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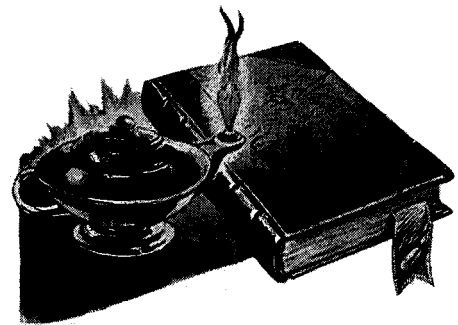
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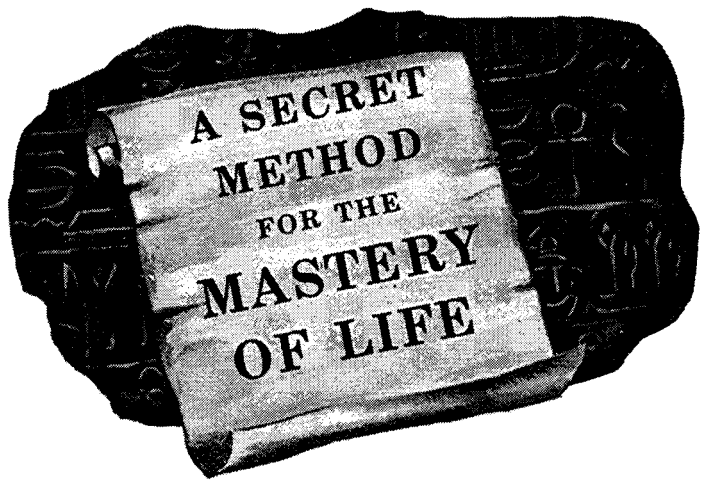
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## Fantastic Dragons Adorn China's Forbidden City ⇨

Often called the "Forbidden City," Beijing's 15th-century A.D. Imperial Palace stands on 250 acres and contains 9000 rooms. The architectural details of the individual buildings, which are also called palaces, are fascinating. For example, the roof tiles of buildings are not only functional: their designs depicting dragons are meant to ward off evil influences. Today the beauty of such details dazzles the eye and fills the heart with beautiful and fantastic thoughts. (Photo by Jerry Chapman)

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## Is There A Universal Consciousness?

THERE ARE two broad concepts concerning the origin of Being, that is, the Cosmos. Both concepts, however, are based on the assumption that there has been a *beginning*. The earliest of these concepts is teleological—it teaches that there was a purposeful, determinative Primary Cause. This presupposes a *mind direction*.

Millenniums ago, in the early Neolithic period, man left evidence in the form of artifacts, paintings, and customs that he believed in a supernatural power. This power, though assuming animate or inanimate forms, was thought to be capable of conscious acts. It planned and created the phenomena which man experienced.

The other broad concept of the origin of Being is what we may term *mechanistic*, describing the orderly cause and effects of natural phenomena.

The sciences of cosmology, cosmogony, and astronomy (which is an element of the latter) treat extensively of this subject. They offer varied theories as to how the Cosmos came into existence. One theory is popularly named the "Big Bang." It relates that in the far distant past the whole mass of the universe was compressed into a small volume. The Belgian astronomer Georges Lemaitre (1894-1966) called this compressed mass the "Cosmic Egg." He theorized that this mass eventually exploded in a cataclysmic outburst, creating the universe as we know it.

Still another popularly expounded theory of the mechanistic concept of the origin of the Cosmos is the "Expansion Theory." The researches of Christian Doppler (1803-1853), an Austrian physicist, showed

that sound was lowered in pitch when the source was receding. William Huggins (1824-1910), an English astronomer, applied the principle to light, especially as it pertains to stars. His experiments demonstrated that there was a small red shift in the spectral lines of the star Sirius.

### *Expanding Universe*

Subsequent research has proved that galaxies are rushing away from us. Some are traveling at almost the speed of light. From this knowledge, the notion has arisen that the Cosmos as a whole is *expanding*. Further theories propose that there is a cyclic expanding and contracting of the mass of Being. But, principally, these mechanistic theories are founded on the premise that there has *never been a Cosmic void*; in other words, that there always has been a "something" which existed prior to the origin of the Cosmos as it is now. To venture a speculation as to how a something might have come from a *nothing* would be to enter the realm of religion, metaphysics, and philosophy; and such would imply a teleological, that is an initial Mind Cause.

Is there another intermediary explanation between the two extremes? In other words, how did Being originate—or did it? Ancient ontology and metaphysics dealt with this subject as apart from the other two concepts. Democritus (460 B.C.) affirmed that from nothing comes nothing; nothing that exists can be destroyed. Parmenides (5th century B.C.) declared that there is *only Being*. Not-Being is incapable of being thought and thus it does not exist.

This rationale, therefore, excludes any external cause. But, if Being did come from

some source, then a further question arises: From whence did it come? In general, science has considered this subject as being foreign to its basic precepts. This topic is *subjective* in nature and not objective, as is typical of subjects with which science is mostly concerned. Religion has dealt with the subject theistically; in other words, the Initial Cause is considered a supernatural entity. And with this, one is taken back again to the same fundamental query: Is this Supernatural Being the Absolute? Is there nothing before it or beyond it? If so, then it must be considered *self-generated*.

### **Eternal Being**

But here we see a certain parallel with the metaphysical ontology that expounds that Being is The All, and that it never was created and that it could not be destroyed. Moreover, the metaphysical concept asserts that Being could not be self-generated, because, from what would it generate? Simply, this concept declares that there could only be Being, for nothing else ever was.

However, does this concept of metaphysics denegate a determinative cause permeating the manifestations of all reality? Does such an idea deny a subliminal motivation that accounts for Being's constant activity? It can be contended that Being is *active*. It cannot be otherwise. For a thing to *be*, it must persist in the nature of what it is. Being is thus *energy*. Yet all energy cannot be of one kind, or it would be inert. It must have flux; in other words, a flow from a pole of a lesser state to a greater one, and a periodic reversal. In such a scale of change lie all the varying phenomena, the so-called reality of the Cosmos.

But science has shown that this pulsation of infinite energy is not random. There is a persistent order, both in the atom and its particles, and in living matter. Why this persistence? Why does it infuse the most simple as well as the most complex forms of nature? Things of a mechanical nature can perform again and again the same function with an exacting regularity. They can do so without an awareness of their persistence. However, *the mind of man* has conceived the design that produces the mechanical things the order they exhibit. Development in



the natural, physical world can occur with a regular persistence, *without* human direction. Such is said to be the manifestation of the innate laws of nature.

But why this constancy, this sameness and persistence of such phenomena? Does the fact that the phenomena of the Cosmos follow their innate nature, both separately and in unison, indicate that they possess an inherent awareness?

### **Is the Cosmos Conscious?**

More succinctly, is the Cosmos *conscious*? Consciousness is of two broad, specific kinds. The first is a mere responsiveness to stimuli, without the respondent realizing its relationship to the stimuli. The other, the more complex form of consciousness, is a *dual* state; it consists of being aware that it is and of that which acts upon it. This latter form is known as *self-consciousness*. ⇒



Is, then, the Cosmos conscious? Is the responsiveness of the animate and inanimate elements in nature, to each other, a lower order of consciousness? On the other hand, is the eternal "striving to be," the upward ascent from simplicity to complexity and return, the *higher state of consciousness* by which the Cosmos is *aware of itself*? This, then, would be *Mind*. The functions of such an Infinite Mind would not need to be qualitative as is the mind of man. In other words, there would not be such values as space, time, good, or evil. Nor would it be determinative in the sense of purpose and perfection.

#### *Intelligence and the Cosmos*

Can such a *Universal Consciousness* know itself? Self-awareness, in its various stages, is the highest form of consciousness. As living organisms in the universe attain an awareness of self in relation to all else, by that means, then, the *Universal Consciousness* also becomes *self-aware*. In other words, the Cosmic realizes itself when such intelligent beings as man realize it. This state of self-awareness of the *Universal Consciousness*, we can dare to presume, is the highest state of *Absolute Being*.

Being, the Cosmos, is therefore not something apart from the *Universal Consciousness*. Rather, it is *Universal Consciousness*; it is *Mind Energy*—conscious only of being what it is. In its persistence, all phenomena occur. In its periodicity of contraction and expansion, the seeming order of evolution and devolution takes place.

Intelligent beings such as man, with their awareness of this *Universal Consciousness* through the laws of nature, can by mind

direct certain of its manifestations. They can seek to be in harmony with its order, which is experienced as personal well-being. Therefore, man's developed self-consciousness is a finite reflection of the essence of the *Universal Consciousness*.

Can we relate *Absolute Being*, the *Universal Consciousness*, with God? When it comes to penetrating the veil of the Infinite, to reveal its mystery, there is only one thing man can *know* with certainty; namely, that there is a *Transcendence*—a power, a force, an energy and order, or a *Mind* which is infinite and eternal that transcends him. Man, not truly knowing its pristine nature, nevertheless struggles to define it, to *image* it, for only in this way does he seem to penetrate its mystery.

Mind without embodiment, not having a form of some kind, is difficult for the human mind to embrace as an idea. Everything we experience is related in sensation or idea to what our sense organs reveal to us. Which concept of God, then, is *true*?

Is it right for man to confine this Infinite *Transcendence* in a specific image by declaring his concept to be the only right one? Is it not better that one's God, or his concept of the *Absolute Being*, be considered only as the *personal* image he has of the *One*?

The idea of a *Universal Consciousness* is perhaps more rational than certain others. Yet, it too is but another structure of words in which the amorphous *Transcendence*, *Being*, cannot be confined. In fact, it is only the Infinite *Transcendence* of which man is actually aware; all else attributed to it is but a synthesis of the human mind.

## This Month's Cover

Singapore, an independent republic situated on an island at the tip of the Malay Peninsula, presents the traveler with many exotic sights. Perhaps one of the most unusual is Tiger Balm Gardens—a world-famous wonderland filled with stone tableaux illustrating Chinese mythology and fairy tales. Wandering through the gardens a visitor is able to travel to faraway times and places in an enchanted land of the imagination.

(Photo by Jerry Chapman)

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*If You Like  
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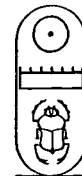
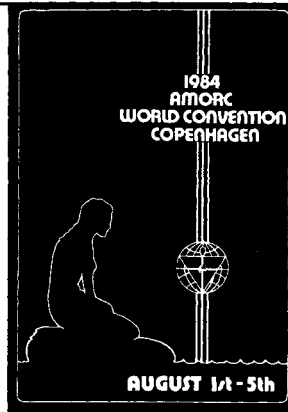
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# Self-Healing

by Gerald Keegan, M.D., F.R.C.

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Member, International Research Council

**A**UGUSTINE OF HIPPO, an African by birth and a disciple of both Christ and the neo-Platonist Plotinus, said in regard to faith, "Unless you believe, you shall not understand." This seems like a vicious cycle until we come to realize that there is inherent in man a pre-existing revelation of God's existence. This light from within becomes the very first step in the mystical process and is revealed to all seekers through thought and contemplation.

Self-healing is not "self" healing. When it is realized, it is the product of a collective human consciousness loving itself. The healing phenomenon in the individual is the result of a transcending compassion purposefully extended from many to one through the psychic matrix of a shared humanity.

Every human act performed with charity, especially those very "selfless" acts, become mystically amplified by the Cosmic to the psychic and physical benefits of those in need. Of course, there must be a subjective acceptance or openness to the healing power. The mind and soul cannot be locked. Those who are healed incur the *obligation* of becoming healers themselves, as well as transmitters of the vital force.

Let us ask the question: "What is self-healing?" Self-healing simply implies that an injured organism spontaneously repairs the injury. The word *self* is tautologically a blunder!; although this is not to imply the absence of the subjective elements of self.

The author is an associate professor and chairman of the urology department at a major Texas school of medicine, and also heads the urology division at a nearby hospital. Frater Keegan is interested in alternative methods of healing and the philosophical exploration of man's place in a dynamic, expanding universe

Healing is healing. A cut on the skin will repair *itself* usually without any fanfare. Certain animals like salamanders will grow new arms, legs, and tails almost as easily as you and I heal from a simple scratch. Some scientists have experimented with fields of energy around these amphibians which tell the amphibian that this is a place for an arm, this for a leg, and so on. If you take a piece of tissue originally destined to be a tail and place it where an arm should be, it develops into an arm. The cellular material itself cannot distinguish the hindquarters from the elbow. There seems to be a cosmically induced multidimensional electromagnetic force permeating all nature and directing its differentiation.

As an organism becomes more complex, more things can go awry. With the emergence of our human species, we have tremendous complexity. The dual organism that is man is equipped for self-repair from a cosmic blueprint. Most of us have yet to learn how the Cosmic has empowered us with human potentials, nor have we learned how being human gives us healing and *self*-evolutionary powers.

## To Be Human

The word *human* is derived from an Indo-European root meaning "earth." The Hermetic concept of creation and evolution, "as above, so below," expressed in the Kabala and reflected in the Christian Lord's Prayer, "on earth as it is in Heaven", leads us to an understanding of the cosmic microcosm. The infinite unites with the finite, or earth, producing humanity. The phrase ". . . dust thou art and unto dust shalt thou return..." is counterbalanced by the paradoxical optimism of Francis of

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Assisi's mystic statement, "...in dying we are born again into eternal life."

What then is the future of healing for humanity? This question must be considered on both the collective and the individual levels. On the collective level healing is the total product of all man's efforts purposefully directed. True technical triumphs need to combine with enlightened self-control. We need to more fully use our inherent mental power in a setting of man loving himself and others as himself. Diseases as such will be controlled if not eliminated, although aging needs to be accepted as a natural process of maturation which prepares us for the next phase of development. Death or transition is a continuation of the healing process, not to be dreaded but to be anticipated with joy as a return to total unity with the Cosmic.

On the individual level, man may draw from the collective energies of humanity by thinking of himself in others, and of they in him. With proper attunement, this synthesis can produce healing or reintegration of the vital principle in man.

#### *Transmutation of Self*

As humanity, we all share a sometimes unrealized mission—the transmutation of ourselves and of our planet. The first step in accomplishing this must be the sublimation of self. Each transforming act and thought must be selfless.

Among the powers that we derive from the sacred nature of our humanity is a power of precognition and reality formation. We are given the ability to make our prophecies self-fulfilling through creative visualization, then actualization. In practice, however, this principle manifests in our lives in diametric ways. When our projections emphasize negative aspects such as illness and feelings of inadequacy, then our lives are filled with illness, inadequacy, and despair. When we approach our lives in a positive way, attuning to feelings of transpersonal identity, we find that we live in harmony and we are freed from envy, hatred, and greed. Our own creative powers become manifest.

Many people are looking forward to a transformed future: *nirvana*, the millennium,

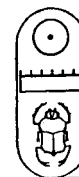
the *Parousia* of the Greeks, the *maranatha*<sup>2</sup>, the Second Coming. All these images involve a future temporal order. In self-healing that time-space continuum is transcended, and the soul and mind of man enters into a separate dimension: the New Age. Mind and Soul direct the creative forces of past, present, and future; generations unite in an intense love, thus transforming matter.

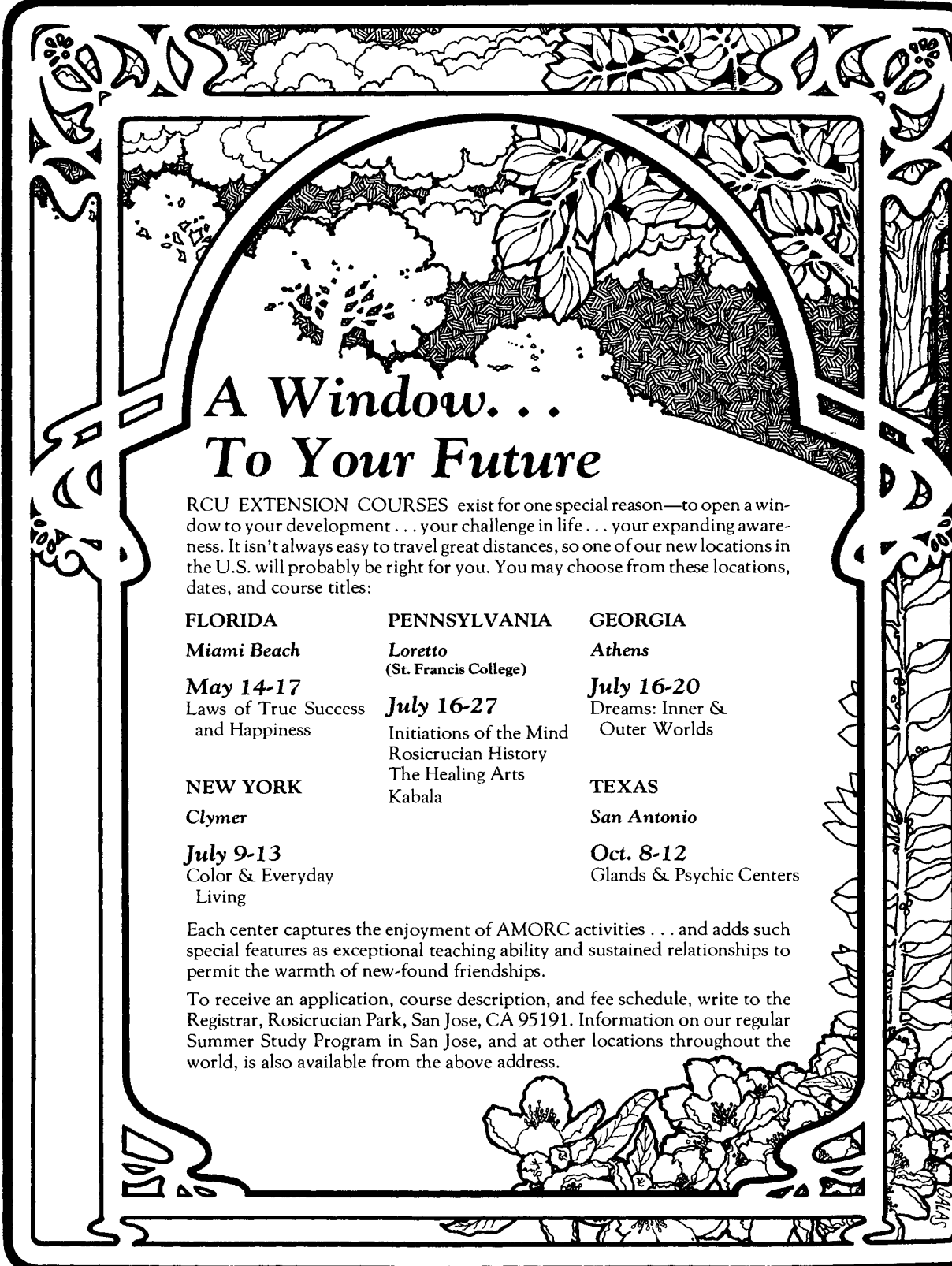
Yet self-healing—except in the simplest of maladies—is rare, imperfect, or incomplete. The bilateral amputee, unlike the salamander, does not grow new legs. Remissions from terminal cancer are rare, although we are sometimes astounded at the strength of spirit. Where, then, does this alternative healing concept fit into our limited time frame if our ability to transcend is imperfect? If we cannot now move mountains or transform matter, we can at least move our wills and command ourselves to love. If we don't know what love is, and have not yet experienced the love of the Cosmic, we can begin by treating each individual in such a fashion that we mentally enter his body and mind. We feel how he feels, suffer what he suffers, feel his strengths, and transfer to him our own. For a moment we then transcend. In the mind's eye we see the New Age. The self is no longer "self," but is intensely "Self." Through this paradigm we find that not only has the individual who lacks health been healed, but also that we have been healed. Moreover, we have seen a glimmer of cosmic love.

Although I am a surgical specialist, I consider myself at times both a physician and a surgeon. As a surgeon I perform only technical acts. I take tissue apart and lay it back together. Some transcending power heals. As a physician I feel that this power works through me, although I suspect that it works through all of us when we care and love. Every human is empowered to act as a physician in transmitting the healing power of cosmic love. In this manner we reinforce life through hope, thus transforming the future.

<sup>1</sup>Tautology is a philosophical or rhetorical redundancy.—Editor

<sup>2</sup>From Aramaic: lit., "the Lord cometh." Refers to Messianic concepts





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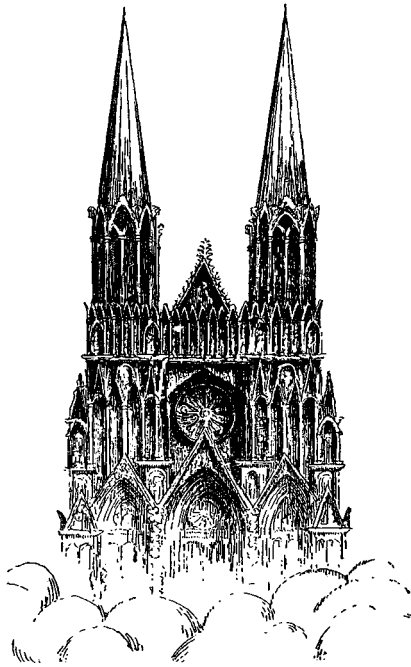
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## The Celestial Sanctum

# Tomorrow's World

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

IT IS OFTEN ASKED, that if the Cosmic is infinite in its knowledge and power, why doesn't it do more to help humanity? Quite simply, the cosmic powers to whom we look for guidance are fully aware of the needs of humanity. But they cannot and do not impose their will upon mankind. They need willing souls on earth to act as channels for service, so that the cosmic powers can be expressed and manifested here on this plane. We, as Rosicrucians, in following the principles of our teachings, strive to make our minds receptive to impressions from the higher levels of the Cosmic and, ultimately, to be initiated into a higher contact with the Consciousness of the Cosmic, and to work for the ideal society in tomorrow's world.

However, unless we are seeking to be of service to others, attunement with the higher realms of the Cosmic will be difficult for us. Therefore, we all have the task before us to unite and serve; that is our theme, that is our duty. We, who have been privileged to become Rosicrucians, are faced with a sacred obligation, which is simply to use all the knowledge and powers we possess, and can command, to serve humanity.

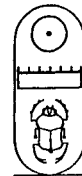
### A New Era Dawning

A new era is about to begin, one that will challenge all we know and believe in. Humanity stands at the crossroads. The destiny of man is now at a point where it may either face destruction and annihilation through the forces of evil, or a new and glorious future, where peace, progress, and the opportunity to demonstrate the grandeur of the Creator and the Cosmic Order are ours to follow and experience.

Our duty is to help mankind make the right decision. The future of mankind will *only* be made good if those who carry the light of divine wisdom make that light burn ever brighter and stronger. We are the carriers of the flame of Illumination, and the task before us is to spread that light throughout the world to those seeking souls whose destiny depends upon our individual effort.

Our first duty is to radiate peace and love at all times, to let the harmony of the Cosmic radiate from us. This radiation from our hearts will prove to be the best form of service we can render. Our influence upon those people we attract will be strong and helpful because they are seeking guidance and a way to a better, more useful life. Let it be our thought to allow the knowledge we have acquired and the inner spiritual attainments we have reached radiate from us. We will attract others to us in accordance with the vibrations which emanate from within each of us, and we will be able to assist those in need, in a way we little realize. A word of comfort and encouragement, a smile or a thought, is often all that is needed to help those who seek greater understanding to bear the burden that life has placed upon them.

To become a channel for service to the Cosmic Powers, we must learn to radiate a spiritual consciousness in our daily life, and



by our willingness to help in the smallest way, we will be prepared to assist the Cosmic in its greater endeavors.

Service has always been the center of the Rosicrucian ideal. It is through service that we truly express the soul consciousness within. As we develop and unfold the beauty of the Divine Light from within, and allow it to radiate from us, so do we express the Divine will. The spiritual life is one of service, expressing the Will, the Intellect, and the Love of God in action. Whenever we devote ourselves to useful endeavors, the Divine Spirit thus seeks to express itself through us, and use us as a channel in its plan of service to man.

Only as we devote ourselves to the interests of others will the higher forces and intelligences illuminate and inspire us in direct proportion to our unselfish service. We can do so much for others in need, with only a little effort. We need not put aside our own interests and activities; quite the contrary, we are urged to enlarge our field of interests and activities and allow our influence to grow in these fields. All that is asked is that we radiate the Love of the Cosmic and express the desire to help and serve others.

Others will be attracted to us, and often our friendship, and helpful and encouraging advice, will be all that we need to give. Our progress on the Path to the highest illumination will be assured through this path of service, although it will not always be straight and rewarding. Success and failure will be ours. However, only in giving do we truly receive, and to receive the things of the spiritual life, we must give of the spiritual part of ourselves.

In the years to come, the world will face many difficult decisions and man will need all his resolve to stay on the Path of righteousness, goodness, and spiritual understanding. The crossroads man will face will determine the success or failure of the spiritual life. Nothing will be more helpful to us at that time than to accept the Christ Spirit and be inwardly determined to be counted on the side of goodness and light. If we succeed, mankind will begin to reflect this divine wisdom and the future will bring harmony and peace to all.

[12]

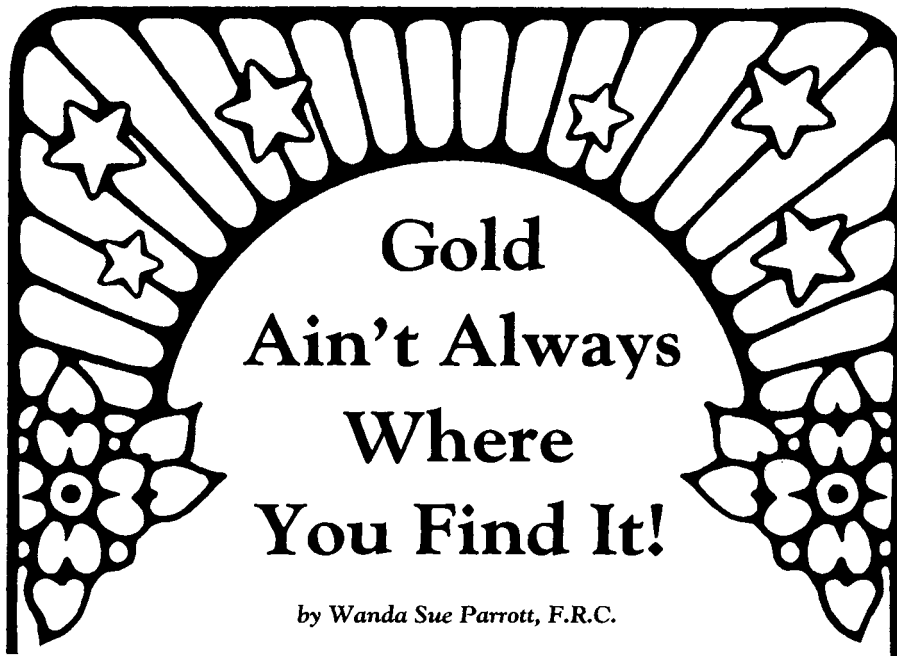
Now, as never before, we need to retreat within to seek the guidance of the Inner Self, and through the Inner Self, make contact with the masters of life who are directing all our efforts upon an illuminating ascending path. They have the knowledge and the power, but they need willing hands here upon the earth plane to carry out their good work. If we voluntarily become agents for their missions, we will bring about a reformation in the lives of mankind.

At the present time, the majority of people's footsteps are directed downward into the material way of life. We need to change that direction so that we may all march step by step into a more spiritual way of thinking and a more active and progressive way of life—one full of the joys and harmony of the Cosmic. Then, the karmic burden of nations will begin to lift and all people will begin to see a greater tomorrow than has ever been seen before. As we dedicate ourselves to the months and years ahead, we should also resolve to do whatever we can to be of service.

In this new era for the world, the Order will start a new cycle of growth and activity. A new rhythm will commence as the changing cycles begin their influence, and mankind will be brought to the point when it must decide whether the world shall become a place of creative and divinely expressed peace and harmony, or whether it is to sink into the abyss of a new dark age. We have already made that decision to seek and express the light of the spiritual life. Now our task is to help others to make the same choice. Let us therefore resolve today that we will place ourselves into the hands of the Cosmic and willingly offer to serve the cosmic intentions, thereby helping in the upliftment of man, and sharing in the great work that lies ahead for each of 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.*



# Gold Ain't Always Where You Find It!

by Wanda Sue Parrott, F.R.C.

**M**Y FRIEND Del Schrader had a vivid imagination. Sometimes his imagination seemed to work against him. We were both newspaper people whose livelihoods dealt with gathering facts and reporting them without editorializing. This meant simply to tell things as they appeared to be—without slanting, vivifying, glamorizing, or coloring them.

When my friend wrote weather headlines, he tended to dramatize nature until the clouds' puffiness became poetry-in-motion. A simple photo caption might become an Ode to Nature. His features were filled with intrigue, unorthodox views of history and action. But in our profession a straight hard news story considered factual was necessarily confined to the "five Ws" which boil the essence of a story into the "who, what, when, where, and why/how."

Not only was Del a veteran journalist who had won many awards, he was a Rosicrucian and a treasure hunter. He always believed that great caches of gold lay in

secret depositories, just waiting for worthy treasure hunters to discover them. These included treasures left over from American Civil War days as well as the Lost Dutchman Mine in Arizona.

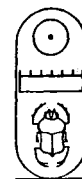
Del had gone on numerous treasure-hunting expeditions. While he came home empty-handed, his mind was filled with discoveries he had made which would lead him closer to success on his next trip. He thoroughly believed he would discover the concealed place where a treasure trove of gold was stored.

Many people did not believe him. Most people demand physical evidence, even though they might secretly share the idea that many hidden treasures do exist. Journalists in particular want to see, smell, touch, taste, and hear facts before believing them. Thus, in our journalistic circle, my friend was often considered to be a beloved dreamer and tale-spinner, whose favorite expression was, "Gold ain't always where you find it."

Symbolically, Del practiced giving gold and receiving life's gold in return. He was always generous with his time, his kind counsel and his money—giving freely to

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*The author, a former journalist, is a long-time Rosicrucian. She is also a poet and writer and has several books to her credit.*



those in need. The motto by which he lived, which appeared in *You and the Cosmic*, a book he published but did not claim authorship of, was: *Do what you will, but harm no one.*

Del believed it did not matter how a person undertook his own personal treasure hunt, as long as he harmed no one in his quest. Imagination heightened my friend's own personal treasure-hunting path, and his expeditions were much more exciting because he dared to employ the ancient craft of dowsing to his actual treasure hunts. He also let his intuition direct him, be it to a remote desert site where he believed treasure might be buried or merely to a neighborhood flower bed where he felt something of value lay.

If others in our profession criticized Del for being unorthodox in his fact-finding methods, he continued undaunted. Treasure was not only something tangible such as gold or gems; it was inherent in humanity. If he sensed a stranger needed a kind word, a warm piece of encouragement, or a healing touch, he generously gave whenever he found someone in need. He gave others a vision of the great hidden treasure of life by spinning dreams that gave them hope and by sharing visions that caused them to continue traveling life's often harsh path.

Del was an eternal optimist, who believed he would find a pot of gold at the end of his personal rainbow. When he drove the long round trips to and from his office, he studied the sky and held silent communion with the stars, physical parts of the Cosmic that were most evident to him. If the sun represented the gold of day, unattainable by human hands but not hearts, the stars and moon were his nighttime gold. Their radiance was effusive and they offered the music of the silence in the still of the long nights.

My friend believed each man was destined to be a treasure hunter, but each must pursue the search for treasure in his own way. His way involved active application of imagination which made the cosmos a vital place, as well as plane, peopled with vivid personalities and exciting places. By closing his eyes and projecting his consciousness to this special plane he could immediately sur-



round himself with vast panoramic beauty, including sylvan glens and golden light that never ceased shining.

Pain—and the ability to transmute it to gold through imagination—played a major role in Del's life. During World War II he was wounded. Medical diagnoses predicted he would be paralyzed for the balance of his life. But not wishing to lose the chance to be a treasure hunter, my friend decided to imagine himself back to health. He envisioned his legs working. He practiced thinking them into operation. He could feel them working long before he actually stood up and walked—and to the amazement of those who watched, he kept right on walking.

Two days before his final transition, Del came to visit. We stood outside, and he pointed to the sky. "Everyone needs more of that," he said, turning toward the sun. We took a walk, the sun warming our backs. I did not see him again.

When a dear friend leaves us, we feel a great inexplicable void. There is much we feel we should have said or done to show our love. We are sorry because we think it is too late to let our loved one know our appreciation.



But gold is not always where you find it!  
Or think it is!

Two weeks after my last walk with Del, my car had broken down. Having no way to do my shopping other than by foot, I set out for a long, tedious walk.

I noticed that the midday sun was shimmering and dazzling with brightness. The sky was more blue than usual. The earth felt good underfoot. My legs, body, and mind began to unkink.

Suddenly, at a corner, a radiant field of flowers caught my eye. The golden flowers were gently blowing in a field of vivid, rippling wild grass. Spring weeds, growing in the heart of the city, spread out like a miniature meadow at my feet.

Beautiful, glorious flowers—free for the gathering by an apartment dweller like me! Grandiose miniature gardens grew between the red curb and cracked sidewalk!

I immersed myself in the weeds, plucking the blooms that were so perfect, so exquisite. The grass felt like velvet, soothing my body with impersonal love, washing away the loneliness I had felt since the loss of my friend. Then, as a small whisper within my consciousness, I heard Del's voice. Laughing as it had laughed, with the same intonations I'd known so well, he said:

"That which most men consider to be weeds is the gold that ain't always where you find it,"

I stood up, feeling his presence, knowing he hadn't really gone away. He was still with me, within the chamber of my own consciousness, just as close as my imagination would allow him to be.

In that instant I knew my friend had truly found his treasure trove, for overhead there appeared a beautiful, faint rainbow—and there wasn't a cloud in the sky! Δ

### IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.


*Ralph M. Lewis*  
Imperator

### *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.  
Rosicrucian Order, AMORC  
San Jose, California 95191, U.S.A.  
(Cable Address: "AMORCO")





# Life's Ideal

by Raynor Millen, F.R.C.

**T**HE WORLD we live in is one of increasing complexity. Whereas in past times our struggles were for basic survival, for existence in the tumult of battles and political upheavals which punctuate the history of man's evolution, the greatest challenge of today is to find our true selves and to keep our eyes on the guiding light of life's true purpose in the face of stifling materialism.

To know one's purpose in life is to be the possessor of knowledge beyond value. So many of life's travelers see life as an accident, to be spent with no thought at all, while others, prompted by the untranslated urging of the imprisoned self within, search restlessly in many directions, falling prey to the many distractions of our modern way of life. Those who have spent many years in the pursuit of possessions and social position often reach an end to their materialistic goals only to find their lives empty of happiness. Which direction can they go to assuage that inner gnawing? Unfortunately, because of attitudes gained through the search for possessions, such persons often seek the quick and easy ways, or follow the latest fad. If they but realized that this lifetime may be only the first conscious step in their search, a quest unlimited by time and space!

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In realizing the pitfalls before us, and following an inner plan for living, we have an invaluable guide, but in no way are we immune from the demands and challenges of life. Indeed, in setting an ever-expanding standard for our lives, we face challenges and tests unlike other people who have not consciously accepted the responsibility of their own evolution.

Along with growing inner awareness comes deepening sensitivity to life's myriad expressions. This requires much inner seeking through meditation for that infinite pool of strength and balance of idealism and practicality to prevent deep upsets. We **MUST** be strong to cope with the stresses and demands of this world, but strength in the mystical sense of the word does not mean aggression, the type which berates others of gentler character and falsely assumes superiority. The strength based upon the faith of inner conviction and attunement is a passive strength, often mistaken for weakness by those who rank strength with aggressive and forceful behavior. There is no weakness in serenity, and indeed, no need for forceful displays in the lives of those who have achieved such a balance of their physical and psychic selves. Their strength is a quiet river, running deep and ready for use in times of need.

### *A Pattern in Life*

As we see the pattern of our lives emerging, we realize what goals we have set ourselves. When we measure the distance between our own present self-expression and our aspiration, we may be overwhelmed. But it is a considerable achievement to **KNOW** when we have not measured up to that ideal, to recognize the mistake and strive to compensate in our actions and thoughts at the next opportunity. And there will be another, for the cosmic educational system never fails its students, it simply introduces the lessons at another time.

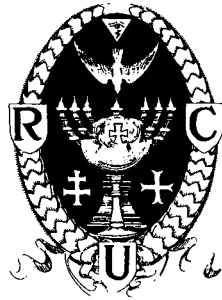
The pressures of our material-oriented world continually seek to distract us from our mystical ideals. Rosicrucians may sometimes feel they live in two worlds at once, particularly if they work in a business environment where the values are generally measured by material standards, mainly

money, and where interaction between people seems to be at an all-time low. In such situations, when all the precious, long-evolved and painfully won mystical values seem to be totally absent, and no recognition of the deep soul-link between all people exists, we need to call on the quiet inner strength.

Daily attunement, or seeking within, is vital to help us keep our balance, so that our mystic quest may be a constant, continuing one, functioning fully every breathing moment. If we request inwardly to remain positive in all our thoughts and actions, and remember that no matter how unpleasant a situation we may find ourselves in, we have attracted that situation as a cross for inner

unfoldment, our path through life can never again be undertaken in shadows. We traverse the thorns to reach the bloom of rose's beauty.

It has been our great privilege to be guided onto our present path, so that the practical guidance of the Order's teachings, and contact with others of like mind, can make the journey through life a little easier as the peaks and valleys of life's pattern are not quite so extreme. Each of us must make full use of this guidance, to prepare for the day when our journey to the mountaintop is undertaken. Quiet strength, calm serenity, and an all-pervading love will infuse us as we near the peak of our ultimate ideal. Δ



**MAY 12-19,  
Miami Beach**

## **ROSE-CROIX UNIVERSITY OFFERS A NEW CLASS IN CONJUNCTION WITH THE FLORIDA REGIONAL CONCLAVE**

The Grand Lodge is extending a new R.C.U. class to Florida on May 14-16. Hosted by the Miami Lodge, this class will be followed by the Florida Regional Conclave, May 17-20 in Miami Beach.

### **The Laws of Real Success and Happiness**

*by Robert E. Daniels, Grand Master*

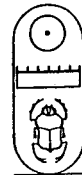
This new R.C.U. class teaches the effectiveness of Rosicrucian Principles in living a richer, happier, and more successful life.

The Florida Regional Conclave will take place on May 17-20, 1984, at:

The Konover Ramada  
Renaissance Hotel  
5445 Collins Ave.  
Miami Beach, FL 33139

For further information on the class, fee schedule, accommodations, and the Conclave, write to:

R.C.U. Conclave Secretary  
Ramona Rodriguez  
P.O. Box 680637  
Miami, FL 33168



W. Rinsma

# Decline, Revolt or Progress?

*The turn  
in the road*

PEOPLE everywhere are talking about the corruption of our time. Some even fear that modern electronic brains or computers eventually will dominate human life. Such an absurd idea not only mocks man's intellectual capacity but suggests that he is a helpless being, devoid of soul and spirit. Our problems are complex, but can we say that today's world is more spiritually degraded than it has been before? All civilizations, we know, move in a kind of spiral through the infinite depths of time, having their periods of rise and fall and leveling off at a little "higher" point after each turning. About 2000 years ago Plotinus wrote to Flaccus:

*Tidings have reached us that Valerian has been defeated, and is now in the hands of Sapor. The threats of Franks and Allemanni, of Goths and Persians, are alike terrible by turns to our degenerate Rome. In days like these, crowded with incessant calamities, the inducements to a life of contemplation are more than ever strong.*

There are similar examples indicating there is nothing new under the sun. Certainly various periods in history are marked by extraordinary unrest and disorder. These are times when humanity unconsciously becomes more conscious; when as a collective body it strives for those higher, inner values that are everyone's birthright. All worthwhile things are born out of chaos, to ourselves and to nations; but if we concentrate merely on the somber aspects of the world situation, we will lose sight of the causes behind the bewildering changes in current events. Couldn't it be that our present "decline" is heralding the birth of another and better period in the drama of human life?

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Nevertheless, worry and confusion are causing many groups to fight for the old, inadequate ways. They do this by giving religious advice without being asked, convinced that only an acceptance of *their* creed will assure spiritual security for another. No matter how good their intentions, attempts of this sort are useless and can neither revivify outgrown standards nor correct wrong interpretations. On the other hand, the independent seeker discovers that spiritual Teachers have appeared through the ages in every part of the globe. They have shown the Way simply by *being* that which they encourage men to awaken in themselves. Any attentive, unprejudiced reader will agree that the great religions of the world contain the same basic principles.

## *The Master's Message*

In the West we are most familiar with the message of Jesus. For a few hundred years after he lived, people seriously studied his precepts as they heard them, questioning freely and naturally whether some of Jesus's pronouncements came from other and older sources. Then, as always after the climax of a great Teacher's effort, rigidity set in. Thus we see how humanity periodically moves away from wisdom and must again battle its way back in the direction of truth. These are the times when perplexity and unrest become apparent—and at just such times is the quiet urge of searching souls strongest.

Yet what do we usually see these days? We find that with continued obstinacy old wine is poured into new bottles offered to the people. The churches are making great public efforts to hold members or to get them to return. Is the "Church" sufficiently aware of the reason it has lost contact with so many, especially the young? Rising beside the new churches are handsome recreation buildings, complete with electric guitars, coffee bars and excellent speakers. One structure vies in beauty with the next. But doesn't all of this pertain merely to unimportant aspects?

It seems that we must look for the kernel of the whole matter elsewhere. We will have to ask ourselves whether one can bring the spirit into fine modern buildings if this was not possible in the old ones. It could well be that all these efforts will have been

in vain. The real searchers long for a satisfying religion which intuition tells them exists somewhere. No longer will they accept worn-out dogmas and teachings that science has proved untenable. At the same time it is becoming apparent to more and more people that our universe offers infinite possibilities for spiritual progress. For one who is asking for the keys of the mysteries of creation, entertainment provides a poor substi-

tute. Wouldn't it be wiser to assume that each individual, working along his own path, has greater spiritual stamina than we dared suppose?

The urge to seek out fresh answers to the riddle of life gives the impression of religious instability. In reality it is merely a new call for the light of truth, independent of any outside force, free of the weight of old forms and traditions. Δ

## The Art of Living in A Stressful Environment

### Stress vs. Self-Mastery Workshop

sponsored by  
Thebes Lodge, AMORC, Detroit, Michigan

Saturday, March 17, 1984  
9:00 a.m.-5:00 p.m.  
Sheraton Southfield Hotel, Southfield, Michigan

This enlightening and timely workshop, conducted by Grand Master Robert E. Daniels, will approach stress from a Rosicrucian viewpoint. Participants will learn how to live and work creatively with stress and how to develop skills and techniques for self-mastery. This workshop is open to the public. Please come and bring a friend!

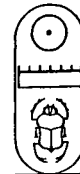
For further information contact:  
Ms. Cassandra Lewis, Workshop Chairperson  
c/o Thebes Lodge, AMORC  
P.O. Box 2427  
Detroit, MI 48231

## 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.



# *A Golden Jubilee In Nigeria*

Arthur Piepenbr  
the Nigerian Ad



Supreme Secretary responding to greetings of the Ndidem of the Quas in Calabar.



Presentation of Humanitarian Awards to Mr. Adebisi Oluwole Karunwi, Sir Mobolaji Bank-Anthony and Chief Lady Oyinkan Abayomi by Kristie Knutson.



Lamar Kilgore, Kenneth Idioidi and children at rear of Administration Building.



IT WAS an occasion for celebration, the month of November, 1983! For months the Nigerian Administration, under the guidance of Grand Regional Administrator Kenneth Idioidi, had been preparing for a nationwide display of the Rosicrucian Order's role in Nigeria. The theme of the celebration was *Nation Building*, and rightly so, for few nonpolitical organizations are more dedicated to unity and cooperation between people than is the AMORC.

The principal activities began in Port Harcourt, where 300 members and friends participated in a Harmony Seminar presented by AMORC's Director of Public Relations, Kristie Knutson. By midweek, she was in Jos, holding another seminar with equally good attendance, and by first week's end, in Benin for a third seminar.

At the beginning of the second week, Soror Knutson was joined by Rosicrucian Grand Treasurer Lamar Kilgore, and Supreme Secretary Arthur Piepenbrink. Together, they held further seminars in Kaduna and Calabar, each with large attendances of members and the public alike. In the final week they met with an audience of 3000 persons in the National Arts Theater in Lagos for the grand finale National Convention. This three-day event was filled with demonstrations, lectures, art and cultural programs, dramas, and experiments demonstrating Rosicrucian principles, followed by a banquet in the Eko Holiday Inn, one of Lagos' splendid seashore landmarks.

Members were jubilant; about the fifty years of personal development that AMORC brought to hundreds of thousands of Nigerians; about the opportunity to participate in the month-long seminars, meetings, and conventions; about the visit of Supreme and Grand Lodge dignitaries; about the recognition given to the Order by the media and by state and national leaders.

In the midst of the celebrations, AMORC had the privilege to present its Humanitarian Award to three of Nigeria's most distinguished citizens for their countless contributions to educational, cultural, and health programs in the country.

Perhaps the culmination of all the events was the formation of Nigeria's ninetieth affiliated body, the Ondo Pronaos. With such a depth of representation, the benefits of the Rosicrucian Order will be in touch with every part of Nigeria, bringing with them a greater sense of unity and personal development for all concerned.

As Grand Lodge representatives, we took great pride in the structure and perspective of Rosicrucians in Nigeria. The administration complex in Calabar is one of the most attractive settings in the country, with spacious lawns and gardens, and an Egyptian-styled building to complement the grounds. The system and order with which membership activities are handled can serve as a model for our groups anywhere. Kenneth Idioidi, his staff, and Rosicrucian Officers throughout the nation are to be congratulated for their Herculean efforts in bringing the Order to its present expanse and stature. New Temples are being erected everywhere, all dedicated to the upliftment of mankind.

We salute Nigeria, and wish one and all the best of life in the years to come.



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## MEMORY

**L**EARNING, the ability to recollect from the storehouse of memory, involves a complex set of processes whereby experience alters the nervous system. These changes endure and affect subsequent experience and behavior. Is learning and recollection simply the neuronal residue of experience, or do other factors play an important role in memory recall? How are significant experiences selected for later recall? How do we retrieve them? How do past experiences interact with present experiences, and how do they lead to changes in behavior?

The complexity of the problem may be illustrated by examining what is involved in using an unfamiliar telephone number. The information is obtained by looking up a telephone number in a directory. One may see many numbers that are present in the visual field, but only one set is selected for use. The recollection can be indicated by speaking, dialing, pushing buttons, by writing, or by simply identifying the correct sequence of numbers as the correct number. The recollected image can be discriminated from all other sequences of numbers, including other telephone numbers we are capable of recalling. The recollection that is rapidly formed is transient, but with repetition can become long lasting.

This is but one simple example of recollection. We can acquire information through watching, reading, listening, and through other sensory experiences. We learn and remember isolated experiences, complex events and reliable skills. However, recollection does not merely consist of the particular responses that are made during the

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course of learning experiences. We readily learn and perform skills, such as language, in which responses occur in novel sequences.

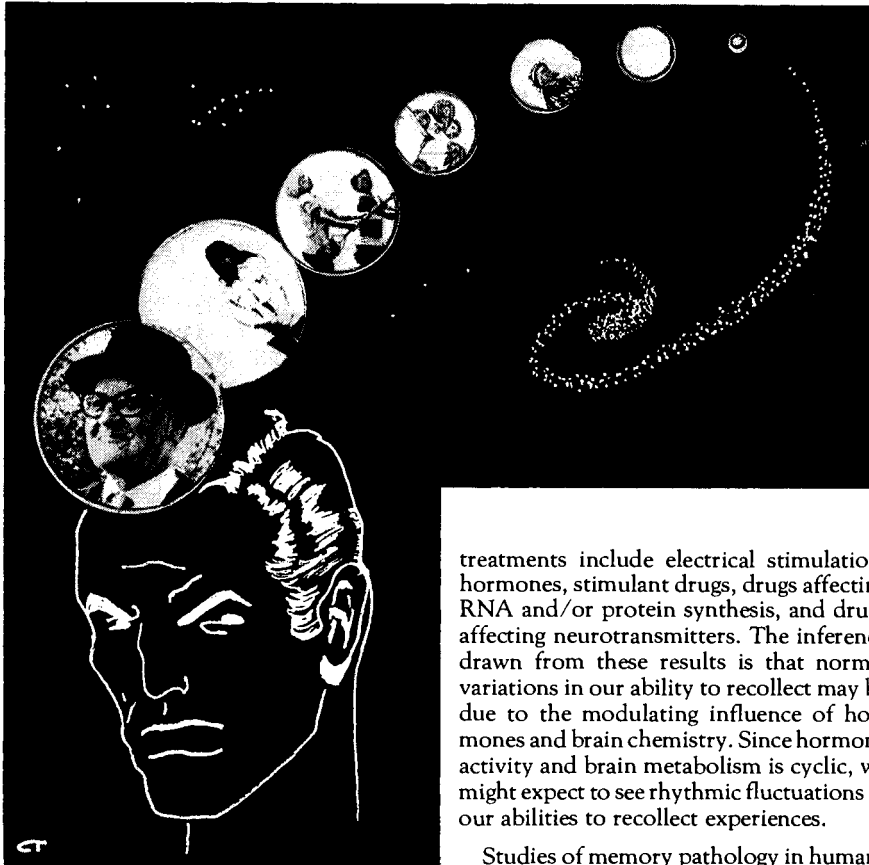
Brain lesions can impair learning and retention. However, such studies are difficult to interpret since they only reveal how behavior is altered by the lesion. In addition, lesion studies have not revealed an anatomical locus for the storehouse of memory. However, since neurological changes are induced during training and recollecting, many scientists assume that an anatomical locus may exist.

### *Learning—Its Effects on Brain Chemistry*

Studies of electrical brain activity indicate that training and recollecting alters brain wave patterns and especially hippocampal theta activity. The hippocampus is a sea horse-like structure found in the limbic system deep within the temporal lobe of the brain. It is a brain structure associated with learning, mapping, and memory retrieval. Moreover, whenever we are actively visualizing, whether due to imagination or recollection of past experiences, slow brain waves of 4 to 8 cycles per second are produced. These slow waves are called theta waves. The firing pattern of single brain cells and their evoked potential recordings also show characteristic changes during recollection and learning. However, it has not been determined that these correlates of learning are involved in the mechanisms underlying learning and memory recall. The electrophysiological changes produced by training and by insight experiences are signs that brain cell activities are altered.

*The  
Rosicrucian  
Digest  
March  
1984*





Training of laboratory animals also produces changes in brain chemistry. Studies suggest that RNA and protein synthesis are increased by training. Furthermore, in goldfish, patterns of brain protein synthesis are changed by training. Other studies suggest that learned predispositions to light can be transferred to untrained animals via brain extracts. These extracts act as if they were hormones promoting light-avoidance or dark-avoidance behaviors. Memory transfer via brain extracts is highly controversial and many neuroscientists do not feel that such "memory transfer" studies are convincing.

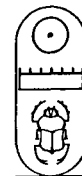
#### **Recalling Experiences**

The ability to recall experiences can be enhanced or impaired by treatments that alter brain activity. Such treatments are most effective if administered shortly before or shortly after the experience. Effective

treatments include electrical stimulation, hormones, stimulant drugs, drugs affecting RNA and/or protein synthesis, and drugs affecting neurotransmitters. The inference drawn from these results is that normal variations in our ability to recollect may be due to the modulating influence of hormones and brain chemistry. Since hormone activity and brain metabolism is cyclic, we might expect to see rhythmic fluctuations in our abilities to recollect experiences.

Studies of memory pathology in humans indicate that processes of recollection are altered by brain damage. Patients with amnesia seem to have a selective loss in ability to learn new information. Patients receiving a series of shock treatments may have a form of amnesia for experiences going back several months prior to the treatment. These studies suggest that processes by which we recollect may continue to change with time long after an experience.

The simplest brain models used to explain recollection assume that memories are physical and are formed as a consequence of repetitive activation of the same brain cell channels in the same precise sequence. Such models do not provide an adequate explanation for recollection of either the relatively simple learning of a telephone number or the learning of the more complex skill of language. Furthermore, such simple models cannot begin to explain complete memory or



how "forgotten" one-time experiences can be recollected either through hypnosis or by stimulating the temporal lobe of the brain during neurosurgery. Overall, research findings suggest that the nervous system is altered in many ways by experience. But an understanding of the specific ways changes in the brain alter behavior is an exciting task of the future.

Currently, we are studying in our laboratory the nature of recollection, and the value of imaging and visualization to memory. In next month's *Mindquest* we will report the results of our investigation.

—George F. Buletza, Ph.D., F.R.C.

## *Listening*

*We are not chosen to be illuminated;  
We must choose to be illuminated.*

—Validivar

**L**ISTENING IS AN ART that needs to be cultivated every moment. The seeker must know the great value of silence in practical terms so as to delve deeply into the real source of listening.

There must be a quiet state of being in all situations. This *quiet* is a path that needs to be constantly walked. Along this path the individual becomes peaceful, learning to deal with all problems with clarity and balanced resolution.

With this practice, he comes to know about the act of conscious choice. The individual can think and act according to this acquired faculty of listening. Thus, he becomes illuminated by choice.

In the deep listening of the land of silence he is led to the light of understanding, and becomes useful to himself and to all concerned.

Harmony of being is the result of this self-investment of the efforts he has made over time. It is like leaving a pot of water on the fire to warm or boil. The pot (body) must stay upon the fire (process and purification) so as to change the temperature of the water (the character).

Harmony is a welcome change for the person who is a conscious worker in the process of transformation, a process which will bring more light and clearer under-  
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standing of this law. As a natural consequence, the listener becomes more appreciative of his gifts, more reverent to all life, and more tolerant towards others.

After mastering the art of listening, he begins to listen to what goes on in his mind. The listener begins to sort out what he needs at the time, and to discern the quality of his thoughts. In turn this leads to proficiency in the control of his thoughts, which become a guiding force in life.

This guiding force, discovered through patience and perseverance, is known by many names—the Inner Voice, Intuition, the Inner Guide—but the name is not of great importance. The results and the effects of this guidance are what cause the changes sought by the individual. This is the road to harmony with oneself and the universe.

So this triangle of transformation—listening, silence, and illumination—culminates in a state of harmony, and a person can be "sane in the midst of madness"—a quality much needed in our troubled times.

Constant practice and activation of these three principles brings happy results to the listener. They add to his self-evolution within the Whole, and thus create light in a dark world of matter-worship, inharmony, and war.

So the choice is ours. We must follow the course of our heart to be guided toward the light of understanding and to become complete beings in tune with the universe.

This is one of the forms of service we are called upon to fulfill while experiencing the life of passing from matter to spirit—our real home and source from where we all spring.

May we all discover the guide within us and be the beacon of light we are meant to be.  
—Samuel Avital, F.R.C.

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# CAGLIOSTRO

## Man of Mystery

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

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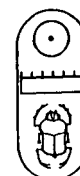
THE PHARMACEUTICAL MUSEUM IN BASEL, *Switzerland, through its exceptional exhibits and old setting, revealed many pages of the past to us. However, there was, as yet, one chapter of its history that remained unknown.*

We had just completed our inspection (and with keen interest) of the reconstruction of the full-sized alchemist's laboratory. Just a few steps beyond, as we were about to depart, we came upon a sign of startling information. There, to our left, was a simple placard over a protective railing of a steep stairway leading to a basement. As the language of the city of Basel is German, it read: "Cagliostro machte hier das gold." (Cagliostro made gold here.) This was a positive statement about the accomplishment of the mystery man, Cagliostro. It was not the affirmation of a romanticist or one encouraging his imagination to embellish facts to suit his fancy. It was instead the official declaration of a scientific institute in one of the largest cities in progressive Switzerland.

Excitedly we peered over the railing and down the stairway into the dark shadows below. We could barely see the old, partially subterranean chamber, which had been used by the famed Cagliostro during his sojourn in Basel. There he had, as in France, by a method of transmutation, produced gold. The fact was apparently not disputed by the authorities of the institute, for they proclaimed it. By some circumstance, the offspring of alchemy, modern pharmacy, had erected its museum adjoining the very building in which one of its earliest predecessors had labored.

The making of gold in Basel, Switzerland, was one of the concluding events in the life of a man which reads like the most fanciful fiction. In fact, much fiction has been built about his life.

Alessandro di Cagliostro was born at Palermo, Sicily, in 1743. Most of the early biographers declared that he was called *Giuseppe Balsamo*. These biographies are, how-



ever, based principally on the elaborate account of an Italian biographer who had papal inspiration. There is every reason to believe the account to be a fabrication of mendacious statements intended to libel the character of the man. A further contribution to this erroneous information is the alleged memoirs of Cagliostro. Now considered spurious by many literary authorities, these memoirs have nevertheless influenced encyclopedias and historical references for nearly two centuries. Modern encyclopedias, as the Britannica and others, still perpetuate these accounts.

Cagliostro journeyed to Greece, Egypt, Arabia, Persia, the isle of Rhodes, and throughout Europe. In Egypt, he often declared, he had been initiated into the mystery schools, having such rites conferred upon him in the Great Pyramid of Cheops and the great temples along the Nile. He related that there was imparted to him, while in Egypt, the great *gnosis* or wisdom of the ancient Egyptians. That he was a scholar and possessed of unusual knowledge, even his false biographers conceded. On the isle of Rhodes he studied alchemy and the occult sciences of the Greeks. He was likewise made a member of the Maltese Order. Through the friendship of the Grand Master of that Order, he later was introduced to many prominent families in Rome. He returned to Europe, visiting several of the capitals. His fame as an alchemist, Rosicrucian, philosopher, and healer, became widespread.

The biographers, referring to him as Giuseppe Balsamo, have made him a contemptible rogue and charlatan. There was such a difference between the two characters that it is almost obvious that they were two different men and not one man with two names.

In his early life, according to his biographers, Cagliostro was perverse and exceedingly immoral. However, in relating his later years in Paris and Strasburg, Cagliostro's biographers, with a few exceptions, though they intended to debase his character further, cannot fail to show an undercurrent of admiration for his powers and his miraculous acts. In other words, beneath their defamation of him, one senses their

secret wonder at the feats of the man and their doubt of the earlier comments.

As an example, Waite, in his short sketch of the life of Cagliostro, whom he libels as Balsamo, just as did those others, quotes profusely from the Italian biographer. Then, as if suddenly conscious of the incongruity of the acts of morality and immorality alike attributed to the man in the accounts, says: "The veracity of his account is not, however, beyond suspicion...."

#### *Phenomenal Demonstrations*

Cagliostro entered the city of Strasburg in triumph. Different reports agree that crowds of sick persons, who had heard of his healing powers, were awaiting his triumphal entry and hoped for treatment from him. "The famous emperic entered and cured them all; some simply by touch, others apparently by words or by a gratuity in money, the rest by his universal panacea (specially prepared medicine)." Going to his lodging in Strasburg, where the ill had been assembled, "Cagliostro issued from the hall amidst universal acclaim and was accompanied by the immense crowd to the doors of the magnificent lodging which had been prepared against his arrival."

The Adept's demonstrations of occult phenomena amazed the people wherever he went. He was able to cause to manifest objects which were not ordinarily visible to the spectators and he likewise was able to make himself visible, it is related, in two places simultaneously.

Such displays of his power were not just before the ignorant and credulous masses alone. Many learned people of the sciences were present on such occasions. As one biographer almost reluctantly admits: "Contemporary testimony established that these manifestations as a whole were genuine and there is little doubt of the mesmeric abilities of Cagliostro...." In other words, the biographer attempts to make the reader believe that Cagliostro mesmerized—that is, hypnotized—all those he confronted and deceived them into thinking what they related about his powers. Conversely, however, elsewhere the biographer impugns Cagliostro's powers as being fraudulent. Certainly, if he had such powers of thought over the mind of his audience as to have



### Cagliostro's Garret Laboratory

*In the heart of bustling, noisy Paris stands the solemn, attention-arresting residence of Count Alessandro di Cagliostro, famed mystic and alchemist of two centuries ago. The building's high stone wall and wrought iron gates shut out the world and preserve its air of mystery. On the superimposed garret balcony the alchemist philosopher hoisted from the cobblestone courtyard below kegs of chemicals and boxes of instruments used in his secret alchemical experiments. Cagliostro, born in 1743, studied in the mystery schools of the Orient and later taught his knowledge to kings and potentates. Feared and hated for his wealth and power, he was libeled, persecuted, and finally wrongly imprisoned for life.*

them see, or believe they saw, all the things that they reported, then he was not entirely devoid of a strange efficacy.

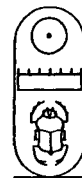
We are also told, and by his critics, that "he visited the sick in the hospitals, deferentially participated in the duties of the regular doctors, proposed his remarks with prudence, did not condemn the old methods but sought to unite the new science with the science which was based on experience." We may ask, How can the content of the above quotation be reconciled with the character of Balsamo? Would a man who was a cruel fraud and scoundrel, and actually lacking in therapeutic knowledge, be capable of the above acts? Here it is related that

he participated in the work of the recognized physicians in the hospitals.

Further, he did not condemn the accepted scientific methods of the day but tried to integrate his own arts with those of the physicians. It is to be noted also that he was not rejected by the physicians, for they permitted him to participate in the healing in the hospitals. These were not the actions, then, of a sham or of one who at the time was thought to be a quack. In fact, the critics further admit: "unheard-of cures were cited and alchemical operations which surpassed even the supposed possibilities of the transmutatory art."

Count Cagliostro entered Paris in 1771.

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"He assumed the role of a practical magician and astonished the city by the evocation of phantoms, which he caused to appear, at the wish of the inquirer, either in a mirror or in a vase of clear water. These phantoms equally represented dead and living beings and, as occasionally, collusion appears to have been well nigh impossible, and as the theory of coincidence is preposterous, there is reason to suppose that he produced results which must sometimes have astounded himself." It would have been more apt for this biographer to have said that he was astounded rather than Cagliostro. It is evident that, search as he would for suggestion of fraud in instances such as these, the biographer could find none and thus admits astounding inexplicable phenomena. Let us remember that almost all of these biographers have chosen as their main theme that Cagliostro was a charlatan, and that theory they often find themselves hard put to support.

#### *Genius or Impostor*

Louis XVI of France became infatuated with Cagliostro after having had private audiences with him. So sincerely was he convinced that Cagliostro was a genius and an alchemical philosopher of note that he declared that anyone who injured him would be considered guilty of treason. This implied sponsorship of Cagliostro by the crown. As a consequence, the crown's acceptance was an open sesame for him to the high social circles in France. Nevertheless, a biographer, who recounted this, interpolates tales of purported debauchery by Cagliostro in the temple erected in the splendid mansion on the Rue St. Cloud in Paris.

The formation by Cagliostro of a lodge of Egyptian Masonry in Paris, his conferring of Rosicrucian rites, his mystic ceremonies, his fabulous cures, and his demonstrations of powers were causing the Roman Catholic Church a concern of no small proportion. He was adored by the people, from the highest social circles down. His generosity to the poor, his apparent self-sacrifice and charity, as well as the *moral* esteem in which he was held by the people, were conditions of rivalry which the Roman Church could ill endure. The tales of debauchery and licentiousness, which later biographers

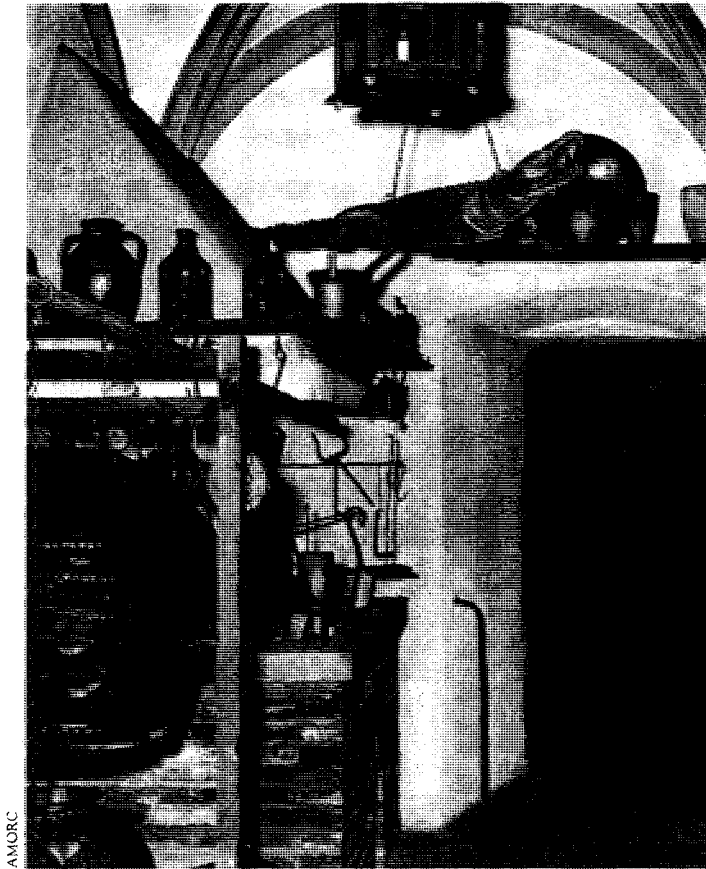
attributed to Cagliostro, are not apparent in the manner in which he was revered by people of all classes.

Strangely enough, Cagliostro became a close friend of Cardinal de Rohan. This perhaps was one of his most fatal mistakes. We are told that "In a short time he was raised to the height of a celebrity by a miraculous cure of the Prince de Soubise, the brother of Cardinal de Rohan, who was suffering from a virulent attack of scarlet fever. From then on the portrait of the adept was to be seen everywhere in Paris."

Cagliostro was implicated in the famous "diamond necklace affair," in which the Cardinal was the central figure. Cardinal de Rohan, through his mistress, had been led to believe that Marie Antoinette was in love with him. The Cardinal purchased the fabulously priced necklace for her, but was not able to meet the payment. As the Cardinal had formerly been expelled for improper conduct, he perhaps hoped to return to the good graces of the crown. At the trial, Cagliostro, by a matchless defense, was freed from conviction. However, he was imprisoned in the Bastille "for other reasons," as a biographer says, and without further explanation. He was later able to flee to London and, while there, wrote of the corruption prevailing in France and predicted the Revolution. Both the Church and the Royalists assailed him for this, and he finally found sanctuary in Basel, Switzerland.

#### *Under Penalty of Death*

It was while in Basel that he and some of his initiates who followed him to that city conducted their alchemical researches in this very basement laboratory upon which we now looked. His followers who remained in France did not all desert him after his departure. His Egyptian Masonic lodges and Rosicrucian Temple continued. This further agitated the Roman Church prelates, for the people were anxious to learn the art that had given Cagliostro his power. Further, Cardinal de Rohan, who had eventually been acquitted, had probably believed that Cagliostro had involved him in the diamond necklace affair—that is, caused him to be exposed. At least the Cardinal's eccle-



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*It was in this laboratory in Basel, Switzerland, that Cagliostro conducted alchemical research. The implements and devices in this laboratory date from the 15th century when alchemy flourished in Europe. This original alchemical equipment was gathered together by the Pharmaceutical Society of Switzerland. The room is a tribute to alchemy, father of chemistry, medicine, and pharmacy. On an inner door is an announcement proclaiming "Cagliostro made gold here"—recognition of the great alchemist by a modern scientific organization.*

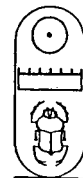
siastical power seems to have been brought to bear against the mystical alchemist.

Once again Cagliostro came to Rome. He was urged by former initiates of his Egyptian Masonic and Rosicrucian Lodges to found such bodies in that city. There was a *papal* penalty of death for the establishment of Freemason lodges in Rome. Cagliostro had always displayed absolute courage in these matters. In defiance of the papal edict he organized his lodge and initiated eager supplicants who sought the Greater Light. He was arrested on September 27, 1789, by

order of the Holy Office of the Roman Church.

The Italian biographer, who has so libeled Cagliostro, tried to mitigate the historical impression of the dictatorial policy of the Roman Church in this matter by declaring that the papal authorities had engaged for Cagliostro a counsel "Whose knowledge and probity were generally recognized." According to accounts he was then induced, by reliance upon this counsel and against his own desires, to confess to odious crimes,

*(Continued on page 33)*



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

## Does Fear Enslave You?

**M**ANY PERSONS are controlled or directed in their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence; on the other hand, there are multitudes who thoroughly realize that fear is the greatest and most enslaving problem they have to face.

Perhaps the greatest fear is fear of the unknown. Among psychologists and psychiatrists, fear of the unknown is classified as a fundamental, logical, and reasonable emotion. The strange thing about it is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The child who has not learned much of life has less fear of unknown things and is less affected by his lack of knowledge than the adult who has acquired some knowledge and has dabbled in a lot of subjects that give him a false or incomplete idea of many important principles.

### *Fear of Transition*

Fear of this kind is manifested by the average person most often when he is face to face with the possibility of imminent transition. The future state, with unknown conditions across the borderline, creates a horrifying fear. It makes the prospect of transition a dreadful one.

Despite the fact that every branch of the Christian religion teaches that life beyond death is a magnificent and beautiful experience filled with all the possibilities of joy and happiness, the average Christian on his deathbed is like a person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of religion but of the weakness of human faith. Faith seems to sustain the average human in matters of passing or temporary value, but when it comes to matters that have duration



and continuous influence, faith seems to be of little value if positive knowledge is lacking.

### *Fear of the Theshold*

We see fear of the unknown manifested by normal persons when they enter a building or structure with which they are unacquainted or find themselves in the dark and about to cross the threshold into something unknown to them. The fear of what lies just beyond in such a case is identical with the fear of the future. There are those who are equally fearful in taking a steamship journey because they have never crossed the ocean and have no positive knowledge of what lies beyond the horizon.

I have talked with scores of persons who began to express this fear the moment the steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately, they began to question what the evening and the morrow would bring, and what would happen in the dark or in a storm, or when one's foot was placed upon foreign soil.

Little children will rush into a dark or empty room without hesitancy, unconscious of any fear. Yet, told of the dark and given some little knowledge of its dangers, possible or fictitious, they become conscious



of knowledge which they do not possess and become fearful.

Teaching a child that he must not go here or there because of the bogeyman—a common habit thirty to fifty years ago—made more children fearful of the unknown than any other one thing and influenced them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein monster in their adulthood—always just across the threshold, just behind a door, or hidden just beyond a curtain ready to seize them if they ventured too far.

#### *Hesitancy—An Element*

This leads us to a second element of the fear complex: hesitancy, which unconsciously affects us in our thinking and acting when we venture into new lines, new acts, and new fields of thought. It affects the businessman and it affects the woman at home. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons have different names for it. The most common name is *Caution*. Other names are Reasoning, Consideration, Analysis, Preparation, and Forethought. Those who claim to have no superstitious beliefs will tell you that their hesitancy is due to a hunch, whereas in fact it is their fear that is warning them.

There is a vast difference between the hesitancy that results from real caution and the hesitancy that comes from conscious or subconscious fear. One may be thoroughly adventurous and free from any fear in entering an unknown field, in an exploration of the unknown portions of a continent, or even in entering the mouth of a sleeping volcano, and yet be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in our consideration of the known or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are

the handmaids of adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward—enslaves us in our present position and makes us unable to proceed, to advance, to grow, expand, or develop.

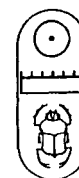
It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited.

Fear, however, is the very antithesis of bravery. It causes us to default in making what we should of ourselves. It robs us of a divine inheritance far greater than any from our earthly parents.

Life is a conquest from the hour of birth to the hour of transition; it is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom ready as well as qualified to enable us to master every situation. Our lives are conquests, the wisdom and self within challenging the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success, and only the brave is given the palm of reward.

The divine and cosmic laws sustain our bravery while God's consciousness and mind in us provide the means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness, and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us, or when by our refusal to cast it out of our being we allow its subtle influence to affect us, the conquest of life becomes a long and tedious battle in which the odds are against us.

The average individual does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a



master which whips us and holds us in servitude. The moment we allow fear to influence the realization of any thing in our consciousness, we create a fearful thing into a reality where before it was nonexistent. By giving credence or consideration to our fear, we immediately tie on our ankles and our wrists shackles and chains.

I have seen persons perfectly healthy and normal go aboard a steamship and immediately rush to their cabins to go to bed out of fear of the possibility of seasickness. I have seen them later suffering all of the unpleasantness of it, and I have heard them speak of the effects of the rocking and tossing ship when, in fact, it was still safely at the pier and had not moved.

The belief that a ship was to leave at midnight has caused many to become seasick within an hour after that time when the rising tide that was to take the ship out of the dock did not occur until the morning. I have seen persons enter an airplane anticipating airsickness the moment they stepped in, and the influence of this fear manifested itself before there was any real physical cause for it.

Men and women have approached business propositions with timidity, hesitancy, and an attitude of mind based upon fear, and from every start doomed the success of their plans. In fact, every failure, every delay in their progress, and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution.

Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind. This in turn attracts favorable conditions even when there are unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly; and this attitude attracts failure and inhibits constructive thinking. It makes the mind cynical, doubtful, and creates unfavorable anticipation. These mental creations in turn become realities that enslave the individual.

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There is a way in which an individual can eliminate the influence of fear from his consciousness. First, let him become familiar with the fundamental principles of life and establish a firm conviction that all the activities of the universe are essentially constructive and good—that it is only the viewpoint that makes some of them have the false appearance of being destructive.

Second, let him establish in consciousness the fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God.

Third, let him recognize that man is possessed of the creative power of God, is master of his own career, can create, mentally and physically, the things which will make him what God intended him to be.

Fourth, let him practice the principles of this faith by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to his best interests.

Finally, let him be venturesome and brave in the realization that to overcome evil is easier than to escape the conclusions and creations of our own thinking.

The strong are brave, and the brave are venturesome. Only the weak are hesitant, and only the hesitant are fearful. Each venture into the unknown, whether of business, of study and investigation, or of life, is a victorious conquest. Be brave, therefore, and shake off the shackles of fear; then each new venture will bring strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart.

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.

# Cagliostro

(From page 29)

and also induced not to staunchly deny the many charges preferred against him. He was assured that he would then receive the leniency of the papal authorities and be permitted to leave Italy at once.

The result of the trial, however, was pronounced. There was some public indignation over the verdict and the sentence was later commuted to life imprisonment in the fortress prison of San Leo. Strangely enough, although Cagliostro was in comparatively good health when sentenced and during his imprisonment, he died two years later when but fifty years of age. The accounts of his death were always quite mysterious. One statement was that he had tried to strangle a priest (whom he had called for confession) in an attempt to escape, and was killed. Another report was that he had strangled himself.

The Roman Church, at the time of Cagliostro's arrest, had seized all the manuscripts which he had prepared from his alchemical research. Also taken were all his tomes on occult and esoteric philosophy of the Orient which he had carefully gathered. His Masonic and Rosicrucian records were likewise confiscated by the Church authorities. It was during these two years while in prison and just before his death in the prime of life that his *memoirs* were said to have been written. These purported memoirs, which he never lived to confirm or deny, in their reading refuted all he had ever taught, written, or demonstrated. They are so inconsistent with the acts of his life that there is more than a suspicion that they are the consequence of inquisitional methods that were exercised against him.

The Adept's wife was likewise tried and, "under terror of the Inquisition," was made to disqualify Cagliostro's eloquence and brilliance which were a known fact throughout Europe. Notwithstanding the intimidation of Cagliostro's wife (who was later confined to a convent), she insisted that



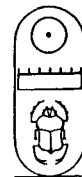
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## The Stairway to Cagliostro's Laboratory, Paris

some of his arts were inexplicable and free from anything that could be called *treachery*. She stated that he must have "been assisted by the powers of magical art." Later, battalions of the French Revolutionists sought to rescue Cagliostro from the castle in which he was imprisoned, showing the devoted public feeling toward him in France. They were told that he had died.

While gazing at the stairway, down which this adept and mystic had trudged to his labors, we reflected that all the vituperative and vilifying encyclopedic accounts and biographical sketches and fictional tales written about Cagliostro were mainly based on his alleged memoirs written while he was a papal prisoner.

The Italian biographer, who wrote about him and who has been so widely copied, gained his principal data from such a source as the memoirs and that information which the Roman Church reported as having been included in Cagliostro's private papers which they had seized. The fruits of the man's life in most contemporary literature are thus made to appear as rotten as the roots these sources have attributed to him. Δ



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## Rosicrucian Activities

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*Rosicrucians gathered in London to honor a very deserving humanitarian, Mrs. Evelyn Peacock. AMORC Grand Councilor Peter Allen is shown presenting the Rosicrucian Humanitarian Award to Mrs. Peacock (center). Behind Mrs. Peacock are London AMORC Regional Monitor George Farquharson (left) and Frater Vivian Jones, who brought Mrs. Peacock's work to AMORC's attention. Frater Jim Reece, Master of London Lodge, is seen on the far right.*

LAST FALL the Rosicrucian Humanitarian Award was presented to Mrs. Evelyn Peacock, M.B.E., J.P., by Francis Bacon Lodge in London, England. Mrs. Peacock's long service to the community through her work with the elderly, the National Society for the Prevention of Cruelty to Animals, and through humanitarian activities among disadvantaged persons, was recognized by Frater Vivian Jones of Francis Bacon Lodge.

In presenting the award, Frater Peter Allen, Grand Councilor, spoke in glowing terms of the motives giving rise to Mrs. Peacock's work. Frater Jim Reece, Master of the Lodge, presented a beautiful bouquet

of flowers to Mrs. Peacock on behalf of the entire Lodge membership. Also present were Frater George Farquharson, London Regional Monitor, and Past Masters and senior officers of the Lodge.

Shortly after hearing that she was to receive the Humanitarian Award, Mrs. Peacock engaged upon research into the Order, and in responding to the presentation delighted all present with her knowledge of its history and her appreciation of its basic aims.

We wish Mrs. Peacock and her husband continued happiness in their retirement, and success in future undertakings.

**The  
Rosicrucian  
Digest  
March  
1984**

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THE UNFOLDING ROSE was the theme of the sixth annual Pacific Northwest Conclave hosted by Vancouver Lodge, in the beautiful city of Vancouver, British Columbia, Canada, in early October, 1983.  
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Over 240 Rosicrucians from throughout the region attended, and some came from as far away as Toronto, Ontario.

Grand Lodge was represented by Grand

Treasurer Lamar Kilgore and Regional Monitor Wesley Bramhall.

Frater Kilgore gave symposiums on topics entitled *Mysticism and Color* and *Mental Alchemy—The Art of Psychic Creating*. Other fascinating topics were covered during the Conclave. Seattle's Michael Maier Lodge presented an excellent program on the mystical aspects of breathing. The metaphysics of gems and minerals was explored in a program presented by Hope of the North Pronaos (Prince George, B.C.). Portland's Enneadic Star Chapter put together an informative feature on the role of mysticism in the media.

Using the latest sound and video equipment, members viewed Grand Lodge videotapes featuring the Imperator speaking on the subjects of mysticism and meditation. Vancouver Lodge prepared two exciting videotape productions for the Conclave entitled *Rosicrucian Temple Symbolism and Decorum* and *Nicholas Roerich: The Man and His Art*—a documentary featuring the life and art of the famous Rosicrucian artist Nicholas Roerich and that of his son Svetoslav.

Mystical Convocations by Victoria Chapter (Victoria, B.C.) and Michael Maier Lodge, a panel discussion on everyday mysticism, a mystical drama entitled "The Cloak," and a Ninth Temple Degree Initiation by Vancouver Lodge completed a diverse and stimulating program.

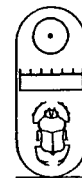
On Saturday evening, members attended the Colombe Rose Ball and Thanksgiving buffet where the twelve Colombes attending the Conclave were honored. Each Colombe was presented with a souvenir Colombe group photograph in recognition and appreciation of her service to the Order and to the Conclave.

On the following evening, Frater Kilgore delivered a public lecture entitled "Adventure Into Mysticism," responding to local interest in the Order generated by the Conclave activities.

"Rosicrucians working together" fully describes how the members attending this Conclave succeeded in creating a beautiful symphony of fraternal unity, love, and harmony.



AMORC Grand Treasurer Lamar Kilgore is shown with some of the organizers of the Pacific Northwest Conclave. From left to right: Frater Wesley Bramhall, Regional Monitor; Soror Betty Ryan, Conclave Secretary; Frater Kilgore; and Frater Hans Ehrenlechner, Conclave Chairman.





*Free Discourse*

## WHY FEAR?

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### ROSICRUCIAN CONCLAVE

OHIO, CLEVELAND—Penn-Ohio Regional Conclave—May 18-20, Holiday Inn Lakeside City Center, 1111 Lakeside, Cleveland. Grand Lodge will be represented by Frater Harry Bersok, AMORC's Grand Secretary For more information, please contact Dwain Witherspoon, Conclave Chairman, Aton-Ra Lodge, AMORC, P.O. Box 5423, Cleveland, OH 44101—phone (216)991-0075.

### Mozart's Birthplace



As an infant prodigy, Wolfgang Amadeus Mozart (1756-1791) played the harpsichord at the age of four, composed music at five, and at six years of age played for the Austrian Empress at Vienna. As an established musician, Mozart excelled in almost all the musical disciplines, and played before most of the crowned heads of Europe. One of Mozart's major works, *The Magic Flute*, featured a theme drawn from his Freemasonic associations. Some authorities feel that the major character in this opera is patterned after Cagliostro, whose Egyptian Rite in Freemasonry admitted both men and women.

(Photo by AMORC)

### Imperial Guardian (overleaf)

**The  
Rosicrucian  
Digest  
March  
1984**

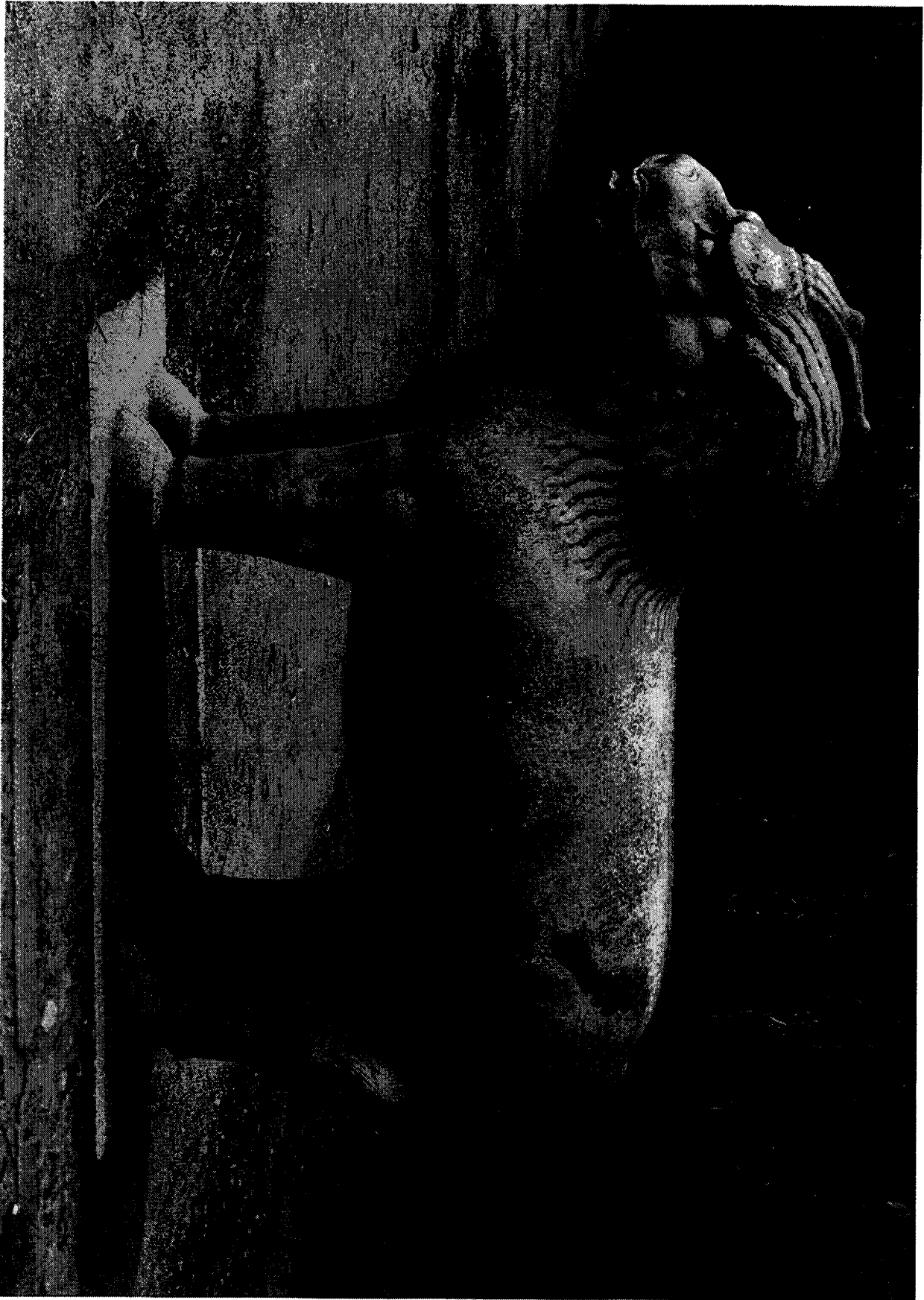
Thirty miles north of China's capital, Beijing, is a valley containing the tombs of thirteen Ming emperors. Standing guard along the entrance road are twelve pairs of funeral statues—animals both real and fantastic—dating from the 15th century A.D. In mythology and folklore these stone denizens demonstrate qualities real, imagined, or sought after, that the entombed emperors possessed or wished to acquire. In any case, the ancient Chinese coexistence with, and proximity to, magical nature is evident.

(Photo by Jerry Chapman)



MOZARTS GEBURTSHAUS  
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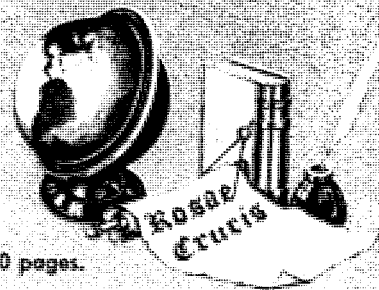
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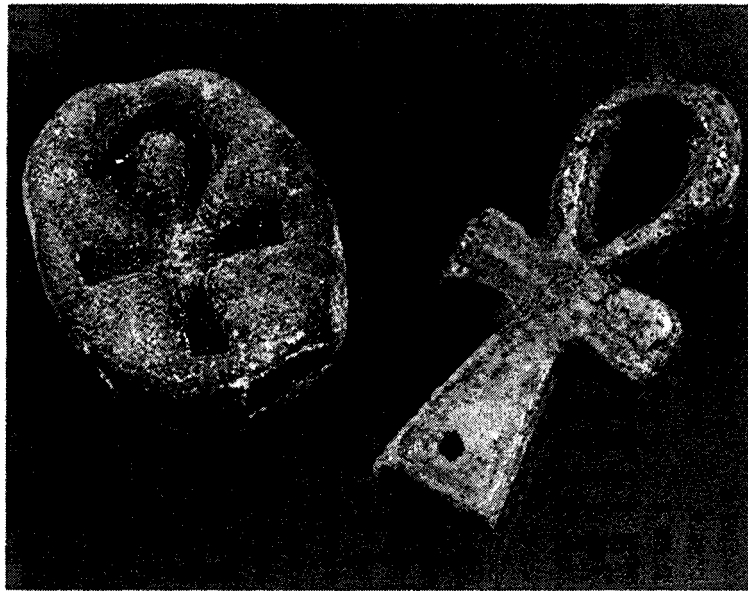
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TREASURES

FROM OUR MUSEUM



## **The Ankh**

### **A Timeless Symbol**

The looped cross, also known as the ankh or *crux ansata*, is one of the oldest crosses in the world. The earliest known representations of the ankh were carved on the walls of the corridors and funeral chambers of King Zoser's pyramid during the Old Kingdom (c. 3000 B.C.). As one of the outstanding Egyptian figures or symbols, the ankh appears everywhere in the country. It was inscribed on the columns of temples at Karnak, Edfu, Medinet Habu, Deir el-Bahri, and elsewhere. It was also carved or painted on walls, murals, obelisks, and sarcophagi. The symbol was also placed in the hands of the representations of gods, goddesses, and personages to show that they were living symbolically in the next world.

In reality the ankh is a Tau cross with a handle or loop attached to its top. To the early Egyptians this signified "life" and the symbol itself was in fact known as the "Key of Life." During the New Kingdom—especially in the 18th Dynasty, when Pharaoh Akhnaton proclaimed that Aton (the sun disk) was the only living God—the ankh was depicted at the end of the sun's rays, symbolizing the sun's life-giving force.

Thousands of years have passed since the Ancient Egyptians created this cross, yet even in modern times the ankh is still popular, although it is not now regarded as a religious symbol.

Our photograph shows an example of an ankh or "Key of Life." Although it is the most common symbol found in Egyptian sculpture and painting, the ankh is rarely found in amulet form. The round object is a small clay mold with an impression of the ankh inside (18th Dynasty—1580-1350 B.C.).

—Juan Pérez & Doni Prescott



*Akhnaton  
&  
Nefertiti*

*(see page 40)*