

Rosicrucian Digest

January 1985 • \$1.25



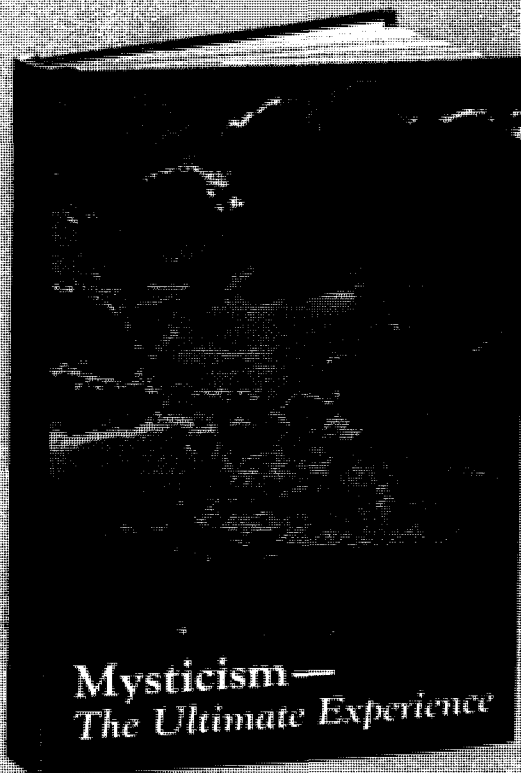
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About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts in a simple and enlightening language from which every reader benefits. This book, *Mysticism—The Ultimate Experience*, is such an example.

Cecil Poole is a member of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He has traveled extensively, lecturing on this subject.

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£10.93 A\$14.97 NZ\$26.51
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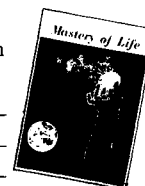
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Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

January 1985 Vol. 63, No. 1

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Subscription: \$12.00* per year, single copies \$1.25.
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San
Jose, CA 95191, U.S.A. Changes of address must
reach us by the first of the month preceding date of
issue. Postmaster: Send change of address to *Rosicru-*
cian Digest, Rosicrucian Park, San Jose, CA 95191,
U.S.A. Entered as Second-Class matter at the Post
Office at San Jose, Calif., under Section 1103 of the
U.S. Postal Act of October 3, 1917. Second Class
postage paid at San Jose, Calif. Statements made in this
publication are not the official expression of the
organization or its officers, unless declared to be offi-
cial communications.

Other Currencies:

£9 63 A\$14.37 NZ\$24 49
¥9 16 R20 00 CA\$15 80

Queen Elizabeth I

This imposing bust of England's illustrious Queen Elizabeth I is located in Hatfield House in which she once dwelled. Her long reign, force of character, and derring-do gave her name to an entire age—the Elizabethan. Serving prominently in her government as a learned councilor was Sir Francis Bacon, philosopher, statesman, and in his private life, Emperor of the Rosicrucian Order.

(Photo by AMORC)

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The Projection of Personality

THE PHRASE "Mind your own business" has long been a cautionary term, though often too tersely said. It has a double edge in its meaning: first, it implies that one should not interfere in the affairs of others, that is, not to invade their privacy; second, one should not seek personal involvement in matters which are not one's intimate concern. This attitude, however, has cultivated a gross indifference for others, except as they may be directly related in some way to one's own interest.

This indifferent attitude counters the psychological basis of society. The fundamental element of society is mutual assistance, that is, to accomplish *collectively* for its members what they may not be able to do individually. In other words, society seeks to make available the results of the crafts, arts, and talents to the citizenry through an administrative source. No individual can enjoy the fruits of modern culture without dependence upon the contributions of other people in the society in which he exists.

Societal Indifference

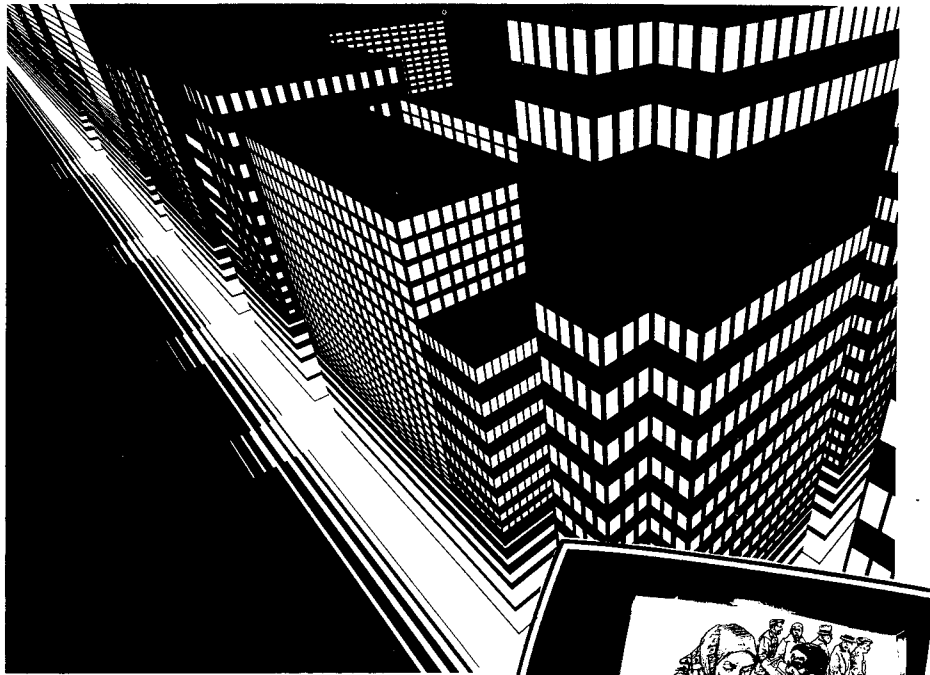
Today, however, examples of this dichotomy of interest are increasing in large metropolitan areas. There is, on the one hand, the desire to enjoy and benefit by what others produce in the society of which we are all a part, while on the other hand, there is manifested a callous indifference to the needs of others. This is not to imply that various charities are not supported by the public. Support for such charities comes about principally because the giver is associated with one of the charities on a fraternal or religious basis. Or he gives because it seems a necessary idealistic custom which he should recognize. But in their daily experiences, even where no personal expense may be involved and a minimum of time is required, many persons exhibit apathy toward the misfortunes of others.

It is a rather common observation in large cities to see or read about a person who has fainted or suffered a heart attack, lying on the ground, unattended by passers-by. They glance, proffer no help, and hurry on. Women have been attacked in broad daylight by youths on the street, with men standing nearby or looking out of street-level windows and making no attempt to respond to the victim's scream for help.

The continuation of such anti-social behavior can only result in the further degeneration of society. We need to put ourselves in the other person's place. It is necessary for us at times to relate to the feelings of others, to experience their circumstances as if they were our own. This is not to suggest that we are to undergo their physical or mental anguish intimately; but rather we should realize mentally, in understanding and visualization, their circumstances. If we do this, we engender our instinct of self-preservation, which will be *sympathetically* extended to the other person. We will then be motivated to aid the affected individual in some way; at least to obtain help which we might not be able to professionally render.

Empathy

In psychology, a technical term is used to describe this projection of one's personality to another—rather, to *assume* that person's emotions or ideas. This term is called *empathy*. There is nothing fantastic or mysterious about this function. To some extent, we all engage in empathy sometime in our lives. For example, we may be aware that a person is unwittingly involved in a complex situation. We may know how to resolve the problem, and we therefore *assume* the individual's problem. We may think, "He ought to do thus and thus," as we would if



we were in a similar circumstance. But such is empathy in part only. There is the obligation, if possible, of conveying our knowledge to the unfortunate one.

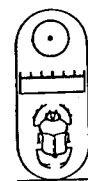
There is a critical need today for citizens of every nation to have empathy for peoples in troubled areas of the world. It is not enough to turn to the media for such information and accept its view without question. You should ask yourself *why* a particular nation harbors such a hatred for its neighbor. What could or does create such a hostility? And then, what would you do if you were in similar circumstances? Do not come to a conclusion by judging just from your own environment and affairs. *Try to put yourself in their place.* Why, for further example, are people of certain countries favorably disposed toward communism? Is it because of ignorance on their part, or the result of severe and hopeless economical pressures that embitters them?

Think, as a form of empathy, how would you respond if you lived under the same physical, economic, and moral pressures. Are other people wrong because they do



not think or act as you do in your environment?

Many persons in the affluent middle class in the advanced nations of the world read or hear about the turbulent affairs in other areas of the world, yet amazingly, if asked to point out the location of such places on a map, they cannot do so. Why? Because these places are merely names to them. Therefore they have little basis for estab-



lishing an empathy with people living in those distressed parts of the world.

It is common to hear criticisms by citizens because funds, supplies, and armaments are being provided by their government to people in serious need in foreign lands. These citizens object to such on the ground that they believe the foreigners should be "self-reliant," not realizing that the self-reliance of these unfortunate people is hampered in a way not understood by their affluent critics.

Empathy and Peace

Is all this empathy, this sympathetic assumption of the problems of others, really necessary? Must we understand their problems and feel them vicariously, as if they were our own? Only by knowing other people of the world, either through personal contact or by means of authoritative, unbiased, and unprejudiced literature, can we hope for a *world peace*. World peace cannot be established on a platform of "do as we do." Could we live as we do now, if we were transported to these less fortunate nations?

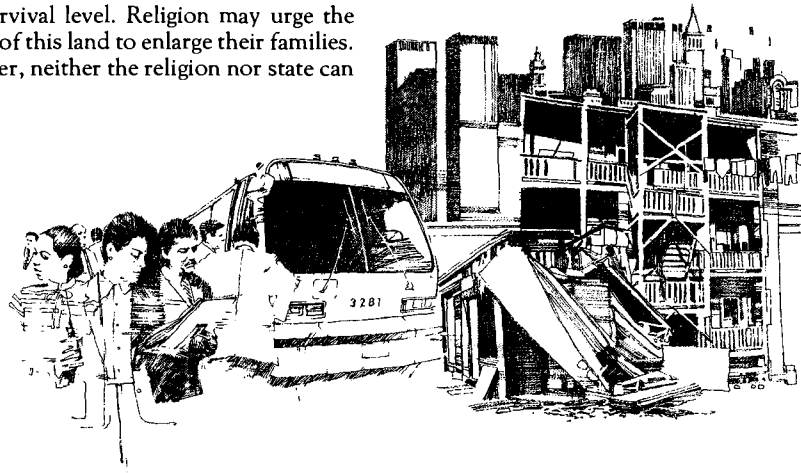
Many of those persons seen walking the streets, carrying signs of protest, urging peace and demanding less aggression on the part of the people of some nation, may not be aware of the oppression which such a people may be confronting. The suffering nation may have a quickly expanding population and its resources to provide the basic necessities could well be below the necessary survival level. Religion may urge the people of this land to enlarge their families. However, neither the religion nor state can

provide them adequate support. Such people become *aggressive* in their fight for survival, and without regard for the idealistic platitudes of those who enjoy relative plenty and freedom. One must have an empathy with such persons—mentally at least—before censuring them for their aggressive behavior.

The French philosopher Henri Bergson (1859-1941) said, "The only way to understand experience is to be part of it." We are not, in the practical sense, advocating that one should be "His brother's keeper"; yet it is necessary to learn something, in this shrinking world, of how others experience life. If we can project ourselves into the lives of others, in an *understanding* way and without being offensive, we in turn *help ourselves* as well. What we learn from such experience is not all directly intimate. Yet it can be vicarious; that is, knowing the experiences of others adds to our knowledge.

Through the medium of history, we learn about the achievements and the incentives of the men who brought them about. Likewise, we learn from the same historical sources the grave mistakes men have made and more importantly, what caused these mistakes. The study of history, therefore, is a valuable form of empathy. It makes us become personally conscious of the deeds of others and we can profit by such knowledge. *As history relates, man reflects.*

*The
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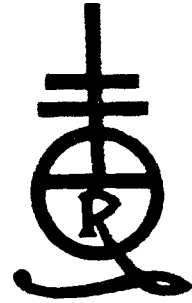
“Fra Elbertus”

by William Walsh, F.R.C.

SOME people still wonder why Elbert Hubbard gave up his promising career as an executive with the Larkin Soap Company of Buffalo in order to become a writer. “Never explain,” he said, “your friends don’t need it and your enemies won’t believe you anyway.” Well known as a lecturer, writer, founder of the Roycrofters, and prominent successful businessman, Elbert Hubbard was born in Bloomington, Illinois, in 1856, the son of a country doctor and a school teacher. By 1881, he had joined his brother-in-law in Buffalo, and it was here that he secretly wrote a novel and dreamed of the literary career that he began in 1893, when he left the Larkin Company.

In 1894 Hubbard undertook a long European tour. While in England, he visited the Kelmscott Press, a community of workers headed by William Morris. Impressed with their unconventional ways and their commitment to utility and beauty, Hubbard was convinced of the feasibility of the Roycroft idea. By 1905 the idea had come to nearly full fruition: the Roycroft Campus, in East Aurora, New York, was described as “one third university, one third horse ranch, and one third business with a bit of the monastic.” The Roycrofters operated their own furniture factory, blacksmith shop, farms, bank, and later on, The Roycroft Inn. The Inn was host to such notables as Henry Ford, Clara Barton, and Clarence Darrow, and now stands at the center of the present-day Roycroft Renaissance.

The name Roycroft refers to a “royal craft”—the Roycroft ideal was to make useful, durable, and beautiful handcrafted items. These items were popular, and the Roycroft mail-order business brought these simple, sturdy products to homes all across the United States. The Roycroft print shop, one of the major activities during Hubbard’s time, functioned as the primary vehicle for his literary efforts, and was one of the major publishing houses on the Eastern



Roycroft



Elbert Hubbard

seaboard. His magazine, *The Philistine*, begun in 1895, achieved 200,000 subscriptions by 1911, and his book, *A Message to Garcia*, has sold over 90 million copies. A popular writer, Hubbard was also a syndicated columnist for the Hearst newspapers.

Elbert Hubbard was a true optimist, a believer in the innate goodness of humanity. He felt that anyone could develop powers of self-reliance, industry, and efficiency, and could, with guidance, perform such useful labor as to provide a decent standard of living. Art and utility were seen as equally necessary: "Life without industry is guilt—industry without art is brutality."

To the practical and functional arts as practiced at the Roycroft Campus, Hubbard was sure to incorporate spiritual and mystical principles. Fresh air, especially while sleeping, exercise, and loose-fitting comfortable clothing figured in the maintenance of good health, and are now considered to be simple common sense in modern-day society. The foundation of the Inn has Rosicrucian symbols imbedded in it, and many people have discerned in Hubbard's writings and architecture strong connections with the various spiritual or meta-

physical traditions, including the Iroquois and the Rosicrucians. In this latter connection, Hubbard was a friend and associate of Dr. H. Spencer Lewis during the years prior to the reestablishment of the Rosicrucian Order in North America in 1915.

Today, the Roycroft movement is enjoying a rebirth. Centered at the Roycroft Inn, the Roycrofters-at-Large is a worldwide association of interested people. Its name derives from Hubbard's time, when there were Roycrofters who lived apart from the community. The Elbert Hubbard Foundation, Inc., is a nonprofit organization devoted largely to the restoration of the original campus and to the development of new programs. The Inn has a charm and atmosphere which is incomparable. The Innkeeper, Ms. Kitty Turgeon, is committed to Hubbard's goal of excellence, and maintains the restaurant, lounge, and guest rooms in the tradition of old country inns, along with modern conveniences and a generous helping of hospitality. She and Mr. Robert Rust, the manager and curator, have made great progress in the restoration of the Inn and Campus. Fra Elbertus would undoubtedly approve. △



The Purpose of the Rosicrucian Order

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

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**The
Rosicrucian
Digest
January
1985**



Elbert Hubbard

Humanitarian



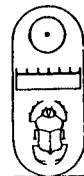
In recognition of Elbert Hubbard's service to humanity, the Rosicrucian Order presented its Humanitarian Award to Mr. Hubbard posthumously. AMORC Grand Treasurer Lamar Kilgore and AMORC Grand Councilor Alberta Patterson (right) present the award to Ms. Kitty Turgeon, Innkeeper of the Roycroft Inn, East Aurora, New York.

THE ROYCROFT INN, a warm and charming country inn, nestles snugly in the rural village of East Aurora, New York. Gold and brown leaves gather on its grounds, and the aroma of fresh apples greets visitors upon entry. Built near the turn of the century, this quaint and comfortable inn was once home to the Roycrofters and their founder, Elbert Hubbard.

Elbert Hubbard, a printer by trade, established the Roycrofter movement to inspire each member to reach his full potential. He accomplished his goal by providing a place where craftsmen and artists could produce useful and beautiful items for everyday use. Everywhere at the Inn and surrounding campus it is evident that Mr. Hubbard inspired beauty in form and thoughtful purpose. His legacy has left us with numerous books, Roycroft-patterned china, and Mission-style furniture.

But there is yet more. Mr. Hubbard, a contemporary of Dr. H. Spencer Lewis, participated in the council which elected Dr. Lewis to serve as the first

(continued overleaf)



Elbert Hubbard

(continued from page 9)

Imperator of the Rosicrucian Order in its current cycle of activity in America. He was instrumental in the preparatory activities before his transition in 1915 aboard the Lusitania.

In recognition of the achievements of Elbert Hubbard and his service to humanity, Rama Lodge of Buffalo, New York, presented the Rosicrucian Order's Humanitarian Award to Mr. Hubbard posthumously on Monday, October 22, 1984, at the Roycroft Inn. The award was presented by AMORC Grand Treasurer Lamar Kilgore and was accepted by Ms. Linda Hubbard Brady and Ms. Kitty Turgeon, Innkeeper of the Roycroft Inn. Ms. Anna Thibodeau-Walsh, Master of Rama Lodge, and Mrs. Alberta Patterson, AMORC Grand Councilor, also took part in the award presentation. A small reception followed, and those present were afforded the opportunity to explore some of the rooms containing original Roycrofter works.

P.S. . . . Frater Kilgore reported that his brief stay at the inn was truly a "trip back in time"!

—Melinda A. Moros, F.R.C.

This Month's Cover

The Transmission of Knowledge

The serene and meditative beauty of Rosicrucian Park is most apparent in this view of the central garden area from the Planetarium balcony. In the distance can be seen the colonnaded Rose-Croix University Building and the Plaza Fountain. The Egyptian-style University building was constructed under the direction of former Imperator Dr. H. Spencer Lewis in the 1930s, and is home to AMORC's Rose-Croix University. Classes are offered in the sciences, arts, philosophy, metaphysics, and mystical subjects. Faculty members have academic degrees from world-recognized universities in their chosen fields, and classes are an experience in the free exchange of ideas and facts. Instruction here is refreshingly different because of the mystical Rosicrucian element which is central to each course. Rosicrucian students from throughout the world attend the University's special semester.

Celebrating the 50th Anniversary of Rose-Croix University is a special section within this issue (please see page 19).

In front of the Rose-Croix University Building, the Plaza Fountain—the Fountain of Living Waters—is replete with mystical and alchemical symbology. For the fascinating story of this unique Rosicrucian fountain, see page 28.

Beautiful Rosicrucian Park is the spiritual home to Rosicrucians throughout the world.

(Photo by AMORC)

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Rosicrucian
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1985*

The Hidden Language of the Symbol

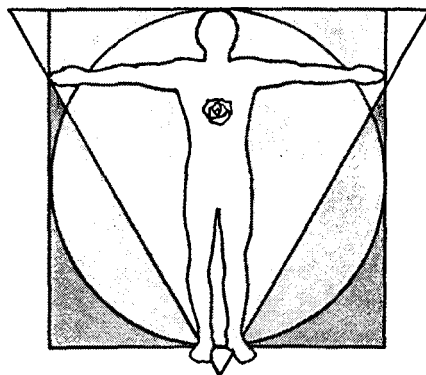
by Erwin W. E. Watermeyer, M.A., M.Sc., F.R.C.

MYSTICAL PHILOSOPHERS know well that man does not only think, he also experiences. After all, we do not live in a mechanistic world. We live in an organismic world instead—a world of living experience. Words fail when they try to convey feelings, emotions, or subtle implications. On the other hand, a symbol is superior to a word in a spoken or written language. Words and signs restrict, symbols do not. Symbols possess an esoteric language, a secret code, which the student must decipher and whose meaning he or she must unlock. From whence comes the dynamic, living symbol? And how does it arise?

Origin of Pictograph Forms

From the definition of a symbol,* it follows that a symbol is always the outgrowth of a realization. Realizations may originate in a twofold manner: first, they may come about consciously as a result of the activity of man's objective mind; or second, they may arise as a result of unconscious activity by the subconscious mind.

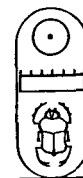
Consider, first, how symbols may originate in the objective mind. Assume, for instance, that a certain student has arrived at a realization which to him represents a universal truth. He has reflected upon it at length. He has meditated about it. He has examined it from all points of view of which he is capable. Finally, he wishes to communicate his realization to others and attempts to formulate this in words. He writes a paragraph, and then suddenly he stops. Words fail to communicate his realization in its entirety. How can he give it expression? As a result of thought and



reflection, he will invent a picture, a figurative image, of his realization. This symbol will express his realization in pictograph form. It will be the figurative image of his thought and ideas. Such a symbol will be the product of the objective mind—a pictorial, abbreviated expression of a universal truth, a cosmic law. In this manner, the symbol serves as a hieroglyph—it reveals and conceals. It speaks a primitive universal language. It is a pictorial abstract of a universal law or lesson, a thought-form of cosmic law made manifest. ⇒

The author, Erwin W. E. Watermeyer, was on the staff of the Rosicrucian Order for many years. As an outstanding member of the Rose-Croix University faculty his classes were always popular—filled to capacity. At the time of his transition in 1983 Frater Watermeyer served as a special consultant to the Supreme Grand Lodge, AMORC, and he was also a member of the Board of Directors, AMORC Grand Lodge, Germany. Over the years Frater Watermeyer contributed numerous articles to the Rosicrucian Digest.

*See Watermeyer, E.W.E., "The Mystical Significance of Symbols," *Rosicrucian Digest*, Feb. 1984, p 18.



But, as previously stated, a symbol may also arise in a slightly different manner; namely, as the end product of a realization experienced by man's subconscious mind. We shall next consider this phase of the subject.

Experience, confirmed from many directions, seems to indicate that man's subconscious mind expresses itself in a language different from that ordinarily used. The subconscious avails itself of a symbolic language, a language of pictures, an incessant, continuous flow of images. Dreams, visions, and psychic experiences are mostly in the form of pictures. In such experiences, the picture does not stand for itself, but is a substitute for something else which desires expression and to which it is related. The pictorial symbol emerges as the consequence of a realization by the subconscious mind. Even sounds and words, when they occur in dreams or visions, may be symbolic. The subconscious mind, when permitted to speak, will do so in a strange, foreign tongue—a secret code which demands deciphering, the language of the symbol.

We know that the subconscious mind is possessed of a greater wisdom than the objective mind, and that it is an unseparated segment of the unlimited Cosmic Mind. The subconscious mind possesses full knowledge of a universal truth long before man becomes aware of it. In fact, most of its knowledge will never objectively manifest to us during the span of man's present incarnation.

The Inner Voice

The subconscious mind is ready to speak to us at any time, provided we condescend to listen to its small voice. Its voice will be loud during moments of interior agitation, and then it will enforce its intent to make itself heard. But when it speaks, it will avail itself of the only kind of language which it knows, the language of the symbol. Thus, the symbol may be the manifestation of an interior agitation. It may emerge to call attention to a law, a universal truth, or a relationship perceived by the subconscious mind. But a symbol thus created possesses quite a different significance from a symbol created by the objective consciousness.

Some general principles concerning a symbol arising from the subconscious mind are still valid: it is more than a sign, because it is the product of a living realization, with its associated nonrational elements. It is still an expression of universal laws and truths which are beyond the range of verbal description. But there is this additional most important element to be considered: the law or truth which the subconscious mind desires to convey is still unknown to the objective consciousness at the moment of its emergence. Often its existence is dimly suspected, but the extent of its domain is not realized.

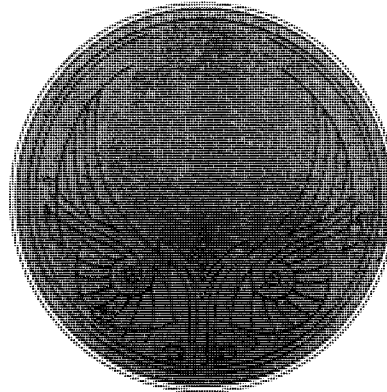
Consequently, the symbol which emerges out of the depth of the unconscious is seemingly alive and pregnant with unexpressed meaning. It stirs, it agitates, yet the objective mind knows not why. It presages a truth which is as yet unexpressed, but which only condenses into form after profound meditation upon the symbol.

Thus, the symbol which emerges from the subconscious mind is an attempt to express something for which as yet neither words nor concise formulations exist—a truth which is as yet partially concealed. The symbol expresses this truth in the best possible way—for the moment. Consequently, when a symbol emerges from the subconscious, there is always associated with it a latent unknown content, which stirs the mind and demands exploration, creating the illusion of a symbol apparently alive and pregnant with meaning. Thus, such a symbol always expresses a larger content than is objectively realized at the moment.

After the symbol has emerged, it must be studied, contemplated, and worked upon in a manner to be discussed in a later article. Gradually its inner, latent meaning will unfold; the unknown will become known, the unexpressed will find precise expression and crystallize into a known and explored form. When this ultimate stage has been reached, the symbol ceases to stir, because its content is no longer unknown but has become something known. It has ceased to be a symbol: it has crystallized into a sign, an allegorical, abbreviated, figurative distillate of something fully explored. The symbol is no longer alive—it is dead.

History has amply demonstrated that live symbols tend to die, as they become objectified. The symbols of some of the great world religions once deeply stirred and inspired their early followers. The symbols were the best objective formulation of those unknown forces which stirred deeply in their hearts. But now that the centuries have passed, these symbols are dead. Their meaning has been explored, their significance has been rigidly codified. They may still appeal to the intellect, but they no longer stir the heart. They are no longer symbols—they have become signs or emblems.

On the other hand, symbols are forever born anew out of the matrix of the subconscious mind. Students of mysticism realize that there are aspects of usefulness of symbols; namely, the permitting of symbols to arise from the subconscious mind.



In an article on symbols to follow, we shall investigate how symbols may be used in mystical exercises and how the symbol may serve as an instrument in the technique of initiation. △

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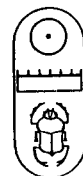
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

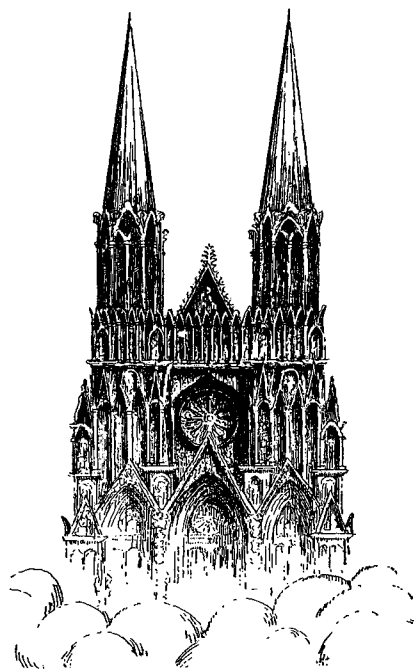
Medifocus



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.





The Celestial Sanctum

Cogito Ergo Sum

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

RENÉ DESCARTES, the French philosopher and mathematician (1596-1650), is perhaps most noted for his words, *cogito ergo sum*—I think, therefore I am.

Cartesian philosophy, or the thought system that evolved from the philosophy of Descartes, is properly relegated as rationalistic. That is, it belongs to that branch of philosophy called rationalism. Generally, rationalism states that knowledge is acquired *a priori* or, in other words, through the reasoning process. In contradistinction, another epistemological claim is that of empiricism which argues that knowledge is acquired *a posteriori*, or through experience.

Regardless of the outcome of the sometimes rather heated debates between the

adherents of both schools, our principal concern, from a Rosicrucian perspective, is with the mystical tenets of any given philosophical system and its applicability to our lives.

It is often hard to believe at times, but it is true, that every philosophical school of thought has mysticism buried somewhere within its structure. It can be argued to the contrary, I suppose, but the philosophy of Descartes is a prime example of this statement. This point is extremely well exemplified in his phrase, "I think, therefore I am." Unfortunately, some philosophers and critics of Descartes profess that Cartesian philosophy is purely mechanistic in its scope in that it likens the human body to a machine. Perhaps the same argument can be applied to our Rosicrucian teachings because at a certain point in our studies we apply ourselves to the mechanical functioning of both our physical bodies and the universe. However, the essence behind our philosophy, as well as with the philosophy of Descartes, is based upon a mystical foundation. Such a point is quite apparent with the Rosicrucian teachings, but, perhaps, not so apparent with the teachings of Descartes.

However, if we but take a look at some essential keys to Cartesian philosophy, we will find that Descartes incorporated intuition as an integral part of his system. Further, we find another important key in his *Third Meditation* when he explains the distinction between formal and objective reality—or, the difference between the perceived world and the actual world. We, as Rosicrucians, know this distinction as reality and actuality. The above points are essential steppingstones, from a perspective of synthesis, to his very mystical axiom, "I think, therefore I am." We now have arrived at a simple thought of great profundity derived from a few epistemological rules that describe the operative value of that which can be known, without doubt, in its utmost clarity and simplicity.

How do we interpret this phrase? Are the words a meaningless jumble of philosophical jargon? Or, do they have profound mystical and philosophical import? Perhaps it is best to let the individual decide for himself the most appropriate interpretation based

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upon his own individual meditations. However, a few thoughts that should be considered are indeed relevant.

It is apparent in today's society that we have a serious problem with the use of the word "I." Individuality seems to be a popular concept to describe our propensity toward egotistical values more aptly illustrated in a young child's "me first" attitude. Certainly, most of the adherents to this type of thinking modify the essence of the thought into an adult framework to such an extent that the foundation is not easily recognizable. That is, an elaborate system of justification hides and confuses the real point. An example of this is a branch of philosophy, known as solipsism, that is a derivative of the Cartesian system. Briefly, this philosophy states that "I am all that exists and everything else is a figment of my imagination." Perhaps the value of such a philosophy is comparable to the extreme branch of skeptical thought known as "Super Skepticism" in which one of our ancient Greek predecessors who promulgated such a philosophy had to be followed by his students so that he would not walk off cliffs or into burning buildings while reciting "How do I *really* know that I will be harmed if the flames touch me or if I fall 100 feet to the rocks below?"

The point is that if we allow mysticism to be an inherent part of our thought system, our philosophical values will drastically change for the better. The "I" of the individualist can transform to the "I" of the universalist, or mystic, in which case an interdependency of people and things are recognized.

"I think." Certainly, we all think, but do we think with the degree of depth and wisdom that Descartes did? Further, what do we think? Are our thoughts in harmony

with others and our immediate environment? Are they also in attunement with the Cosmic? The choice is merely ours to make.

When Descartes stated, "I think, therefore I am," he had reduced the sum of human knowledge into five simple words and then attempted to rebuild an entire epistemological system founded upon truth and certainty. The meditative thought, the mysticism that was behind such words, disallows the justification for any of the superficial interpretations that have derived from his philosophy. His statement, from a mystical standpoint, may be interpreted to say that I exist because I think and even if I, as an individual, am being deluded into thinking erroneously, still, something must exist to cause the delusion. That something is the true essence. That something, according to Descartes, is God. That essence, then, is identifiable in all things, and, the practical implications are that it is *knowable*.

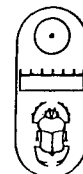
Benedict Spinoza, a seventeenth-century Dutch philosopher of Jewish/Portuguese descent, began his philosophical career teaching Cartesian philosophy. Perhaps he saw in Descartes' philosophy a mystical pantheism that laid a foundation for his own personal philosophy. Perhaps we, too, should indulge in the same type of contemplations.

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.

WE THANK YOU

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



Inspirit and Inspiration

Using the Creative Power of Love in Your Life

by Cheryl A. Bertolino



TO THE PERSON WHO ASPIRES to rise above mediocrity, the two words *inspirit* and *inspiration* are perhaps the most beautiful words in the English language. Anyone who strives for excellence in his life realizes the importance, even the necessity, of being inspired and inspirited.

The word *inspirit* means to hearten and animate—in other words, to enliven, while *inspiration* means exaltation, power, guidance, and incentive. Any person who is truly alive in the deepest sense of the word has a tremendous desire for inspiration and also a sincere longing for those conditions that will truly inspire him.

The desire to be inspirited and inspired is universal, but all too many people believe that, although available to other people, these two qualities are entirely beyond their own reach. They are mistaken. Any one of us can and should be inspirited and inspired, and on a regular basis, but one must prepare oneself for this enlightenment and energizing by holding the proper attitudes and emotion.

There's A Place for You

A good way to begin is by realizing that there is a place in the world for you—a special place—and you can, by contemplation and meditation, find it. Start paying close and careful attention to your desires, interests, passions, hopes, dreams, and aspirations.

Snap yourself out of the dull rut of routine and unproductive thought and action, and meditate and concentrate every day on what you possess *within you* that can be given to the world as your own valuable contribution. Believe that, as you meditate and ponder, you will receive enlightenment regarding your own particular assets and abilities.

Accept Yourself!

Make sure you understand the fact that only you, yourself, know what is right for you, and what is best for you. Stop looking to others for their approval and agreement about what rightfully belongs to you—your life. Begin to eliminate those things and activities that are only habitual, unfulfilling time-killers. By releasing yourself from all your petty activities, and those things done only to fit in with someone else's plans, you will bring to the forefront those areas of life that really belong to you.

A healthy self-consciousness, self-centeredness, and self-love are essential to bringing out the special talents and aptitudes of the average person because most

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people have allowed themselves to become too self-sacrificing for their own good, and also for the good of the very people they love and are trying to help. You must balance your doing for others with doing for yourself, and this includes taking the time to develop yourself and your talents.

You are responsible for your own life, and for living it in a way that is true to your individual nature. Learning to respect your personal preferences and desires can be done without hurting anyone else. There is something special about you which is sorely needed in the world. Find that unique ability or talent. Cease squandering your priceless mental and physical energy on the business of others, and use it to make something of yourself. In this way you can make your own contribution to the general welfare of humanity, and truly each of us has the potential for such a contribution.

The Enlightenment

When a human being earnestly and sincerely desires inspiration for the purpose of benefiting mankind in one way or another, his desire will be satisfied, for he will, without doubt, be granted the inspiration he craves. The desire, along with some special purpose, combined with intense thought and concentration and determination, will attract to itself the necessary ideas, knowledge, and enlightenment without fail.

You have no actual responsibility for the outcome of your efforts. Your only responsibility is making the effort. As you align yourself with the forward, progressive movement of the universe by thinking and acting constructively, you will "tune in" on ideas which roam throughout the universe, seeking a vehicle of expression. That vehicle can be you!

Become receptive to the thought currents floating through the Cosmos, for it's a fact that cosmic intelligence can be grasped by the individual as he puts himself in a receptive frame of mind. Any positive mood or emotion such as love, generosity, faith, or good will is the proper wavelength for reception of creative intelligence. By pushing these positive moods to the ultimate—ecstasy—you can be guaranteed of receiving profound truth.

The more we align ourselves with this infinite cosmic intelligence and power, believe in it, and cooperate with it, the more we can appropriate it to the benefit of our particular purpose. All creative geniuses sought this aid and called it the "Muse." What's more, they spoke of endeavoring to place themselves at times in a kind of trance, enabling the subconscious mind to assert itself with all its unfathomable wisdom and abilities while the conscious mind was, for a time, relegated to the background.

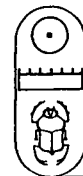
Infinite Cosmic Intelligence

They were seldom disappointed in their attempts to contact the Muse, the giver of all inspiration, and, upon receiving the gifts, were profoundly grateful. This gratitude, in turn, assured them of more surprising and delightful gifts of inspiration. You can see that, contrary to what is commonly believed, inspiration, to a certain extent, is earned. But the efforts made by the individual are microscopic compared with the rewards that accrue to him.

It should always be kept in mind that our own minds are merely a means for the conveyance of wisdom from above and beyond ourselves, which accounts for the importance of allowing the subconscious mind to be balanced with the conscious mind. A calm enthusiasm (and such a thing is possible) is the fertile ground for the reception of such cosmic intelligence. An active faith in such intelligence will hasten it to us for use in whatever noble purpose we desire.

Energy of Love

Anyone seriously interested in attaining the powers of genius is well advised to develop high idealism, for the idealist has access to the highest and finest thought currents which simply consist of what is real and true, and ideals are the most real and substantial things in existence. The true idealist demonstrates to the world the ideas of goodness, beauty, truth, and love, of which every other good thing in the world is composed. It must be remembered, however, that the true worth of an idealist lies in his ability to bring his lofty conceptions into manifestation in human society where they can be actualized as beautiful and noble works.



Perhaps the final, most important word describing creative genius is *love*. Artists and other highly creative people are almost invariably described as "being in love with the world," or at least certain aspects or areas of it. Regardless of their shortcomings, which may indeed be plentiful and even serious, the fact remains that most, if not all, geniuses possess a quantity and intensity of love for at least some part of life that, to most of us, is almost incomprehensible.

Love is considered by man to be, by far, the most important thing in the world, and some people even go so far as to consider it

the highest form of energy in existence. When you pour love into your creative efforts, you will come into contact with genius-like inspiration. Love is a capacity which every human being can possess, but the development of love is our own, personal responsibility.

If you wish to do work of a higher and finer caliber, try raising your thoughts and actions to a higher and finer level—a more illumined level. Try, for a while, to live up to the highest and finest ideals you can envision and you may well be surprised to see how you, too, can be inspirited and inspired. Δ



Pharaoh Pepi I

Erratum: In the "Treasures From Our Museum" feature in the November, 1984, *Rosicrucian Digest*, the photo is incorrect. Shown above is the correct limestone relief depicting Weny, an official of the estates held by Pharaoh Pepi I. The cartouche in the upper right corner bears Pepi's name.

CONSTITUTIONAL GUARANTEES

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

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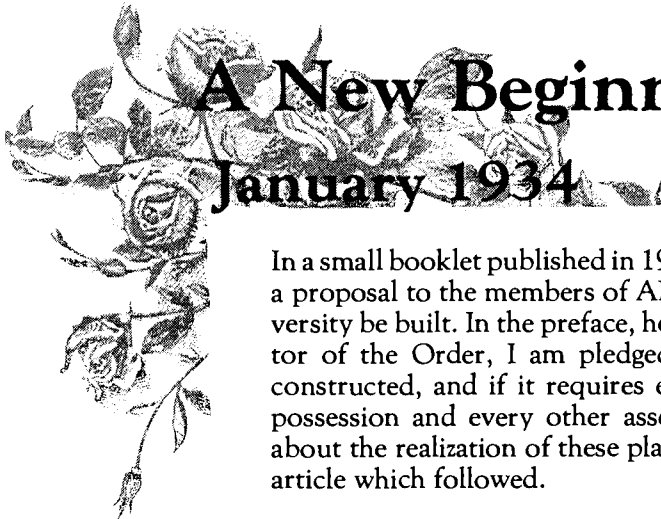
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**A Golden
Anniversary**

**Rose-Croix
University**



The following pages commemorate the beginnings of a unique school of higher learning, devoted solely to the study of art, science, and mysticism. For fifty years, Rose-Croix University has provided knowledge and mystical experience to inquiring minds from around the world. With this commemoration, we greet the next fifty years with renewed aspirations for ever greater achievement.



A New Beginning

January 1934

In a small booklet published in 1934, Dr. H. Spencer Lewis made a proposal to the members of AMORC that a Rosicrucian University be built. In the preface, he wrote, "Personally, as Imperator of the Order, I am pledged to see that the university is constructed, and if it requires every material thing within my possession and every other asset of the organization to bring about the realization of these plans, it will be done." Here is the article which followed.

The Founder, A Rosicrucian Dr. H. Spencer Lewis

... Throughout the world in times past the lamp of knowledge was frequently lighted. Its rays have dispelled darkness under the protection and guidance of the Rose and Cross. The areas bathed in its scintillation gave rise to new jurisdictions of the time-honored Rosicrucian fraternity. The crusade of light invoked the wrath of its enemies; intolerance, ignorance, superstition, and envy mobilized their nefarious forces, and sought to oppose it. Light and its companions, truth and knowledge, persevered, but the ordeal was most severe. . . .

In the city of southern France is a massive stone structure, sombre and majestic, that in centuries past was hailed by the brethren as the see of hermetic knowledge. . . . Across its threshold into the outer world with lips sealed, with sacred oath, and hearts afire with enthusiasm for the cause, has passed many whose later deeds are the milestones in mankind's advancement. In Basel, Switzerland; London, England; Athens, Greece; Brussels, Belgium; Germany, Russia, and Austria stand these glorious monuments to the great work that shall continue as long as man is man.

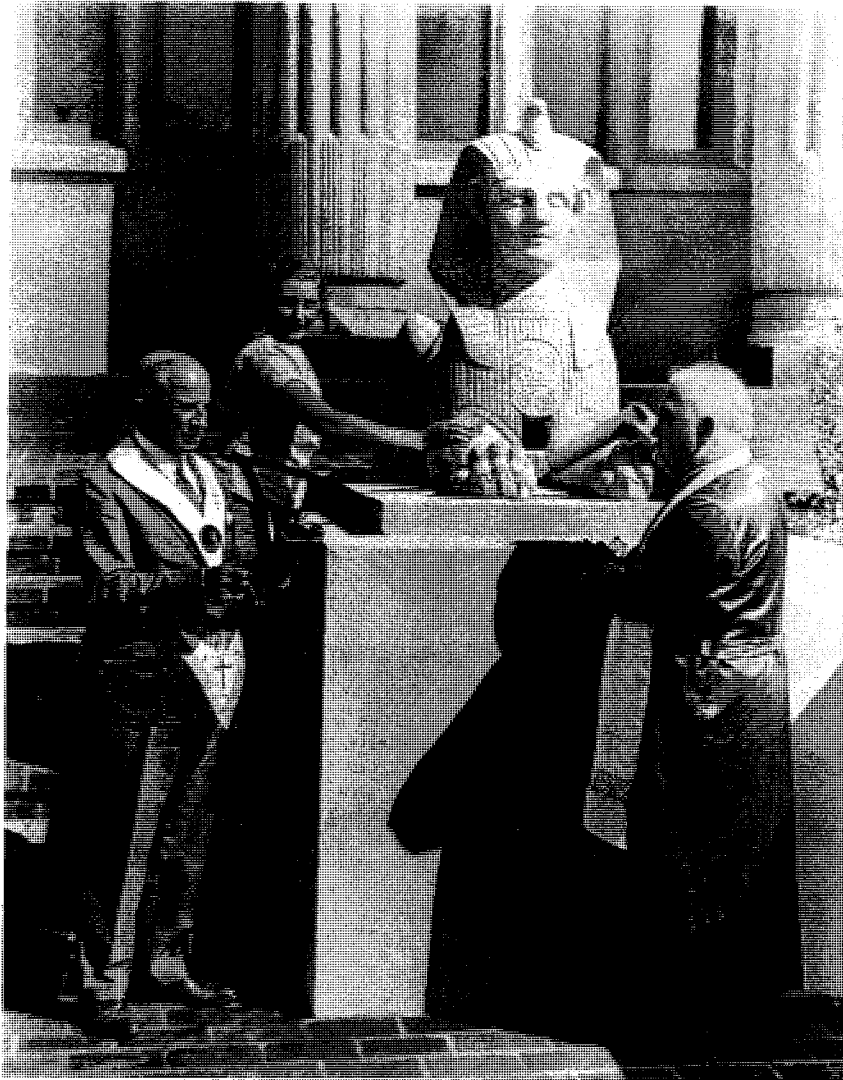
These edifices were built and maintained by Rosicrucians. High ideals

mixed with human blood have made them endure. . . .

What greater honor could be bestowed upon these shrines than that they be retained as centers of great learning? In contrast with their former shroud of secrecy, most of them today wave the banner of welcome and freedom. . . .

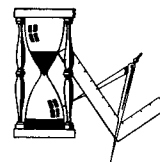
Is not the North American jurisdiction—your jurisdiction—to have such landmarks? Why should not we endow an institution and dedicate it to the same noble purposes as the jurisdiction of our predecessors? Is our devotion and sincerity any less substantial? . . . Our era should go down in Rosicrucian history as a continuance of the creative spirit. We too must add a stone to the foundation started centuries before. Is our niche in time to be referred to as a period when Rosicrucian progress was suspended, or that we rested upon the labors of our earlier brethren? Certainly all the fruits of knowledge has not been picked, nor all the seed of inner development sown. . . . Shall we, brethren, establish the Rose-Croix University of AMORC? We have conceived it!

—H. Spencer Lewis, Ph.D., F.R.C.



Dedication of the Rose-Croix Science Building

In the summer of 1934, Dr. H. Spencer Lewis and Dr. Clement B. Le Brun dedicated the new building and deposited a scroll containing fifteen of the Order's most important mystical and philosophical principles in the replica of the age-old Sphinx.



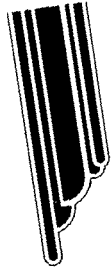
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of
Yesterday



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F.H. Ingersoll
Instructor



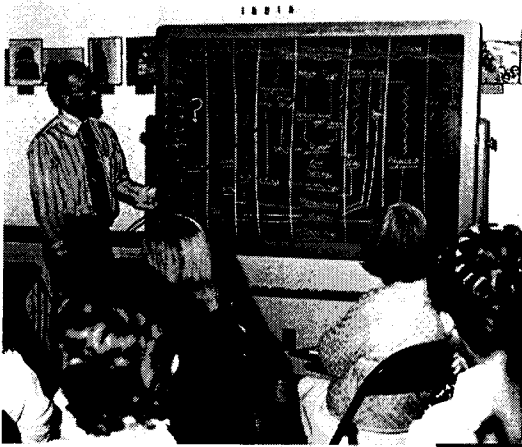
Physics
Erwin Watermeyer
Instructor



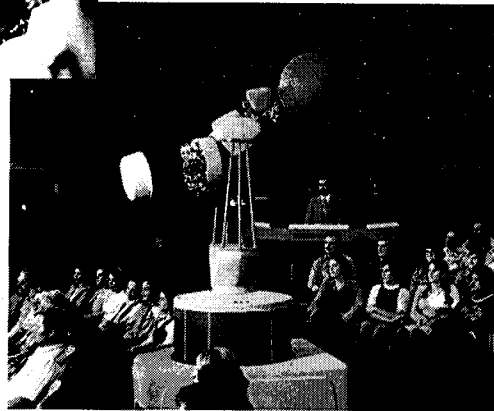
Chemistry
Dr. A. Whaley
Instructor



Rose-Croix University Today



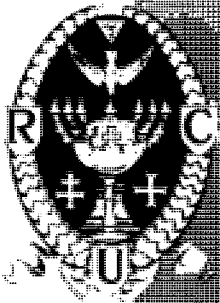
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MORNINGS

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Initiation
Mirror of the Mind
Alchemy of Spirit Energy

AFTERNOONS

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Mental World
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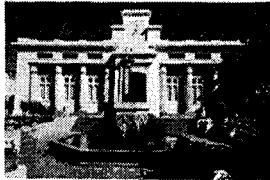
To receive an application, fee schedule, and course descriptions, please write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A. (*This program is for members only.*)

ROSICRUCIAN CONCLAVE

Toronto, Canada

Toronto Conclave—January 19-20, Toronto Sheraton Center, 123 Queen St. W., Toronto. Grand Lodge will be represented by Frater Gary Stewart, AMORC's Grand Master. For more information, please contact Frater Douglas Hatcher, Chairman, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto, Ont., Canada M4K 2P9.

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Sympathy and Empathy

The Path to Compassion

THE CALL to assist another is an honor and a responsibility. The call, in whatever form it takes, is an acknowledgment of the potential value that our own growth may have for others. To respond to that call with intelligence and integrity challenges our ability and willingness to answer at the highest level of responsibility. This is the art of compassion.

With progress on the mystical path it is natural for the student of mysticism to regard humanity with a deepening sensitivity and appreciation. As mysticism reveals the profound kinship between all living things, we come to experience more personally the dynamic vigor of life as it is dramatized through all of life's creatures. We mature in our regard for others. And as others have been called to assist us, in one way or another we are called upon to assist others in their own progress upon the path.

The feeling of regard for others is innate in all human beings. Although subject to the influence of temperament, and training, every human being has an inherent sensitivity toward the emotional and physical condition of others. The quality of this

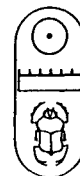
The author, Richard Rawson, is a staff psychiatrist at a major California hospital. He has a personal interest in the use of metaphysical healing methods in mental illness. Dr. Rawson is a Diplomate, American Board of Psychiatry and Neurology, and a member of the Order's International Research Council.

sensitivity is refined through experience and maturing wisdom. The first level of sensitive response to others is *sympathy*. With conditioned experience and the intervention of rational thought, another level, which is called *empathy*, is attained. *Compassion* is a level of regard transcending sympathy and empathy. Compassion is more directly an expression of the soul personality.

Sympathy

Sympathy is a sameness of feeling, an affinity between persons or of one person for another. It is more than a metaphor to say that in sympathy we "resonate" with another's state of being. As the sympathetic strings of a musical instrument resonate to the frequency of the strings actively played, our own subtle energies are inclined to fall into synchronization with the strong vibrations of those around us. In this manner we may find ourselves feeling joy, humor, sorrow, or anguish when in the company of others who, for their own reasons, are being moved by these emotions.

As sympathetic musical strings add richness to the sound of the instrument, the richness of human experience is expanded by our sympathetic response to each other. Being in the presence of others awakens in ourselves the full variety of emotions of which we are capable. The energy of others excites the fuller resonance of the experience in ourselves. We in turn contribute our energy to the shared experience,



expanding the experience beyond the proportion of our individual contributions.

Sympathetic experience can be a great joy when it is part of a mature harmony. In a disciplined, well-directed symphony orchestra, the music performed can approach ecstatic harmonies. Groups of people gathered in a common purpose with maturity of personality and wisdom in experience can collectively create an emotional environment of profound well-being.

In ordinary life the common sympathetic experiences are mostly mundane. The nature of human development is progressive from a baseline of emotions, sensations, and attitudes concerned with survival toward a more subtle and creative consciousness. In ordinary experience we are subject, consciously and unconsciously, to intense emotions related to the fundamental appetites. Physical and emotional hunger and the fear of death or harm heavily color the tones of our emotional and mental consciousness. It is from this level that the conventional use of the term *sympathy* derives its connotation. To feel "sympathy" for another most often means pity for another's trouble or suffering.

It is usual for persons motivated by sympathy to undertake helping others. It is equally common for this noble purpose to be met with an increasingly intense personal experience of the pain and suffering which one is striving to alleviate. One may feel rebuffed by the person one is trying to help, antagonized by the intense negativity of despair and helplessness, or physically pained—even injured—by the vibrant reality of pain and fear. All too often the would-be helper withdraws in resignation and resentment from the undertaking, invoking a social isolation which inhibits his own sense of aliveness.

The first attempts to help another are in early childhood, and are part of the natural exploratory and emotionally innocent nature of small children. The action is not thought of so much as "help" in the adult sense, as it is thought of as an attempt to increase pleasure and interest. Although easily misunderstood by adults, the effort by the child may be doubled when he or she senses a hurtful situation. The child may offer a toy

or perform a gesture that once evoked laughter. But the action may be inadequate to the need or inappropriate to the context, and therefore may be rejected by the person to be helped. And where that person is immersed in personal pain, he blocks himself from recognizing the sympathetic intent of the child. Depending upon the nature of the rejection, the child "socializes" his sympathetic reactions to produce a less uncomfortable personal experience. The child builds a defensive basis for future behavior.

The motivation underlying sympathetic helpfulness to others is usually a wish to reduce shared discomfort. That is, inasmuch as the experiences are shared consciously and unconsciously, and are uninteresting or unpleasant, the desire of the helper is to change the tone of the experience. Usually, the first idea is to do something for or to the other person to cause a change which will allow the tone to rise. Unbeknown to the helper, his own feelings of displeasure, discomfort, or pain in the situation provide a powerful unconscious, sympathetic evocation of comparable feelings in the person to be helped. Typically, the sympathetic emotional exchange is unconscious to both. The person who is the object of the helper's attention may react to the unconscious or unexpressed sympathetic feelings of the helper's displeasure and feel as much provoked as helped. Both find themselves feeling disappointed, frustrated, and misunderstood.

In ordinary social life we all learn to "adjust" to the confusion engendered by our naive attempts to relate to others helpfully. Too often the adjustment is at the expense of the honest expression of our emotions. The diplomatic deception engenders superficiality in relationships and reinforces unawareness of our own true feelings. This blunting of our childlike aliveness is at great expense to our spiritual development.

Persons who have become part of one of the helping professions have developed means for overcoming some of the limitations of sympathy. Experienced professionals describe their method in terms of being "objective" or "neutral" in their deal-

ings with others in need of help. Taking on the role of a "professional" permits them to relate to others from a somewhat different perspective and in that way to be less subject to the negative reactions. When done skillfully, the helper can assist in raising the tone of the experience, remaining personable and sensitive, without evoking the negative reactions. This is achieved through a quality of emotional sensitivity called *empathy*.

Empathy

Empathy is the process of projecting one's awareness into the personality of another to better understand the other person. The integrity of one's personality is maintained, along with the capability of experiencing emotion and exercising rational thought. To a sometimes surprising extent one is able to observe and experience the world from the viewpoint of the other. The words and actions of the helper become more like those of a partner or a companion in an experience than those of one person seeking to manipulate another. The sympathetic communication is more nearly a resonance of understanding.

In striving for the attitude of empathy, we begin to assert self-control over our automatic responses. Sympathy is an inherent, natural response to others' emotions. With developing self-awareness we begin to recognize the ability and the need for more than reflex responsiveness. With experience of the self-defeating aspects of some sympathetic reactions, and with the sincere desire to support the well-being of others, we reach for a quality of consciousness which is beyond selfish interest. Empathy is a level

of transition from self-interest to transcendent interest, or compassion.

By understanding the process of sympathy, we can consciously aim to limit its self-defeating aspects. The method of a professional helper is useful to us in that it illustrates a method that can be learned. A professional helper learns to set aside personal emotions for the time being, achieving a more neutral, less personally involved attitude from which to perceive more accurately the nature of the problem being confronted. More importantly, however, in becoming a neutral observer, one is opening the door to the experience of compassion.

To be effective at this level, the helper must have achieved a considerable degree of self-mastery over the stronger survival appetites and emotions. The tendency to resonate sympathetically with the emotions of the other person is greater when the personality is projected. In the case where those emotions are compelling or painful, the helper must have the maturity and strength to remain unreactive to the pull of the lower tones of the experience. When the quality of consciousness is maintained in the face of the intense stimulation, the negative tones begin to dissolve. With the disappearance of the negative tones, there is an awakening to the richer experience of affinity and understanding, which is compassion.

In next month's Mindquest we will explore the nature and experience of compassion.

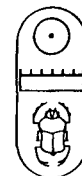
—Richard A. Rawson, M.D., F.R.C., I.R.C.

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The Fountain of Living Waters

Rosicrucian Park's

Charles Dana Dean Memorial Fountain

by Michael D. Miller, F.R.C.

WITHIN ROSICRUCIAN PARK many of the buildings reflect the traditional beginnings of the Rosicrucian Order, AMORC, through their Egyptian motif. This Egyptian tradition is well known and covered frequently in writings associated with Rosicrucian history. There is, however, in the center of Rosicrucian Park, an architectural feature that is not a building, yet beautifully illustrates through its design a traditional link in the transmission of the Egyptian mysteries and the mystery itself. This is the Charles Dana Dean Memorial Fountain and Plaza.

The Fountain and the Rose-Croix University building were built in 1934 and dedicated to the Past Grand Master, Frater Charles Dana Dean, who passed through transition the previous year. The Rose-Croix University building is obviously of Egyptian design, but what does this unusual fountain represent?

The fountain has a hidden message, just as do the Gothic cathedrals in Europe. The message is expressed in a symbolic language described by Fulcanelli as a language of Initiates. He writes, ". . . language, the instrument of the spirit, has a life of its own—even though it is only a reflection of the universal Idea. We do not invent anything . . . What we believe we have ourselves discovered by an effort of our intelligence, exists already elsewhere. Faith gives us a presentiment of what this is. Revelation gives us absolute proof. Often we pass by a phenomenon—or a miracle even—without noticing it, like men blind and deaf. What unsuspected marvels we should find, if we knew how to dissect words, to strip them of their bark and liberate the spirit, the divine light which is within!"¹ With these thoughts in mind, let [28]

us try to "liberate the spirit" of this fantastic fountain.

The Rosicrucian fountain is set in a plaza of red tile. Its pool has eight sides, and in its center an eight-sided structure rises up to a basin from which a four-sided column arises. This tall structure is topped by another basin and standing within this basin, atop the fountain is a golden statue—an Egyptian female figure, arms outstretched, in the traditional salutation to the Sun.²

Beginning with the wall of the pool, the color of the tiles covering the fountain are red, black, and green. Inside the pool the tiles are blue and green, which is also the case with the inner structure. An Egyptian plaque decorates the top border of this inner structure, and this design is repeated on all eight sides. Below each plaque water pours from the mouth of a red lion's head. Underneath these majestic lion's heads are alternate symbols of the Rosy Cross and a double triangle. The Rosy Cross is depicted in its traditional color of yellow (gold), with a red rose in the center. The double triangle (not interlaced) is blue and yellow. The upper triangle, pointing downward, is blue,



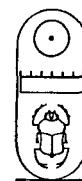
Patio Fountain and Reflection, Rosicrucian Park, San Jose

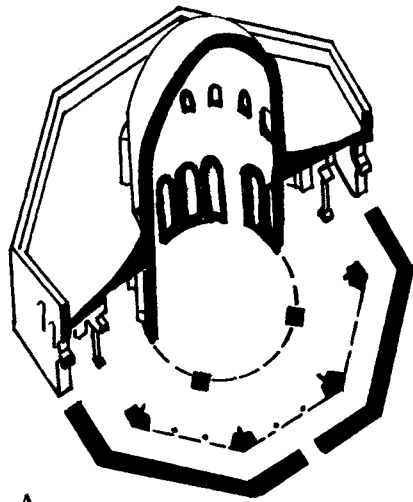
and the other triangle, pointing upward, is yellow.

The four-sided column atop the fountain features red and blue tiles, with black tiles bordering its top. Within the border are three lotuses forming a triangle with the point downward. The two upper ones are red and opened, the third is closed and is green and red.

This is a basic description of the shape and color of the memorial fountain, which is also known as "The Fountain of Living Waters." Looking at the fountain, one sees the ever-obvious Egyptian influence in the form of the tile plaques and statue, but the overall design is Islamic in style. The first clue to the fountain's Islamic design is its octagonal shape. Although to Rosicrucians

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A.

the octagon is a symbol of regeneration,³ with a little research we discover that this symbol is also used in Islamic architectural design.

The Islamic Connection

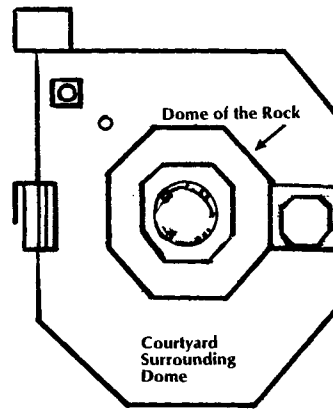
The octagon, square, and circle are predominate features of the Islamic style of architecture. For instance, we find that the madrasah of Sultan Hasan in Cairo, built in the 14th century, has in its courtyard an octagonal fountain. The word *madrasah* in Arabic literally translates as "place of study." It is used to indicate a Muslim school for religious training that is independent of mosques. From this information we could make a connection to the Rosicrucian memorial fountain, since it is octagonal and related to a school, the Rose-Croix University. Yet, the madrasah courtyard is square, unlike the plaza at Rosicrucian Park.

However, a plan that does relate to the fountain's design may be found in the Dome of the Rock in Jerusalem.⁴ The similarity of the two can be seen by looking at their outlines (see Figure 1). We may wonder what connection the Dome of the Rock has with the Rosicrucian teachings. We will understand this connection with a short review of the Dome's history.

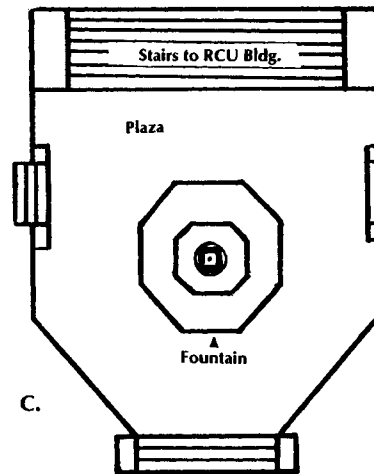
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The Dome of the Rock was completed in A.D. 691 and is the oldest Islamic monument extant today. It was built under the direction of the fifth caliph of the Umayyad Dynasty, Abd al-Malik ibn Marwan. This Caliph showed favoritism to Muslims dur-
[30]

ing his rule and chose three mystics of the Sufi sect as architects to design and construct the Dome of the Rock. In the 8th century, Muslims began attributing this site to the ascension of Muhammed into Heaven. The Jews claim this site is where Abraham prepared to sacrifice his son Isaac. Some authors even suggest that the Masonic tradition concerning the building of the Temple of Solomon actually relates to the Dome



B.



C.

Figure 1: Geometrical patterns found in Jerusalem's Dome of the Rock (A), utilized by the Dome's architects in their building plans (B), are represented in Rosicrucian Park's Plaza and Fountain (C).

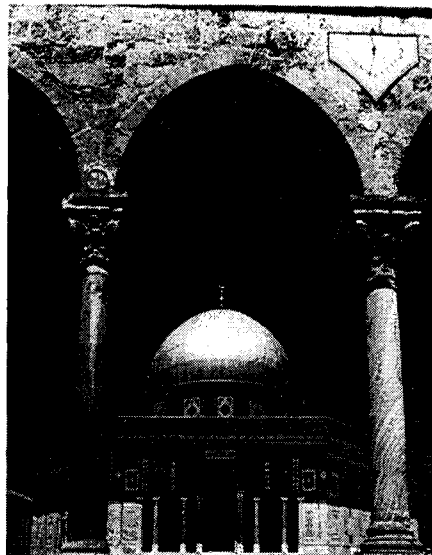
with its three Sufi architects. However, the original purpose has been preserved in an inscription dating to the erection of the Dome, which claims the edifice to be a monument to the Christology of Islam and its relationship to Judaism. From a mystical viewpoint we can interpret this to mean that the inner mysteries of Islam are connected to the inner mysteries of Christianity and Judaism, thereby adding another link to the flow of mystical knowledge from Egypt.

Also, we cannot overlook the role the area around the Dome of the Rock has with AMORC. In the Bible it was called Mount Moriah as mentioned in II Chronicles 3:1. The name Moria should be familiar to all Rosicrucian students. Its relationship to this area is explained to all sincere students in the Order. It was later on this same site that Solomon built his temple. According to Rosicrucian tradition, Solomon was an initiate of the Egyptian mystery schools. After returning to his land, he founded a brotherhood which traditionally became the Freemasons of today. In the 12th century, the Knights Templar took up residence in a wing of the palace built on this site. They began excavations in the area known as the stables of Solomon. It was in this place that they were said to have discovered the Ark of the Covenant. Others claim it was the Holy Grail. In the mystical sense, both are correct. It is interesting to note that there are still secret underground crypts and tunnels in this area, protected by the Muslims.

Knights Templar

The Knights Templar were closely associated with the Islamic mystics. Their order also set the foundation for the Germanic Knights of the Cross and had close bonds with other orders as well. These chivalric orders also have had a close relationship with the Rosicrucian Order of the past and present.

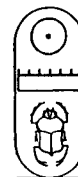
From this brief history, AMORC's connection with the Dome of the Rock becomes more obvious, especially if we look upon the Dome as a symbol of Islamic mysticism. This symbol of mysticism is reflected by the structure of the fountain at Rosicrucian Park.

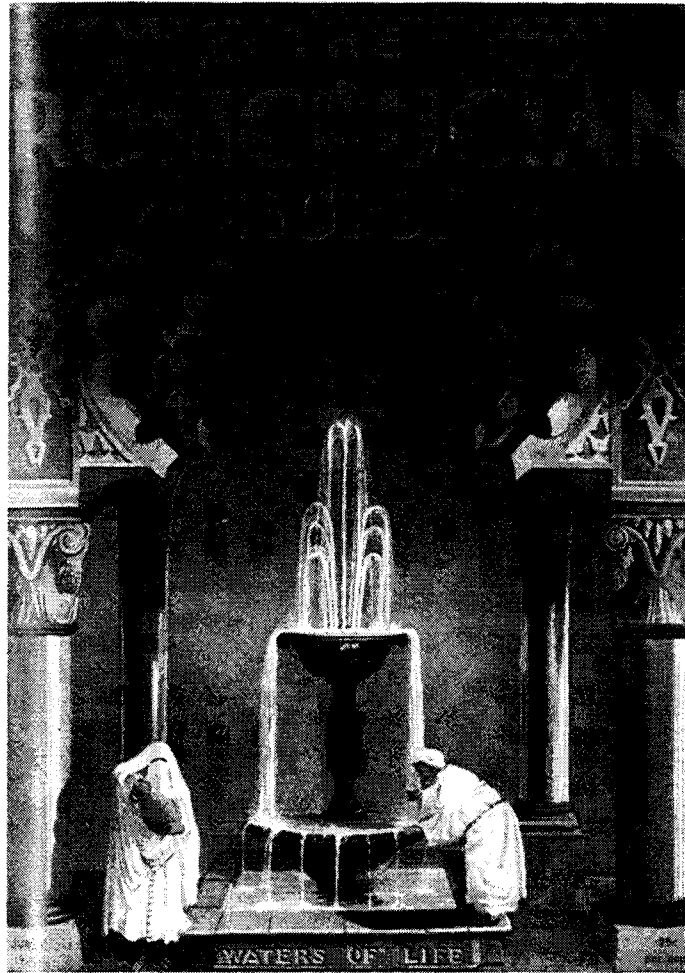


The fountain's symbolic story of transmission of mystical knowledge is continued in a painting Dr. H. Spencer Lewis created for the cover of the *Rosicrucian Digest* in 1936 (see page 32). In this painting there is a fountain with the words, *Waters of Life*, on its base. Dr. Lewis also referred to the memorial fountain as a fountain of living waters. When asked about the painting's significance he wrote:

"The fountain represents the waters of life, symbolical of the contents of the magazine. The picture shows one person drinking freely of the fountain to refresh his body and quench his thirst for knowledge. The other figure, obviously having tasted sufficiently of the water itself, is carrying a vessel full of it to share with those at home or in the community and thus spread the benefit of the waters of life where most needed. The picture is an invitation to all to come to this fountain of mystical information and drink freely thereof.

"The deep blue coloring is significant of the Cosmic reflecting its blue light upon the waters and tinting them with the spirit of cosmic wisdom. The architecture is symbolic of the spirit of the Orient. The columns represent the principles upon which the superstructure rests and we may give these columns names that are most significant to us such as





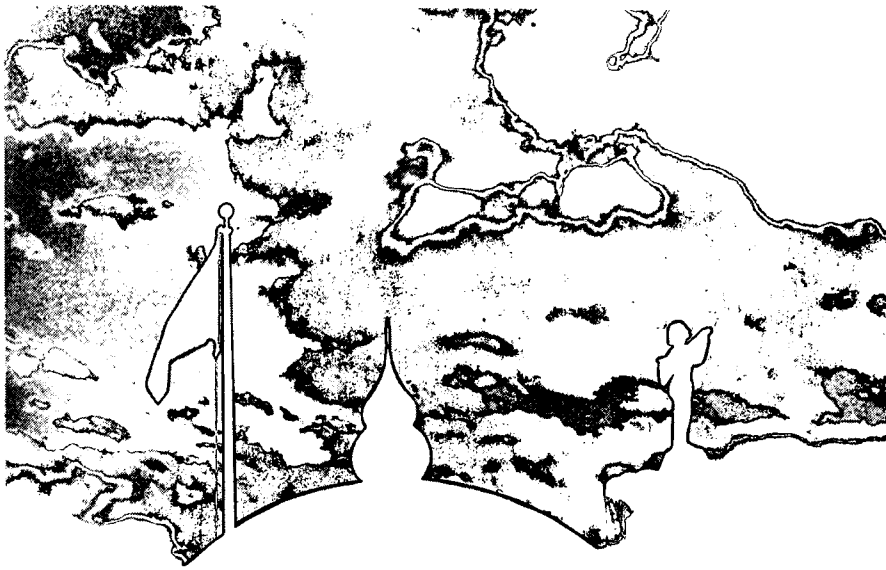
Love, Toleration, Faith, Hope, Charity, Mercy, Kindness, etc.”⁵ (My italics.)

In analyzing the picture and the explanation by Dr. Lewis, we find many interesting facts hidden in both. First, the male and female figures are wearing Arabic clothing of white, symbolic of the initiate. The man drinking from the fountain “of mystical information” is holding a cup in his hand. The symbols of the cup, cupbearer, wine, nightingale, and the rose are important to the Sufis. The cup is associated with the Holy Grail, whose mysteries were brought to Europe by the Knights Templar, who are the protectors of the Grail.

The architecture around the fountain shows archways of Islamic design. Islamic mosques were built as colonnaded halls, which gave them freedom to expand the structure in harmony with the existing structure as needed. Its columns represent principles, mystical principles, upon which the superstructure rests. The capitals on the columns are decorated with grapes. The grapes and the jug carried by the woman who is walking away from the fountain are the symbols in this painting that illustrate the transmission of this knowledge to Europe. We find this symbolism men-

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tioned in a book by Manly P. Hall, who gives us this information:

"Take, for example, the famous 'jug' watermark found in the paper on which most of the first editions of the writings of Lord Bacon were printed. This jug recurs also in many of the publications involved in early Rosicrucian controversy. The jug is a vase or pitcher, sometimes shown filled with fruit or grapes.⁶ Bayley believes that this vase or pitcher is the Holy Grail. He supports his conviction with many ingenious examples of this vase which can be traced directly to the Albigensian papermakers."⁷

Mr. Hall also shows a diagram of a watermark that has a cross with a rose in its center which is on the dedication page of *The Anatomy of Melancholy* published in 1628 by Robert Burton (1577-1640). We can thus see that papermakers were connected with the mystery schools and their art was "brought to Europe from the Near East by the Crusaders returning from the Holy Land, or by the Moors⁸ who established their culture in Spain."⁹

With this information on the symbols used by 17th century Rosicrucian papermakers, we understand that Dr. Lewis was illustrating symbolically the transmission of wisdom from the Middle East or the Orient to Europe via Islamic mysticism.

My investigation of this symbolism of transmission led to an increasing interest in

the particular colors and decorations adorning the fountain. These colors and decorations are alchemical in expression and represent the wisdom that was transmitted from the old civilization to the new. This led to another fascinating story which will be presented in a future issue of the *Rosicrucian Digest*. Δ

Footnotes:

¹Fulcanelli: *Master Alchemist: Le Mystère des Cathédrales*, trans. by Mary Swarder, published by Neville Spearman, 1974, reprinted 1977.

²This Egyptian statue is not the original ornament topping the fountain. The original top was an ornament similar to the ones placed on the roofs of centuries-old temples in India. It is called a *kalasa*, and a form of it is seen on top of Islamic buildings. A type of *kalasa* can be seen on top of the Rosicrucian Planetarium.

³See *Behold the Sign* by Ralph M. Lewis, published by the Rosicrucian Order, AMORC, San Jose, Calif., 1972.

⁴See the cover of the October, 1984, *Rosicrucian Digest*.

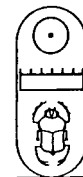
⁵Lewis, H. Spencer, "The New Cover of the Rosicrucian Digest," *Rosicrucian Forum*, VI (Feb. 1936), p. 101.

⁶This "grape and chalice" symbol can be seen on page 32 of *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, Queen Beach Printers, Long Beach, Calif. This publication sold through the Rosicrucian Supply Bureau.

⁷Hall, Manly P., *Orders of the Quest: The Holy Grail*, Los Angeles: Philosophical Research Society, Inc., 1946, 2nd printing, 1976, pp 20-21.

⁸"Moor," derived from the Spanish word *moro*, denoted someone as Muslim.

⁹Hall, *op cit*, p 19



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

"God Spoke!"

IN OUR MAD ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials; and it is often in the twilight of life that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate, and so easily understood that we may hear the Divine Voice, feel the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to harken unto the Voice and observe His Handiwork.

"God spoke!"

You have thought that exclamation to be a doctrinal reply from the overzealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural, or mystic in any sense.

"God spoke!"

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I have wandered idly through a field of daisies, in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay, sweet, and glorious; strife, turmoil, and evil far away; nothing near but goodness and godliness. And I have felt the oneness of all nature, all God's manifestations; I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat in the midst of the daisies to try to attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul.

Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfoldment, the simplicity of its anatomy and—God spoke! Through the daisy God revealed to me in unmistakable language the infinite wisdom of His mind, the superiority of His ways and His laws. God spoke! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as God speaks—Ah!

the vanity of the thought. Yet man demands that, to be heard and understood, God must speak in his limited, self-made, finite language, and man, therefore, hears not the Voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater areas, hears sweet chords, beautiful notes; harmonious and euphonious arias peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism, and "higher criticism."

Watch the little imprisoned goldfish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live, and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation, tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection, manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising, and immobility. And, as you do these things, God will speak to you, and you will learn a lesson that only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it simple—not complex or luxurious—things which it longs for and which our children in this advanced age would spurn; and when those deep-set, longing eyes silently say "thank you," you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard the Voice of God but has sought the voice of evil; where the young-old mother is striving to make

the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food is required for the baby that brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere.

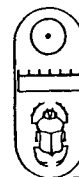
Go there, not to Temple, Church, or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And the poor mother's prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where stands the ragged boy urging all to buy his wares: his hands are cold, his face is wan. He is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and "sister," his chum and friend; he would gladly sacrifice almost anything for her.

Stop there and speak to him as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend"; then watch the eyes enlarge with pride; and see the sorrows flee; you'll find the boy is a man at once, with God-light in his soul. And then, you'll know that somewhere in the aura of your life, God spoke as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you, and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains, and lessons of the past your soul will feel, your heart will know, your mind will hear, and you shall find that God did speak at last as Father to His child.

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.



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Portal of the Past →

In Old Jerusalem is this gateway to the walls of the palace of King David, second king of United Israel (1012-972 B.C.). David successfully united the tribes of Israel. His statesmanship in conciliating the north of Palestine and choosing Jerusalem as his capital and center of worship; his chivalry, courage, and skill in battle; and his devotion made David "the most attractive of the Old Testament heroes."

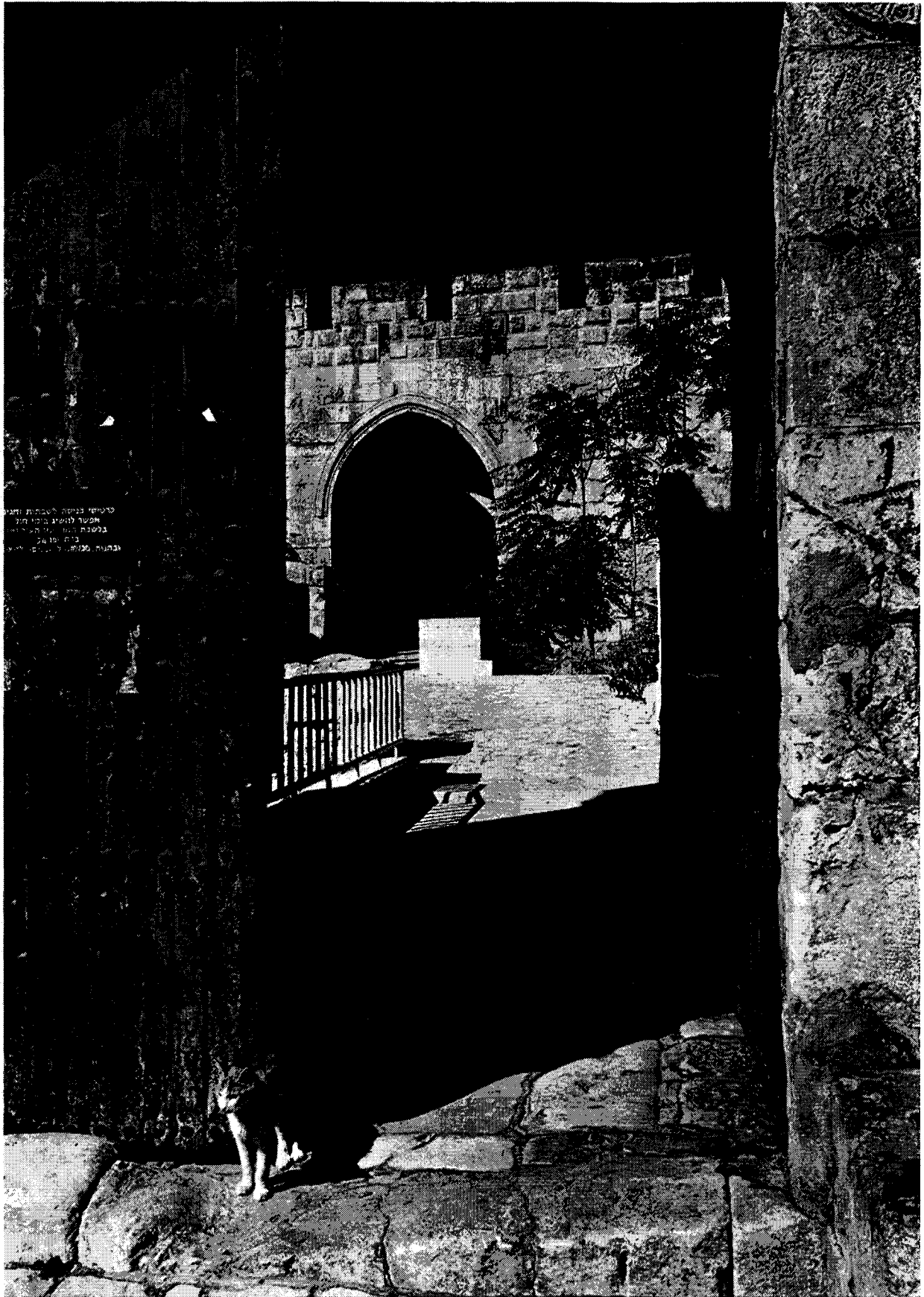
(Photo by AMORC)

Winston Churchill Residence (overleaf)

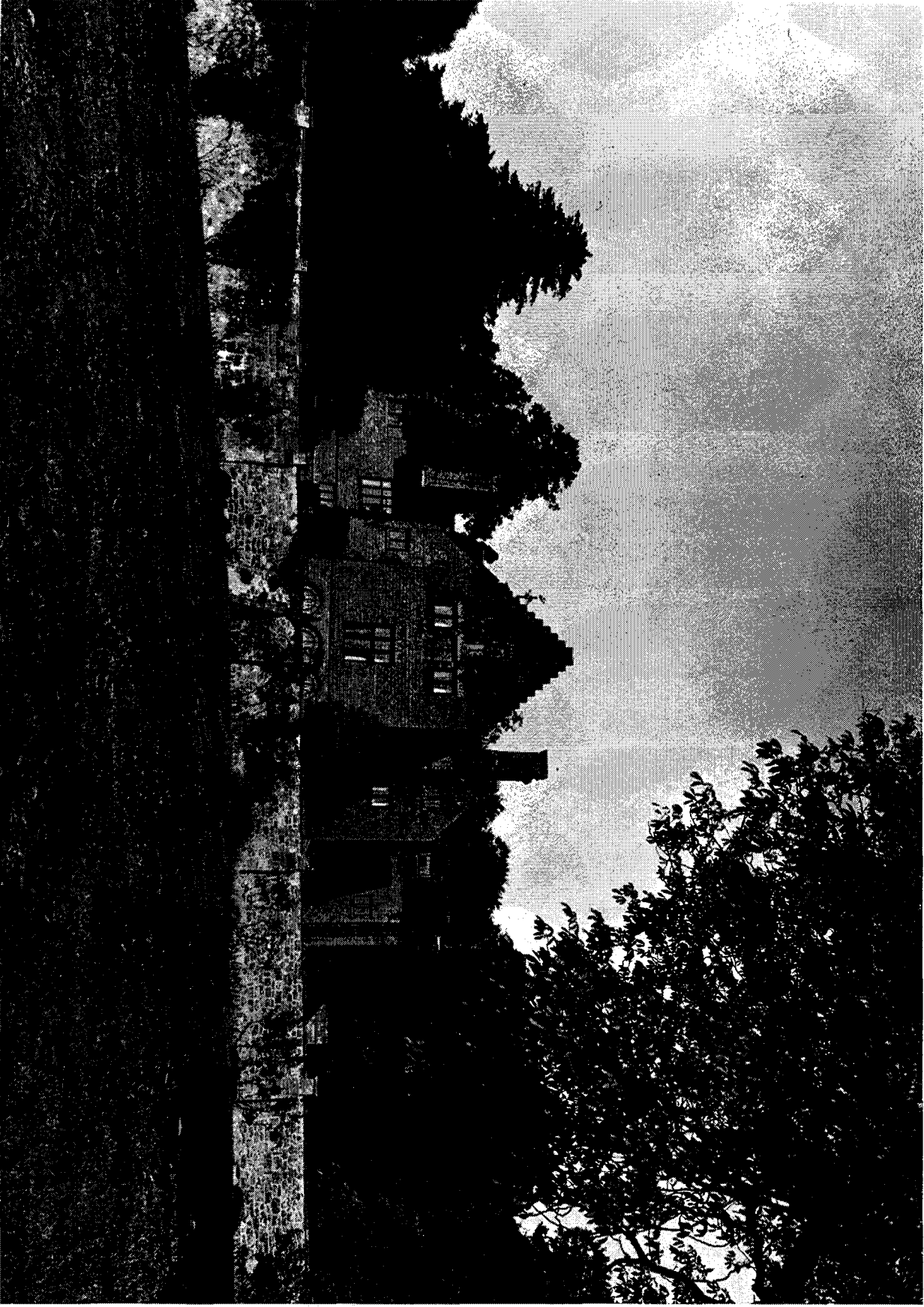
**The
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Located at Chartwell, Kent, England, is the home of the late Sir Winston Churchill, perhaps the foremost statesman of modern times; a man whose courage and unswerving determination carried Great Britain through the great crisis of World War II.

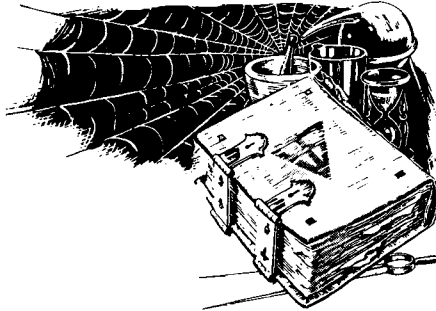
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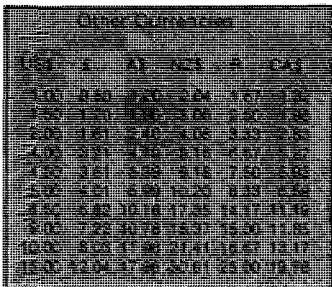
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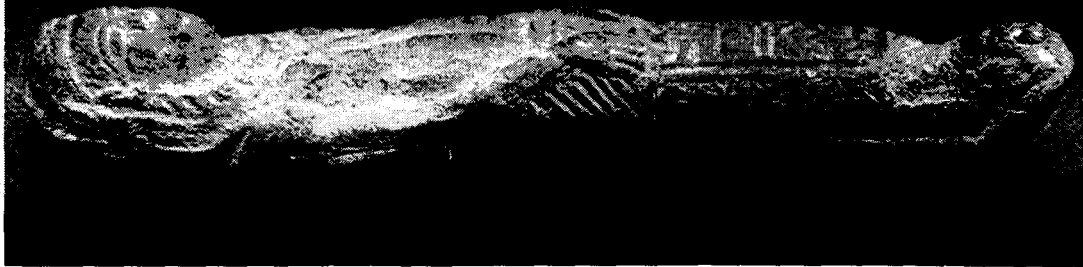
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TREASURES

FROM OUR MUSEUM

Egyptian Toys & Games

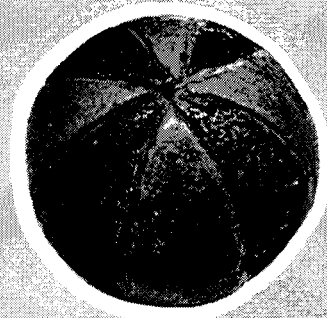


Rattles, marbles, balls, miniature battle axes, puppets shaped like dwarfs, and crocodiles with movable jaws were favorite toys of Egyptian children. Little girls also played with wooden dolls in cradles. Such "fetish" dolls were supposed to help the girls have many children when they grew up.

Girls in the royal household played ball games skillfully and gracefully in entertaining the family. Older boys engaged in games of skill, such as target shooting, tightrope walking, wrestling, fishing with a stick, running and jumping. All sports were conducted according to accepted rules. Among the games illustrated on tomb walls is a curious jumping game in which the obstacles are two players sitting in the dust. The meaning of this amusing scene remained unexplained until an Egyptologist remembered that he played such a game in his childhood.

For this month we have chosen three 18th Dynasty artifacts from the Rosicrucian Egyptian Museum. Above is a rare specimen of an Egyptian child's doll, found at Tell el-Amarna, in the form of a mummy. To the right are a small glazed pottery ball and a green spinning top.

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



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



ODYSSEY

Paul Gauguin

Part II

The Soul of Tahiti

FROM TIME IMMEMORIAL artists have dreamt of faraway fabled lands—exotic lands splashed with myriad colors, vibrant with the radiant energy of the sun, romantic under the pale moonlight, alive with figures moving through a wildly beautiful landscape. To the artist Paul Gauguin, Tahiti was such a nirvana. He arrived there, sick of Europe and civilization, in 1891, and for most of the next decade Gauguin lived and painted in Tahiti, and later in the more remote Marquesas Islands.

Gauguin loved the beauty of Tahiti; he loved the people and the way they lived. He was happy with his new life and the beautiful Tahitian woman who gave him a child.

In his paintings Gauguin captured the soul of Tahiti. As always he was fascinated by nature—he prepared to paint by “dreaming in the presence of nature”—and here, in these tropical islands, nature was so very *present*. He loved the landscape and he felt a part of it. He was fascinated by the mysterious aspect of the Tahitians—the hidden part of themselves which no outsider could understand. He didn’t understand it either, but he was able to express this mysteriousness on canvas. He did understand, and was also able to express in painting, the mystical relationship between the landscape and the people and how they flowed into and through each other.

Each of Gauguin’s paintings expresses an *idea*—evoke a particular sensation, feeling, or mood. To achieve this, Gauguin used color just as a musician uses music to create moods and feelings. His highly imaginative and creative use of color—central to all his work—gave each of his paintings a strong emotional impact. He fully intended it this way. He hoped that color would resound in the eye much as the sounds of a bell resound in the ear. Line and form—graceful, repetitious, rhythmical—were also successfully used by Gauguin to lend mood to his paintings—to evoke feelings and sensations in the viewer.

Years before, in Paris, Gauguin often hung out with Symbolist writers in the Café Voltaire. To them his paintings represented in art what they were trying to express in writing—the evoking of aesthetic emotional feelings, images, ideas, by stressing the symbolic value of language.

To view Gauguin’s paintings is a rich experience in symbolism. Superficially his paintings are straightforward in their approach. His beautiful Tahitians seem so near and touchable, healthy, strong, and alive in an exotic landscape where all the colors are enhanced by the sunlight. And yet, in the words of art curator Theodore Rousseau, Jr., “Combined with this initial impression . . . there is another feeling—a puzzling, melancholic overtone, an awareness that something is happening which we neither know about nor understand. This may be created by a gesture, by the turn of a head, or by eyes which gaze away into the distance. These people appear before us with a childlike innocence and yet like children they remain indifferent to what we think. Their thoughts seem faraway. Often they are accompanied by strange creatures full of hidden meanings—a heathen idol, the shadow of a slinking dog or a brooding bird. This mysterious, threatening quality can best be felt if the pictures are compared with those by any of Gauguin’s great contemporaries—Degas, Cézanne, Renoir, Seurat—where such a mood is totally lacking. It exists even in Gauguin’s still-lives and landscapes. He deliberately sought to create it. He frequently mentions it in his writings, as in the letter describing the *Spirit of the Dead Watches*: ‘The essential in a painting is precisely that which is not expressed.’ ”

Much of Gauguin’s life in Tahiti was not happy. There were brief interludes of ecstasy, reflected in bold strokes in his colorful paintings. But there were also many problems. Weakened by illness, deeply in debt, and misunderstood and unappreciated by the local French authorities, Gauguin longed for home even while drunk with the beauty of his tropical paradise. In 1903 Gauguin passed on to a higher plane in a small hut on Hiva Oa, Marquesas Islands.

Despite the problems and difficulties of his life, Paul Gauguin left for us in his paintings *Beauty*—mysterious visions of a colorful land and a handsome people. —RMT

