

Rosicrucian Digest

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THROUGH THE MIND'S EYE

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

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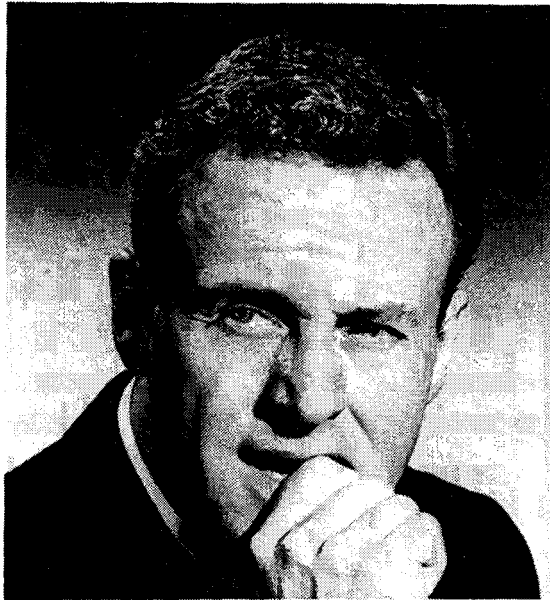
Historic House Put to Modern Use



In old cities and villages throughout Europe the concept of historic preservation is practiced and encouraged. Historic structures, such as this old house in Bourges, France, are carefully refurbished while preserving their historic integrity. This *patisserie* (bakery) is located in the birthplace of Jacques Coeur (1395?-1456), powerful French merchant and banker, adviser to kings, and a precursor of the rise of the French merchant class in the 16th and 17th centuries.

(Photo by AMORC)

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*Have You
Wondered...*
**ABOUT THESE
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THIS is a tradition-shaking period. Old ways of thinking will die . . . and for those who cling to them the greater value of life will be lost. Progress begins with new conceptions, a new approach to old problems. Here are *challenging* ideas the modern mind must confront. Know them and benefit from their value.

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- ✓ Does consciousness survive death?
- ✓ Can something come from nothing—or did the Cosmos never have a beginning?
- ✓ Does man possess unused powers at higher levels of consciousness?
- ✓ Is there such a thing as an absolute good—or is good only a human value?

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PATISSERIE JACQUES COEUR

RUE
D'AURORE

How Liberal Is Liberal?

BIologically and psychologically, we are motivated by innate drives and desires. Such desires are essential to our existence as a living being, as we cannot very well suppress them without sacrificing our physical and mental well-being. Though related to the appetites, desires are mostly consciously expressed and enforced by will; in other words, we desire something because of the satisfaction we expect to receive from its fulfillment. Consequently, the gratification of our drives and desires have one thing in common: they result in kinds and degrees of *pleasure*.

All wilful acts are performed to provide self-gratification. The *determined* act is a *cause*, and the *result* is expected to be the *intended* climax. Therefore, a volitional act, resulting in purposeful destruction or crime, has the same psychological motive as the act whose end was intended to be moral or constructive. Although both perpetrators have different motives, they derive the same emotional response from their performance—that is, a relative *pleasure*. Thus, the end in life is *pleasure*.

What Is Liberalism

In their nature pleasures are varied. It is often difficult for us to accept those ends which certain persons pursue, in terms of their gratification. For example, we are often perplexed by the choice of foods which some persons seem to relish. If we had no instinctive guidance as to the particular nature of the pleasures we should seek in life, and if such drives and desires are not inherent in man, it seemingly implies a *freedom of choice*. Here, then, arises the notion or concept of *liberalism*.

The doctrine of liberalism has various interpretations. Its most idealistic concept is the retaining of an "open mind"; that is,

to not reject an idea merely on the grounds that it disagrees with our own thought. Yet, rarely will "liberal minds" tolerate a doctrine or action which prevents the furtherance of their own ideas. For further example, one may prefer the color red in decorating an object that is valuable to him, but will most likely greatly resent the imposing of the color yellow on that particular object.

The *illiberal* are those individuals who will not concede any ideas, regardless of their merit, if they deviate from their own. Two factors account for this attitude of illiberalism. The first, the *human ego*, is the reluctance on the part of the individual to admit the superiority of another's ideas or activity. Everything we *do*, or *think*, of our own will is consciously of the *self*. It is part of the "I." Therefore, to inhibit it, to prevent its expression or function, is to seemingly obviate the self—to detract from its self-assumed esteem.

Ignorance

The other factor which is the cause of illiberalism is *ignorance*. It is the most common of the two causes. The ignorant individual is unaware that the policies, ideals, plans, or activities related to some thing or condition may be qualitatively greater than his own. This person will make such a decision, even though the ideas of others may be technically more perfect, factually more correct, or rationally more successful than his own. This type of illiberalism is commonly expressed by the general public in respect to *international affairs*. They often have not the experience or specialized knowledge to realize that a nation, especially a world power, cannot limit its concern strictly to its own domestic realm. Its economic existence is dependent upon free access to the seas and the sources of raw material needed for its subsistence.

The world today, as far as natural resources are concerned, is a closely knit unit. There exists among many nations a mutual agreement on certain trade relations. Sovereignty, in the form of complete independence, in our modern age could mean economic suicide. Therefore, it is *illiberal* thinking that a nation must not use force to maintain its existence when all rational negotiations fail. This cannot, however, justify aggression that is motivated solely by political control and possession.

Religious Intolerance

There is yet another, and inimical, type of illiberalism that is prominent in *religious intolerance*. In most examples of it, the psychological motive is not to resort to malicious and defamatory acts. Rather, such acts follow as a perversion of the initial purpose, and that purpose is a blind, *fanatical zeal*. What one loves is personally expressed as *happiness*; simply, a pleasure. If the love is an *intense emotion*, it engenders other emotions which relate to it. What we greatly love is symbolically associated with the *self*: the self includes it in its totality. The instinct of *protection*, then, is aroused for the thing that is loved.

Ideas that are contrary to those religious concepts which the zealot believes and loves often appear, by their very difference, to be *hostile*. Moreover, by their very deviation, they are assumed to be a threat to the preferred religion and its tenets. In such a fanatical devotion, the zealot's misplaced loyalty is often made manifest by vicious attacks on different faiths. Often the religion or system of thought which is attacked by the illiberal person or institution has said or done nothing in its activity that could be declared offensive. The mere fact that it exists and promulgates what is assumed by the illiberal mind to be competition, causes the attack upon it.

Recently a woman representing a fundamentalist Christian sect conducted a public lecture. Her theme dealt with what she called the menace of *modern-age* thought. In the course of her acrimonious remarks, she said that all metaphysical, mystical, and psychological organizations are satanically oriented. Even science was not spared by her illiberal defamatory remarks. In sub-

stance, her accusation was that all thought today which does not conform to the extremely orthodox doctrines that her sect extols is ungodly and should not be permitted to continue in contemporary society.

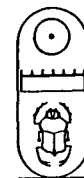
The Common Good

Conversely, however, can there be *excessive* liberalism? In other words, is there no time when the thoughts and actions of man should be condemned? Is every expression of will, every thought and doctrine that is expounded, to be accepted? The basic idea that integrates society is the recognition of a necessary *common good*. This good is not necessarily to be exclusively constructed in the moral sense. Rather, it should be understood in the broader sense of social welfare, that is, "what is accepted as best for the most"—or more succinctly put, what is commonly required for the subsistence, health, protection, property, and personal advancement of a group of people. Beginning from the very basics, it is not difficult to arrive at these essentials upon which society depends.

However, to agree upon such fundamentals and to ensure their provision, it is also necessary to determine other activities which might or would be detrimental to man. For instance, a person wishes to appease his innate appetites. But to what extent may he do so in a society without interfering with the social order, that is, the agreed rights of the majority? It is, therefore, recognized that restrictions on human behavior must necessarily be established. Further, there must be a certain mandatory cooperation between the members of society. It then becomes apodictical that *absolute liberality* of thought and its transformation into corresponding behavior is *not* possible in a social structure.

However, it is quite evident today, in certain political systems, that their ideals of a social order are so dogmatic and so constricted that they do not serve the majority of the citizenry. Their laws are not representative of the will of the people.

No advancement of a civilization can occur unless the individual has the right to explain his ideas concerning what he considers an improvement of a prevailing thing or condition. His proposed change must



ultimately be of a constructive transformation. He may suggest the removal of what prevails, but only if what is to succeed gives evidence of a greater potential benefit to society.

Liberalism should be neither promiscuity in thought or action, for it has responsibility for any departure it proposes from the accepted norm. △

1984 YEAR-END STATISTICS OF THE GRAND LODGE SERVING THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP	
<small>Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order</small>	
Staff payroll	\$ 3,117,689
Payroll taxes and insurance	\$ 421,517
Property taxes, utilities, maintenance, and insurance	\$ 399,206
Printing costs (not including books)	\$ 717,517
Envelopes, office supplies, and stationery	\$ 125,195
Postage for the year	\$ 1,515,082
Pension and employee benefits	\$ 204,280
<small>AMORC's financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.</small>	

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
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April
1985

Hope of the World

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



ANY men have tried to explain why man lives. What, in essence, is the purpose of life? This basic question underlies most philosophies and speculations. Regardless of what may be the decision or conclusion of each individual, there is one factor that seems to predominate more than any other, and that is the desire to fulfill the process of living, or we might say in another form, the desire to preserve life as an entity.

The average individual will go to great extremes to maintain the living segment of his being. In case of illness or accident, or in case of any circumstance that seems to impede the operation of the living body, this individual will seek, if possible, professional advice as what he can do to maintain the spark of life which is, it would seem, his most precious possession.

All of us are desirous of living comfortably and happily. In other words, if we judge by behavior, one of the fundamental purposes of being is to adjust well to the environment in which we find ourselves. Such an adjustment is usually indicated, or at least the standard by which the judgment is made is based upon the degree of happiness and health that we have as individual beings. The well-adjusted individual, psychologically speaking, is one who has attained a degree of contentment. Physically, the well-adjusted individual is one who is in good health. In other words, the effort of mankind, although it may not appear to be directly aimed in this direction, is toward the establishment of a harmonious relation-

ship between man himself and all that is exterior to him.

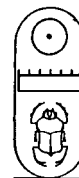
The Value of Life

Considering the great value placed upon life, the steps that man will take to maintain life, it seems that life then is the greatest of all the values possible for mankind to conceive of in this earthly existence. No doubt there is a great fundamental truth in this concept. Without life there would be apparently, insofar as man's reasoning is concerned, no purpose, no general aim or end to be obtained in all creation. Everything that exists of which we can perceive revolves around our conception of the material universe—in other words, the relation of life to it.

Since man values life so much that he will go to almost any extreme to preserve it, it is conceivable that life separate from the physical body through which it manifests in this world has also some value. Anything so subtle as life and so difficult to define or describe must have value beyond any manifestation of it that we can understand or perceive. In other words, life is one of the nonmaterial entities of which we are conscious that seems so necessary to the grasping, enjoying, and benefiting from the physical world in which we live. Therefore, life should have a value transcending the world in which we are aware of its function.

It has been said that there is a time and place for everything. The fatalist would say that these times and places are part of our experience, regardless of what effort we put forth in life. The opportunist, at the other extreme, would say that we make the time and the place to best utilize the gift of life, the motivating factor of our existence. But regardless of the philosophical theories that we may formulate in regard to our relationship with environment, the fact is that the true aim of man should be closely related to

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



the utilization of life for a purpose that will transcend any temporary value.

The Constant of Change

The material world, we well know, is a changing world. It is composed of matter and energy which is constantly in a state of fluctuation. While science tells us that neither matter nor energy can be destroyed, we are quite aware from experience that they can be greatly modified, insofar as their state of existence is concerned, at any particular time.

What, then, we ask, is the hope of the world? Are we to live so as to dominate this physical universe, and acquire absolute mastery and control over it? Or does hope lie in our using the medium of the physical world and universe solely as a stage upon which is played the great drama of life itself? Out of these two concepts come the bases of further philosophies. The individual who believes along the lines of materialism thinks that man's one great possibility and hope is to have absolute domination of the physical world, which includes time and space.

Effort in comparatively modern times has been directed toward the control of time and space, as well as the physical world. As man achieves degrees of domination, it would be conceived by the materialist that he has fulfilled whatever destiny may have been his. But domination alone is not, or should not be, the eventual aim and end of all life's evolution. Evolvement, whether on a biological or psychological basis, includes the general concept of progress and growth. Although man may dominate the physical world about him, it does not necessarily mean that he has gained the achievements toward which he is evolving.

Let us presume that man ultimately reaches a time when every physical condi-

tion about him is completely under his control. We might ask, what will he do then if his philosophy of life and his whole purpose of being has been exclusively directed toward the domination of the physical world? When he dominates the universe and controls all material manifestation, then all purpose of being will cease, because if material domination is the ultimate end of being, there will be no other place to turn nor any purpose left for further evolution.

Future Man

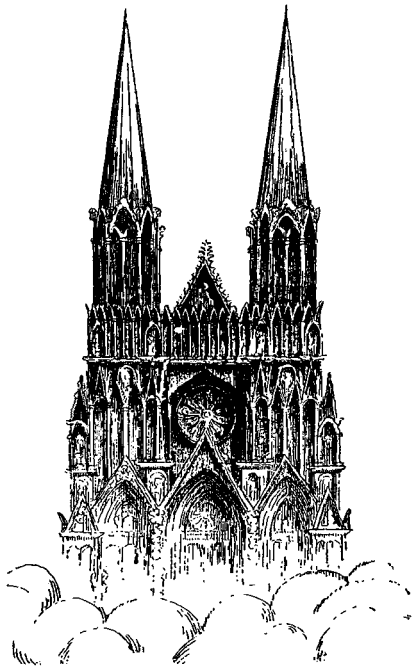
The hope of the world lies not necessarily in the domination of the physical universe, but rather in its utilization so that life itself may become a more meaningful factor. Man needs to realize that this physical world, which so many make effort to dominate, is the stage for a greater drama, the climax and conclusion to manifest eventually at a level which will transcend any limitation placed upon us by the physical world.

The hope of the world, then, is in the field of the spirit, in the realization that life is the one essence of which we are conscious as existing in a physical world and yet do not have direct relationship with. It is to be presumed, if this premise is true, that life is associated with a factor or force which transcends the physical world and which may continue to exist if and when the physical world has substantially changed its form.

Domination is not enough. Man's evolution is directed toward a greater fulfillment than the control of his material environment. Through evolution will come the eventual understanding of life itself. The hope of the world lies in man's realization that life and its relationship to its source is of more importance than the control or possession of all the physical world. △

THIS MONTH'S COVER: The Space Shuttle *Challenger* presents a surrealistic impression as it moves through the fog on its way down the 3½ mile crawlerway enroute to Launch Pad 39A at the Kennedy Space Center, Florida, U.S.A. The fully assembled shuttle, weighing 12,000 pounds less than its predecessor *Columbia*, completed the trip from the vehicle assembly building in shortly over 6 hours. The *Challenger* was launched and completed its mission in October, 1984.

(Photo: NASA)



The Celestial Sanctum

Hypnotic Regression

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

REINCARNATION is a subject that not only fascinates many people, it is a belief that is held by the majority of the world's population. However, this is not true in the Western world, principally because our religious dogma does not accept the principle of reincarnation for various reasons.

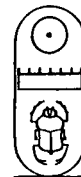
To students of mysticism, however, the subject of reincarnation goes beyond a mere fascination with a popular and sensational belief. When understood correctly, reincarnation is a practical and valuable tool that can assist the student in the acquisition of a greater comprehension of the arcane

wisdom that is the impetus behind the understanding of our existence. We *must* realize that this principle is a tool that can be used to assist us in our learning experience. Far too often the mere idea that we have lived a physical life in the past and will do so again in the future confines us to nonproductive speculation on sensational grounds. How many of us have asked the questions: "Who was I before?"; or, "Was I a famous individual who perhaps shaped or molded our present society?" Even if we are concerned with who we may have been in a past life, or even if we feel that we were a famous individual, what relevance does this knowledge have to the present? We are who we are now, and who we are is a result of our past actions during this incarnation, and from the multiplicity of incarnations prior to the existing one.

Whether or not one believes in the concept of reincarnation is irrelevant to its existence. We still must be concerned with what is occurring at the present, regardless of what has occurred in the past.

Simply stated, the Rosicrucian concept of reincarnation stipulates that since we are the result of previous actions, our present state of existence is either an evolution from the past or equal to our previous evolutionary standard. In other words, reincarnation is an evolving doctrine, never a regressive one. Simply stated: we could not spend one incarnation as a human, and then live the next one as a butterfly. Since it is the soul personality that is incarnated into a physical vehicle, and since that soul personality retains a level of consciousness that requires a certain type of vehicle to adequately express that consciousness, the devolution into a "lesser" life form would be contrary to the cosmic laws and principles by which the universe functions.

With these preliminary thoughts in mind, we can more easily address the specific issue of the recollection of past lives. Because of the recent fascination with reincarnation, the subject has been widely publicized—resulting in the general awareness of the idea behind it. As a result of this widespread interest, many creative outlets have developed to assist people to understand their interest. One such outlet is hypnotic



regression. That is, through hypnosis it is thought that one can be taken back through time to previous lives. Since it is generally understood that our subconscious retains memories from past lives, the hypnotic state is believed to enable one to remember, or bring to his objective consciousness, the memories that have been retained.

In theory, hypnotic regression can achieve the desired results. However, there are many other complications to this technique that are either not understood or completely ignored. Since most, but not all, hypnotists who practice this technique are not acquainted with the principles by which the Cosmic manifests, many erroneous conclusions are drawn from the process. In other words, if all the variables are not known, how are we to assume an exact interpretation? Naturally, in dealing with this subject, a high degree of mystical awareness acquired through attunement is necessary to fully understand all the variables.

An Example

As an illustration of this point, let us suppose that a person undergoes hypnosis to recollect a past life. Let us say that this individual is successful in recalling an incarnation and events that occurred in the ninth century of our era in the region now known as France. Perhaps this person recalls to those observing him events that surrounded a particular king and can therefore describe in detail the king's life and personal traits. To make this illustration even more authentic, let us suppose that this individual also relates these events concerning ninth-century France in the language of that era.

Voilà! We have found a person who was once a king of France. Or have we?

Individuals who more deeply understand the principles that may be involved in this particular illustration would not necessarily jump to the conclusion that this is an authentic incarnation experience. Perhaps this individual was merely tapping into what we may term the Akashic Records. That is, this individual was able to attune to a particular time, place, and personality of an individual who had once existed—all of which is imbedded in the cosmic memory.

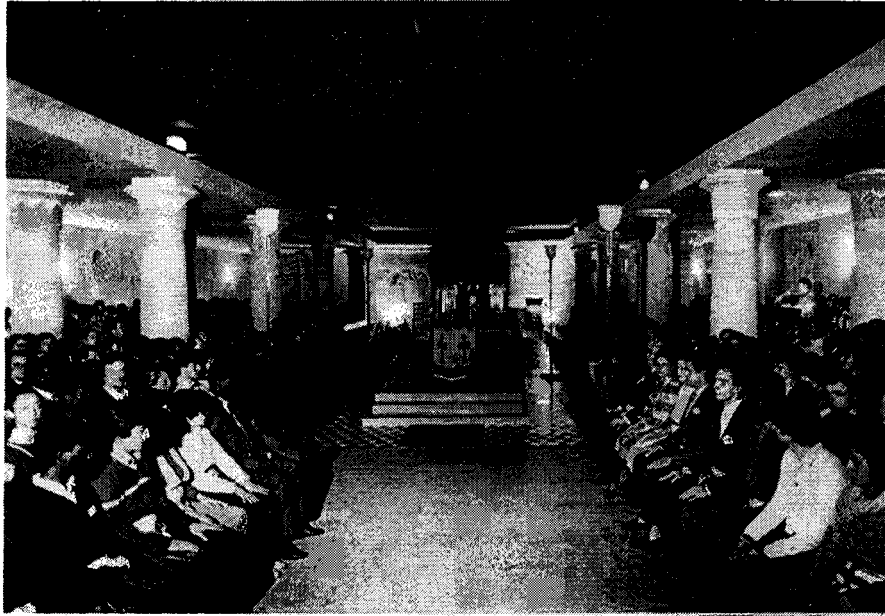
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In other words, a personality was assumed, and all events of that time were seen through the eyes of that personality. It becomes evident then that the possibility of the subject actually being a future incarnation of the assumed personality can be questionable. That is, there could very well be another plausible explanation.

If we stop to think about it, there could also be many other explanations to discount the above illustration as being an authentic reincarnation experience. On the other hand, however, the experience could be legitimate—the point being that the technique utilized is not conclusive.

We must keep in mind that in dealing with hypnosis, we are really using a technique that has nothing to do with mystical illumination. There are many psychological factors that any given individual would have to contend with concerning this particular technique. For example, the desire to succeed may prompt the subject to create a situation, or the subject may even allow himself to be led by the suggestions of the hypnotist, thereby unintentionally deceiving or being deceived into believing that what is occurring is the absolute truth. Simply because a person is in a subjective or subconscious state of mind does not mean that the experiences are of a pure or true nature.

The best method by which past incarnations can be recollected is not by artificial or semi-artificial means, but rather through one's own personal revelations. If there is a practical need to know, if there is a usefulness that is brought about by knowledge and purity of motive, then an understanding would be acquired and revealed to the consciousness from an inner awakening. We must be very careful if we experiment with various techniques or if we listen to the opinions of others who state that they know who we were in a past incarnation. Such information could easily inhibit a true understanding by causing us to preconceive an answer. The best, the *only*, true revelations will come about through each person's own inner experiences. By remaining objective and allowing the openness by which those experiences can manifest, we will come to know, without doubt, whether a particular experience is authentic. △



Rosicrucian Temple Dedication in Paris

ON DECEMBER 25, 1984, a special Christmas event was held for the members of the AMORC Grand Lodge for French-speaking countries. This Grand Lodge has a spacious building in central Paris that can readily accommodate the large number of Rosicrucians who live in the Paris metropolitan area.

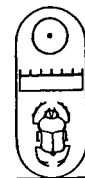
Within these quarters AMORC France has been holding special functions of a cultural nature for its members as well as the public. The building also houses the large-capacity Gladys Lewis Auditorium, a radio broadcasting station, and a bookshop that serves the membership and the general public.

The *Centre Culturel de la Rose-Croix* AMORC includes several temples—Lodge rooms—to accommodate Parisian Rosicrucians. The largest of these splendid temples, with a seating capacity of 1000 persons, was dedicated on December 25, 1984. On this occasion 924 Rosicrucians attended, among whom were AMORC Grand Councilors and Regional Monitors from France, Belgium, Switzerland, as well as from the African nations of Zaire, Cameroon, Ivory Coast, and Madagascar.

This temple and the initiatory chambers are especially beautiful because of the Egyptian-style sculpture which relates to the Order's traditional origin. Of particular note: all of the exceptional artwork was created by Rosicrucian artists and skilled workers who *voluntarily* devoted many days and months of their spare time to make it all possible.

We therefore congratulate the AMORC Grand Lodge for French-speaking countries, its officers and members, for their achievement.

—Ralph M. Lewis, Imperator



The Fountain of Living Waters

Part II

The Alchemical Story

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

ALCHEMICAL SYMBOLS appear prominently on Rosicrucian Park's Fountain of Living Waters, also known as the Charles Dana Dean Memorial Fountain. In a previous article* the architectural symbolism of this unusual fountain was explained—demonstrating the Islamic link in the transmission of mystical knowledge from Egypt. Although the Egyptian mysteries were transmitted to Greece centuries before the rise of Islam, this knowledge did not spread further into Europe. This was partly due to the influence of Christianity which frowned on the practices of earlier cultures unless they could be proven to promote Christian doctrine. However, such was not the case in the Middle East where scholars studied the earlier Greek sciences.

The Arab rulers at Baghdad in the 9th century had many of the early Greek works translated by scholars, who then made advances in these sciences. These sciences were spread throughout the Islamic Empire, including Spain which was conquered by the Arabs in the 8th century. With the establishment of Muslim Spain came also the building of Islamic mosques. These medieval mosques were more than places of prayer; included within the mosques were schools and libraries, making them centers of learning. Some of these centers of learning were located at Seville, Granada, and Córdoba. The library at Córdoba alone contained over 500,000 volumes—100 times more books than the amount then in existence north of the Pyrenees. These libraries and schools attracted seekers of knowledge from these northern lands who found in Muslim Spain freedom to pursue many areas of learning. This included Jewish Qabalistic schools, since Islam permitted Jews, as well as Christians, the freedom

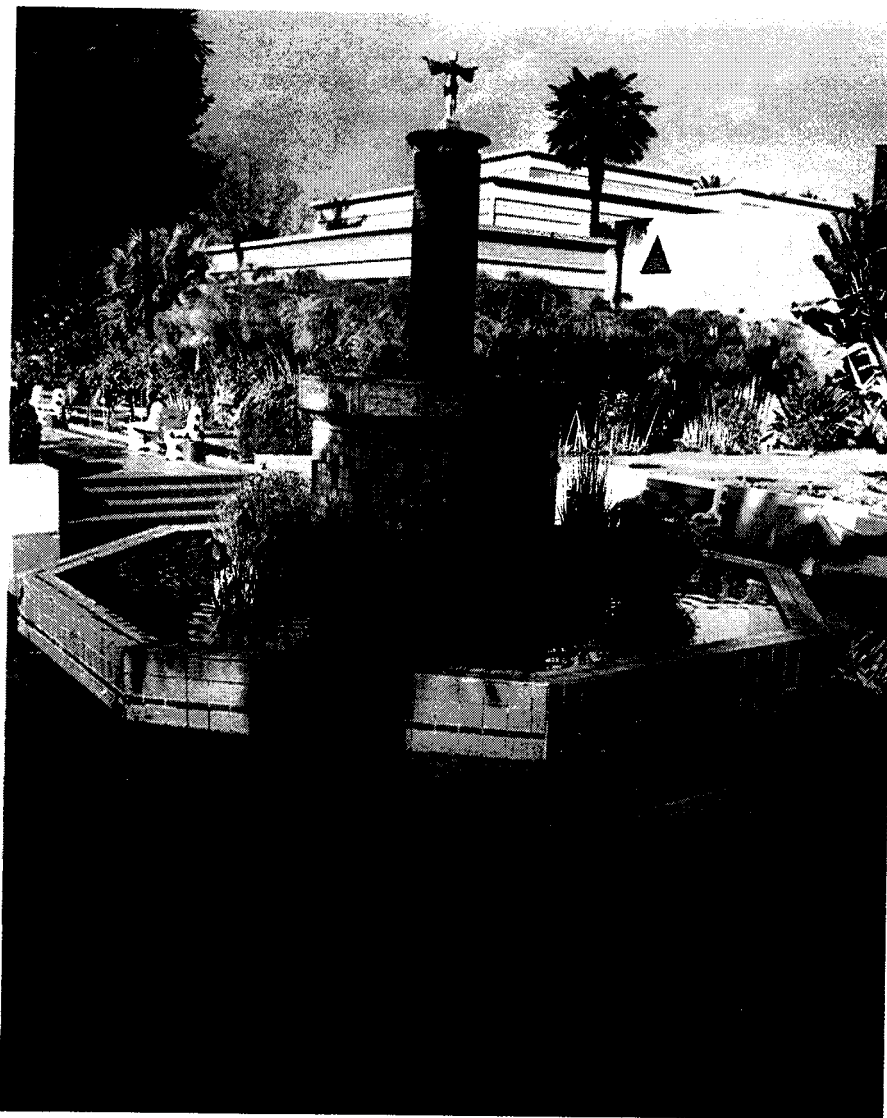
to follow their traditional teachings. This policy created in Spain a blending of Arabic, Jewish, and Christian cultures.

In 1085, King Alfonso VI of Castile conquered Toledo, bringing Christian rule to that part of Spain. A few decades later, when Don Raimundo (Raymond) became archbishop, a school of translators was established under his patronage. Through this school, he encouraged the translations of Arabic and Jewish manuscripts into Latin. Don Raimundo was basically interested in the translation of the philosophic works, but other works were made available to scholars in other fields of knowledge. This influx of knowledge into Latin Europe brought changes to its scientific community. One change, for example, was the introduction of zero into mathematics. Along with mathematics and philosophy came advances in medicine, astronomy, and alchemy.

One scholar, E.J. Holmyard, took note of these achievements and stated, "Western alchemy is almost entirely a direct legacy

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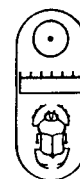
*Please see Rosicrucian Digest, January 1985, p. 28.



from Islam.”¹ This vast legacy has not been fully explored since many manuscripts lie on museum shelves with too few scholars to translate them. Though many of these works are unknown, the influence of such works have left their mark on Spanish, English, and other European languages. Some of these words in our language are: alchemy (*al-kimia*), alembic (*al-anbiq*), alcohol (*al-kuhul*, *al-kuhl*; meaning a powered antimony), alkali (*al-qili*, meaning the ashes of the

saltwort plant), alfalfa (*al-fasfasah*), algebra (*al-jabr*, literally “the reduction”), amalgam (an alloy), antimony, athanor (furnace), azoth (mercury), borax, cinnabar, coffee, elixir, sumac, safflower, and saffron. One can readily see that all of these words are related to alchemy, and the metals, chemicals, and plants used in alchemy.

Despite this strong influence of Arabic words, we must nevertheless remember



that this science was not strictly an Arabic science. Holmyard explains, "... Islam had become a vast empire stretching from the Indus to the Pyrenees, and many and various races had become incorporated into its civilization. Some of these peoples continued to speak their own languages, but Arabic was the religious, official, and literary language throughout the Empire. Thus it happened that numerous Muslim works on alchemy are Arabic only linguistically, their authors being of Persian or other nationality. The contribution of the Arabs to knowledge was no greater than that made by their Muslim, Christian, and Jewish subjects."² However, we must give credit to the new religion—Islam—that allowed this science to flourish.

Alchemy—The New Science

One of the first Europeans to study the alchemical works of the Arabs was said to be the monk Gerbert (later to become Pope Sylvester II, 999-1003). Another was Roger Bacon, who often quoted the Arab alchemist Rhasis (al-Razi) in many of his works.

The new and exciting field of learning—alchemy—began to take hold and flourish in medieval Europe. Among the alchemists of the 13th century were Roger Bacon (1214-1294), Albertus Magnus (1193-1280), Saint Thomas Aquinas (1226-1274), Arnold of Villanova (1245-1313), and Raymond Lully (1235-1315). While these alchemists pursued the physical science, another development was beginning to take place—transcendental alchemy.

Transcendental Nature of Alchemy

Alchemy was especially attractive to mystics because it revealed the inner mystical process of transmutation being expressed in the material world. It was a science that could be applied equally in all three kingdoms of nature, viz., animal, vegetable, and mineral. Such a science bore an earmark of Divine unity which is but a confirmation of the oneness of the Universe and the harmony of God's laws. To the mystic-alchemist, his laboratory was more than a workshop of flasks, ovens, pestles, and mortars; it was a temple. In this temple he strove for the philosopher's stone (spiritual gnosis) to transmute the baser elements of nature (the

worldly self) to a more exalted state (the spiritual self). Thus alchemy became a method of a spiritual teaching.

Rosicrucian alchemists used this method of teaching to enlighten their students, as is evident in the book *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*. The use of alchemy for spiritual teachings is not new, for it is said that the ancient Chinese used it for this purpose before it became used for purely chemical operations. Indries Shah concurs, "The methods of concentration, distillation, maturing and mixing, endowed with chemical names, is nothing other than an organization of the mind and body to produce a human, not a chemical effect. That there were imitators who practiced physical chemistry is in no doubt whatever. But it is equally true today that there were until fairly recently (and they still linger in some places) people who believed that spiritual things had a physical parallel."³

Purpose of Alchemy Misunderstood

This transcendental nature of alchemy is easily perceived in reading alchemical literature. One author, General Ethan Allan Hitchcock, in his intriguing work *Alchemy and the Alchemists* (1875) expounds upon his understanding of what this transcendental teaching is. Using research reference works, now located in Saint Louis, Missouri, he quotes from several alchemical works to prove his contention that alchemists were seeking something other than a material process. His conclusion, that the alchemists were seeking the development of *conscience* in a religious way, is not suitable for the mystic, however. Hitchcock does not understand what the alchemists were actually seeking, which is far more powerful. This is one of the reasons for its concealed presentation.

John M. Stillman, in his book *The Story of Alchemy and Early Chemistry*, also recognizes the influence of alchemy on such groups as the Rosicrucians, but he thinks this is the only influence alchemy had and looks upon it as a form of perverted chemistry practiced by mystically influenced dreamers. He mentions the 16th and 17th century scientific minds turning to this mystical influence "not the least through Paracelsus"⁴



and to alchemy "rather than to the saner aspects of chemical research."⁵ While Hitchcock was close to the point, Stillman missed it altogether.

Alchemical Symbolism of Fountain

Now that we have reviewed a brief history of alchemy and its introduction into the teachings of the Rosicrucians, let us turn our attention to the symbology evident in Rosicrucian Park's Fountain of Living Waters—the Charles Dana Dean Memorial Fountain.

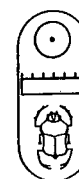
No better structure could have been chosen to exhibit alchemical knowledge than a fountain, since the fountain in alchemical literature represents distillation, which is the key to the whole process of transmutation. This symbolic distillation is dramatically expressed in the Memorial Fountain by the drops of water falling from the top to the center section where it pours out from lions' mouths. As Don Antoine-Joseph Pernety states, "By distillation she returns to the earth the moisture of which vegetation or heat, have deprived it. Subli-

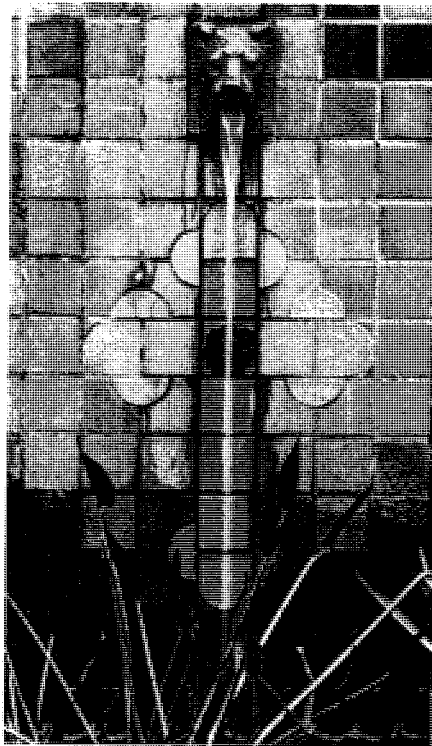
mation is made by the elevation of vapors in the air, where they are condensed into clouds. The second is made by rain and dew. Fair weather succeeds rain, and rain fair weather, alternately. . . ."⁶

According to Pernety, the three sections of the alchemical fountain represent the operations of nature, that is, sublimation, distillation, and concoction. In another source it is also given in an alchemical drawing as sublimation, separation, and concoction. These are all one and the same thing. The three words are used to emphasize the three aspects of the activity which occurs during distillation or sublimation. From these operations of nature to the operator or alchemist we are brought to the symbol of the Rose and Cross.

The Rose and the Cross

The general interpretation of the Rose and Cross is well known to Rosicrucian students. The Cross represents the karmic struggles that man's ego passes through to unfold the inner soul personality, represented by the Rose. But, there are also





alchemical correspondences, one of which led to an erroneous theory that the name Rosicrucian came from the Latin word *ros*, which means dew. The word Rosicrucian actually comes from the Latin words meaning Rose and Cross. The symbol, traditionally first used in connection with the mystical brotherhood by Pharaoh Akhnaton, signified the unity of two mystery schools in existence at that time. Thus the "Persian Rose," used by the one school and borrowed for use in the Egyptian rituals, was united to the Cross of the Egyptian mystery school.

However, dew was an important part of some alchemical operations as a vitalized moisture. Perhaps Rosicrucian alchemical workers used the play on words for certain allegorical purposes. Referring to an eighteenth century book, Fulcanelli relates, "Similarly we are not surprised to find Thomas Corneille asserting that the great masters of the Rose-Croix were called *Frères de la Rosée Cuite* (Brothers of the boiled dew), a meaning which they [16]

themselves gave to the initials of their order, F.R.C."⁷

The Crucible A Purifying Fire

As for the Cross, ". . . the cross is the alchemical hieroglyph of the crucible, which used to be called in French *cruzol*, *crucible*, and *croiset* (according to Ducange, the vulgar Latin *crucibulum*, crucible, has as its root *crux*, *crucis*, a cross).

"It is indeed in the crucible that the first matter suffers the passion, like Christ himself. It is in the crucible that it dies to be revived, purified, spiritualized and transformed. Further, do not the common people, those faithful guardians of the oral tradition, express the human ordeal on earth by religious parable and hermetic similes?—To bear one's cross, to climb one's Calvary, to go through the crucible of existence, are all current sayings, in which we find the same sense expressed by the same symbolism."⁸

So we have the Rose, the inner vital soul personality, combined with the Cross, the crucible for our experiences, to give us the symbol of man and his process of evolution, evolution being nature's alchemical work. When man assists nature, he, too, becomes an alchemist. This is the work with which Rosicrucians are concerned; namely, ". . . to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals."⁹

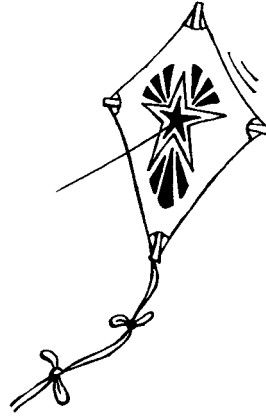
The Triangles—Their Symbolism

From the Rosy Cross symbol we move next to the consideration of the two triangles displayed on the Memorial Fountain. These represent the four elements. First, the elements of Fire Δ and Water ∇ are shown by the form of the triangle. Next, earth and air are represented in the color of the triangles. The fire triangle is yellow, the alchemical color for air. The water triangle is blue, the alchemical color for earth. This color symbolism was worked out by Paracelsus, who gave each element a color: blue, earth; green, water; yellow, air; and red, fire.

(Continued on page 30)

Listen to the Wind

by Malcolm R. Campbell



I FIRST WALKED in an open field when I was very young. The infinite space for running and jumping and other lighthearted play stretched out past the horizon of my young eyes. Freedom meant fields that never ran up against the walls of the brick and steel that man seemed to fling haphazardly upon the earth.

Freedom was also my sense of wonder and my feelings of excitement each morning when I got up. I had self-confidence. I knew I could do anything and be anything my imagination proposed to me.

In that open field so long ago, my grandfather who grew up on farms and knew the value of space was there; my two brothers were there, too. It was morning, and morning was for adventures and flapjacks over an open fire.

We threw a fragile kite into the wide, unlimited sky. Wordless, my brothers and I stood and watched the kite circle and dip and then boldly soar out of sight into the sun.

"The soul of a kite is the wind," Grandpa said.

"But Grandpa," I said, "there's too much wind. We've lost the kite."

Grandma, Mom, and Dad, sitting at a picnic table several hundred yards away, talked on in the crisp of the morning, unaware of our apparent unfolding tragedy.

"No," he replied. "It's still there. See, the string's still pulling at me, trying to get away." Grandpa pointed upward quickly, but to us, not too convincingly. "Let's send a message to it." ⇨



While I held the string, Grandpa took a scrap of a paper, cut a slit in it with the pocketknife he always carried, and then made a small hole in the center. We watched carefully, for this was magic close at hand.

"What should we say?" asked Doug. He's the middle brother, the one with blond hair.

"Well, I don't know," Grandpa said with a smile. He fished around in the large pocket of his flannel shirt and produced a yellow stub of a pencil.

We waited impatiently in the high grass for him to think of a message. I suppose we believed that kites, like teddy bears and trees and small dogs, could talk and read and respond to the plaintive calls of children like us.

Finally, Grandpa said, "Let's just say 'Hello.' Would that be okay with all of you?"

"Yes," we yelled.

After scribbling the message, he attached the slip of paper to the string. It fluttered for a moment, then moved slowly up the string. Then it was magically gone.

We kept asking Grandpa if he thought the kite had read our message yet. He stretched our patience to the breaking point before he began to reel in the kite. With large hands, he carefully wrapped the string, circle upon circle, evenly on a stick.

Barry, my youngest brother, saw the kite first. "It's coming," he yelled. "See, it's coming."

There was a mutual sigh of relief. As it drew closer, we saw that it did, in fact, carry with it the small scrap of paper with our greeting. We talked excitedly about this with our youthful attention span for a full five minutes.

"You said you were going to make pancakes for us, Grandpa," Barry said.

"I can't believe you're hungry after thirty five minutes of kite flying," Grandpa joked. Then he winked. Our answer was a race to the grill where white coals lay sizzling.

The Song of the Wind

Child's play long ago. Innocence and first yearnings to be as free as the wind in all its moods. I don't know if my grandfather remembered that particular day as we all grew older. Possibly he blended that summer morning into one general memory of our play together—all the trips to the zoo, hikes in the woods, baseball games, and sailboat rides on the lake.

Later on, I came to regret that I never spoke to him about the play of the past and what it meant. He was so gregarious, it was hard for me to think of him as a person with feelings and contemplative moods.

The encyclopedia tells me that wind is the component of air motion parallel to the earth's surface. Possibly so. But I prefer Grandpa's explanation—that it's the soul of a kite. And I believe that like any other soul, the wind has its own special song.

I heard this song many times before I allowed the world to get to me and make me cynical and introverted. I heard the song along the coastline of the Gulf of Mexico. I heard its call within the birch forests of Wisconsin and in the rarefield air at the mountaintops of Montana and Colorado.

Before the world began to choke me like a thick fog, nature wasn't something one found *outside* and stepped *into*. Nature was a constant companion—alive, throbbing, and singing. Though the phrase became a cliché, it was possible to become "one with the universe." So, I walked the landscape of God's thoughts and felt his breath at every turn and nuance of the seasons.

But, I allowed time to pass and find me old and fearful of wind and high places. The

wind became just another annoyance to be griped about in superfluous conversations. I didn't climb mountains anymore. And I didn't allow myself the childhood foolishness of kite flying and sending messages into the sky.

Business was business. Life itself hustled along the freeways in sun and snow to an office where one shuffled papers in a room with few windows. Life was watching television and paying taxes. Nature and open fields—like spontaneous children—were intolerable.

When my grandmother passed through transition in 1970 I saw a different kind of emotion in my grandfather—vulnerability and tears which contrasted sharply with the gregarious play of other days. Pain, perhaps, makes man real, and before I saw this pain in him, I had stereotyped him into that common mold which produces bubbling, constantly happy grandparents. I had long since betrayed both grandparents through my neglect of the dreams they helped impart. Now, one was gone.

At least fifty people came to my grandmother's funeral. They said things to me, and they said longer, more complicated things to my grandpa and to my mom.

We carried the coffin up a slight hill, the six of us. The wind blew our hair into boyish cowlicks and flapped our coats against the black wood and bronze handles.

Who would have thought, when we were young, that one day we would help carry our grandmother up a hill on a windy afternoon and bury her. Or that I would stand there next to my grandfather who huddled there, his auburn hair turned white, next to my mother.

I wondered if he knew during those days of kite flying and running with grandsons that illness would sap his seemingly endless strength so that six younger men would carry his wife up a hill on a day the wind's song was sad? If he did know these things—and I think that he did—then he knew that love was worth the pain of loss that accompanies it when it lasts long.

He went through transition four years later. Life had stalled for him. He never understood why Grandma went first and



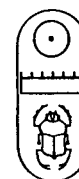
why she wasn't there when he reached out for her at night in the midst of dream. In his mind, she always was there, but sadly, in his waking world, the pillow wore no gentle indentation of the woman's touch.

The Song of the Soul

I soon became restless, and felt constrained by the sterile walls of the office building where I worked. I was tired of fears and tensions and the Librium it took to control them.

I shattered time, took the doors off my Jeep, and drove home from work the long way. I picked a country road out of the rush of freeway travel. It was long past time to accept my inheritance from Grandpa—himself.

I drove slowly up Riverwoods Road, out past red barns and brown fences and flat land covered with soybeans and corn. The road was made of patches on top of patches. Dogs stood beside mailboxes. Charolais cattle congregated in dumb groups beneath oak trees. And the sun grew orange as it longed for the horizon.



⇒

In a particularly deserted spot, I pulled off the road. There were no fences there—no houses either—only an open field full of knee-deep grass.

The grandfather of my memory stood at my side again, and we walked out into the field and caught the sound of the wind. A kite's soul, I remembered. It sang through the light green grass and tangled my hair. Life there was as deep as the full black soil.

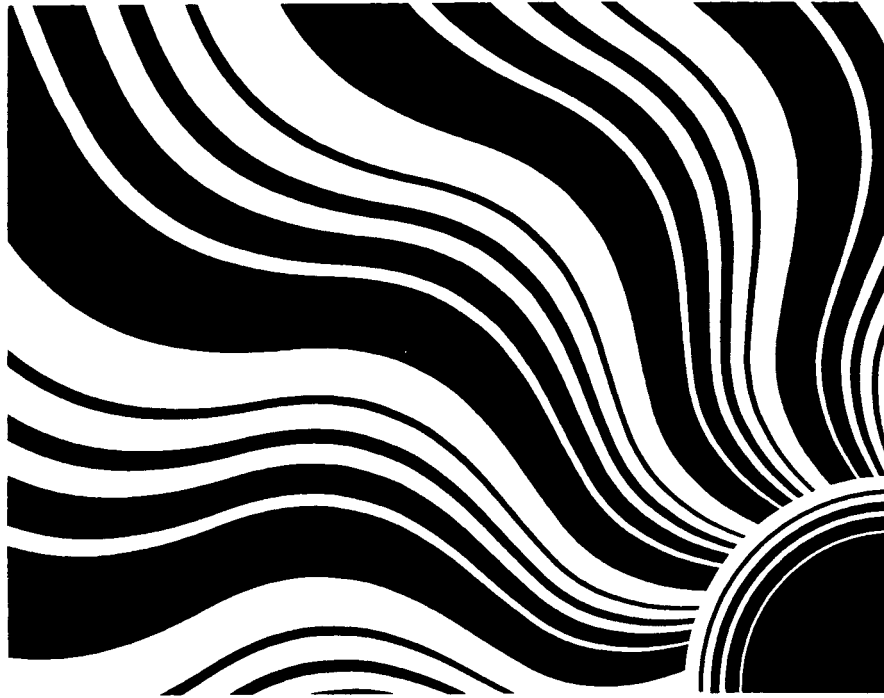
My feelings in the field of growth and promise were no sudden miracle. They were the beginning of a step backward into a freedom of *infinite possibilities*. The horizons always had been of my own creating.

The field flowed into the coming stars of space. Endlessly, it conquered the worst of

progress and the worst of fear and carried me into the real: a hint of heaven here on earth. The wind blew in from the east, and birth and life began to vibrate once again.

Time called me back to the working, practical world, but not so insistently. The duties of earning a living would continue—but differently, peaceably. Perhaps my grandfather could be pleased with me once again. Happily, I had remembered that life lived.

When the Jeep started with its traditional backfire and grumbled into first gear, I wondered where I had been for so many long, expedient years. As I drove home to the sound of the wind snapping and tugging at the Jeep's canvas top, I tasted the foreign flavors of freedom and tears. △



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“My feelings that day of growth and promise were no sudden miracle. They were the beginning of a step backward into a freedom of infinite possibilities. The horizons always had been of my own creating.”



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Discrete Universe

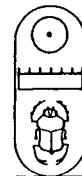
CONCEPTS of the physical universe change as the experience of man encompasses more of the observable universe and experiments become more thorough. One area of changing concepts concerns the continuity of expression of physical events. For example, in the period of classical physics (from Sir Issac Newton in the 17th century to Max Planck in the early 20th century), energy, time, space, and momentum (mass x velocity) were taught to be continuous quantities. One could impart, in principle, any amount of energy to a particle, say, the single electron of the hydrogen atom, even an infinitesimally small quantity. Moreover, early physicists believed that one could know the position and momentum of a particle exactly and simultaneously. These concepts were the direct result of observations upon large objects (relative to the atomic scale) and the simplest mathematics necessary to predict the behavior of these bodies under defined conditions.

The author, Dr. Michael Kell, is a Rosicrucian and member of the Order's International Research Council. He is a medical doctor currently doing physiological research at Wood's Hole, Massachusetts.

With the rise of the new physics in the first several decades of the 20th century, classical ideas had to be modified to explain the discrete nature of the atomic universe. For example, the discovery of the electron, the x-ray, the structure of the atom, and the intrinsic unit of charge carried by the electron and the proton, were instrumental in the rise of the new physics. The energy levels of the electron of the hydrogen atom, in fact all atoms, are quantized and cannot assume arbitrary values. Light appears to be a wave in certain experiments and particle-like (a photon) in others. Heisenberg demonstrated mathematically that it was physically and theoretically impossible to determine the position and momentum (or the energy-time interrelationship) of a particle exactly and simultaneously. This is the famous and well-known Uncertainty Principle:

$$\text{Momentum} \times \text{Position} \geq \text{Planck's constant } (h)/2 \pi$$

The meaning of this relation is that we can experimentally determine both the



position and momentum of a body only to within a certain quantity (h), which though very small, is not infinitesimally small. In a sense, the quantity of (h) is a universal increment on the measuring scale or ruler of nature. Its value is not arbitrary and is intimately entwined with the very essence of the physical universe. This conflicts with the classical notion that the common dimensions of spatial measurement are totally arbitrary.

From the summit of this new viewpoint, it is of interest to see how these changing concepts affect our metaphysical and philosophical theories.

Mystic's Concept of the Absolute

The concept of God, the ALL, the Absolute, presented by the mystic is one of universal Being composing the very essence of everything that is or can possibly be. There is nothing but Being. Since Being is ALL, it is inclusive and nothing can exist outside or be external to it. It is not divisible, for what can separate its essence? Consequently, Being is continuous. In a sense, the classical physicists saw a one-to-one correspondence between the necessity of the continuity of Being and the continuity of nature. Psychologically, it was this very bias that presented resistance to the progression of the new physics of Bohr, Pauli, Dirac, Schrödinger, and Heisenberg in its early days.

The New Physics and Metaphysical Thought

A major contribution of the new physics to metaphysical thought is that the manifestations of existence (Being) in the physical universe are discrete, quantized, and not continuous when closely observed. Moreover, no statement about physical matter is exact. For example, all one can say about the manner of manifestation of an electron is that a certain, specific probability exists for the electron to be in a certain place at a certain time. This dichotomy between the true state of Being and its particular manifestation in our universe explains why it is so difficult for man, a biological machine composed of discrete particles, to build machines to measure the highest psychical manifestations of being. For all we know, they may be of a continuous

nature and alien to our methods of physical detection.

This discreteness of nature suggests that our personal consciousness, while incarnating in the physical world, may assume or manifest in a discrete manner. It is evident to even the casual observer that our objective-subjective consciousness, or awareness, is not a continuous temporal stream. Instead, our awareness consists of individual moments of conscious thought separated by hiatuses, or momentary periods, of non-awareness. Our sense of time is derived from the sequence of these discernible intervals of consciousness. To the Rosicrucian, time and consciousness, while upon the physical plane, are inseparable.

The internal appreciation of these intervals of awareness depends upon how we experience them. For example, it is a well-established phenomenon that our sense of time is much faster in a dream than while awake. A dream of several seconds' duration may require many minutes of waking time to adequately relate. However, this should not be taken to imply that our concepts of time, or its method of manifestation, are totally arbitrary. It is not unreasonable to suppose that the time required to think a thought is related to the amount of neural circuits employed by the brain in this particular instant. Perhaps, the minimal interval between thoughts is determined by the objective time required for an electrical impulse to pass from one neuron, or nerve cell, to another. In this situation, this transfer period would be our fundamental scale of conscious time—lengthier periods of awareness requiring greater numbers of sequentially functioning units. In dreams it may be that a smaller portion of the brain is needed to register and store a thought in memory than is needed when one is awake.

Based upon the above, we appreciate a correspondence between the discrete or interrupted nature of the physical world and our normal brain consciousness, an analogy that was not present in the days of classical physics. The new physics has helped bring order to our world.

In contrast with the above, it is interesting to discuss the nature of the mystical or

noetic experience. During this state of mind the individual loses a sense of individuality and feels that he is ubiquitous, or everywhere at once. The sense of time is such that only the now is present—the past, present, and future lose meaning. In fact, there is no sense of time while absorbed in the mystical state. The mind becomes capable of experiencing and absorbing extensive, complete, self-sufficient, and satisfying knowledge that appears to arise spontaneously in the consciousness without resorting to the objective senses or reasoning powers of the brain. It is as if all at once one understood the totality and immensity of a certain subject in all its ramifications and permutations.

The Mystical Experience

The nondiscrete nature of this state stands in stark contrast with the everyday consciousness and physical world. Perhaps, this is significant to our understanding of the mystical state, for during this state, the notions of space and time do not exist to us. These are constructs of the physical world, and not Being. It would appear that the

noetic state may represent direct experience of the nature of Being by the individual conscious personality. The exact method of transference of this information to the human brain is unknown.

The existence of this noetic state of experience is one of the best pieces of evidence we have for the true nature of Being, God, the ALL. It is the distinction between the discrete manner of manifestation of the everyday physical universe with its spatial and temporal qualities, and the mystical state of spontaneous knowledge and universal feeling of ubiquity that creates many of the misconceptions under which we labor. To attain maximum success in our lives, we need to understand and utilize the laws and rules composing our inner and outer existences. Uncovering the design of the Master Architect and putting it into active practice is the true purpose of mankind. The methods to accomplish this are contained within the teachings of the ancient brotherhoods, such as the Rosicrucian Order, AMORC.

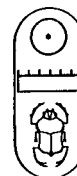
—Michael J. Kell, M.D., Ph.D., F.R.C., I.R.C.

Rose-Croix University Extension

Spring-Summer 1985

- May 27-31 *Mirror of the Mind*
Calgary Lodge, Calgary, Canada
- July 15-19 *Rosicrucian Principles in Life & Healing*
Atlanta Chapter, Atlanta, GA
- July 15-19 *An Introduction to Philosophy*
St. Francis College, Loretto, PA
- July 22-26 *Egyptian Mysteries*
St. Francis College, Loretto, PA
- Aug. 5-9 *The Light Side of Psychic Development*
Clymer, NY

If you have not pre-registered for these events, registration in person is possible the first day of classes. To receive more information, write to the host affiliated body or write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.



The Pineal

*The Gland of Knowing**

by *Caton Tellez, F.R.C.*

DEEP and silent, carefully protected by the skull and the two cerebral hemispheres, near the geometrical center of the head, lies a tiny pea-size organ: the pineal gland. Known also as the *epiphysis cerebri*, the *pineal body*, the *third eye*, the *seat of the soul*, and so on, the pineal has for centuries stimulated the curiosity of the human mind.

Many psychic attributes have been given to the pineal gland. In reality it is a gateway between the psychic self and the physical self of man. However, biologically it was thought to be a mere vestigial, functionless organ in higher vertebrates, man included.

But, in 1959, A.B. Lerner and his associates separated from bovine pineal glands a compound called *melatonin*, known later as the *pineal hormone*. From that moment on this particular gland became an important subject for investigation the world over, and many surprising facts were discovered relating to its structure and the possible mechanisms which governs its intricate functions.

It has been found that in proportion to its size, the pineal is one of the most vascularized organs of the whole body. In other words, it receives more blood than most other tissues. This suggests great activity going on inside the gland which negates the old concept that attributed no function to the pineal.

Light has a definite influence over the pineal's function. During the day or under permanent artificial illumination, the synthesis of melatonin, the pineal hormone, decreases. On the other hand, at night and in the dark the production of this hormone increases. This reminds us of electronic photodetectors and light sensitive devices. The first one emits current only when there is no light present, while the latter generates current only when it is exposed to illumination.

Influence of Light

But how does the gland know whether it is day or night, clear or dark? A theory trying to explain this phenomenon says that light rays grasped by the retina of the eye originate nerve impulses which pass through an unknown path across the brain into the superior cervical ganglia and from there reach the pineal by the fibers of the superior cervical ganglia that innervate the pineal gland. These ganglia, belonging to the autonomic nervous system, are located in the upper back of the neck, one on each side of the nape.

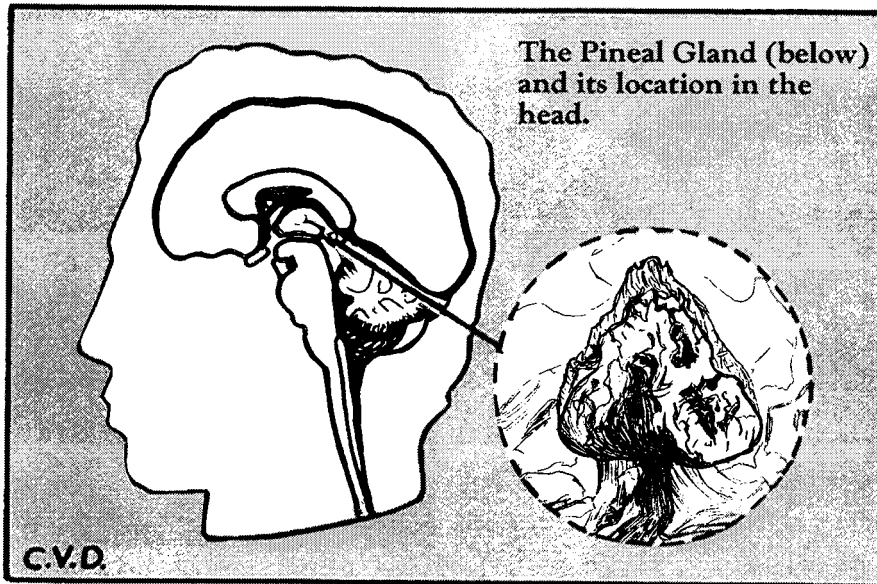
Evidence suggests the existence of a substance liberated at the pineal gland which controls or regulates growth in man and some animals. It has been noticed that tumors which cause destructive lesions of the pineal are related with precocious puberty, a condition in which a child develops sexual maturity and growth detention.

The Pineal and Growth

Normally, the pineal body begins a mineralization process at the age of seven: "brain sand" particles are deposited inside the gland. This process is completed around the age of fourteen, depending on heredi-

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*René Descartes—philosopher, mystic, Rosicrucian, and founder of modern mathematics—referred to the pineal gland as *la gland connaitrienne*, or the "gland of knowing." He also referred to the pineal as the *seat of the rational soul*. "Rational" derives from the Latin word *ratio* (comparison). And is knowing not based upon comparison? —Editor



tary, environmental, and other factors. At about this age sexual maturation and growth have been almost completely achieved. So it is possible that as long as the gland is able, it will secrete a substance which avoids gonadal maturation and growth detention.

Increased concentrations of melatonin seem to lower serum growth hormone. One researcher, Starr, reported lowering of growth hormone in cancer patients after treatment with melatonin.

Growth hormone is secreted at the anterior part of the pituitary gland, after receiving a message from the hypothalamus. Now, does this message really originate at the hypothalamus? Could it come from the pineal and reach the pituitary via the hypothalamus? It is known that some signals, called *releasing factors*, emerge from the hypothalamus which inform the pituitary of the need to secrete growth hormone and/or tropic hormones. These tropic hormones go to other glands and order them to expel some of their hormone into the blood stream. For instance, the gonadotropic hormone in the male goes to the testes and orders the testes to secrete testosterone.

Thus we see that the pineal is an endocrine gland. It secretes a hormone called melatonin. The synthesis of this hormone depends on the presence or absence of light. The pineal gland possibly produces a substance that controls or regulates growth. The pineal body is one of the most vascularized organs of the body.

These are just a few of the physiological findings concerning the pineal gland over the last two decades. Yet much knowledge remains to be discovered concerning the mysterious, intriguing gland of knowing—the pineal gland. Δ

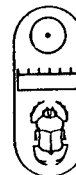
Bibliography:

Lerner, A.B. "Hormonal Control of Pigmentation," *Annual Review of Medicine* 11:187, 1960.

Smythe, G.A., and Lazarus, L. "Growth Hormone Regulation by Melatonin and Serotonin," *Nature* 244, 230.

Ciba Foundation Symposium: *The Pineal Gland*, 1971.

For more information on the psychic aspects of the pineal gland, please see *Glands, The Mirror of Self*, by Onslow Wilson, Ph.D., F.R.C., I.R.C., San Jose: Supreme Grand Lodge of AMORC, 1983



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

The Worst of Human Weaknesses



IF I WERE required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years from men and women in all walks of life who are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of *insincerity* as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

The person who is insincere in regard to one or more matters of immediate and serious interest to him is unconsciously creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such a person severs a large [26]

portion of the natural cosmic attunement which brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

The Insincere Person

It is only natural that each one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least should be found. I refer to *religion* and *business*. There is no doubt that insincerity is one of the fundamental causes of failure in business.

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to

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his business or vocational occupation, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the business world who manifested extreme enthusiasm about his particular commercial activity demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support. . . .

In the business world today [1935] . . . conservative and dignified forms of propaganda are not rigidly followed. Extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common. While keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for the one who is sincere to be quite definitely positive and

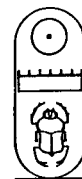
enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchandise he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. This would particularly apply to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

Restrained Enthusiasm

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, reli-



gion, philosophy, and the higher things of life.

If we were to judge the degree of sincerity of these people in Europe by our North American standards of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there is a very deep and profound sincerity.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted and willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit. We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention. We should then develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as our outer consciousness.

In nearly every case where persons have written to our Council of Solace for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and

helpful instruction, there was lacking a degree of sincerity in the very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them on a path that brings greater happiness and success. But the unquestionable fact is that to the same degree that we are sincere, privately sincere, in whatever we are doing, promoting, and supporting, or advocating and adopting, to that degree will we derive the utmost benefit and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of sincerity that dominates all of our thinking and acting.

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.

ROSICRUCIAN CONCLAVES

St. Petersburg, Florida

Florida Regional Conclave—May 16-19. Grand Lodge will be represented by Frater Harry Bersok, AMORC's Grand Secretary. For more information, please contact Conclave Chairman, Aquarian Lodge, AMORC, P.O. Box 20556, St. Petersburg, FL 33742.

Calgary, Alberta

Alberta Regional Conclave—May 25-26, Calgary Lodge, 421 12th Street N.W. Grand Lodge will be represented by Soror Kristie Knutson, Director of AMORC's Public Relations. For more information, please contact Bob Odlin, P.O. Box 1642, Calgary, Alberta, T2P 2L7 Canada; daytime telephone: 403 276-0283.

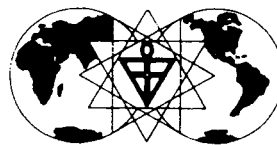
Columbus, Ohio

Penn-Ohio Regional Conclave—May 31-June 2, Parke Hotel, Columbus. Grand Lodge will be represented by Soror Mary Bourdon, Class Master from AMORC's Department of Instruction. For more information, please contact Phyllis Meeks, c/o Helios Chapter, AMORC, 3826 Schmidt Road, Columbus, OH 43224.

Auckland, New Zealand

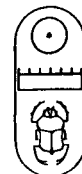
Auckland Regional Conclave—June 1-2, Auckland Commercial Travellers' Association, 27-33 Ohinerau Street (opp. Ellerslie Racecourse). For more information, please contact Leonore A. Bryner, Conclave Chairman, Auckland Lodge, AMORC, G.P.O. Box 1648, Auckland, New Zealand.

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 Fountain

(From page 16)

The earth-water triangle is placed over the fire-air triangle because earth and water are the most visible elements. Henry Cornelius Agrippa states in his work *Natural Magic* that earth and water are heavy elements, whereas fire and air are light. He mentions that the Stoics called the former *passives* and the latter, *actives*. We use this symbolism in our everyday expressions. For example, active people are said to be "fired with ambition," or have "burning desires" and are in the "heat of passion." When angry they become "burned up." More passive people are "wishy-washy" and some have ideas that are "all wet." We also talk about people who have their feet on the ground and those who are flighty.



Elements of Nature

Just as we use the four elements to describe qualities of people's character, so too the alchemists used the elements to describe the character of nature herself. In other words, the four elements represent the manifested universe within the dimension of infinity designated by the cardinal points. Both can be represented by the cross (see Figure 1). The fact that the elements of fire and water are shown by geometric forms while the elements air and earth are shown by color is significant. It expresses the statement by Hippocrates that Fire and Water could do all, because they contained

[30]

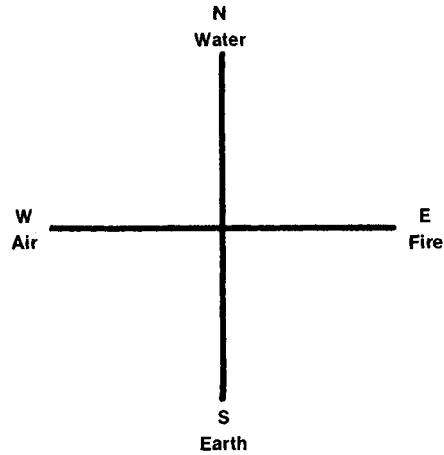


Figure 1: Correspondences according to Francis Barrett's *The Magus*.

all. The alchemical reason behind this statement is that fire is always dependent on air, and water is almost always mingled with earth.

This idea of fire and water corresponds to some of the plates given in the *Secret Symbols of the Rosicrucians* as, for example, on page 26 of the English edition (see Figure 2). The similarity of the teaching of this plate with the symbolism on the fountain warrants our serious attention. Its most notable association is made known by the headings of the columns which read *Ignis Philosophorum* (Philosophic Fire) and *Aqua Philosophorum* (Philosophic Water). The four sets of fire-water triangles displayed on the Memorial Fountain express line 16 from the first column ("And become finally a philosophic fire") and line 15 from the second column ("Seek the philosopher's fourfold eternal water").

Unfortunately, this English translation is poor as it leaves out words and fails to adequately describe the meanings of other words. Therefore, the first statement should read, "And become finally a *fourfold* philosophic fire." The second statement should properly read "fourfold *fixed* water," the word *fixed* being more alchemically significant than the word *eternal*. Thus, on the fountain we have fourfold fire and fourfold water. The double triangles, along with the colors, represent the four elements multi-

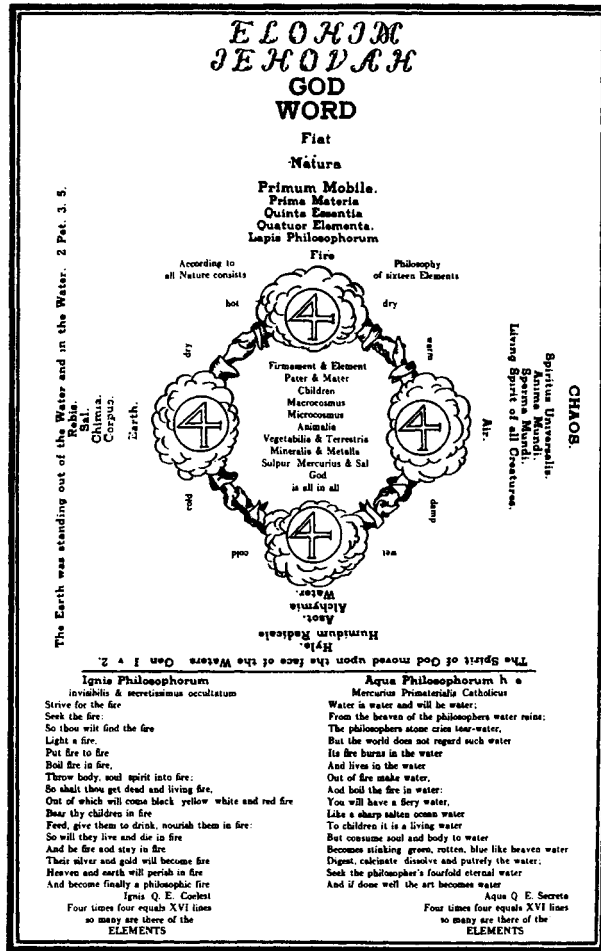


Figure 2: Page 26 from the Secret Symbols book.

plied four times, giving the sixteen elements also mentioned in the diagram.

The Lion A Fire-Water Symbol

Another distinctive feature of the Memorial Fountain are the red lions' heads, which are also a fire-water symbol containing the other two elements. This symbol has its roots in ancient Egypt, as the Egyptian gods Shu and Tefnut, who symbolized the qualities of fire (hot and dry) and water (cold and wet), were represented as lions. Also, in Egyptian hieroglyphs, *hati* (see Figure 3a) represents fire united to air as shown by the front of the lion with its solar mane (fire) and the chest containing the lungs (air). In Figure 3b we have the hiero-

glyph *peh*, which means "swampy terrain," describing the elements of earth and water mixed.

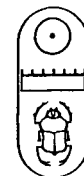


Figure 3a



Figure 3b

"It would be more difficult to believe in the lion as a symbol of water if there were not numerous examples of gargoyle-lions that drain water from the roofs of temples. This fact goes back to the 5th Dynasty: There are gargoyles in the form of lion 'water-pourers' in the court of the pyramid of Sahure. In the chamber of the stepped



pyramid of Saqqarah there is also a table of offerings 'tilted' on the backs of two lions so as to let the liquid offerings flow into a vase placed below.

"The reason for this is explained by Plutarch: 'They honor the lion and decorate their temples with lion heads having open jaws, because the Nile overflows when the sun passes through the sign of the Lion [July-August].' Lions pouring water and dating from the Ancient Empire support this fact.

"For Egyptian wisdom, fire and water were the two moving forces of the world, the two 'bolts' that open and close all the doors of Nature."¹⁰

The importance of the esoteric principles of fire and water—"the two moving forces of the world"—in the modern teachings of the Rosicrucians is noted in the Secret Symbols book as it states, "...But the essential Δ and ∇ of the Philosophers alone doeth it."¹¹

Returning to color symbolism expressed in the Memorial Fountain, we find fire (*red* lion's head), water (*green* tile covering the background), and earth (*blue* tile outlining the green). Taking the red gargoyle-lion with its green background, we find an interesting corresponding symbolic interpretation by Fulcanelli who writes, "The absorption of the fixed by the volatile is carried out slowly and with difficulty. Success needs much patience and perseverance and the repeated outpouring of water on the earth, of spirit on the body. It is only by this technique, truly a long and tedious one, that one can succeed in extracting the occult salt¹² from the *red lion*, helped by the spirit of the *green lion*."

Mercury—the Catalyst

The spirit of the green lion is what alchemists call the philosophers' mercury when added to metal (earth element). Philosophers' mercury is also known as *spirit*, *spirit of life*, and *water of life*, among other names.

But what is mercury? "Mercury is a thing which dissolves the metals by a natural dissolution, and which leads their spirits from potentiality to actuality."¹⁴ And it is the

substance that begins the alchemical work. "In our work," the philosophers affirm, "Mercury alone is sufficient."¹⁵ Mercury, being a mixture of two things spoken as one, can be considered symbolized by the blue and green tiles on the fountain.

It is not only in color that the philosophers' mercury is symbolized, but also in form. Near the top of the fountain we can see it in the Egyptian plaque. On the plaque we see geese, as well as three Egyptians and three herons. These were called *phoenix* by the Greeks. In quoting Philalethes, Fulcanelli informs us, "Our philosophic mercury is the *bird of Hermes*, which is also called the *goose* ..."¹⁶ The three phoenixes represent the three colors of alchemical work; that is, black, white, and red.

The three colors of alchemical work are sometimes given as four as stated in the Secret Symbols book: "Out of which will come black, yellow, white and red fire."^{*} The black color represents the beginning of the work when the elements in the alembic become a single watery black mixture. This mixture is referred to by many names, among which are *death*, *destruction*, *sepulchre*. This black mixture—the First Matter—is symbolized thus, "Becomes stinking, green, rotten, blue like heaven water."^{**}

The words *stinking* and *rotten* associate it with death and sepulchre, thus showing that this line is speaking of the First Matter. The green and blue also mentioned suggest the philosophers' mercury involved in the operation.

The fact that philosophic mercury is the subject in column two is shown under the heading *Aqua Philosophorum*, "Philosophic Water," with the words "Mercurius Primaterialis Catholicus"—the Latin words for mercury and a universal prima materia. These words express the idea that mercury is a universal substance that can "exalt matter," or give rise to higher forms of matter.

Figure 2 contains another interesting observation for Rosicrucians—in the diagram showing the elements and their qualities. If we were to make a simple symbol out

*See Figure 2; column 1, line 9.

**See Figure 2; column 2, line 13.

of this diagram without having it become a geometric octagon, we could have the hands reach across to their opposites instead of next to themselves. Then we could make the hands into lines. We can then take the numeral 4 and transform it into short lines

that cross the ends of the longer parallel lines (see *Figure 4a*). Thus, we unveil in this revised diagram the symbol used as the Emperor's insignia (see *Figure 4b*). This symbol would represent the elements as shown in *Figure 5*. ⇒

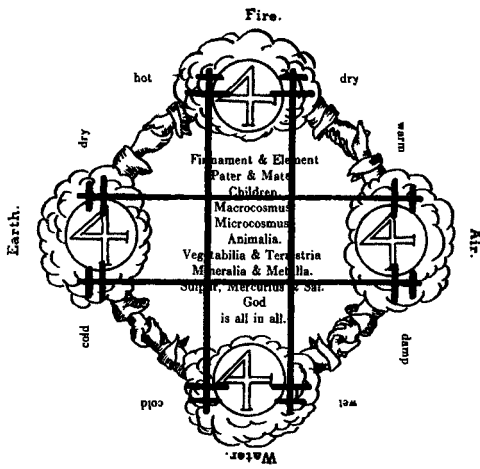


Figure 4a

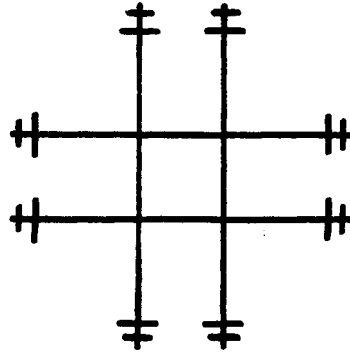


Figure 4b

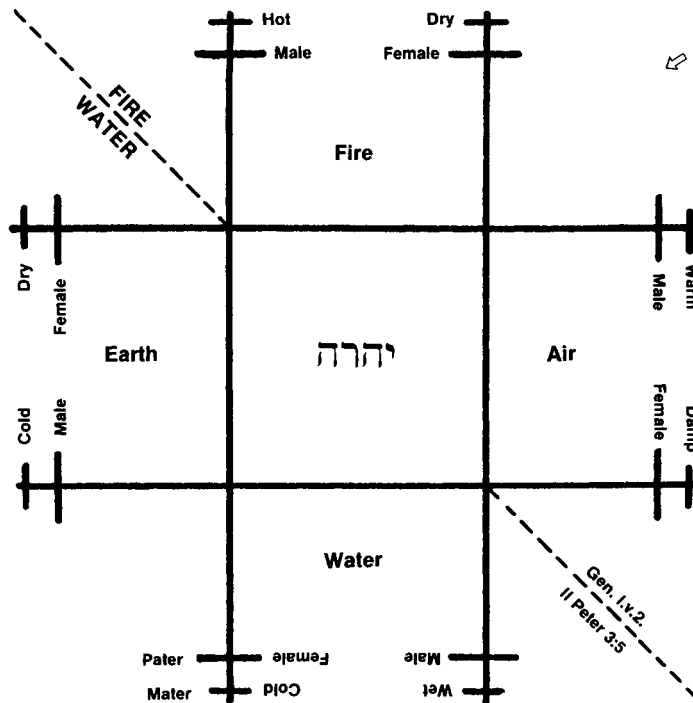


Figure 5

To briefly review the mystical analogy, the three operations of alchemy are analogous to the threefold Mystic Path of Awakening, Purgation, and Union (Illumination). The process of distillation shows symbolically the water-earth elements (mercury) of the outer man (lead) being acted upon by the fiery force (sulphur) of the inner man (gold),¹⁷ exalting this outer nature to a


higher state of being. This supremacy of fire (spirituality) over earth (worldliness) is shown on the third and uppermost part of the Fountain by the red (fire) and blue (earth) colored tiles. The golden figure atop the Fountain thus represents the final exalted self, the goal of every sincere student on the Path. Δ

Footnotes:

- ¹Holmyard, E.J., "Alchemy in Medieval Islam," *Endeavor*, XIV (July 1955), p. 117.
²*Ibid.*, p. 117.
³Shah, Indries, *The Sufis*, New York: Doubleday & Co., Inc., 1964, p. 196.
⁴Stillman, John M., *The Story of Alchemy and Early Chemistry*, New York: Dover Publications, Inc., 1960, p. 367.
⁵*Ibid.*, p. 367.
⁶Pernety, Don Antoine-Joseph, *Treatise on the Great Art*, New York: Samuel Weiser, Inc., 1976, p. 72
⁷Fulcanelli, *Le Mystère des Cathédrales*, trans. by Mary Swarder, Great Britain: Neville Spearman, Ltd., 1977, pp. 107-8.
⁸*Ibid.*, p. 45.

- ⁹*Rosicrucian Manual*, San Jose: Supreme Grand Lodge of AMORC, 1978, p. 195.
¹⁰de Lubicz, Isha Schwaller, *Her Bak: Egyptian Initiate*, New York: Inner Traditions International, Ltd., 1978, pp. 280-1.
¹¹*Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, Long Beach, Calif.: Queen Beach Printers. This publication sold through the Rosicrucian Supply Bureau.
¹²Salt here is the "fixed earth," or the completed process of the "red lion."
¹³Fulcanelli, *op. cit.*, p. 96.
¹⁴Pernety, *op. cit.*, p. 152.
¹⁵Fulcanelli, *op. cit.*, p. 82.
¹⁶Fulcanelli, *op. cit.*, p. 90.
¹⁷Alchemists state that it is necessary to have gold in order to make gold.

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Rosicrucian Order - AMORC

Strange Truths From Ancient Sources!

Just beyond the memory of our modern civilization lies a treasure of wisdom—ancient traditions, carrying truths hidden in allegorical form. A part of this wealth of forgotten knowledge has found its way into the Rosicrucian Research Library. Now, selections from it have been compiled in this newly revised and expanded booklet. "New Light on the Hidden Archive" is a collection of the ancient traditions, concepts, and legends out of which our current ideas and beliefs have come. It includes such fascinating topics as: Stonehenge, The Holy Grail, The Meaning of the Number Seven, The Celtic Druids, Divination for Water, and others. Paperbound.

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Rosicrucian Activities

SEVERAL years ago Mary and John Sullivan moved to Florida from New Jersey and founded the Lilies of the Field Country Day School. Although this was a new venture for the couple, they had had many years of experience in dealing with children. Mary had been a nursery school teacher for sixteen years, and John and she had raised over the years forty foster children—many of them classified as “hard to place.”

The Sullivans' new school is not a typical day care center. Their aim is to help single parents and children in special need. The fees charged are modest enough for the often low-paid, unskilled working mother to afford, and such reduced costs help the women get back on their feet financially. Mrs. Sullivan has also helped some mothers by finding jobs for them by contacting companies on their behalf.

The school's motto, “Academics and Love,” illustrates the basic instruction and care that is provided for children from three years old through the second grade. The loving atmosphere at the school is coupled with firm guidance in both instruction and behavior, and John provides the father image so much needed in a one-parent home. Besides the basics of reading, writing, and arithmetic, the children learn Spanish and French, and play either the piano or flute. The children frequently go on field trips and excursions as extracurricular activities.



Soror Georgia C. Smith, Master of Sunshine Pronaos (center), presents the Rosicrucian Humanitarian Award to Mary Sullivan while John Sullivan looks on

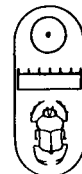
The Sullivans go above and beyond the call of duty by often taking a neglected or abused child into their own home until the mother can find work and provide a stable home environment. This provides the moral support the distraught mother needs to work herself out of a crisis situation.

The Rosicrucian Order is proud to present Mary Sullivan with the Rosicrucian Humanitarian Award and wishes the Sullivans and the Lilies of the Field school with many more years of successful and worthy endeavor.

QUALITY metaphysical bookstores are hard to find in any major city. Atlanta, Georgia, is fortunate to have what many consider to be the best in the Southeast. The Sphinx Bookstore, owned and operated by Tom Poole, was recently honored by the Atlanta Chapter during a recent informal social event. For many years Mr. Poole has sold AMORC books and has helped promote public events for the Chapter. As a way of saying thank you, the Chapter presented him with a beautiful wooden literature shelf with a plaque mounted at the top. The photo shows Soror Marybeth Sharkey, Master of Atlanta Chapter, unveiling and presenting the shelf to Mr. Poole. The gold plaque reads: “In appreciation of Tom Poole, for helping to spread the Greater Light of Knowledge, Wisdom and Truth in the Atlanta Area, presented by the Atlanta Chapter of the Rosicrucian Order, AMORC.” The shelf is now located in a very



prominent area in the store and displays AMORC literature.

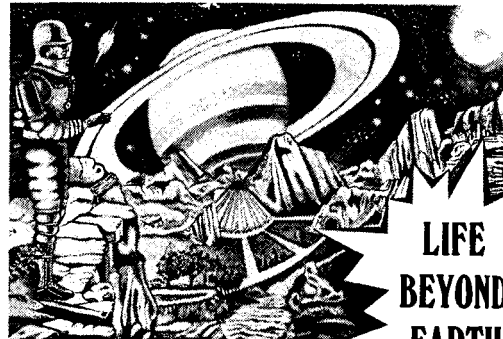


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The Colosseum →

The Colosseum (Flavian Amphitheater) in Rome, built under the Flavian Emperors Vespasian, Titus, and Domitian, and completed in A.D. 82, is a huge structure which had a seating capacity of 50,000. Its external dimensions are 615 x 415 ft., and its facade measures 160 ft. in height. This colossal structure was built to be free-standing—a construction breakthrough made possible by the Romans' expert use of concrete to make the colossal structure self-supporting. Iron clamps reinforced the joints.

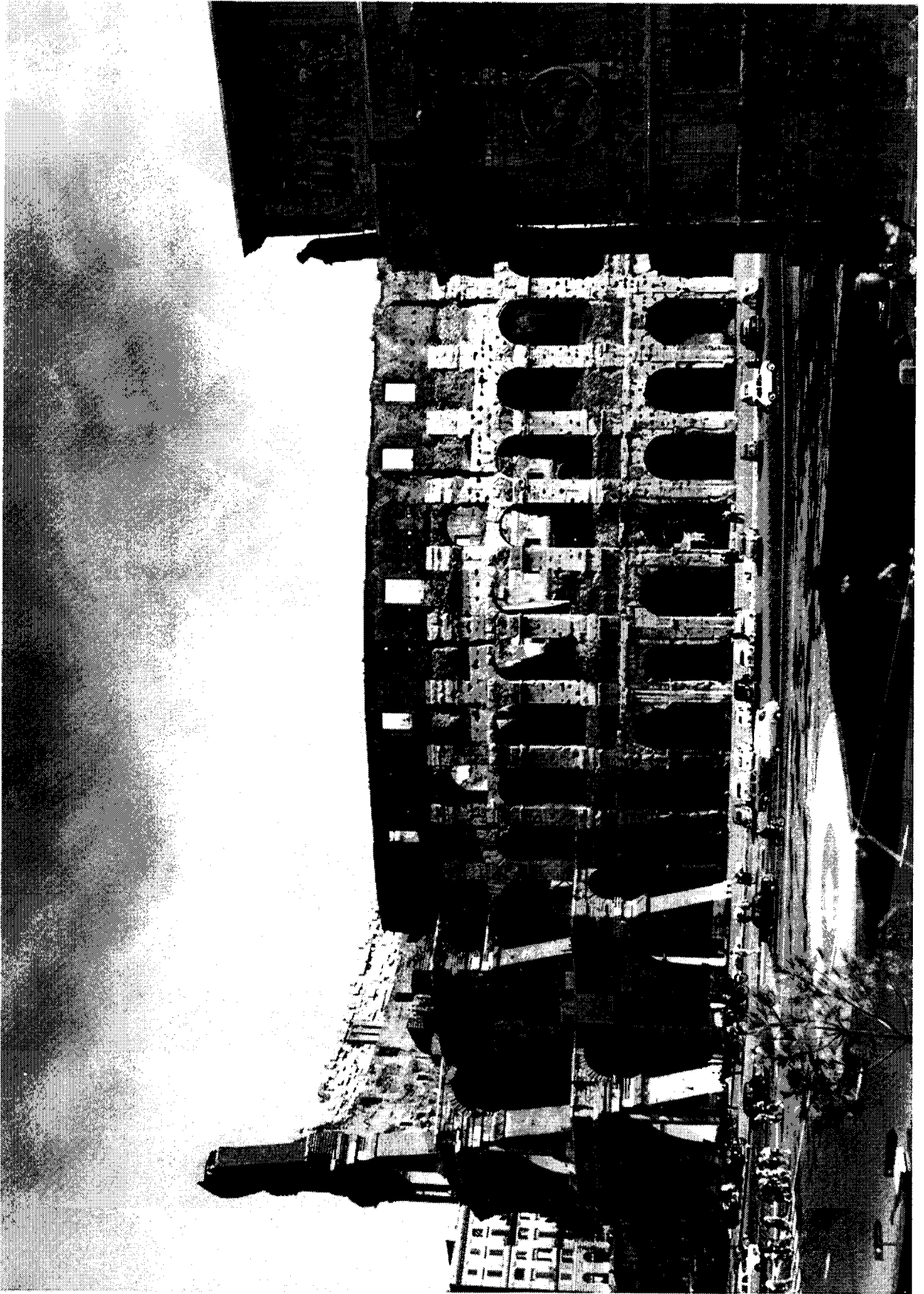
(Photo by AMORC)

Interior of the Colosseum (overleaf)

**The
Rosicrucian
Digest
April
1985**

The structural complexity of the amphitheater is readily apparent in this interior view of the Colosseum. Spectators enjoyed excellent unimpaird views of the action in the arena. The Colosseum is an incredible structure given the technology of the time. Unfortunately, its arena was used mostly for hideous combat between gladiators or men and beasts—matches loved by the Roman populace and promoted by their leaders.

(Photo by AMORC)





Special Rental Offer

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We are pleased to announce a new program which gives you, the individual member, a special privilege that up to now has been offered only to Rosicrucian Affiliated Bodies. For the first time, AMORC's fascinating library of video adventures is available to members for home use through our **Videocassette Rent-by-Mail Program**.

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 - SVC-2** **Visualization Techniques** (1981) Kristie Knutson, Director of Public Relations for AMORC, shares her helpful comments on achieving our goals through the technique of visualization.
 - SVC-3F** **Mastership** (1981) Ralph M. Lewis, Imperator, outlines certain aspects of the mastery we can achieve in our daily lives.
Domain of Destiny (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work.
 - SVC-4M** **Rosicrucian Principles** (1981) Precautionary comments relating to R.C. healing activities by Edward Lee, former Director of the AMORC Department of Instruction.
Egypt's Mystical Heritage (1981) Former curator Burnam Schaa discusses with Edward Lee the history and development of the Rosicrucian Egyptian Museum. He also comments on certain artifacts and the times in Ancient Egypt from which they came.
 - SVC-5F** **Valley of the Nile** (1962) The splendor of Ancient Egypt, the temples of Luxor and Karnak, the Valley of the Kings, the tombs of the Pharaohs and nobles.
Egypt, Cradle of Culture (1961) The pyramids of Gizeh, the Sphinx, King Zoser's mortuary city, magnificent mosques, old Cairo, and ancient Sakkarah. An initiation scene depicted in the Great Pyramid.
 - SVC-6** **Insight Into Mysticism** (1983)
Technique of Meditation (1983) Ralph M. Lewis in an interview with Kristie Knutson shares his unique insights into these important topics.
 - SVC-7F** **Domain of Destiny** (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work.
From the Land of the Pharaohs (1969) A visitor takes a tour through the Rosicrucian Egyptian Museum and Art Gallery.
 - SVC-8F** **The Well of Faith** (1963) A survey of biblical sites in the traditional Holy Land. An imaginary sequence of the Essenes and the Dead Sea Scrolls. Contemporary life in Israel and Jordan.
 - SVC-9F** **Mystic Isles of the East** (1960) All the pageantry of the Far East, dances and rituals in the tropical beauty of Indonesia and Sri Lanka.
 - SVC-10F** **Aegean Odyssey** (1957) The glory that was Greece. Dramatic views of the Acropolis, Porch of the Maidens, Cave of Pluto, Delphi, ruins of ancient Mycenaean culture.
 - SVC-11F** **The Mystical Art of Japan** (1966) A demonstration of Japanese brush painting by noted artist Takahiko Mikami.
 - SVC-12F** **Isle of Legend** (1957) Centered on the isle of Crete was a civilization which bridged the cultures of ancient Egypt and Greece.
Men and Gods (1947) The culture, philosophy, living habits of the peoples of India, Pakistan, Thailand, and Tibet. An absorbing study of the ideals which move this large portion of the world's inhabitants.
 - SVC-13F** **The Romance of the Rose and Cross** (1965) Depicts the romantic history of the Order from ancient to modern times, with an imaginary scene of Paracelsus in his laboratory.
 - SVC-14** **Celestial Sanctum Messages** (1983) Raymond Bernard, Supreme Legate for AMORC Europe and author of the popular book *Messages From the Celestial Sanctum*, discusses his personal experiences upon which his book was found.
Rosy Cross Triumphant (1983) Phoenix-like, the Order of the Rosy Cross (Rosicrucian Order) rose again in France from the ashes of World War II, to regain a place of prominence in the dissemination of Light and Truth. The obstacles, the hardships, the courage and romance of how this resurrection occurred is dramatically told by Raymond Bernard, who has taken a most active part in the Order's reestablishment.
 - SVC-15** **Reincarnation** (1983) Supreme Secretary Arthur C. Piepenbrink discusses with Edward Lee his insights into this controversial topic. He relates the Rosicrucian view in a most practical manner.
- M** The letter "M" (member) designates that it is for Rosicrucian members only.
- F** The letter "F" (film) designates that it is a transfer from a motion picture film.

TREASURES FROM OUR MUSEUM

The Ba



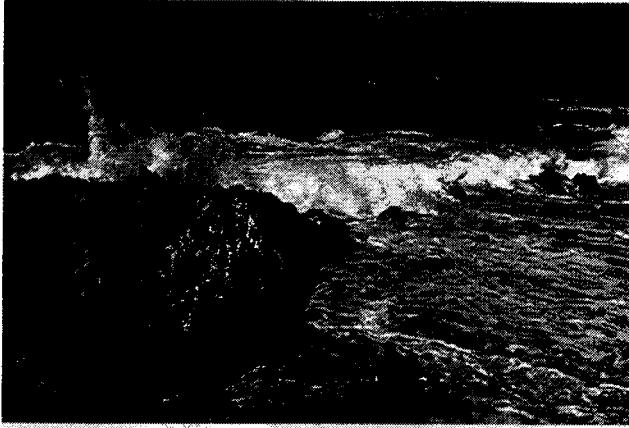
The Ancient Egyptians thought that when a baby was born, an invisible corporeal twin, known as the Ka, was also born. The Ka was something of a protecting guardian angel. As long as one was with his Ka, he was among the living. At the time of death a person lost his Ka. The Ka did not die, but waited for the deceased in the afterworld where the two were united to live in happiness forever.

In addition to his body and his Ka, an Egyptian had a Ba, a "soul," which was thought of as a human-headed bird with the face of the deceased. During life the soul was thought to reside in the heart or abdominal area. The Ba flew freely about the world after death, although at night it took refuge in the tomb when evil spirits were about. The Ba could find the right tomb only if it recognized the body from which it had come. Hence the body of the deceased was preserved in the best possible way through mummification.

In the *Book of the Dead*, the Ba is seen visiting its body, to which it presents the Shen symbol, a hieroglyphic circle or ring with a flat side-piece used to indicate eternity. Our photograph shows three exquisite statues of Ba on display in the Rosicrucian Egyptian Museum. They come from the city of Abydos (1350-1200 B.C.).

—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

Thomas Jefferson

Scientist-President

Part II

THOMAS JEFFERSON is known throughout the world as a founder and early leader of American democracy, a far-seeing political innovator, and an early American scientist. However, Jefferson was primarily a very practical individual, not given to idle dreaming or speculation.

Jefferson's practicality both reflected and complemented the times. Immediately following the American revolution much had to be done—and done quickly! As a leader of a new nation with a rather experimental form of government, Jefferson realized the necessity of a direct and practical application of new knowledge. He foresaw a great potential for the United States as a new land where fresh ideas could be tried out. Seeing the beauty of science in its direct usefulness to man—a very pragmatic approach—Jefferson intended that new European scientific discoveries be brought to the United States and applied in a practical way toward this nation's development.

For example, agriculture was just one area in which Thomas Jefferson believed that a scientific approach to problems would advance productivity. Because he saw an agrarian society, based on values of individual freedom and self-sufficiency, as the ideal, he therefore promoted agriculture—"a science of the very first order"—as a way of life for the majority of Americans. Through agricultural research and experimentation, coupled with agricultural education for farmers, Jefferson hoped that America would literally reap the rewards of technological progress in this science.

Jefferson himself was intensely interested in this subject, and much of his spare time was spent learning more about the growth habits and requirements of plants. At Monticello, his farm-estate on a mountain in Virginia, he experimented with new plants and new techniques, always giving his gardeners specific instructions concerning the plants and seeds he sent to them—many from foreign lands.

Also an inventor, Jefferson took careful notes concerning new and different machines or devices used for practical work when traveling abroad. He personally devised and improved upon several agricultural implements—most notably his own new form of the moldboard for a plow. Its streamlined form made it superior to other plows, and this form is continued in modern plows.

In the area of agriculture, just as in many other sciences, the always-curious Jefferson served as a one-man information gatherer while traveling. Relaying the latest scientific and intellectual information back home from Europe by letter, he advised other Americans to do likewise. And agriculture was just one area occupying Jefferson's interest. His letters home contained the latest information on many other subjects—from ballooning to the structure of new buildings in Paris.

In his book, *Thomas Jefferson: Scientist*, Edwin T. Martin sums it up well in making the point that Jefferson promoted science at home and imported more of it, and its results, from abroad. Jefferson's patriotism was not limiting, and in his cosmopolitan outlook he had friends in many lands. Actively fostering international cooperation among scientists, Jefferson desired an international quest for new knowledge and world peace.—RMT

