatic or bodily factors must place a check on the psyche. However, Adler also definitely emphasized the unity of the psyche and the body and their relation.

#### Carl Jung

Another great pupil of Freud was Carl Jung. At the conclusion of Jung's studies, he arrived at a different conception of the psychosomatic relationship. Jung thought that there was more than just the individual unconscious or subconscious. Behind these, he said, is a primitive racial consciousness representing the whole race, which he called the *collective consciousness*. Inherent within this collective consciousness are certain moods and inclinations which affect all



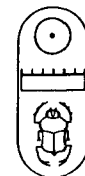
Rafael L. Trellis

AD ROSAM PER CRUCEM  
AD CRUCEM PER ROSAM

men. These inclinations enter the individual's subconscious as psychic symbols. Men may interpret these symbols differently, but they must be correctly understood. These symbols of the collective consciousness are the inherited experiences from the beginning of the race of men, through its evolutionary process. Right or wrong, the interpretations men have of these inherited symbols affect their bodies and their behavior.

What shall we say is the basic contribution of the psychic? The psychic is the mysterious cosmic energy that vitalizes matter. We can say that the psychic is the catalyst—the agent—that binds the particles of matter together. In the process of binding the particles of matter together an inherent sensitivity we call *consciousness* is produced within them. After matter has been unified by the binding of this psychic energy, it then goes through changes in its development. Living matter, as it evolves, acquires stresses and strains which become inherent drives and urges, and these it transmits to its offspring. Eventually, these inherent drives and urges take the form of a subtle intelligence. We know them as our *instincts* and *intuition*.

This psychic energy, however, like the energy of visible light, needs a medium for its expression. Light must be reflected and





refracted before it is visible to the eye. So, too, psychic energy needs to act upon and be acted upon for its expression. We know that no thing can be a single cause in itself. For there to be an effect there must be two causes, one active and the other, relatively passive. Sir Isaac Newton's first law of mechanics sets forth this principle. In substance, he says that a thing or condition remains unchanged unless it is acted upon by an outside force. Therefore, the corporeal, the body, is necessary to the psychic. It is like the wind and the string of a harp. Only as the wind passes against or through the strings does the harp produce sound. Each is necessary to the other, if there is to be the effect of sound.

#### **The Energy Exchange— Psyche and Body**

Modern physics relates that energy can be converted into mass and from mass again into energy, but, in the exchange between the psyche and the body, it is not just a matter of quantity but *quality*. It is not the mass or the size of the body that makes various psychic functions possible. Rather, it is the complexity, the development, of the particular physical organ that determines the fullness of the psychic function. This is especially so in the attainment of human development.

What we call *self* is the result of interaction between the psyche and the body. The self belongs to neither the psyche nor the body exclusively. Rather, it only exists potentially in both of them. The psychic self of the state of realization is not possible without the body, and the objective self likewise is not possible without the psyche. For analogy, when we strike a gong with a hammer, the sound is the "self" of such action, because it is the result of both. The sound is neither the hammer nor the gong alone.

When the psyche reacts on the body, sensation images are set up within the unity of the two. The most intimate images or impressions of the psyche are mysteriously called the *inner self*. When the body, however, acts upon the psyche, the resulting sensations are projected into notions of space and time. The effects of this are called *objective* and they have such qualities as form and dimension.

We can again refer to the analogy of the hammer and gong for further understanding. When we strike the gong, the sound impulses heard within the room are the objective self of that particular action. But if we touch the hammer, we find that it vibrates as it strikes the gong. These vibrations are, figuratively speaking, the inner self of the action of the gong and hammer.

#### **The Self**

The self, which arises out of the interaction of the psyche and the body, tries to detach itself from each of them. It seeks to evaluate the very causes of which it is composed, and the self may lay down certain dicta and opinions in fields of religious and philosophical speculation about what it thinks the absolute self is. However, the great error in such thinking and speculation is that there is no absolute psychic self comparable to what we call self because, as we have said, self is the result of both the psyche and the body. They are only potential in the production of that phenomenon of self when they are united.

#### **The Nature of Self**

How then should we think of the true nature of self? To us, self has two qualities. It is *sentient* and it is *knowing*. As sentient, the self consists of feeling the cosmic urges of the life force, the psychic energy. It also consists of feeling the environment in which it exists, this being a state of objectivity.

The knowing aspect of self is the rational part. This knowing functions in two ways. It questions the causes of those sensations which the self experiences. It seeks to learn how they occur in the physical and finite sense. This rational quality of self develops into the sciences and technologies. Thus it investigates the probable first causes of the phenomena of the universe. Secondly, in religion and philosophy the knowing part of self comes to speculate about the very reason of such causes in nature.

Can these qualities of self, the sentient and knowing, be combined in some way to form an ideal self? *Perfection* appears to be the ideal which is associated with self. Perfection is the notion of the fullness of certain qualities. It is the transcending of a particular standard, a condition of excel-



lence. Those who aspire to the perfection of the psychic attributes of self think of it in terms of divine goodness. This goodness is defined as morality. Perfection means, to such persons, the endeavor to become further conscious of psychic impulses as well as trying to create in the world some ideal which will represent their understanding of divine perfection.

On the other hand, those who aspire to perfection of knowing, who emphasize the rational aspect of self, come to think of perfection in terms of *dynamic mastership*. In other words, to them perfection means creative activity. Such persons want to learn the secrets of forces of the universe and manipulate such forces at will. These are the people who advance the technical knowledge of each age because they want to realize their ideas of material perfection. In a sense these persons want to become minor universes whose purposes, however, they will establish. They desire to use the powers of the greater universe to accomplish this end.

#### **Necessary Interrelationship**

The perfect self, the true self, of man cannot lie exclusively in either realm, that is, in either the sentient or the knowing. It cannot be in either the psychic or the so-called material. For example, just to know our universe or the cosmic causes would result in a dull human existence. The intellectual aspect would not be sufficient. The satisfactions which we derive from our contact with reality are greatly dependent upon the psychic as the psychic engenders certain emotional states and sentiments within us. Let us look at it this way: Knowing the phenomenon that causes a sunset certainly does not equal the psychic feeling which the sunset may excite within us. Further, no words, no matter how eloquent, can produce the sensation of a mother's love for her child. Also, there is no intellectual substitution for the mystic's experience of union with the Absolute.

Conversely, however, feeling without reason can produce blind impulse. When feeling alone holds the reins of self, such a

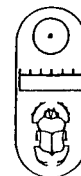
course may lead to fanaticism. The deeper feelings of the psychic must be converted into rational causes that preserve its unity with the body, and the psychic must never be permitted to destroy this mutual dependence.

The *intellect*, the knowing or rational self, can set up a useful ideal for the psychic impulses we have, and reason can apply intuition to ideals which are consistent with the unity of self. The reason should discipline these higher faculties. It should keep them within the scope of mortal, finite living. Man may be divine in essence, but he is still an animal in substance. He must never be psychologically motivated beyond the limits of his mortal power. Instinct, for example, should neither be completely curbed nor blindly cultivated. Instinct is a series of primitive habits that have been formed on our way up the evolutionary ladder. Therefore, the knowing self must evaluate the usefulness of instincts in our present stage of progress.

#### **Conscience**

The particular value of the psyche to each of us is that it makes us conscious of a reality which is greater than our personal intellect. It makes us aware of subtle contributory elements of our being. The psyche can, and should, be permitted to inculcate within us a moral responsibility for the knowledge we acquire. This psychological sense of responsibility is popularly known as *conscience*. The words which conscience speaks are not cosmically acquired but, rather, are humanly formed from our thoughts and language. Conscience imposes feelings of restraint on actions that would disrupt the unity of self. Such impulses of conscience are truly psychic, as they follow from the stresses the psyche has experienced when the physical organism was out of harmony with it at some time in the past. Conscience is a warning that we are working against ourselves.

These, then, are the things that are meant by the phrase *Ad rosam per crucem, ad crucem per rosam*—Through the psyche to the body through the body to the psyche.



# Poinsettia

## Christmas Flower

by Shane Peterson

WHEN MOST PEOPLE think of the holiday season, they think of evergreen trees, colorful lights, Santa Claus, holly, or the other symbols of Yuletide. I think of the poinsettia. Like the evergreen, the poinsettia was adopted and taken to heart far from its native home and has a story all its own. How did a rangy jungle plant come to be so close to the hearts and minds of millions all over the world, coming to be called "The Christmas Flower"?

Called *cuetlaxochitl* by the Indians of Mexico, the red flowering jungle plant was seen as a symbol of purity. It was highly prized by the ancient Aztec kings Netzahualcoyotl and the ill-fated Montezuma whose reddish-purple royal garments were dyed with its red leaves or bracts. The Aztecs cultivated the plant for the dye, and a medicinal preparation that was used to fight fever. Indeed, Montezuma was disappointed that the "Fire Flower" could not be grown in his capital, Tenochtitlán, now Mexico City, because of climatic conditions on the high plateau. This problem of getting the plant to grow in ever colder climates still concerns growers today.

South of Mexico City, near Taxco, the plant grew in the jungle. In the seventeenth century, Taxco was home to a group of

Spanish Franciscan priests. They used the flowering plant, called the *Flor de Fuego* or "fire flower," by the people of Taxco, in the Fiesta of Santa Pesebre, a nativity procession. The fire flower had the mysterious habit of turning brilliant red just in time for Christmas, seen as highly symbolic by the Franciscans. Soon a Mexican folk legend was born that told of what happened when a poor peasant girl presented, in good faith, a bundle of colorless weeds to her local cathedral. The weeds suddenly burst into a red bloom, and the plant came to be called the *Flor de Nochebuena* or "Flower of the Holy Night."

This mysterious and sacred flower may have stayed in Mexico, but for the appointment, in 1825, of statesman Joel Roberts Poinsett as the first United States Minister

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to Mexico. Born in Charleston, South Carolina, in 1779, Poinsett had served in the United States House of Representatives from 1821 to 1825, and would go on in his career, after his stay in Mexico, to become Secretary of War in the cabinet of President Martin Van Buren from 1837 to 1841. Yet Poinsett is not remembered today for his statecraft, but for his interest in botany.

#### **Painted Leaves**

Described by the *Poinsettia Manual* as "A botanist of great ability," Poinsett visited Taxco and found the flower growing wild in the hills. Sometime between 1825 and 1829, Poinsett supplied his own greenhouse in Greenville, South Carolina, with sixteen cuttings of the "Painted Leaves" flower, as he called it. Soon, his horticultural friends and many botanical gardens had obtained cuttings of the Painted Leaves plant. It was nurseryman Robert Buist, of Philadelphia, Pennsylvania, who renamed the flower poinsettia, showing, as one writer put it, "More gratitude than poetic sense."

In its native state, the poinsettia has been described as a "Tall, rangy plant, growing as high as a telephone pole and irregularly producing short-lived blossoms." Known to botanists as the *Euphorbia pulcherrima*, man has been trying to change the natural characteristics of the poinsettia since the time of the ancient Aztec kings. The plant proved to be highly temperamental and sensitive, needing greenhouses and fumigated soil to keep it growing free of disease. Even with these problems, new varieties began to appear in the 1920s. Varieties like the early-blooming Early Red, the Red Sport, Hollywood, and the Oak Leaf were all mutations of the first plants Poinsett had grown in his South Carolina greenhouse in the 1830s. It was the Oak Leaf variety, grown originally by Mrs. Enteman of Jersey City, New Jersey, that helped to start the modern era of poinsettia growing. Today's principal commercial varieties were selections from this original Oak Leaf developed by Paul Ecke and Paul Ecke, Jr., of Encinitas, California.

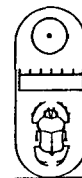
Paul Ecke's father, Albert Ecke, came to California from Germany via Switzerland in 1902 and developed the Red Sport muta-

tion. The Ecke family grew flowers for a living and started their first farm in Eagle Rock Valley, now a part of the Los Angeles area. In 1906 Ecke sold his twenty-two acre farm and moved to Hollywood, a town so small at that time that it was described as having "One post office with a bakery." With the help of his first son Hans, Albert Ecke raised field flowers for the local fresh flower market. They sold gladioli, chrysanthemums, and poinsettias.

#### **Poinsettia Prince**

By 1909 the Ecke farm was growing only poinsettias. In 1919 when Albert Ecke and his first son died, a younger son, Paul, took over the business. In time, Paul moved the farm to Encinitas, California, and by the 1960s, he was the world's leading supplier of poinsettias. If you have a poinsettia in your garden or in your home as a colorful part of the holiday decorations, chances are it was developed and grown on the 500-acre Ecke Ranch

Today, Paul's son, Paul Ecke, Jr., manages the ranch, but ninety-year-old Paul Ecke is still very much interested in the fiery flower of Christmas. He can be proud of the wonderful work he has done with this unusual and beautiful plant, helping to bring us the once royal poinsettia, the Christmas Flower.





# The Misunderstood Teachings of Jesus

by Barry Dixon, F R C

TO SAY that the doctrines and teachings of Jesus are not taught in the same way today as when Jesus first uttered them is an understatement. Why is this?

First and foremost, "the Bible was written by Orientals. It is easy for Occidentals to overlook the fact that the Scriptures had their origin in the East . . . Many are quite apt to read into the Scriptures Western manners and customs, instead of interpreting them from the Eastern point of view."<sup>1</sup>

Secondly, the teachings of Jesus were promulgated in another age—nearly two millennia ago.

Thirdly, the words of Jesus recorded in the Christian Bible have been mistranslated. "The versions translated from Semitic languages into Greek and Latin were subject to constant revisions. Learned men who

copied them introduced changes, trying to simplify obscurities and ambiguities which were due to the work of the first translators . . . . Translations are always subject to revisions and disputes over exact meaning because words and terms of speech in one language cannot be translated easily into another without loss."<sup>2</sup>

Dr. H. Spencer Lewis, the former Imperator of the Rosicrucian Order, AMORC, was aware of all this. After his travels to the Middle East he brought to light in his book *The Secret Doctrines of Jesus* (pages 92 and 93) that "in the translation of the writings of the Apostles, many mistakes have been made by the translators in modern times, they being unfamiliar with the current or possibly the vernacular meanings of some

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of the words used in this ancient period.” Dr. Lewis points out a mistake in translation that comes to light when comparing Bible translations with that of the original Aramaic texts. He aptly states the incongruity of Jesus’ “allegorical statement about it being more difficult for a rich man to enter the Kingdom of God than for a camel to enter the eye of a needle.” He further says “this allegorical statement was made to men and women in the fishing industry,” and had to do with the “repair of torn nets, and that one of their great hopes was to find a strong cord which would yet be small enough to go through the eye of the needle . . . .” But still, the reference to a “camel” is inconsistent.

Dr. Lewis continues: “In the Aramaic language which He used we find, through careful translation, that the Aramaic word could be interpreted in one form of conversation as *camel*, while among fishermen the word meant *rope*.” The message Jesus conveyed here was not that it was impossible for a rich person to go to heaven, but they would have to give up something. Some of the strands of the rope could pass through the eye of a needle, but some would have to be sacrificed.

#### **Mysticism in the Bible**

Fourthly, contrary to what most Christian fundamentalists think, there is mysticism in the Bible. In fact, over forty percent of the Bible is based on mysticism. A simple definition of mysticism is a direct, intuitive knowledge or experience of God. Mystical experiences in the Bible comprise visions, dreams, prophecy, healings, and revelations. Middle Eastern people, including the prophets and leaders, relied heavily on psychic forces of the mind and on their dreams. This is how they expressed that attunement with the Divine nature within themselves.

In keeping with the spirit of an Eastern approach, scriptural quotes will be taken primarily from the Ancient Eastern Text translated from original Aramaic sources by George Lamsa. Comparisons will be from the King James Version.

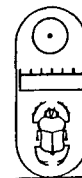
#### **How Did Jesus Teach?**

Jesus taught by doing. For a better understanding of what he did, let’s look at a heal-



ing episode in Mark 1:32 and 34. The King James version reads, “And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils . . . . And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.” The Aramaic text reads, “In the evening towards sunset, they brought to him all who were sick, and the *insane*. And he healed many who were seriously sick with various diseases, and he restored many who were *insane*; and he did not allow the *insane* to speak because some of them were his acquaintances.”

To further elucidate the preceding passage we need to understand the cultural setting. In ancient times the insane, or those who suffered from mental disorders, were referred to as *demon possessed*, or having an evil spirit. Mental institutions were unknown, and those who were unbalanced lived with their family. If these people were healed they became deeply religious, and went about telling everyone who healed them. Without the knowledge of the healer the healing event would be exaggerated unintentionally by the one healed. Jesus knew these people and didn’t want his acquaintances to tell of their healing. This would have taken his time away from preaching, because he would have been brought many ill people to heal. The point here is that Jesus didn’t need to cast out demons, but he used his divine powers to bring about healings that the people needed. Their faith in Jesus had awakened in themselves the divine, creative healing force that was latent within. ⇒



In Matthew 24 Jesus teaches one of his greatest lessons while on Mount Olivet. There he answers his four disciples three questions. They had just come from Jerusalem viewing the magnificent Temple of Solomon when his disciples commented on its splendor. Jesus told them, "not a stone shall be left here upon a stone which will not be torn down." Perplexed, "his disciples came up talking among themselves, and they said to him, Tell us when these things will happen, what is the sign of your coming, and of the end of the age?"

The Aramaic reads *age*, meaning the end of an era of the Jewish priestly system. Modern translations also read *age*. "They were not asking when the end of the world would be, in the sense of the break-up of the material structure, as some people seem to imagine, even now."<sup>3</sup>

The disciples actually thought Jesus would be coming as a political Messiah. This was the Jewish thought of the day, that the coming Messiah would be a political leader. Jesus answered the disciples in this manner. There would be rumors of war, earthquakes, and famine. There would be false men claiming to be Messiahs. In verse fourteen he tells them the gospel of the kingdom shall be preached or taught throughout the world.

The importance of Jesus' teachings is better understood from his native tongue Aramaic. Gospel in Aramaic is *swartha*, meaning hope or expectation. Kingdom is *malcootha*, the counsel of God. To the Easterner, God was loving, righteous, and just. What Jesus was saying then was that when the hope of God's love, justice, and righteousness are taught everywhere, and exemplified by all men in their actions, then the end would come. God's Kingdom is a state in which God's guidance is carried out. However, he finally states in verse thirty-six, "concerning that day and that hour, no man knows, but the Father alone." Here is a mystical episode of Jesus' prophetic ability, accomplished by his direct attunement to the higher source, that is, God within himself.

Although the teachings of Jesus are popular today among all classes of people, in his time he wasn't so popular. He appealed

mostly to the simple, illiterate peasant farmer. He was controversial because he didn't follow the laws of the elders and Pharisees.

### *Jesus Was Controversial*

Today some castigators of the Bible say Jesus preached hate and war. They say if Jesus was a pacifist, why did he say in Matthew 10:34, "Do not expect that I have come to bring peace on earth; I have not come to bring peace but a sword." To bring a sword is an Aramaic idiom which means to bring division. Jesus knew no leader could win the public without certain promises of change in the social and political order. In countries where persecution and injustice prevail, people always look to a leader to bring peace. Usually these changes are accomplished by the sword.

Jesus, however, did not mean his mission was to start war, but that his ideas were so revolutionary and contrary to the religious order of his day that they could not be carried out without revolution and war. Those who accepted Jesus' teachings would be at odds with their orthodox friends, parents, and siblings. Change is an inward revolution. Jesus knew that if his disciples and followers first had a spiritual and mental transformation, then society subsequently would naturally be transformed. He also knew that this would not be an easy change. The same situation applies to us today. Change comes about only when we are unsatisfied with the order of our lives as it is. We then take constructive steps to transform our present state.

These few salient points have been expressed to help those who have misunderstood and/or questioned the meaning of the sayings of Jesus. To those who have ears, let them hear; for to you it has been given to know the mysteries.

#### Footnotes:

<sup>1</sup>Wight, Fred H., *Manners and Customs of Bible Lands*, Chicago: Moody Press, 1981, p 7

<sup>2</sup>Lamsa, George M., *The Holy Bible From Ancient Eastern Manuscripts*, Nashville, Tenn: A J Holman Co., 1967, p vi

<sup>3</sup>Morgan, G Campbell, *The Parables and Metaphors of Our Lord*, Old Tappan, New Jersey: Fleming H Revell Co., p 141



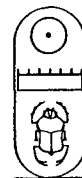
## KEEPER OF THE FLAME

by M. Eve Morgan, F.R.C.

**T**HE FLAME has always symbolized sacred knowledge, truth, and light. It has been kept alive, often under adverse circumstances, by those who held the highest principles to be the most important aspect of life. The flame must have a willing heart in which to flourish. It is only within the lives of individuals that this special

enlightenment can flow, to bring forth a more enlightened world.

When one wholeheartedly embarks upon the mystic path, he may feel compelled to ask that his being be made a worthy vessel through which the sacred flame may shine. However, some individuals may be unpre-





pared for those changes which will necessarily take place within when preparing themselves through purification, tests, and trials. In *Technique of the Disciple* Raymond Andrea states that "The Disciple is a battle-scarred warrior." Indeed, the path of worthiness is not a sedentary pursuit.

The flame of truths has been kept alive by dedicated persons who have not necessarily been mentioned in history or literature. These bravest, love-filled beings did not let the flame flicker out upon stone altars or within marbled cathedrals. They kept the flame alive within their own sensitive natures. They served in humble ways, perhaps unnoticed by those around them, except by those who had the inner eyes to see and the inner ears to hear their statement of inner beauty.

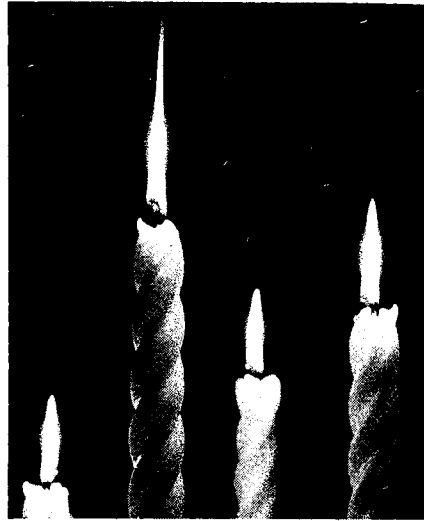
An old parable tells of several people who slept while waiting for the Master. They slumbered so long that their lamps, unattended, went out. Upon awakening, they begged others for fuel for their lamps. But they could not be given that fuel which others had diligently guarded. Those who let their inner potential's spark go aimlessly out will find a sad darkness of their own making.

In Richard Wagner's masterpiece, *The Ring of the Nibelung*, the hero, Siegfried, became complacent. He forgot to commune with nature. He forgot his alchemical marriage. Eager to make friends in high places, he trusted those he met in the name of brotherhood. But those who professed brotherhood had avarice in their hearts. They tried to take by force all the valuable qualities Siegfried had obtained. They plotted and killed his mortal body in an effort to wrench powers of enlightenment from him. Of course these shadowy figures received no light when Siegfried's earthly sojourn ended. Siegfried was martyred because of his lack of vigilance. The murderers heaped guilt upon their mountain of misconceptions.

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Serious students should be willing to admit to misconceptions, incomplete knowledge, or wrong material which has been gathered into the consciousness. In Mozart's opera *The Magic Flute* one initiate is willing to withstand trials because he

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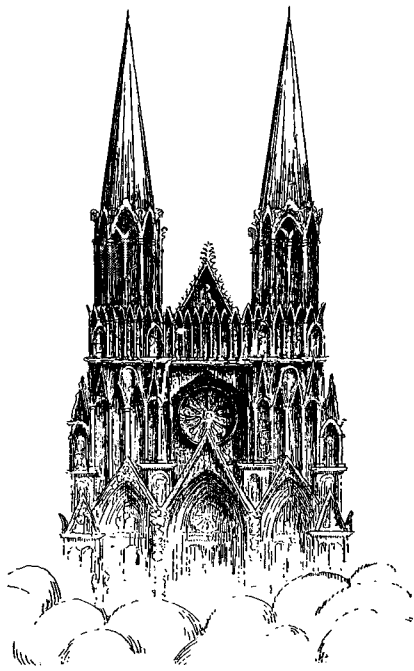
knows that this is the only way he can advance to that which he desires. The other initiate takes tests with the greatest reluctance; he is content to gain only a little.

In the movie *Song of Bernadette* an older nun is jealous because young Bernadette has seen a vision of the Virgin Mary. The aged nun protests, and points out her long service and suffering for her church. Sadly enough, we still see self-made martyrs who would appoint themselves to be the most pious among us. We must take a cosmic perspective of such declarations.

The mystic student should take his studies and life experiences as tools with which to work. Raising one's consciousness is a gradual metamorphosis. The working student must be willing to make gradations of initiatic steps within, so as to lay a groundwork for mastership.

It may take many incarnations for the transmutation of the soul personality to actually reach mastership. But each path begins, for each would be master with a single forward step. Complacency and doubt are deterrents for further steps. Hopefully, we will see more individuals in this incarnation who will develop to the point of becoming worthy vessels for the sacred flame.

The mystic's goal is union with the Divine Mind. From this One Source, the Cosmic All, the light comes to those who are prepared to be Keeper of the Flame!  $\Delta$



*The Celestial Sanctum*

## Interaction

by Gary L. Stewart, F.R.C.

**H**OW MANY OF US, at one time or another, have had a rather heated discussion with another individual who was obviously so obstinate and stubborn that we had to end the discussion by throwing our arms up in disgust and walking away? Naturally, the "other" person was so close minded that we left wondering why we even became involved in the discussion to begin with and also wondering what good could ever come of it.

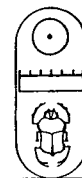
But, let us consider what we did when we walked away. Did we not think about the discussion for perhaps an hour, several hours, or even days afterwards? Perhaps during the process of pondering the discussion we analyzed the other person's argu-

ments and thereby found a rational and irrefutable point of reference which absolutely and without doubt proved the other's error. What did we think then? Did we not wait, with anticipation, for that moment when we could then confront that person with our point of view and thereby resolve our differences? When that moment finally arrived, what happened? How many of us then experienced the counter arguments that the other person had thought up in the interim which resulted with us, again, throwing up our hands in disgust and walking away because our points were already considered and answered in the mind of our opponent? Again, we arrived at point zero—or have we?

Far too often, we all get so wrapped up in our personal points of view that we lose sight of the issues that we are trying to express. Further, we lose sight of the growth process and the learning experience that occurred. The fact that we both went home and thought about the issue demonstrates that we have grown in our conceptions and, essentially, modified our personal beliefs. Thus, if we would only realize it, we actually experienced a positive interaction—not a negative one—where all parties involved grew in their understanding and modified their beliefs accordingly.

Naturally, the initial experience may have been very frustrating, and even anger may have been involved. The important point, however, is that the frustration and anger merely served as a catalyst, a tool, which we utilized to either change or reaffirm our beliefs. The real issue, then, is not necessarily the point being discussed but, rather, the growth and change of our attitudes and the modification of our perspectives which occur when we interact.

However, before we can grow and evolve from such an experience, we must eliminate the illusion of good and bad or harmony and disharmony. In other words, if we take what we consider to be a disharmonious experience and change our attitude toward it, we can easily find a constructive and useful application of the experience. It all depends upon our attitude and perspective. For an analogy, we can easily take the view that disease merely informs us that some-



thing is wrong and we should therefore take steps to correct the situation. Or, we may say that an earthquake, even though it may cause destruction to our homes and thus cause pain and anguish, is merely nature's way of correcting a situation. Therefore, a disharmonious experience can likewise be viewed as one that is harmonious and beneficial to us. It all depends upon how we perceive the situation.

### *Nature of the Cosmic*

With such an attitude in mind, we can more easily understand the mystical axiom that there is no good or evil but that it is all a matter of relative values that we, as individuals, ascribe to a situation. But what does that say about us as individuals? Does that not allow us to actually take the perspective of the Cosmic itself? Is not such an attribute inherent within all of us and is it not merely a matter of choice resulting from realization on our part?

Further, what does such a perspective say about the nature of the Cosmic itself? Can disharmony really exist, or is it just an illusion that is derived from ignorance of a situation or a cosmic principle that is not understood? However, we must admit that if this point were as simple as it sounds and if we truly understood it as clearly as we thought we did, essentially we would not be here trying to learn these lessons. But, since we are here, let us address the question of why it is so difficult for us to realize this seemingly simple point.

Ontologically speaking from a Rosicrucian point of view, only one thing exists. There is only one all-pervading, omnipotent essence that, by its own accord or its own manifestation of its laws, exists as is. Within this structure, there are no distinctions or individual existences. However, if such be the case, why do we, as individuals, perceive distinctions or degrees of separateness?

It is because we can ascribe to this Essence a system of order or, in other words, we can distinguish an orderly function of that Essence and thereby perceive a set of consistent laws by which things operate. We perceive such distinctions because we are conscious entities and therefore

there appears the illusion of separateness. The study of the laws that govern this illusion of separateness, we call Cosmology. Already we can see that the One becomes two and because it becomes two, it can become a multiplicity. However, such has no actual relevance to the One but for us, as individual expressions of that One, it does matter.

Besides being concerned with the nature of being, we must realize that, for the most part, we are trying to describe that nature not from the perspective of the One, but from the perspective of the many. As a result, we must contend with illusionary aspects and use them as tools to arrive at the truth.

It has previously been brought forward that the potential for perceiving from the perspective of the Cosmic is inherent within all of us principally because we are identical to it. We merely do not realize it as such. Therefore, we may ask the question: Why does this situation exist? The answer to this question perhaps lies in a tenet of modern philosophy with which, unfortunately, "advanced" civilizations have always had to contend—that is, the notion of individuality.

In today's society we often hear it said that "I am an individual, I am an independent being who has the right to do what I please and my existence is not dependent upon anything or any other person." Our prisons are full of such people. Other people modify that statement a little and say: "I am an individual and may do as I please as long as I do not interfere with another individual's rights or go against the laws of society. Still, I am my own person and am not dependent upon any other." This may be countered by asking: Do you grow your own food? Do you not partake of the benefits of society? The point is, how far can we carry the concept of individuality? Are we not always a result of an interaction with others and only exist through interdependency? A mystic once said that true individuality was the realization of universality. In other words, a true individual is one who perceives from the perspective of the One.

Until we realize this unity, we must contend with the lesser manifestation of the

One by way of separateness, good and evil, or, in essence, our own understanding. And, if we can realize that the one key to universal understanding starts with our own attitude of how we perceive what appears to be around us, of how we interact with others, then we are truly on the Path. We merely need to realize that which occurs naturally and that we have the potential to creatively adjust our attitudes and perspectives to any situation that should confront 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.*

### ***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**.

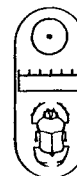
Address Scribe S.P.C.  
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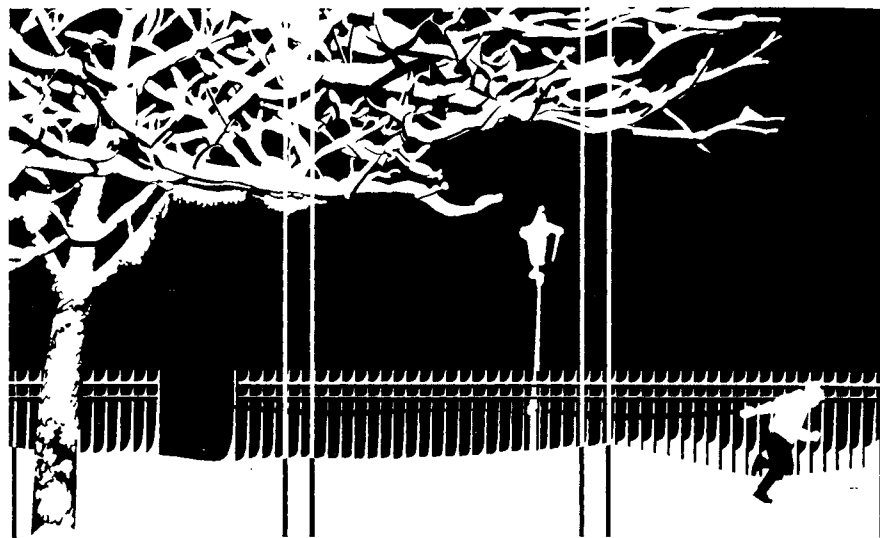
# Medifocus



*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.





# Footprints in the Snow

by Wm. Burnam Schaa, F.R.C.

AN INTRIGUING TITLE, *is it not?* Gazing beyond the ordinary construct of "footprint" and "snow" the imagination can grasp a new horizon of meaning, a far-distant land of infinite possibilities.

Footprints on fresh-fallen snow are fleeting reminders that a living thing has passed our way. If the impressions are distinct, we may be able to speculate about them. But soon the snow will melt, absorbing the evanescent footprint in a living stream of water. Form has come into being and out of being in a very small, minuscule cycle of life.

In paleography, *minuscule* refers to an ancient handwriting where the separate vowels and consonants flow together in a cursive style, forming word-concepts, just as a footprint is a composite mark made by separate units of flesh and bone coursing together. In Egyptian hieratic script, the symbol of the sandal (which supports the foot) is synonymous with the *Ankh*, the looped cross denoting eternal life.

Words pass away. Footprints in the snow melt, running into rivulets that may sink into the parched earth and thus become one

with the hidden sources of a life-bearing river. With poetic license one modern mystic has commented that "a river of light seems as good an image of God as any." Intuition tells us that God exists; but like a footprint in the snow or the writing on a page, footprints and words are not the same as their creator. The brain may be touched, however, by the ephemeral wings of fiery imagination.

"What scientists know of God pervades all space and seems to be independent of time. God is the Creative Word that leaves 'footprints' like whatever Maxwell's equations describe. But we must not mistake mathematics for actuality. Even the snowy peaks of pure mathematics is just a human model of What Is.

"God is the immaterial part of everything, and may be the material part of us, too." Inspiring, is it not? Yet, pause a bit: "footprints like whatever Maxwell's equa-

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tions describe" is indeed thought-provoking to the average lay-person. What is Maxwell's equation? What is it like?

**A**NOTHER MODERN ROSICrucIAN, a professor of mathematics, refreshes our memories from our school-days of General Science. At the same time, Maxwell's equation may give further impetus to the exalted flight of imagination. Let's find out.

Our philosopher mystic instructs us that in the last half of the 19th century, a Scottish professor of experimental physics and astronomy, James Clerk Maxwell, combined the equations governing the electric field with the equations of magnetic fields. Maxwell's equations put together centuries of very sketchy knowledge into one equation which explained the nature of light, electricity, and magnetism as interconnected phenomena.

The Greeks knew that matter could be separated into two polarities by stroking amber with cat's fur and glass with silk. They knew that the separation of charges resulted in mechanical forces of attraction and repulsion. The smallest divisions of matter were called *atoms*. The negative charges were called *electrons*. The Greeks made use of the forces between the separated charges to bounce pith balls (formed from the marrow of plant stems) and to drive small electrostatic motors.

**S**O MATTERS RESTED until the beginning of the 19th century when Michael Faraday began experimenting with current electricity generated by the insertion of different metallic strips in acid solutions. Faraday developed laws of electricity and found that an electric current generated a static magnetic field. He also found that a change in the magnetic field would generate an electric current. This led to simple battery-powered electric motors. Again, it was not until the last half of the 19th century that Maxwell combined the electric and magnetic equations into an explanation of light. His several pages of equations were reduced to fourteen equations by Willard Gibbs at Yale University.

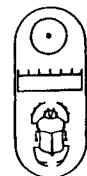
What Maxwell did, simplified by Gibbs,

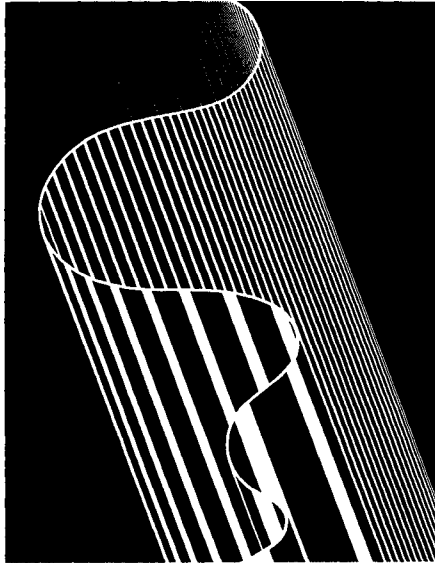
was to amplify the relationship between the change in the electric field with time which generated the magnetic field and a companion change in the magnetic field in time which generated the electric field to equations which involve the change of the change of one field in time with the change of the change of the other field in space. The connector turned out to be the velocity of light squared.

The increase and decrease of the two fields were found to be synchronized and in phase with maximums and minimums occurring simultaneously. The two fields were also rotating and moving forward with the velocity of light. The envelope of the rotating and synchronized fields formed packets of energy much like a string of sausages. These were called *wave packets* or photons and expanded the corpuscular theory of Newton into the wave theory of light.

**T**HE VELOCITY OF LIGHT was measured at Mount Wilson Observatory in the early 1900s and was found to be close to the value determined earlier by Romer who used the satellites of Jupiter and the distance across the Earth's orbit for a very good approximation.

The interconnected electrical, magnetic, and electromagnetic fields made it possible to produce electrical oscillations in spark gaps with resistors, capacitors, and inductance coils which radiated radio waves. Experiments by Marconi and Tesla, based on Maxwell's equations, resulted in pres-





ent-day radio and television. Tesla alone had insight and understanding of advanced electrical systems, resonance, and other properties which developed into modern-day electric power-generators, electric motors, and long-distance transmission of electrical power into every home and workshop.

In this way we find that progress toward a world of useful items has come very slowly through the minds of very special people who spent their lives finding answers to what at one time were the mysteries of nature.

For another example, it was found that a high-velocity electron, when it decelerated and was stopped at a metal surface, shed energy in the form of high-frequency electromagnetic waves which were then called *x-rays*.

Further research with energy emitted by radioactive material reveals very high energy electromagnetic waves originating from atomic nuclei called *gamma rays*. Further experiments with heat in the infrared revealed its nature to be electromagnetic waves of long wavelengths.

WITH TIME and experiment, the nature and extent of the electromagnetic spectrum has become better understood. Maxwell's equations have made [20]

this possible, and the velocity of light is now confirmed to be one of the constants of nature.

There remained a gap, however, between the wavelength of the shortest x-ray and the surface of the nucleus. In graduate school, physicist Jack Hubbard made 500 hour-long exposures to try and find x-rays with wavelengths shorter than the K alpha one, alpha two doublet emitted from the innermost electron orbit. Three faint lines appeared. Many years later it was Professor Hubbard's pleasure to use the General Electric x-ray machine with a Debye-Schierer configuration. To his amazement, using the gadolinium oxide as a target, the photographic plate showed thirty-two regularly spaced spectral lines of x-ray emission shorter than the K alpha one, alpha two doublet. This find was a giant step in filling the gap in the x-ray region of the electromagnetic spectrum. These lines had been previously discovered in the Bragg Laboratories in Manchester, England. This scientist-philosopher had the great satisfaction in confirming the Bragg Laboratory discovery and at the same time finding what he had been looking for forty years earlier.

The physics of light has, for a while, reached one more stage of set boundaries defined and actualized through pure mathematics. But light may be more than an electromagnetic wavelength; indeed, it may be *more* than a measurement of time and space!

In the limitless realm of imagination, the celestial "River of Light," dazzling the exalted realms of thought, sweeping past on fiery wings will continue to leave golden footprints in the snows of abstract thought, just as it has done in the past.





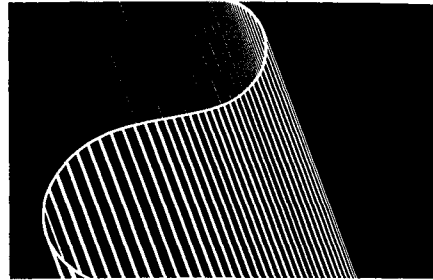
A RIVER OF LIGHT seems as good an image of God as any, if only to know the evidence of God that is like a "footprint in the snow." Like any footprint, it tells us that God is and where God is. But it does not convey a mental "picture" of God.

If anything, God is a Divine Paradox. What mystic scientists know of God pervades all space and yet seems to be independent of linear, cyclical, and timeless time. God is also a Divine Create, The Word that leaves "footprints" on the sands of eternity. And although we, like Archimedes before us, may calculate the number of grains of sand to fill the universe to be  $10^{64}$ , while we follow the Archimedes spiral, like a bug walking outward on a rotating stick, each of us must stretch beyond the framework of the known in order to perceive a presence of God hovering above the "footprints in the sand." This perception is pure mysticism. Like an eagle who nests and yet flies free above the craggy peaks of the Himalayas, mysticism rests on the "golden" peaks of pure mathematics, yet soars beyond its veil!

A modern Rosicrucian visionary has intuited that this freedom of perception lies "beyond mathematics,"

*Where sentiency reigns supreme  
In its ability to dream;*

*Where density files suit  
Against the square root,  
And wins the case of existence  
Without base.*



To Mystics:

*The number system is the ABC of  
The Universal Tree.*

*But beyond the alphabet and beyond  
"the set," lies a measureless deep  
That transforms without sleep.*

*What is measureless in its manifestation  
So rapid in its action  
That it cannot be captured or contained?*

To our mystic philosopher and to others,

*It is the Fire, the Flame,  
The Fiery Rain. . . .\**

The limitless Light of the Cosmos.

Are not such sentiments the true "footprints" on the snows or on the sands of time which transform Eternity, eternally? And like the "Archimedes bug" that having crawled outward, returns again along the spiral, whose glistening circumference is nowhere but whose golden center is everywhere, the mystic philosopher-scientist seeks an "old friend" as above, so below.

\*Genovese, Alma J (1982) "The Poetry of Alchemy," Volume 2.

## ATTENTION, HIERARCHY MEMBERS

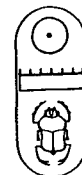
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, February 21, 1985  
8:00 p m (your time)

Thursday, May 16, 1985  
8:00 p m (your time)

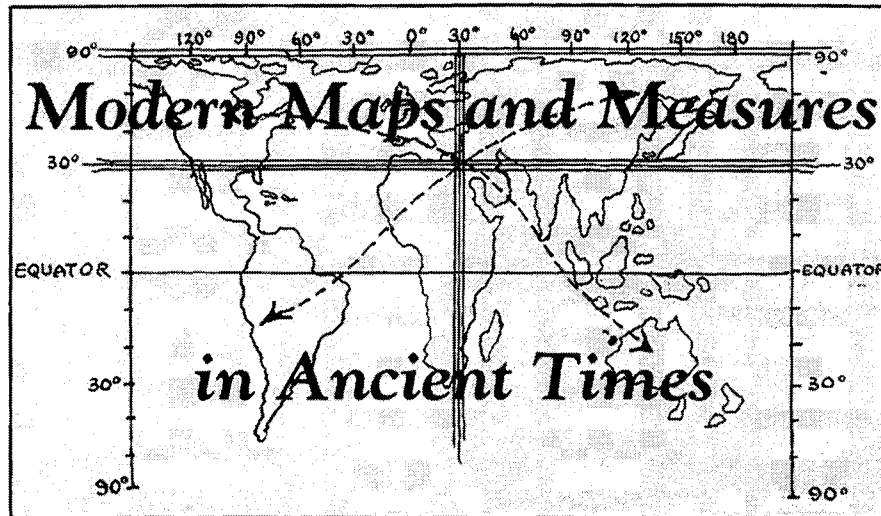
It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should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





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY



THE SUBJECT OF ADVANCED TECHNOLOGY or science existing in prehistoric times greatly interests many readers, but has generally been shunned by most scientists because of its connotation of being related to the topic of mysticism. This unfortunate attitude has prevented or slowed the discovery of knowledge concerning the past. In recent years, signs of change in this bias towards investigation of scientific levels in prehistory has occurred. Some scientists are beginning to apply modern scientific methods to this study and are obtaining some interesting and encouraging results.

Two related areas that are emerging from the investigation of prehistory are: (1) the possibility that some ancient maps of the Earth equalled the standards of the 20th century; and (2) the possible evidence of an exact system of measures equal in accuracy to those used today.

In recent years, Professor Charles H. Hapgood and a group of students have investigated the accuracy of a number of maps used in Europe during the Middle Ages.<sup>1</sup> These maps, supposedly copied from earlier maps, show geographical features that were not known in Europe at that time. These features include outlines in accurate detail of North and South America, and an

outline of the coast of Antarctica in a pre-glacial condition. Today we know that this pre-glacial condition existed prior to 6000 years ago, or about the time our current civilization developed. It is claimed that these maps show a knowledge of advanced mathematical techniques that were thought to have been introduced to our current civilization during the last 200 years. Many of the maps were found to have been drawn with a center located in southern Egypt approximately at the intersection of the Tropic of Cancer and the meridian passing through Alexandria (30° E.).

The most famous map that Professor Hapgood and his students investigated was

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one said to have been drawn by the Turkish Admiral Piri Re'is in the year 1513. This map shows the eastern half of Cuba in remarkable detail. An interesting aspect of this map is that geographical knowledge of the Caribbean with exact longitude and latitude relationships did not exist at that time. The navigational ability of the explorers such as Columbus and others who investigated the New World was quite limited, particularly with respect to longitude. Whatever explanation we give for the accuracy of the map used by Piri Re'is and others like it, this same explanation must then account for the advanced scientific methods used in the preparation of these unusual maps.

Other evidence for the existence of a high level of scientific knowledge in ancient times is emerging from the study of weights and measures.<sup>2</sup> Literally hundreds or even thousands of books have been written on this vast subject and related topics. Once again, this subject has become intermingled with the topic of mysticism and has been shunned by many scientists for this reason. The Great Pyramid at Giza in Egypt has been studied extensively in this regard. Many investigators working in this area have attempted to devise a system of units that connect mass and its associated weight with length and time. This has been difficult, but some interesting evidence suggests that this may have been done in ancient times.

#### The Artaba Connection

In the known ancient world, at the times of the Roman, Greek, Egyptian, and Persian empires, a unit of weight and volume known as the *artaba* was employed.<sup>3</sup> The *artaba* has some interesting connections to a number of ancient and modern weights and volumes. The *artaba* was a standard monthly ration of wheat for one free male adult, and various fractions were used for slaves, women, and children. The following table shows the relationship of the *artaba* to different units.

One <i>artaba</i> = 29,160 grams or cubic centimeters
90 Roman <i>librae</i>
1,080 Roman ounces of 27 cubic centimeters or grams
3,200 Egyptian <i>qedet</i> of 9.1125 grams
3,240 Egyptian <i>qedet</i> of 9 grams
450,000 English grains of 0.0648 grams

The *artaba* was also probably related to the talent. If we take the cube root of the *artaba* in grams and express it in meters, we obtain 0.3078 meters, or a unit called the "geographic foot" in ancient times; and 360,000 geographic feet then become the length of a degree of latitude or longitude at some point on the Earth. This particular geographic foot yields 110,806 meters, which is the length of a degree of latitude centered at 27°45' N. or the geographic latitude of Akhetaton (modern-day Tell el-Amarna), the capital of the Egyptian Pharaoh Akhnaton.

By definition, any point on the Earth rotates through 1500 geographic feet defined at that point per second. Each point north or south on the Earth defines a different geographic foot. This has given rise to considerable difficulty in analyzing the relationship of the different geographic feet in metrological analysis. Some people reject the type of analysis described above as unscientific and simply a coincidence. Regardless of one's attitude in this matter, we have here an ancient metrological unit which connects volume, mass or weight, length, and time. This feat has been attempted in modern times, but usually abandoned because of its difficulty.

As a last remark, Akhetaton is located at the geographic center of ancient Egypt which extended from 31°30' N. to 24° N. according to some records. One cannot help wondering if its central location may have been noted in predynastic Egypt and used for a similar type of metrological analysis, thereby deriving the system of weights and measures that were to be used at that time.

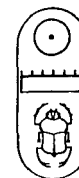
—Robert G. Waggener, Ph.D., I.R.C.;  
Rosemary Perryman, M.B.A.

#### Footnotes:

<sup>1</sup>Hapgood, Charles H., *Maps of the Ancient Sea Kings*, New York: E. P. Dutton, 1966

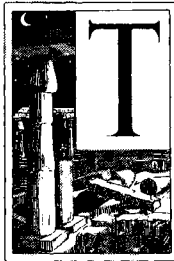
<sup>2</sup>Stecchini, Livio C., "Notes on the Relation of Ancient Measures to the Great Pyramid" An appendix to the book *Secrets of the Great Pyramid* by Peter Tompkins, New York: Harper & Row, 1971

<sup>3</sup>*Ibid*



# The Lost Word

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



**T**HE LEGEND of a Lost Word—of a key to creation by means of which all reality was set into motion—is thousands of years old. Part of the legend is allegorical, and part of it is due to a primitive conception of the efficacy of the spoken word as an energy by which humans are motivated. A similar power, therefore, is attributed to a First Cause, or deity. The first reference to a teleological or mental cause of creation and the relating of it to the spoken word goes back to the Memphite period of Egypt, about 4000 B.C. The chief Memphite god was Ptah, who headed a pantheon of lesser gods. At first the priests of the Memphite mystery school proclaimed that Ptah was the patron god of the artisans and craftsmen of Egypt.

Centuries later the priests developed a more profound metaphysical conception with respect to Ptah. He then became the artisan, the creator of the universe. In their doctrines the priesthood then claimed that Ptah created the universe by thought. To be more explicit, the thoughts, the ideas of Ptah, were transformed into a spoken word by him, and by means of that word the thought was objectified, that is, became reality.

The following quotation is from an ancient inscription by the Ptah priesthood: "It came to pass that heart and tongue gained power over every member, teaching that he [Ptah] was [in the form of the

heart] in every heart and [in the form of the tongue] in every mouth, of all gods, all men, all cattle, or reptiles, [all] living, while he [Ptah] thinks and while he commands everything that he desires." The mouth of Ptah "which pronounced the names of all things. . . ."

Egyptologists inform us that the ancient Egyptians used the word *heart* to mean mind or intelligence. Also, reference to the tongue alludes to the spoken word, the authoritative word by which all thoughts became objectified—made reality.

We can presume that somewhere in these ancient mysteries there were syllables, sounds, mantras which were thought to have special universal powers for the creation of worldly things.

We are, of course, familiar with the statement in the Bible, Chapter I of St. John. "In the beginning was the Word, and the Word was with God, and the Word was God." Was this statement in the New Testament an echo of the doctrines of the Ptah priesthood of centuries before?

## *From the Kabala*

We now turn to the Kabala, or metaphysical doctrines of the Jews. The *Sepher Yezirah*, one of the chief books of the Kabala literally means "Book of Creation," or cosmogony. When the original of this book was written is not known. Hebrew scholars have established different periods for its origin. The exact time is lost in the shades of antiquity. However, a more or less general opinion holds that the book came into existence about the beginning of

the second or third century of the Christian era.

The book teaches that the First Cause, "eternal and all-wise, almighty, is the origin and center of the whole universe." From this First Cause all Being emanated. The book further relates that thought, speech, and action are an inseparable unity in the Divine Being. The Hebrew language and its characters correspond mostly to the things that they designate, and thus "holy thoughts, Hebrew language and its reduction to writing, form a unity which produces a creative effect."

More simply put, the letters of the language, whether written or spoken, are elements of a potential power which brings into existence the very thing they represent. They are not symbols as in other languages, it was thought, but integral units of cosmic or divine energy.

#### *Sepher Yezirah*

It is frequently observed by Jewish and Christian theologians that the Marcionite Gnostic system as well as that of Clementines of the second century contain many analogies and parallels to the *Sepher Yezirah*.

Let us quote a few examples from the *Sepher Yezirah*. In Chapter I, Section 8, we find, "The spirit of the living God, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit." Then in Chapter II, Section 6: "He created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air. . . . He predetermined, and by speaking created every creature and every word by one name. For an illustration may serve the twenty-two elementary substances by the primitive substance of Aleph (א)." △

#### *Powerful Mantras*

The Hindu mantras consisting of combinations of vowel intonations are attributed specific powers in affecting the human emotions and stimulating the psychic centers, and even in having certain therapeutic value. Of course, as Rosicrucians, we know that the vibrations of the human voice in spe-

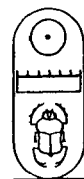
cific combinations of vowels can induce psychical conditions of an exhilarating nature in man.

With most early cultures, the gods were thought to be anthropomorphic. They were, therefore, conceived to have humanlike qualities. If the gods created, they would use similar functions and attributes to those of man. In other words, they would think and plan, but how would they objectify their ideas? What would cause it to have reality? Simply, how would thoughts become things? The vocal command carries force, the voice can be heard, it can be felt, and it may move persons to act, to bring about material things that will conform to the idea behind the spoken word. Consequently, it was an easy matter to assume that the gods, in creating, did likewise, that their voice was the medium to convert the idea into a thing.

In the traditions of the various cultures there was believed to be a fiat, a Word that had the vibratory efficacy to have originally brought the Cosmos into existence. It was further held that this word had been known to mankind but, somehow, in the vicissitudes of time and in the degradation of humanity it became lost.

Mystically and factually certain words, when uttered, are most beneficial to be heard as sounds. Primitive man learned of the value of these sounds in his exclamations and his cries of pain, pleasure, surprise, anger, and so on. In the ancient mystery schools certain intonations of mantras were used to prepare the initiate to attain the proper state of consciousness and response to the occasion.

We can hold to the view in our modern world that a single word uttered did not create all of reality out of nonentity. However, we do hold to the cosmological concept that the basic or primary reality is a vibratory energy. It is a spectrum or scale of energy out of which all things manifest. Our interpretations of the sensations and the realization we have of such vibratory energy are not exact archetypes of it. In other words, we do not experience directly absolute reality but only those effects which they have on our consciousness. △

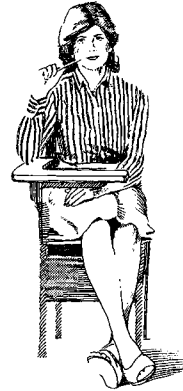


# Self-Education

## How to Educate Yourself

### in Your Spare Time

by Charles E. Kelsey



AT ONE TIME or another, practically everyone has heard about the "self-educated person." But how far can we actually go in practical self-education? Dr. Abraham Maslow, the founder of humanistic (self-actualization) psychology, had undying faith in mankind's ability to transcend the boundaries of ordinary knowledge. Maslow had a "wait-and-see" attitude about life and living, and in his study of human behavior he adopted an approach which was essentially Eastern, employing important concepts from Taoism ("letting be"). His theories on transcendence and self-actualization have inspired confidence in countless individuals.

What does Maslow's psychology have to do with self-education? Simply this: everyone has an innate capacity for learning more, becoming more, and doing more. It stands to reason that education is a life-long process. Given that, you may ask: Just how can one go about educating one's self beyond the usual college-style approach?

I myself am not a psychologist; however, I follow in the tradition of Maslow's philosophy of self-actualization. In my own life, I have found a number of approaches and techniques which have been of definite support. I call these the *basics* of self-teaching.

**1. Discover new interests.** To get back into the environment of learning, pick up a few college textbooks in a library and look them over. Just the action of selecting textbooks, in itself, is a beginning which will stimulate your interest and excite you about widening your horizons.

**2. Enjoy browsing.** Whether in a library, a supermarket, a hardware store, or a department store full of toys, browsing can be an enjoyable experience. It stretches your mind. You needn't go on a shopping spree; just have fun!

[26]

**3. Read a dictionary or encyclopedia.**

Begin a new habit of picking up a good dictionary or encyclopedia and reading several passages or through several pages. You might find at first that your old habit of looking up words may get in the way, but don't let that discourage you. This practice will enable you to begin a quest for new knowledge in different fields. You'll come across new subjects that will interest you—opening up your mind and broadening your horizons.

**4. Discover your surroundings!** When you stroll about your neighborhood, on first glance you will find that most of it is familiar. However, given a quest for knowledge, you can stretch your mind by discovering what you have not really seen before. For example, if you don't ordinarily look at trees or observe birds, start to see them afresh and really experience the trees and birds.

**5. Begin your own process.** Start a regular disciplined program, letting your mind know that you are serious. It can be a program to eat better, exercise more regularly, or relax more fully. Make sure, however, that it is the kind of approach which you would normally think of as a *discipline*.

**6. Relax and let your own process take over.** Normally, this is the step which people will skip. What you don't know can, in truth, hurt you. You should bear in mind that letting your own process *be*—apart from any self-imposed restrictions—is essential.

These six suggestions do not constitute all the ways you can become better educated. They are, however, the most common approaches. The trick of teaching yourself, if there is a trick, is to realize that simply returning to college to learn more is not the key. The real key is to enhance *your awareness* of life.

You can also improve your pace of learning by stretching your concentration. When admiring something, such as a person or a building, learn to pay attention to your "field of awareness" for increasingly longer periods of time. You may at first notice that you are unable to fully concentrate. However, as your practice becomes more disciplined, you may find yourself able to enhance your span of attention.

Be kind to yourself when undertaking learning in a new area. One of the biggest barriers to learning something new is that we often forget our previous knowledge about the subject. Thus, if you are learning about the construction of the Eiffel Tower, built back in 1889 by Alexandre-Gustave Eiffel of France, think about the countless times you have seen the image over the years, and then tell yourself that you *do* know something about it. Soon enough, your previous knowledge about the tower (or whatever you are learning about) will start to return. You already have a head start on the learning process. Then, and

only then, can you sit down to *study* the subject in more detail.

The learning process does not follow a step-by-step course. It is more elusive than that. The process builds, in a somewhat methodical way, on your areas of former interest. Hence, when learning something new, or for the first time, you may not have any background, and you will find yourself handicapped. Leafing through brochures, booklets, or similar pieces of easy-to-understand material will give you definite leads into your natural areas of interest.

As you increase your powers of perception you also will discover something about your own aptitude for knowledge. When you find yourself balking at learning something, or being less than enthusiastic, put aside the material for another day. Or, if you find yourself immediately excited by a subject, pick up as much information on that subject as possible and follow your own pattern of learning. You will know what your pattern of learning is by this time, because you are familiar with just *how you learn*. Since people learn in different ways, you will soon become accustomed to your own methods.

Good luck on becoming the best instructor to yourself that you have ever had! Most of us are not psychologists like Dr. Maslow, but when it comes to sheer discipline and will power, we are in many respects carrying out what he discovered. As he said in his book, *Toward a Psychology of Being*, "... our inner nature is good ... and to encourage it rather than to suppress it [we find it can] guide our life, and we grow healthy, fruitful, and happy." △

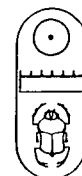
## CONSTITUTIONAL GUARANTEES

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

## What Concentration Will do

I SAY *will* do, with great accent on the word *will*; for, in the ultimate analysis, will is the power that is used whenever results are attained through concentration. This statement is the key to my whole argument.

I am being very frank. After twenty years of experience as teacher, lecturer, writer, and advisor to and for various schools and systems of metaphysics and newer thought, I speak with knowledge and demonstrable facts.

Will power is the motive power. It is even more than this: it is the true creative power in the universe. In the beginning God spoke the Word. It matters little, in this argument, what the Word may have been, but it was an expression of *will*. It was a decree, a command, a law, a fiat; and as such it was creative. By its very nature, because of its origin, and as a result of its conception, it was electrical, controlling, directive.

Also, it was *mental power*! Its emanation from a superior, divine mind does not imply that it was a unique manifestation or beyond the probability of human repetition. For, man has all the divinity of mind that God could give of Himself: the same *will*; the same *creative powers*; the same justification to use the will power of mind. God's very nature and plan assure us of our immediate and intimate relationship with God. And that relationship is of the mind and inner self—the only divine part of man that can conceive.

Where does *concentration* come in? You ask this question just as thousands have and still do each day. Most of these inquirers seek private, personal, or class instruction at exorbitant fees from one who has just given a free course of psychology lectures; and each learns one important lesson at



least in regard to psychology. It can be very practical (and profitable) to some!

### *The Directed Force*

One of the many, natural mighty forces and motive powers in the world, free to all, is water—even the peaceful, quiet, mirror-like pool. To use that still, inactive power to the best advantage, and make it demonstrate its might, we must *concentrate* it. We proceed to direct it into a narrow stream, then toward a focal point, and then focus that point upon the one definite manifestation we desire. Witness enormous rocks and sides of mountains moved in mining districts by use of a hose and nozzle connected to the reservoir of still, potent water on a higher level.

Another great, natural force in this universe is evenly distributed over half of the earth, all the time—sunlight! "Life, Light, and Love" are in sunlight, said the ancient Rosicrucians. Power to create and destroy is there, also, demonstrates the modern, practical mystic.

But sunlight, too, must be concentrated in order to apply and demonstrate its power. Magnifying glasses, reflectors, prisms—these are the means of *condensing*, *concentrating*, and *directing* the tranquil, static power of the sunrays. Witness mighty machinery being operated today by sun-

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light; marvel at the heat and fire and penetrating power of the sunlight which passes through a small reading glass in your hand! Do you see the point of my illustrations?

The will power of the human mind is as broad and universal in its passive nature as the waters of the earth or the sunlight of the skies; and, when the will of man is *focused*, *concentrated* and *directed* at one point it is mightier, more potent, more insistent than all the water power or sun power that man has ever been able to control.

Concentration of the potent will is not only possible but it also is necessary. Until the mind power in man is concentrated, it is about as dynamic and vigorous as the steam that rises into and floats about in space from an open boiler.

But again, confine, limit, concentrate, and direct that steam! Concentration, in practical mysticism, means bringing all of the conceptional, creative, directive power of the mind to a focal point.

Now, please note the qualities and attributes given to the mind. Let us study them:

**1. Conception.** Before concentrating any power into action, the *director* of the process must clearly and concisely conceive exactly what is to be done, why, and when. Such conception must include a clear mental picture of how the demonstration will start, proceed, and end—and what the ultimate manifestation is to be like. Indefiniteness, constant fretting, repeating of affirmations, doubting, analyzing, questioning, revising, modifying, and other mental gymnastics *prevent* clear conception and make concentration impossible.

**2. Creating.** In conceiving and visualizing the action that you desire to demonstrate, create the whole manifestation, step by step, element by element—as you would design or create a building or map out a picture or canvas. As you conceive and visualize, *create* each element by placing it in the scheme of things as a *thing alive*. Man alone, of all living creatures, has this creative power and ability; and the few who use it are looked upon as geniuses.

**3. Directing.** As you complete your visualizing, and have created a living, vital, active conception in your mind, *direct* its

passage out of the broad, universal reservoir of your mind, into the narrow channel of outer manifestation at that point, place, time, and condition where the great demonstration is to occur.

And the divine-human will of man is the motive power that pushes the created conception through the channel of the mind into the world of practical things. That is all there is to it!

Concentration *will* do it! It is a law, a law of physics as well as of psychology.

And the right application of this law is what we call *practical mysticism*. The Rosicrucian teachings come under this classification.

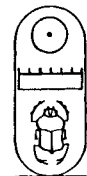
### ***The Other Side of the Argument Very Important!***

The above article has presented the positive side of the principles relating to the use of concentration. There is a negative side that is equally important.

Do not believe that continual concentration upon the created object will strengthen it or bring it into a living demonstration. As has been explained, the object desired must be created after its conception and then it must be concentrated upon until it is brought to a focal point. But, note that at this moment one is to send it through the channel from the mind into the outer world.

The mistake made by thousands who try the process of concentration is their understanding that they are to keep on concentrating upon the visualized or created object, as though fostering, maturing, and protecting it from contact with the outer world; and it never reaches the hour of birth!

One may compare this mistaken plan to that of one's writing a telegram which has been carefully conceived and analyzed, so that just sufficient words are used, rightfully placed to give the precise meaning, viewing all possible interpretations, visualizing what the reader of it will comprehend by it, how he will react, and so on—and then, holding the telegram in one's hand and rereading it, every two or three minutes, and concentrating upon its perfected conception. ⇒



It will not reach the telegraph office, nor go over the wires, nor be handed to the intended reader until it is *released* by the sender. True, if you concentrate properly and the intended reader is also concentrating and receptive, he may receive the message mentally, but such proper concentration on the sender's part also includes *releasing the message*, not continuing to simply hold it in the mind in a condensed form, brain bound.

If there is any power in concentration at all, it is sufficient to concentrate for only a few moments—not hours. If the whole process is workable, it must be along true psychological lines.

The mind works rapidly, with lightning speed. It cannot be successfully measured in its time action in most cases. One minute of deep and profound concentration upon any one perfected idea establishes it in the Cosmic Mind. Hours of further concentration cannot add one iota to that establishment.

*Releasing* is a simple process. Will power, the strongest force in the grasp of man's existence, will urge a mental idea into action by directing it out of the mind into the open, the all, the Cosmic.

If you have confidence in the process of concentration sufficient to warrant you to try the law, then you must have confidence in the cosmic principle to carry it through. Therefore, as soon as you have created your living, breathing, visualized desire in your mind, and have concentrated on it for a moment or two to bring all of your broad consciousness to the center of the created thing, then *do not* concentrate any longer but, with confidence and conviction, release it from your mind, *knowing* that you have done all you can ever do by any psychological method to bring it into material objectivity.

If you do not know that you have done all that you can do, then do not expect to have any results, and further concentration is useless.

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.

***For a thing to be, it must be innately in harmony with that of which it consists; and consciousness is that state of harmony.***

**—Validivar**

### ***Making Personal Telephone Calls***

Attempts must not be made to call AMORC officers and personnel at their homes. Most officers and personnel at AMORC have unlisted personal numbers. If you tell the operator to contact such a person, they may look in the telephone directory, as has happened, and wrongly find someone with a similar name! This causes immense annoyance to the *nonmember* who is called. If you feel you must make a personal phone call, it should be done through the AMORC Administration Office. Do not try to contact the officers at their homes. However, please realize that the officers are not at Rosicrucian Park at night, and not usually on weekends or holidays.

**—Arthur C. Piepenbrink  
Supreme Secretary, AMORC**

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**SPECIAL ACTIVITIES FOR NON MEMBER PARTNERS**

Footprints  
of Taiwan



Melanie Neer

by H. I. Wiener

**I**N 1968 I was unaccountably seized with an impulse to make a world trip, and that impulse soon became a driving obsession. So leaving all else behind I became a modern-day airborne Magellan. I had not the slightest idea of why I was being motivated to take the trip.

When I arrived in Taiwan I may have discovered that reason. I have never felt like a stranger in any foreign country, yet neither have I ever before felt really at home either—except in Taiwan. The moment I arrived on this emerald isle I sensed an

overriding conviction that this place was familiar to me, although I had never set foot there in this lifetime.

I felt no immediate closeness to the first people I met there, not until I went on a tour of the island, which included a visit to Sun-Moon Lake. One of the attractions there was a performance by the aboriginal inhabitants of Taiwan. When I came into the area I felt an immediate, overwhelming awareness that "here I have been before."

I sensed a closeness and kinship that I have never before experienced. The dance they were performing—I could have easily and naturally joined right in, but dared not because of religious convictions I held.

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It should be understood that the large number of Chinese who came over to Taiwan from the Chinese mainland are not native to Taiwan. The aborigines are. They are a unique people, indeed. They dress in rawhide, and wear headbands and beadwork much like wampum. One is immediately struck by their resemblance to American Indians in their physical appearance and dress. They don't resemble the Chinese at all.

As I observed them I began to feel a closeness and deep kinship with these people. It seemed only natural for me to ask my guide, Johnny Fong, if we could take a short walk into their "reservation." Johnny immediately responded: "No! We Chinese don't go into their territory at all."

"Johnny, I said, "I seem to know exactly what's behind that gate ahead, down to the last detail." And then and there I sketched in pencil the densely forested hillside beyond our sight. I sketched the pathway for about a mile and a half, and showed how the stream meandered along that path. Then I stopped. I could plainly visualize a swinging rope bridge suspended across the stream at a sharp turn in the path.

As I continued to draw, Johnny brought one of the elderly aborigine women over and showed her my drawing. Shaking her head in the affirmative, she indicated the drawing was accurate.

This piqued Johnny's curiosity. His Christian religion prevented him from believing that there was any chance that I had been here in a previous life. He was so intrigued, however, by my drawing that

when we returned to Taipei he contacted the proper authorities, who allowed us to visit the aboriginal lands. Early the next morning we drove up to Sun-Moon Lake and began our trek through the jungle with many aborigines watching us with curiosity.

Each turn of the river exactly coincided with the drawing I had sketched the previous day. But when we arrived at the turn in the trail where the bridge was supposed to be located—there was no bridge. Actually I was relieved. All night long I was hoping that what I had visualized was simply the result of an overworked imagination.

"Come on, Johnny. Let's go back. Nothing here for sure. Nothing to my story." And we started back.

Just then Johnny's keen eyes caught something I had missed, and he exclaimed, "Look! Those old planks on the hillside on the other side of the stream."

It was hard to make them out, but with difficulty we managed to wade across the stream, and there they were—eleven planks lying helter skelter and lodged in the undergrowth. Each plank still clearly bore notches indicating where a rope had once held it. The rope had long since rotted away. The planks were relatively dry since they were on the slope and had not rotted so rapidly.

The eleven wooden planks had once, no doubt, been part of the footbridge across the stream at the precise spot where I had drawn a bridge before going into the reservation.

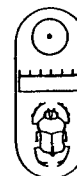
Mere coincidence? Perhaps—and perhaps not. I'm not sure. Are you? △

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*T h e  
L i n d a  
L i g h t*

I KNOW NOW that I hung on that thin ledge between life and what is beyond life. In the dim hospital pre-dawn I was aware that perching at the foot of my bed was somebody or something that was like a light. Which world it belonged to, or which world I inhabited, no longer registered. But my own name was distinctly spoken, "Lucille." Then "it" or "I" drifted away.

The record was set straight later that day, on that chart of my life force's progress which is kept up by the nurses and doctors. I knew I was alive when a doctor took out the all-too-real tube that had been stuck down my throat for the ten days since surgery had removed a malignant tumor. The attendant sense of relief flooded into my very pores. I felt I could not have lived through another night with that tube down me. The cardiologist was to attest that perhaps it had become dislodged and was resting on my heart, so that indeed I hovered between life and death.

When I had a moment alone with the nurse, I asked her what I wanted to know. Had anyone come to my bedside just before dawn that day and called my name? She could think of no one. "Then I shall say it was an angel," I said, "because she was like a lovely light."

From that day on I got better and was preparing to be sent home. Another nurse was on her rounds and I questioned her: "Would there have been anyone who came to my bedside at dawn and called out my name last week?"

"Did she have long blonde hair?"

"She could have, because I thought I saw a halo like an angel's."

[34]

"Then that was Linda. She's a young attendant who goes to the beds of those critically ill. She calls their names and says a prayer for them."

"So my angel was real. I shall always think of her as the Linda Light, *linda* meaning beautiful in Spanish."

Since my discharge, I have been back for more treatments and hospitalization. However, each time the dreaded tube has gone back in, I've felt the Linda Light *with me, around me, above me.*

My story could end here. I am still in the hospital, another hospital, where I am recuperating from another operation. The difference between you and me is that I know what I am going to die of, eventually, and perhaps you do not. Whenever my turn comes, I shall be ready for the great transition, and I want to tell you why I shall have no fear. It has something—everything—to do with the Linda Light before me.

If I had to choose a theme for my life—as we all choose even by not choosing because one lifetime is so short that it eliminates many themes—I would choose *light*. I understand a *theme* to be more than an idea expanded upon, as in a work of art, more than a short composition assigned to a student as an exercise, more than a melody capable of lovely development forming the basis of variations in a composition, even more than an underlying or essential subject, although I do try to hold my life up to the light and examine it in all of those connections. I would like to go farther back in thinking of my life as a *theme*, back to the word's Greek origin, as a "thing placed," a proposition.

My life, as I would like it considered, is a thing placed, put upon this earth, for the Linda Light to show through. I would like for my life such a transparency that the Linda Light touching it can reflect to my ever-loving husband, children, grandchildren, to my sisters who are writing this down for me, and to you. Nothing reaching toward that radiance in its ascent will ever be obliterated, blotted out, effaced, erased, or worn away. That is daily miracle enough for my life to register with care.

—As told to Juliana Lewis

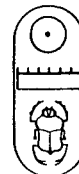


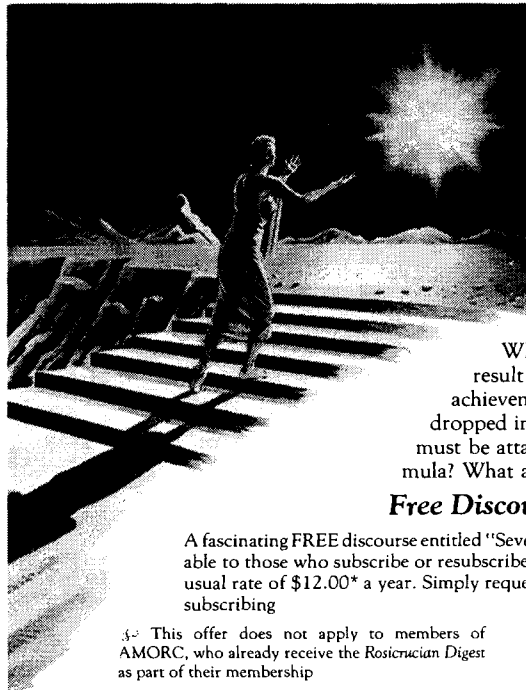


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## Doorway to the Past



In the Maritime Alps of France there still can be found old walled towns with fascinating histories going back many centuries into the past. One of these towns, situated on an eminence, is Eze, which was thriving in the fourteenth century. Visitors to Eze wander through narrow, winding streets, between ancient houses with their massive masonry. Shown here is the entrance to one of these fortress-like houses. Imagine the generations of people that have passed through this doorway. Today, many of these houses are occupied by artists whose works capture the atmosphere of the place.

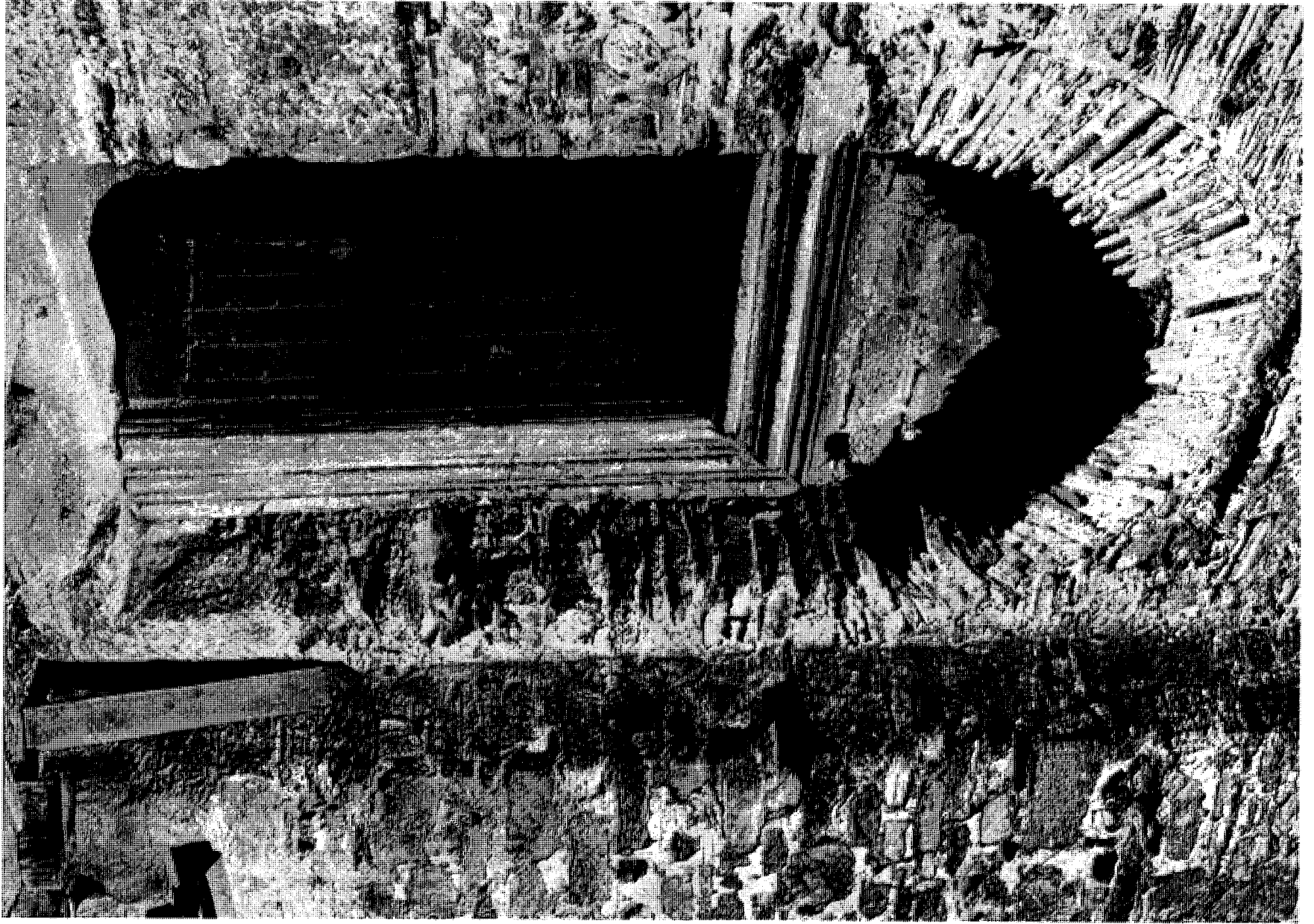
(Photo by AMORC)

## Roman Fortress (overleaf)

**The  
Rosicrucian  
Digest  
December  
1984**

Known today as Sidi Khalifa, five miles back in the hills from the coastal section of Tunisia, are these remains of a fortress of Roman Pheradi Maius. At one time a splendid triumphal arch was located here. On an adjacent hilltop are the ruins of a sentinel fortress which overlooks the surrounding valley. After the Punic Wars and the final fall of Carthage (146 B.C.), this section of Africa was well colonized by the Romans.

(Photo by AMORC)







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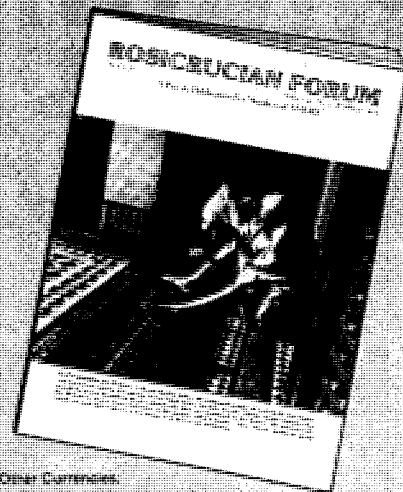
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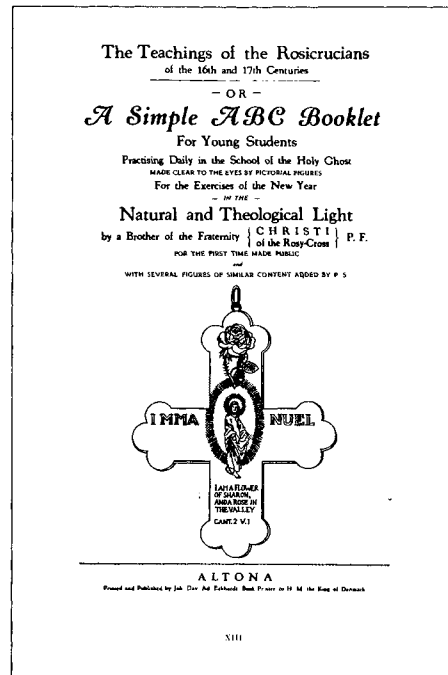
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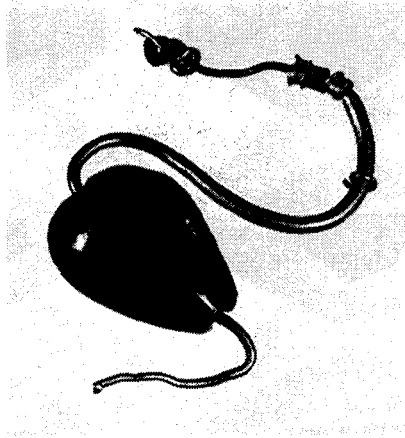
"... the old book by the unknown *Frater*, revealing—yet concealing—the Hermetic, Alchemical and Spiritual meaning of the unique Rosicrucian symbols and Philosophical Principles, will always remain one of the cherished possessions of the sincere student. Several reprints of this book, made by lovers of its designs and text and admirers of its Sacred Revelations, have become *jewels* in the libraries of collectors.

Naturally, the Rosicrucians of the Occident rejoice in this newest reprint, made with such tender consideration for the original text and subtle illustrations which contain so many secrets in little elements of word or line. That only a limited edition of this reprint is provided for, is in keeping with the ancient spirit of the Brotherhood. This assures another long period of the preservation of this book in the archives of newer centers of activity, without detracting from its essential privacy"  
*(From the Preface, by H. Spencer Lewis)*

# TREASURES

# FROM OUR MUSEUM

## Egyptian Gold



*Earring* (28th Dynasty)

To the masses of people, the Great Sphinx and other famous works appeared as the guardians of fabulous treasures hidden by ancient magicians. However, an archeologist's greatest ambition is not to find gold in tombs, but to rediscover history. Excavation produces thousands of fragments of documents, pottery, and valuable objects. Occasionally, by chance, a gold object or two is discovered. The mass media immediately spreads the news all over the world. For instance, a fever of excitement surrounded the discovery of Tutankhamon's royal tomb in 1922. The fact that archeologists have opened hundreds of tombs of humble Egyptians seems to be of no importance even though such tombs have revealed important historical dates and facts.

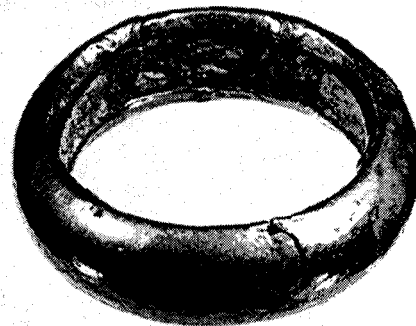
Gold was regarded by the early Egyptians as one of the most precious substances. Quartz veins in the granite mountains along the Red Sea were rich in gold. Its great

value was not at all due originally to purely economic considerations. Gold was said to represent the brilliant and incorruptible flesh of the sun, and it also symbolized a divine and royal adornment. The goddess Hathor was believed to be the incarnation of gold. Divine idols were covered with gold. Gold leaf was used to cover tops of obelisks, temples, porticoes, ritual objects, funerary masks, and reliefs. In the New Kingdom, each Pharaoh decorated his deserving soldiers with golden representations of flies. He also bestowed heavy gold collars on his ministers. Since the second millennium the divine metal was negotiable and was, like other metals, frequently used as currency by ordinary people.

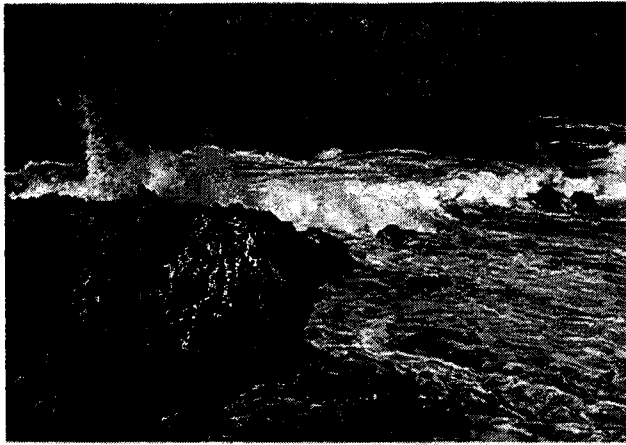
Depicted in our photographs are two gold items from the Rosicrucian Egyptian Museum: a rare ring of sheet gold from the era of the 26th to 30th Dynasties (664-343 B.C.) and a pure gold with amethyst earring from the 28th Dynasty.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

*Ring* (26th-30th Dynasty)



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.



# ODYSSEY

Paul Gauguin

Part I

*The Soul of the Artist*

**T**AHITI—lush green islands in an indigo sea. Jagged volcanic peaks tearing at an azure sky. The mist of a waterfall hanging from a jade mountainside. Coral reefs abounding with colorful exotic life. Multi-hued sunsets seen through a cloud-layered tropical sky. Blue-green waves lapping on a white sand shore, or crashing against lava rock on an outer beach in the purple night. The rich volcanic soil. The verdant tropical forests filled with aromatic flowering trees and bushes of numerous brilliant hues. Bold colors daubed by nature's generous paintbrush across an exotic primitive landscape.

The sounds of Tahiti: the pounding surf, a waterfall in the tropical forest, the constant tradewinds through the palms, the mystical singing of the Tahitian people.

The Tahitians—born of a restless sea and a colorful land—a sensuous handsome people who believe that the true purpose of life is the pursuit of happiness. A bold colorful people in a luxuriant land.

PARIS, 1885. The stockbroker Paul Gauguin had just lost everything in the recent collapse of the Paris stock market. His marriage had also broken up—his wife and children gone to her parents in Denmark. At thirty-seven, without a job and without his family, Gauguin could now devote himself to his real love in life—"to paint every day." You see, Gauguin was an aspiring artist. Years before he had taken up painting as a hobby. His early days as a sailor had shown him other lands, other faces, colorful tropical scenes which no doubt spurred his interest in light and color. He yearned to express on canvas what he felt inside. In 1876 one of his early paintings, "Landscape at Viroflay," received recognition at the Salon. Encouraged by this success and fascinated by the ever-changing play of sunlight on objects, Gauguin was initially drawn to Impressionism—the school of art concerned with the representation of light and its play across the landscape. In Impressionism short brush strokes of numerous bright colors are used to represent or express the play of light on objects. Serious about his devotion to art and excited by the concepts of the Impressionists, Gauguin studied under the Impressionist painters Camille Pissarro and Paul Cezanne. In 1880 he was invited to exhibit his paintings at a prominent Impressionist exhibition.

Thus, when he lost his job, his wife and family, Gauguin feverishly threw himself into his artwork, determined to express his passionate feelings about color and light. Alone in Paris, without money or friends (his former business associates shunned him), he continued to pursue his painting, making his work more true to what he really felt inside.

During this difficult period (late 1880s) he was influenced by the artists Georges Seurat and Paul Signac—excited by their ideas on the expressive possibilities of color. He was also influenced by Vincent van Gogh, with whom he studied briefly at Arles in 1888.

During this time Gauguin also began to re-examine his values and the values of the business class with which he was once associated. He found the bourgeois materialistic values of the French middle class stifling, and he detested what he saw as the artificiality of European civilization—reflected, he felt, even in its art. Gauguin yearned for a return to nature and real truth. These thoughts were expressed in his painting. Moving away from Impressionism, he desired instead to express an *idea* in his paintings, to evoke a particular feeling in the viewer. This conceptual method of representation was to influence Gauguin's artwork for the rest of his life, and indeed, much of 20th century art.

In 1891, seeking a new beginning and tired of "everything that is artificial and conventional" Paul Gauguin left European civilization and sailed for Tahiti.—RMT

*(next month: The Soul of Tahiti)*

