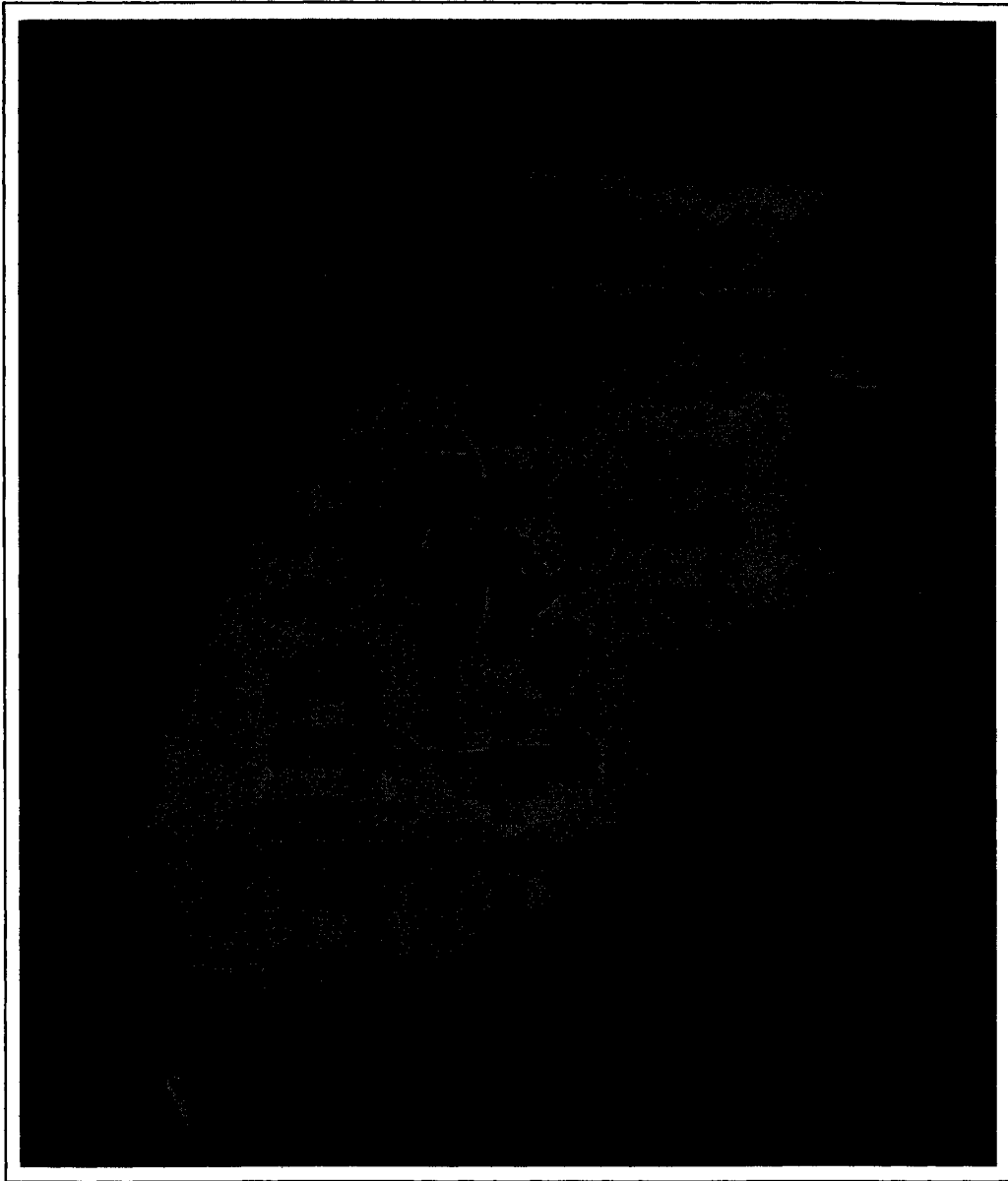


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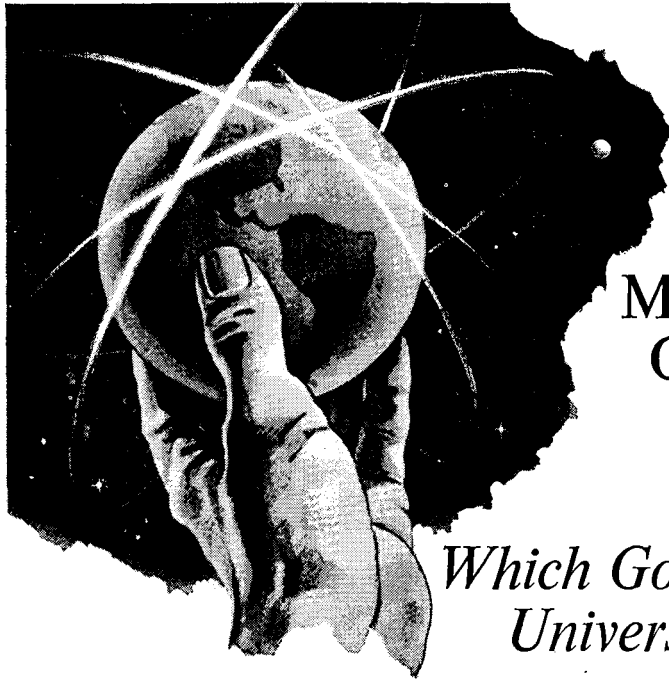
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Dr. H. Spencer Lewis, F.R.C. ⇨

Dr. H. Spencer Lewis was first Imperator for the second cycle of activity of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a memoriam article and further details on the life and far-reaching constructive vision of Dr. Lewis, please see page 23.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Meditation—Its History and Value

WHAT IS MEDITATION and how is it attained? Today, the word *meditation* has become a virtual umbrella beneath which reside a conglomerate of experimentations. Meditation has been related to concentration, contemplation, and recollection; yet not one of these techniques is the sole process or its result.

However, there are two general categories into which all the different attempts to experience meditation fall. These are the *supernatural* and the *psychological*. In the supernatural, there is the belief that the meditator must disassociate himself from the physical self. There is, it is expounded, a nexus, an ethereal bridge between the mortal side and a source of divine gnosis, that is, wisdom. Simply, the supernatural seeks an *afflatus*, a momentary flight of the soul into the cosmic realm, by means of this bridge.

The other category, the *psychological*, is a more organic mechanistic approach. In other words, it consists of utilizing the natural, subliminal force of the mind and the consciousness. A greater perception of self and its cosmic relation is had by either of these methods. We will consider these methods as we proceed.

The current popularity of the term *meditation* would make it appear to be a relatively new phenomenon. However, techniques for experiencing meditation have been in existence for several millennia. What caused such inquiry into this phenomenon?

It is reasonable to say that meditation began with the mind's introspection of self; in other words, when man realized an apparent duality of self. One set of perceptions were physical; that is, he could relate them to his receptor senses and the external world around him. The other set of perceptions were strange feelings and sensations that had no apparent physical counterpart, such as dreams, certain emotions, and the increasing mystery of nature.

Primitive man thus eventually recognized the division between the greater forces of nature outside himself and the mysterious world of feeling within. At times, man must have experienced what seemed an escape from the physical world into this inner ethereal one. The sensations were different—at least they seemed so—from those of the physical. It is reasonable to believe that, at this point, man began his inquiry into the realm of his psychic self and the origin of what we term *meditation*.

Let us briefly consider some of these historic versions of meditation. We say "briefly" because the literature on this subject, both archaic and modern, is extremely voluminous. No matter how extensive a work on this subject may be, it is at best only an abridgment.

In India, the subject of *yoga* is understood to be 1) contemplation raised to a formal art, and 2) a system with a philosophical basis which ranks as one of six systems of Brahmanic philosophy. Yoga, the sys-

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tem, contains "contemplation" exercises for attaining a higher state of consciousness.

Attaining A Higher State

Right here we are confronted with the term, "a higher state of consciousness." Why is one state of consciousness higher than another? Further, what is man's standard for allotting a higher quality to one state than to another? Is it mere *difference* that accounts for the gradation? Possibly it is because man's awareness, that is, his objective state of consciousness, has seeming limitations, in the form of limits on his receptor senses. The other states of consciousness of which man is aware suggest an *infinite* nature. They appear to have no dimensional quality and, therefore, in their apparent vastness, imply a cosmic infinity transcending objective perception.

However, the attempts by Hindus to attain this higher state of consciousness had a great influence on later Buddhism. The Indian literature on yoga is regarded as a branch of the Sāṅkhya, which is one of the major systems of Hindu philosophy.

It is declared that the doctrine of *absorption* is the most effectual means for attaining that "secured emancipation." Here again, we are confronted with terms which for comprehension need explanation. *Emancipation* is to set *free*—but freedom from what?

In the yoga system, absorption is called "yoking." This means a diversion of the senses from the external world; in other words, an emancipation, a freedom from the sentient world of everyday. To further explain, this is an absorption with the "higher consciousness" within. There is a varying and lengthy explanation of the procedure as to how the senses may be withdrawn from the objects of the senses, and reduced to *inactivity* in relation to the inner powers of self.

Practice consists of several stages. Various body attitudes, called *Aṣāna*, are prescribed. These, for one, consist of the inhalation and exhalation of the breath and the concentration of the gaze on a definite point, as for example the tip of the nose.

There are different explanations for the breathing exercise. An obvious one is the

vitalizing of the body through the oxygen supply, by holding the fresh breath deep in the lungs. However, other reasons are given that are not of a physiological cause, but a *psychical* one.

One result of these external practices is the loss of consciousness, the so-called "yoga sleep." Actually, this is none other than *hypnotic* sleep. It is well known, because of being induced by other hypnotic exercises.

What is the yogi's intent in using hypnotic sleep? He is attempting to reach the psychic side of man, the *subconscious*, and causing it to release its collected wisdom; such wisdom being conceived as having been divinely deposited there and as constituting a higher judgment, which man seeks. Those who have practiced this yoga method have said that, when in this "yoga sleep," they hear many sounds, such as music, drums, thunder, and so on. This also has been said to be simply the result of self-suggestion. However, this is not sufficient to invalidate the yoga explanation of its system.

Ascent to A Higher Plane

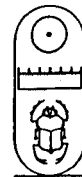
The *Upanishad* is one of the group of Vedic treatises dealing with man's relation to the universe. It relates that the Brahman priest can attain union with the Brahman by meditating on the word OM. It also asserts that after all OM is but a word and, "ascending from it, man attains to *nothingness*, in that which is not a word."

More concisely, this means that OM is only a mantra, a tool to ascend to the plane of nothingness. This nothingness is devoid of form, dimension, and worldliness.

In the philosophical writings of India, it is said: ". . . that the Brahman of the Upanishads is no metaphysical abstraction, no indeterminate entity, no void of silence. . . . It is a living, dynamic spirit, the source and container of the infinitely varied forms of reality." Brahma is the chief member of the Trinity of Brahma, Vishnu, and Siva.

Buddhism

In *Buddhism*, contemplation and meditation are interchanged, implying a similar nature. Both are termed *Dhyāna* in Sanskrit. Contemplation or concentration of



thought is considered indispensable to knowledge. Yet we cannot agree that meditation and contemplation are identical processes in nature. We shall further expound on what the Rosicrucians consider to be the difference and its importance.

In Buddhism, meditation presupposes simultaneous action of two factors. These are *isolation of the body*, that is, life in retirement; and *isolation of thought*, which is construed as an indifference to all worldly desires. The mind is therefore "absolved in contemplation," simply, being detached from the distraction of the senses. The mind is then able to deeply penetrate the ideas which it is about to apply. This is called *Dhyāna*, meditation.

Here we see that concentration and contemplation have the same function: a fixity of thought—the holding fast to an idea. Meditation transcends this, as we shall later consider. However, as we have said, the object, the method, and the details vary with the different schools. It is said that all of these methods lead to possession of knowledge, or wisdom, and perfection of contemplation, as the study of certain truths intended "to destroy impurity, vice, and passion."

There is the attempt to experience a universality of human feelings; that is, to have empathy, to share with others the goodness of life—*inwardly*—as the following from the Upanishad indicates: "What joy means to me, it means the same to others"—in the same way, suffering. Also, "I must do for others what I do for myself."

The State of Enlightenment

In Buddhism, meditation must be clearly distinguished from *absorption*. Meditation only becomes absorption when the subject and object, the meditator and the meditated, are so completely blended into one that the consciousness of the separate subject altogether disappears.

In other words, the meditator must become so absorbed in the end in mind, that is, the "object," that he is no longer conscious of himself. At this point, according to this method, *true meditation* then begins. It is then, in Buddhism, when *arhat-ship* is attained, which is, therefore, "the sole

object of Buddhism." (An arhat is a Buddhist monk who has attained the state of enlightenment.)

Several practices are used in Buddhism to *prepare* for meditation, according to the ability of the meditator.

1. A quick-tempered novice should practice the meditation on *love*—which is to regard all sentient beings as his brothers, desiring their happiness.
2. A novice, who needs concentration of attention, should practice at first the method of counting the number of his inspirations and expirations (of the breath).
3. Another novice, whose impure desire is hard to suppress, should meditate on the impurity and impermanence of the body.

Details are also given as to how to attain the *four meditations*. When one becomes accustomed to suppression of the senses, one attains a state of ecstasy. This can be compared with the relief one has of a debt paid or of a prisoner being released.

However, this state of ecstasy has four stages, or degrees:

1. A state of joy, the meditator having separated himself from all sensuality and sin.
2. A state of deep tranquillity, without reflection or investigation, as these have been suppressed.
3. A state of awareness of the destruction of passion.
4. A state of purity of equanimity and recollection without sorrow.

Renowned Mystics Their Views on Meditation

What do some of the renowned mystics say of their methods of meditation? How did they arrive at certain of their practices? Jakob Boehme (1575-1624), though of humble background, schooled himself in the study of mysticism, theology, and alchemy. He wrote that one day, seated in his room, he "gazed fixedly upon a burnished pewter dish which reflected the sunshine with grand brilliance." He then went into an inward ecstasy, and it seemed to him as if he could enter the deepest foundations of things.

It is said that Saint Ignatius of Loyola (1491-1556), mystic and theologian, was sitting on the bank of a running stream which was running deep, when "the eyes of the mind were opened, not to see any kind of vision, but as to understanding and to comprehend spiritual things. . . ."

In Buddhism, this experience is said to be "recollection in meditation." In other words, it is the calling forth from memory of some object, or perceiving a particular thing that fixes an invariable concentration upon it. This can induce a state where objective consciousness ceases and the mind is open to impressions from the subconscious. Hindu mystics, in this practice, contemplate a sacred word; Christians, a fragment of scripture or a symbol. Such fixed concentration overpowers the stream of small suggestions which pour in from the outer world. Therefore, one slips into the deeper stream of consciousness.

Aristotle said of the life of contemplation, it is "a laying hold on immortality as far as is possible for men."

Modern Psychology

And what has *modern psychology* to say of meditation? Not much under that particular word, but a good deal under related subjects such as *insight*, *altered states of consciousness*, and *intuition*. Robert Ornstein, in his book, *The Psychology of Consciousness*, says the brain's right hemisphere is the locus of intuitive ability, insight, and that form of consciousness such as meditation.

Psychology is now interested in what is termed "altered states of consciousness"—*altered*, in this sense, meaning, "the unusual states of existence that do not represent our ordinary conscious state." But sleep is accepted as an ordinary, common state. In fact, sleep occupies a third of our lives. Therefore, from the psychological point of view, the act of contemplation (meditation) is for the mystic a *psychic gateway*, a method of going from one level of consciousness to another. Technically, meditation is a shift in the "field of perception and obtains an outlook on the universe." The shift can attach itself to the emotions, intellect, and will.

The *principal* concepts of the mystical and psychological systems of meditation can be *summarized* for practical use. We shall attempt this summary. Obviously, however, it will be necessary to delete certain aspects of the other systems. They are those elements which we consider to be mere ritualistic and religious appendages, and actually *not* essential to the phenomenon of meditation.

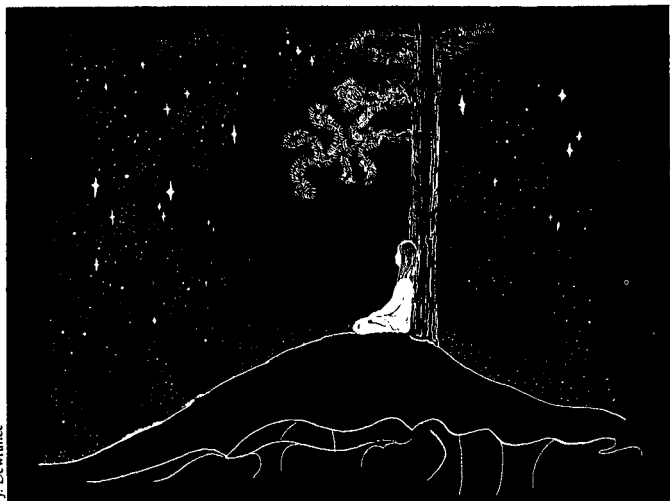
Stream of Consciousness

Let us begin with *consciousness*. We will recognize consciousness as a *stream* and not as a series of separate segments. We may use the analogy of a piano keyboard, every key figuratively representing a separate note; yet, all are united in the keyboard of sound.

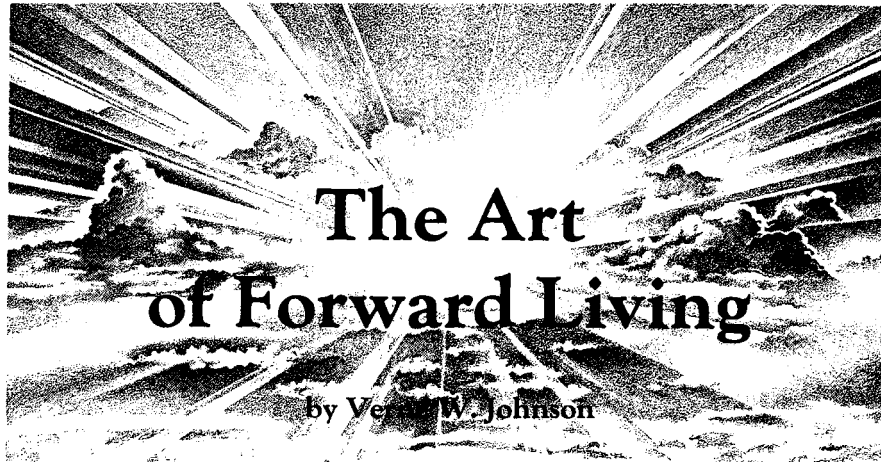
Consciousness has its keys, or levels, of different phenomena, or manifestations. Yet all are part of and related to the *one* stream of consciousness. There are lower and upper levels of consciousness in this stream, just as there are upper and lower octaves in the piano keyboard.

The difference between the upper and lower levels of consciousness, we may say, is the frequency of the energy of which they consist. Just what this energy is, is not yet universally agreed upon. But it is most probably of the *Vital Life Force* that impregnates every living cell.

(Continued on page 28)



J. Devrance



THE DANISH PHILOSOPHER Soren Kierkegaard once stated that "life can only be understood backwards, but it must be lived forward."

A curious statement—and yet, how many times have you found yourself looking back, thinking: "Boy, if I knew then what I know now, things would be much different."

Or perhaps you have found yourself looking back in regret on an opportunity missed. If we are honest with ourselves we would all have to admit that we have played the popular game of *If I Had My Life To Live Over Again*. We all know how it goes: "If I had my life to live over again there would be some changes . . ."

But the enigma of true living is found precisely in Kierkegaard's observation: life can only be understood backwards, but it must be lived forward. Or, to put it another way, life moves forward, while understanding comes out of the past. Each day we sail previously uncharted seas; we seek to establish a foothold in the unknown of tomorrow; and it takes courage, faith, and skill to practice the art of forward living.

What is forward living and what does it mean? Comedian Woody Allen described forward living this way: "It is clear life holds great opportunities. It also holds pitfalls. The trick will be to avoid the pitfalls, seize the opportunities, and get back home by six o'clock."

[8]

There are three important ingredients in the art of forward living to be found in Woody's statement and I'd like to review them with you.

Avoid the Pitfalls

The first is learning to avoid the pitfalls. There are two critical pitfalls to be avoided in the art of forward living, and they both have to do with looking back for the wrong reasons. One of those reasons is regret; to summon back an opportunity missed or forsaken. My own personal philosophy is never look back in regret. What's done is done, the past is past, and any corrections that must be made must be made in the now!

A second wrong reason is to look back in longing; to wish for another time, another place, another relationship. But to reach back for yesterday is to risk losing today.

A runner learns very early that it is a critical mistake to look back during a race. In every act of looking back for the competition he slows his own pace and takes his eyes off the all-important goal—and it could cost him the race.

Don't Look Back Except for Understanding

There is only one reason to look back—for understanding. The purpose of reflection is to look back for knowledge, to look back upon experience gained. Once the race is over it's all right to relax and reflect upon the things you did well and think about the

things you must correct the next time out. But during the race you do only one thing: You run!

The great baseball player Satchel Paige was still pitching in the Major Leagues at the age of fifty-nine. When asked the secret of his youthful longevity Satchel responded, "I never look back—something might be gaining on me." Be careful you look back for the right reasons.

The second key ingredient is learning to seize opportunity. It has been said that "the doors of fortune do not open inward, so that by storming them we could force them open." That is not true of opportunity. Storm the doors of opportunity, crash the gates!

"Opportunities do not come to those who wait," writes William Danforth. "They are captured by those who attack." Be aggressive.

A second step in learning to seize opportunity is to continually press on toward the mark or goal, unwavering by setbacks, defeat, or failure. The life of the Christian apostle Saint Paul is an immortal legacy to the art of forward living. Paul tells us that many times during his life he suffered hardships, defeats, and setbacks. He was whipped, beaten, stoned, imprisoned, shipwrecked, and in constant danger of death. Yet Paul left behind a most beautiful testimony when he said, "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize. . . ."

Forgetting those things which are behind; reaching forth unto those things which are before; pressing toward the mark, that is the art of forward living.

The great African missionary and explorer David Livingstone was once asked by the London Missionary Society if he was prepared to go to a certain country for mission duty. Livingstone's response was, "I am prepared to go anywhere, so long as it is forward."

The final key ingredient in the art of forward living is learning to enjoy life in the process of living. Learn to make the best of the life that you lead. Each of us is propelled from the point of the present into the future, by the energy of the past. In so doing we etch our own distinctive path across time. The goal of forward living is to remain consistently on the cutting edge of life.

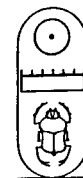
Life can sneak up on us, steal away our best years, then slip away again as quickly as it came. Or we can accept its challenge, turn our sails to the wind and go on. You have probably heard people complain: "By the time my ship comes in I'll be in another port . . ."

That's precisely the mistake—they shouldn't be in the port waiting for the ship to come to them. The adventure is out on the high seas. That is where the excitement and zest is found. Life can determine our fate, or we can seize it and *live!* △

This Month's Cover

Our cover features an unusual photograph of the Rosicrucian Research Library, Rosicrucian Park, done in cyanotype—an old photographic process dating back to the 1800s. In this process the photographer makes interpositives of her black and white negatives, and from the interpositives, she makes negatives the size of the print she wants. The cyanotype solution is brushed on 100% rag paper and developed in the sun. After the prints are developed they are washed for at least 20 minutes in running water and placed in a solution of potassium ferrocyanide to deepen the color, and then rinsed clear again. Soror Brady calls this picture "Egyptian Scribe."

(Photo by Diane Brady, F.R.C.)



Conscience

The Philosopher's Stone

by Joel Disher, F.R.C.

SEEDS dropped in favorable soil will reproduce themselves, but ideas lodged in fertile minds are unaccountably metamorphosed. It is this latter fact that makes the subject of alchemy so intriguing . . . and perplexing. As a study it has engaged the attention of historian, mystic, and scientist; yet, its language and thought pattern have at times made a clear understanding of alchemy's intent all but impossible.

The reason, naturally enough, was that while the stimuli remained the same, the response individually did not; the impact induced a different kind of ferment in eager and curious minds. Such minds were active but not aberrant nor given to roguish thought; rather they were moved by the desire to understand nature and her laws.

For looking to the past in search of perfection, the alchemists have been disparaged; instead, they should have been commended, for it was a more justifiable attitude than that of their critics, who failed to understand the reason for the alchemists' attitude. The older and prevailing view had been that of the microcosm within the macrocosm—man, the little world, the microcosm, posited at the center of the

large world, the macrocosm. There within the well-defined circle of heavenly influences man felt himself to be meaningfully oriented. He was part of the all, under universal dominance, still the regulator of his own destiny. It was an arrangement, logical, familiar, and altogether satisfying.

This traditional *Weltanschauung*, however, was completely overturned by the growing acceptance of Aristotle's philosophy. As with all change, much was lost as well as gained. Aristotle, reportedly, had seen in a dream the destruction of Ephesus and the old philosophic viewpoint. In fact, he saw his own philosophic theories supplanting it. Turning away from the micro-macrocosmic idea, forswearing allegiance to his teacher, Plato, he set about to turn the minds of men from heaven to earth. And for arriving at truth, he designed ten categorical questions.

It was this shift in the direction of man's inquiry into truth that destroyed man's orientation and sense of well-being and left him in a bewildering state of uncertainty. Aristotle's ten categorical questions were strange and untried tools. The damage resulting from the spread of Aristotle's influence was greater than can now be estimated. It confused human thought instead of clarifying it, and it delayed the advance toward truth instead of promoting it. The Aristotelians themselves were often hard pressed to justify their position.

The Alchemists' View

The alchemists, however, were among the relatively few who refused to follow Aristotle's thinking servilely. Believing as they did that their art stemmed from Egypt, they examined Aristotle's writings only to

The author, a long-time Rosicrucian, was Editor of the Rosicrucian Digest in the early 1960s. Frater Disher is avidly interested in philosophy, alchemy, and metaphysics. Now retired, he served on the AMORC National Lecture Board and the Rose-Croix University Faculty for many years.

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You shall separate the earth from the fire, the subtle from the gross, smoothly and with great cleverness.

—Emerald Tablet of Hermes

find ways by which their art might be brought to perfection. Two propositions especially appealed to them: One concerned the four elements and their four characteristics—a proposition well known and thought to have been merely restated by Aristotle; the other, Aristotle's theory of the perfectibility of nature. These, with what they had learned from Egypt, especially those ideas borrowed from the rites of Osiris, became the mainstays of the alchemists' experiments.

Alexandria The Learning Center

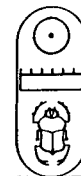
Alexandria, the capital of Egypt, and almost certainly the birthplace of alchemy, was virtually the cultural center of the world. Ancient Egypt's knowledge was recorded and stored there in the famous library that had been brought from the old sacred city of On. The temple of Serapis was also in Alexandria, symbol of a religious cult half Greek and half Egyptian. In addition, the Greek conquerors had brought

with them their home culture and welcomed the learned from everywhere.

The Inquisitive and Adventurous Spirit

"The fact that the earliest alchemists are not mentioned by their non-alchemical contemporaries," wrote F. Sherwood Taylor in *The Alchemists*, "suggests that, for the first two or three centuries of its life, alchemy was a semi-secret, though written, tradition, pursued by a few obscure persons in the vast city of Alexandria, the home of strange branches of learning and the meeting place of Eastern, Western, and old Egyptian practices."¹

If, as Aristotle had written, all things in nature were striving toward perfection—such as common metals finding their perfection in gold and the acorn potentially transforming into the oak—alchemy might enhance nature's slow process by bringing to bear upon it the influence of the four elements and their characteristics. As confirming evidence, the alchemists cited the story of the Egyptian Osiris, who from man





became god through what they judged to be an alchemical process.

Projects start with assumptions, and wrong premises lead to many failures. It is true, nevertheless, that treasure is seldom turned up in the first spadeful. If negative numbers have a place in mathematics, so do negative results in research. It would seem, therefore, that the alchemists should be given credit for their inquisitive and adventurous spirit even though they seldom succeeded in achieving the end sought.

It is something to note, however, that through the centuries the alchemists' sincerity and devotion have had a modicum of praise. Emerson, ending his essay on "Intellect," wrote, "But I cannot recite, even thus rudely, laws of the intellect, without remembering that holy sequestered class who have been its prophets and oracles, the high-priesthood of the pure reason, the *Trismegisti*, the expounders of the principles of thought from age to age."

Having refused to abandon the micro-macrocosmic view of man as the central point of a constellational world and governed by planetary forces, the alchemists set confidently to work along lines imagined to have been followed by the Egyptian Osiris, with perfection—whether of metals or man—as the end in view. According to F. Sherwood Taylor, in contrast to the fore-runners of chemistry proper, the alchemist:

Concentrated attention on the form, color, and odor of the matter and watched intently all that occurred,

relating it, not to chemical changes (a rational understanding of which was still far in the future), but to analogies drawn from the living world he observed about him and especially from the life of man.

The combination of two bodies he saw as marriage, the loss of their characteristic activity as death, the production of something new, as a birth, the rising up of vapors, as a spirit leaving the corpse, the formation of a volatile solid, as the making of a spiritual body. These conceptions influenced his idea of what should occur, and he therefore decided that the final end of the substances operated on should be analogous to the final end of man—a soul in a new, glorious body, with the qualities of clarity, subtlety, and agility."²

In an equally significant way, and perhaps more revealing, the difference between chemist and alchemist was augured in one word, *vitriol*. To the chemist, it was an oily acid; to the alchemist, it was the quintessential secret of his philosophy. A parallel may be found in the practice of Spanish royalists, who reportedly had such a predilection for the color green that they always displayed a decorative bit of it on their persons. In Spanish that color is called *verde*, and to the royalists, it was a secret rallying cry: "Long Live the King of Spain": *Viva El Rey D' Espana!*"

In similar fashion, the alchemists concealed and yet made known that secret and sacred substance, which they sought to transmute. *Vitriol* was the coverword for the Latin admonition: "*Visita Interiora Terrae Rectificando Inveniens Occultum Lapidem*," which translates as, "Enter the interior of the earth, rectifying the mystic stone discovered there." More plainly and appealingly to modern ears: "Look into the heart of man and awaken his conscience."

If the regeneration of man were the object of transmutation, where could it possibly begin except within the secret chambers of the heart? There lay conscience, the final arbiter, according to *Webster's Dictionary*, the "sense or consciousness of the moral

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goodness or blameworthiness of one's own conduct, intention, or character together with a feeling of obligation to do right or be good." Symbolically, this is the stone, which the builders rejected, which hidden deeply must now be discovered and restored as the foundation for the new building.

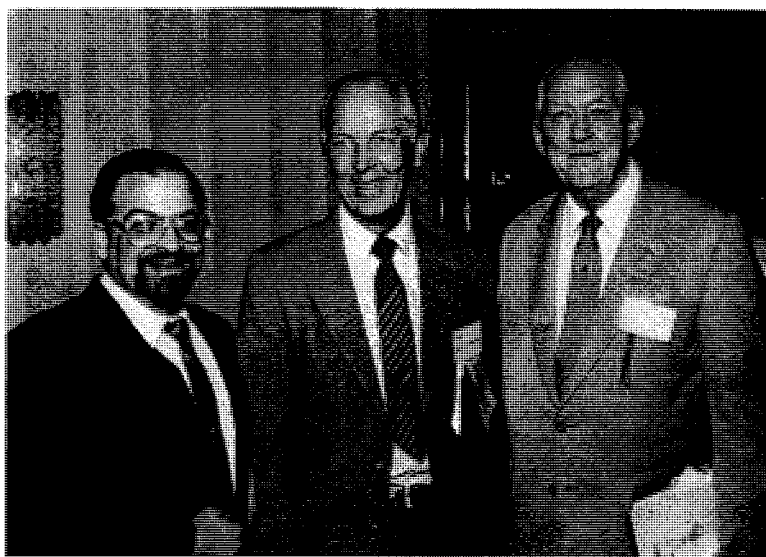
This, then, was the Great Work to which the true alchemists committed themselves with such grave devotion. It was a noble

concept of the highest order, and still noble when it vanished like a dream in the light of sounder practice. "Ah, but a man's reach should exceed his grasp," declared Browning's Andrea del Sarto with discernment, "or what's a Heaven for?" Δ

Footnotes:

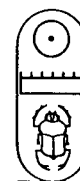
¹F. Sherwood Taylor, *The Alchemists*, (New York: Henry Schuman, Inc., 1949), p. 26.

²*Ibid.*, pp. 143-4.



1986 Convention Planners

At a recent Conclave of the New York Regional Affiliated Bodies, AMORC Supreme Secretary Arthur Piepenbrink met with convention planners for the upcoming Rosicrucian World Convention to be held in New York City, July 24-26, 1986. Pictured above (left to right) are Ron Cappello, the New York Regional Conclave Chairman; Arthur Piepenbrink; and Stanley Kellerhouse, Regional Monitor Emeritus. Others taking part in the Conclave were Grand Councilor Frederick Onucki (President of the 1986 Convention Committee), Convention Secretary Dorothy Hefferman, and Convention Treasurer Pearl Boyce. Plans are now underway for a gala event in New York's newest and finest convention hotel, the Marriott Marquis. Full information will be sent to all members in September.



Our Mystic Heritage From Ancient Egypt

by Dr. John Palo, D.C., F.A.C.O., F.R.C.

Member, International Research Council

THE TRADITIONAL HISTORICAL ROOTS of the Rosicrucian Order, AMORC, are traceable to Ancient Egypt. There are several indications of such a traditional mystical lineage. But first let us examine more closely the early civilization of this ancient land.

Let us begin with one of the most fascinating puzzles in Egyptian history: Why the rather sudden appearance of a high culture in Egypt at the beginning of the Old Kingdom some 5000 years ago? Anthropologists and archeologists have puzzled over this question for decades. After all, there are few signs of an advanced civilization existing before the Old Kingdom. Archeologists usually find *gradually* lesser and lesser advanced civilizations as they dig deeper—below and beyond the most advanced civilization. This is not the case with Egypt's Old Kingdom. The paradox is further compounded by the fact that although the Old Kingdom is the first significant recorded Egyptian civilization, many Egyptologists claim it is probably the most advanced of the Egyptian Kingdoms. Could it be that architects of this new civilization arrived in Egypt some 5000 years ago from another advanced civilization to the west—perhaps Atlantis?

Historians have observed agriculture to be the backbone of the advent of a civiliza-

tion. In agriculture Egypt had great potential. Every year, as the mountain snowpack in Central Africa melted, the Nile River overflowed. When this, the longest river in the world, overflowed, it poured across the fields of Egypt a rich black silt carried downriver from faraway lands to the south. This yearly deposit of silt formed Kem—the Black Land of Egypt. This rich black soil could grow at least one crop a year. Beyond the fertile Nile Valley was the foreboding Red Land of Egypt, the desert.

Formation of An Irrigation System

Egypt's rainfall is insignificant. So, we can conjecture that some wise person or persons (Atlantean or not) saw the potential for increased food production in the Nile's yearly overflow. A well-conceived irrigation plan could help produce more than one food crop a year. Such a plan was put into action. Efficient irrigation controlled the Nile's overflow waters, making possible two or three crops a year. Food became abundant. Thus, through irrigation, Egypt truly became, in the words of Herodotus, "The Gift of the Nile." Irrigation gave birth to Egypt's Old Kingdom.

The Old Kingdom

Egypt's Old Kingdom was a period rich in the advancement of civilization. The building of the pyramids and the Sphinx are traced to this period. Rosicrucian tradition

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Dr. Palo, a long-time Rosicrucian and member of AMORC's International Research Council, is a practicing chiropractor in New York City specializing in sports injuries. Among his many interests are psychology and metaphysics, and he is a member of the New York State Chiropractic Association.

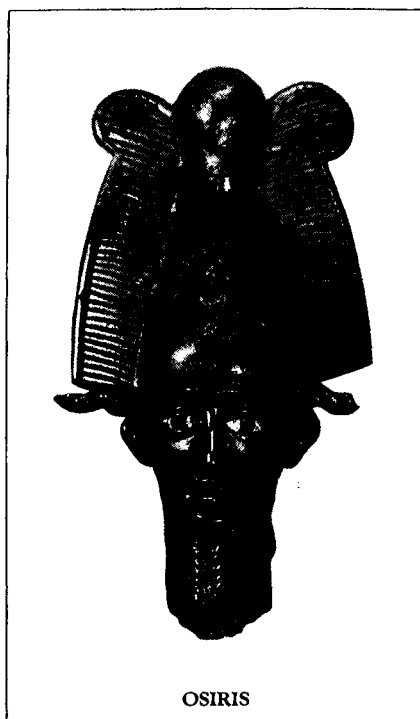
has it that Master Morya supervised the erection of the Pyramid of Cheops in Gizeh. Further, mystical tradition tells us that these grand edifices were used for initiation rituals by the Ancient Egyptian mystery schools.

Even before the inception of the Old Kingdom the calendar was created. And during the Old Kingdom, there were many advances in knowledge. It was at this time that an advanced knowledge of the human body was documented on what we now call the Edwin Smith papyrus. Another Old Kingdom papyrus relates how, in an ancient Egyptian healing session, hand passes were made along a patient's back. A papyrus drawing illustrates the placing of a finger or fingers along the spinal column for therapeutic purposes. The papyrus further relates how these healing ministrations were done by Pharaoh every morning. Pharaoh was thought to be especially imbued with a healing energy flowing from his fingertips—an energy called *sa ankh*. This energy made Pharaoh's touch especially potent therapeutically. Recent Rosicrucian research shows some beneficent effects from these Ancient Egyptian healing procedures.

Ankh—The Egyptian Cross

It is interesting to conjecture about the meaning of the ubiquitous Ancient Egyptian cross (ankh or crux ansata). Most Egyptologists agree it symbolizes life or immortal life. But, there's a mystery about its origin. Does it possibly have a geo-philosophical base?

Two major forces dominated Egyptian life from the beginning: the Nile River, and the Sun. Certainly, if the Nile was the mother of life, the Sun was the father. These forces, the Nile and the Sun, form a cross. The vertical Nile with its northern loop-like delta and a horizontal east-west Sun path crossing at Memphis (or nearby Heliopolis the center of sun teachings) can form an Egyptian cross. Why at Memphis? It was the capital of the Old Kingdom. If anywhere, it was in the Memphis area that the paths of the river god Hapi and sun god Ra or Aton crossed. This was the heart of Old Egypt. Thus, Memphis, home of the Memphite creation teachings and divider of the lands of Upper and Lower Egypt, may well

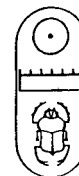


have been the center of our conjectured geo-philosophical Egyptian cross—the ankh.

In a land where symbology was so significant, the Egyptian cross may also be thought of in terms of a human figure. A human with arms outstretched (not too unlike the Egyptian symbol for *ka*) does form a cross. These lines cross at the heart or *ka*. This is of no small significance. Rosicrucian temples are designed with the human body's anatomical parts in mind. This, in fact, permits the ritualistic reification of the ancient Memphite teachings.

The Memphite Teachings

Ptah was the god of creation in the Memphite teachings of the Old Kingdom. Luckily, some of these Memphite teachings were preserved by one of Egypt's Kushite Pharaohs, the Pharaoh Shabaka (716-701 B.C.). When this Pharaoh saw the old Memphite papyrus records of the Old Kingdom deteriorating, he ordered them etched in stone. This *Memphite Stone* or *Shabaka Stone*, is now found in the British Museum. Unfortunately, before its discovery, the Mem-



phite Stone had been used as a base stone for grinding wheat. Part of the writings were thus obliterated. However, enough remains to enlighten us about the first statement we humans have on creation. The Memphite Stone is a record of the first tangible key to the work of the Mystery Schools. Rosicrucians especially find in the ancient Memphite teachings, preserved on this stone, the roots of their present twentieth-century mystical rituals.

Over fifty years ago Dr. James Breasted, the famous American Egyptologist, translated the stone. He estimated that the Memphite concepts were taught as long ago as 2000 and 3000 B.C., i.e., 4000 to 5000 years ago.

The Memphite teachings state that thoughts arise from the heart and travel to the tongue. When thoughts from the heart are spoken, creation takes place.

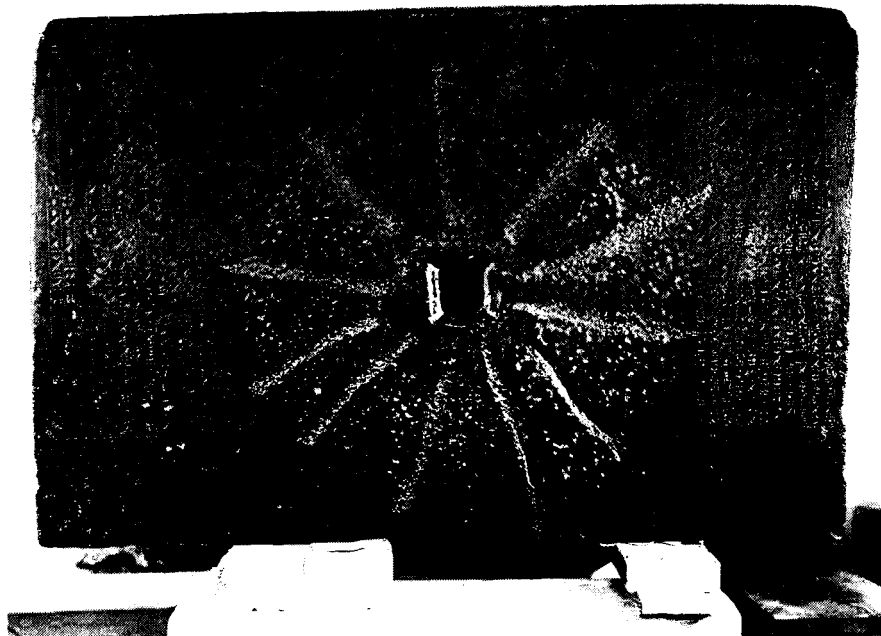
Dr. Breasted's translation states, "... came into being heart and there came into being tongue. . . . The heart thinks what it will and the tongue commands what it will. . . . It is the latter [heart] which causes all decisions to be made, but it is the tongue which

reports what the heart has thought out. Thus is all action, whether simple or complex, carried out. . . . All is in accord with the command which the heart has devised and which has appeared upon the tongue. Thus is determined the peculiar nature of everything." It further states, "I was the maker of myself, in that I formed myself according to my desire and in accord with my heart." Rosicrucians will certainly recognize in the Memphite teachings the basis of their own mystical approach. Expressed here are the basic ideas of the Rosicrucian teachings of Light, Life, and Love; the rose enlightening the cross; the power of the heart, tongue, hands; and so on. Today the Rosicrucian Order, AMORC, carries on this most ancient mystical tradition. When we turn to the "God of our Hearts" we turn to an ancient creative process. We turn to the source.

Osirian Final Judgment Scene

The Rosicrucian teachings also have roots in the Osirian legends of the Old Kingdom. We see exemplified the *Osirian final judgment scene* as depicted on the chamber walls in the pyramids.

THE MEMPHITE STONE



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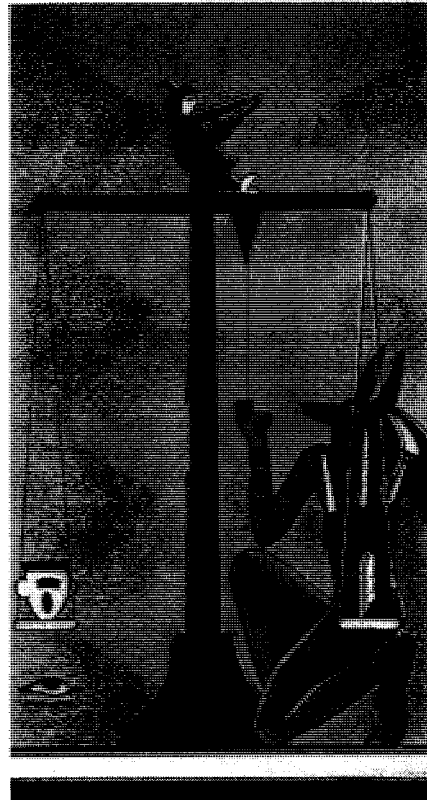
The Osirian final judgment scene depicts the judging of a person who has just passed through transition—the Great Initiation. Depicted in the powerful scene is a scale with two plates in balance. On one plate is a *heart*; on the other, a *feather*. The feather is the Egyptian symbol for *Maat*, or *truth*, and thus we can easily substitute it with the *tongue*. So, the *heart* is weighed against the *tongue*. Again the Memphite teachings are evident. Has this person's *tongue* been equal to the *heart's* promptings? Did this person listen when the heart spoke? At death we face our conscience. If we pass this ultimate test, we go on to something better. Surely a people who believe in judgment after death are apt to be more judicious during life.

This simple ancient symbology is a rich source of inquiry for every modern mystic. Has my speech reflected my heart? Have I used my tongue for creative purposes? Or, have I used my tongue to destroy or deceive? Has my word been my bond? Have I fulfilled my promises? Not that we can always fulfill. But, when we can't fulfill, did we tell the one promised? Or, did we leave others to suffer because we failed to keep our word? Was my life more tongue than heart? Did I fail to speak the weight of the heart?

Therefore, in both the Osirian legend and the Memphite teachings of the Old Kingdom we learn of the *heart-tongue-creation* connection. In essence, the Osirian scale merely weighs how well we have lived the Memphite teachings.

Today the Rosicrucian Order, AMORC, continues in this tradition. Its rituals enact the Memphite principle. Its teachings promote the concept of drawing from our hearts creative ideas to advance civilization—advancements in the arts, sciences, and humanities. The Ancient Egyptians of the Old Kingdom felt this *heart-tongue-creation* connection determined our future. The Rosicrucian Order likewise feels the future of humanity lies in our refinement and enactment of the expressions from our heart.

The literature of the Old Kingdom is filled with this fascinating marriage of the heart and speech. Ptah-hotep, Grand Vizier of Memphis, wrote, "Follow your heart as



long as you live Speaking is harder than all other works, He who understands it makes it serve.

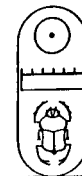
"Be deliberate when you speak, So as to say things that count: Then the officials who listen will say: 'How good is what comes from his mouth.'

"He will do right when his heart is straight."

**Maa Kheru
True of Voice**

Amenope said, "Divorce not thy heart from thy tongue." About 2100 B.C., an ancient Egyptian noble's tomb read, "A man's virtue is his monument, [but] forgotten is the man of ill repute." Perhaps Ptah-hotep said it best: "The wise is known by his wisdom, [but] The great [is known] by his good actions; His heart 'matches' his tongue."

(Continued on page 31)



Egyptian Museum planned by Germans

Solar Radiance for Echnaton*

Travellers who arrive on the steamer from Cairo will see the imposing building from afar. The 26 metre (85 ft.) high Echnaton (Akhnaton) Museum on the banks of the Nile outside the town of Minia will rise up like a modern pyramid with its facade of polished white limestone slabs glittering in the sunlight.

The building, which will be devoted to one of the most resplendent epochs in the history of Ancient Egypt, only exists as a model to date. Construction is due to start this year though. When the foundation stone was laid recently, two Germans were also present. Arne Eggebrecht, Egyptologist and director of Hildesheim's Roemer- und Pelizaeus Museum, and Klaus Lipinski, architect and director of the town's Building Office, devised and planned the museum. It is not just a matter of chance that they are the first foreigners to be entrusted with such a job by the Egyptian authorities. Hildesheim, which possesses one of the best

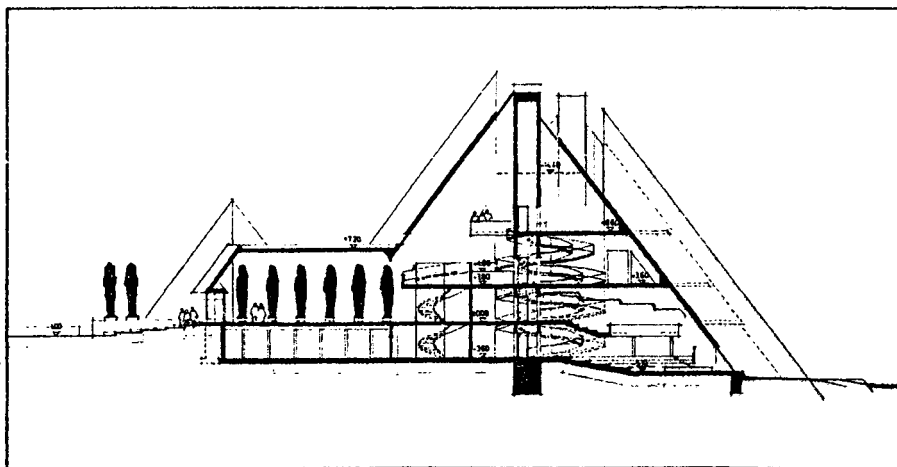
collections devoted to Egyptian antiquity, and Minia, a university town with a population of 180,000, have been twinned for years.

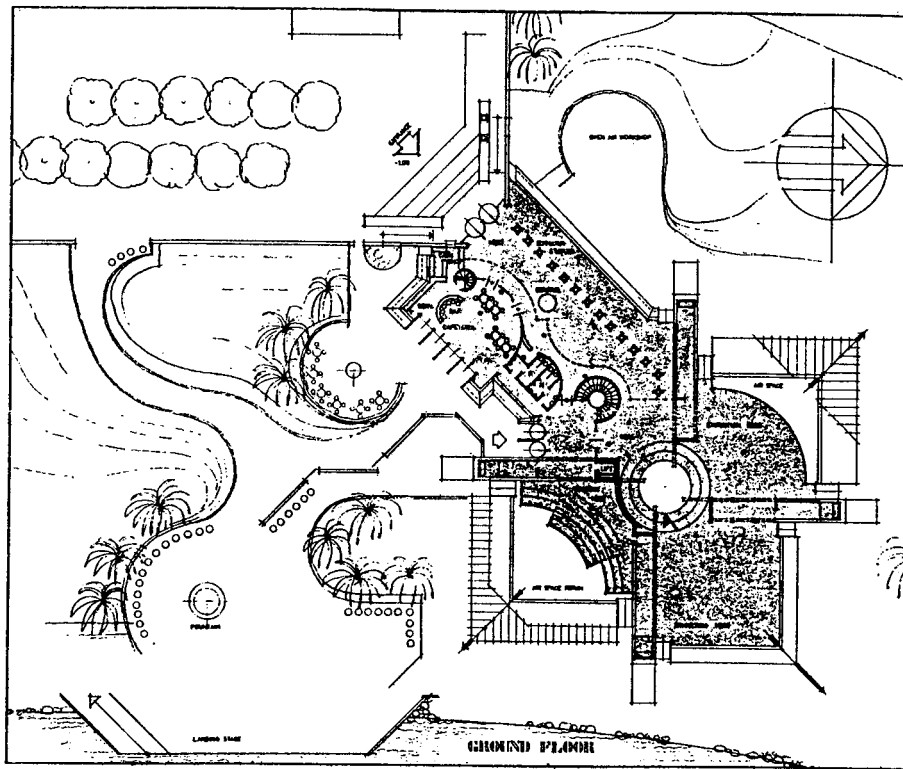
The suggestion that Hildesheim should be entrusted with the planning of a museum for Minia was made by Ahmed Kadry, president of the Cairo-based state organisation administering antiquities. Eggebrecht acted immediately, and managed to arrange for the Bonn Foreign Office and the municipality of Hildesheim to share the planning costs. He hopes that this co-operation will assure German archaeologists of ongoing participation in the museum's projected research centre, concentrating on the Amarna epoch. Architect Lipinski's plan therefore allows 1800 sq. metres (2757 sq. yards) for a library, a large lecture hall, several workshops for restoration work, offices, and a cafeteria alongside exhibition areas totalling 1600 sq. metres (1914 sq. yards). Egypt will itself meet the construction costs of around 10 million DM.

Minia is the main town in the Upper Egyptian province of the same name, which for archaeologists is one of the richest areas

*Spelling of ancient Egyptian names varies. In this article, reprinted from two German magazines, Pharaoh Akhnaton's name is spelled Echnaton, and the name of his Queen, Nefertiti, is spelled Nofretete.

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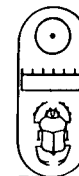
Architect's plans for Echnaton Museum show the entrance (upper center) leading into a long hall featuring colossal pillar-like sculptures of Egyptian rulers. This hall opens into the main pyramid-like structure of the museum (lower right) which is supported by four main walls radiating outward. Exhibit halls, a library, a large lecture hall, and research areas fill the pyramid's interior. The various floors are accessible via a spiral staircase ascending around the pyramid's central core.

in the entire country. The region also includes Amarna where Pharaoh Echnaton had his imperial capital, Achet-Aton, built over 3,300 years ago. Echnaton dedicated this capital to the sun god Aton whom he elevated as the one and only God. The ruler linked social reforms with the toppling of many old gods in his struggle against an exploitive priestly caste.

Architect Lipinski's plans found inspiration in Echnaton's solar theology. He has grouped the edges of the deeply-plunging roof construction and the upward thrust of the window areas in such a way that they resemble the sun's rays as depicted above the Pharaoh on many reliefs. He has also designed the roofs to look like the sails on the boats passing by on the Nile.

Eggebrecht searched through dozens of museums and storerooms throughout Egypt in order to assemble exhibits for the Echnaton Museum. In Cairo, Karnak, and Luxor he tracked down a total of 22 colossal pillar-like sculptures, depicting former rulers. Two of the five metre (16.4 ft.) high figures are to be placed in front of the museum entrance, and the others on the two sides of the entrance hall. Eggebrecht also reached agreement with Mohammed Saleh, director of the Egyptian Museum in Cairo, on taking over valuable works of art including Echnaton's sarcophagus.

Nofretete,* the Pharaoh's wife, will also be present on painted bas-reliefs from Amarna. The most beautiful portrait of



Nofretete, the bust made by Thutmosis the court sculptor, will not, however, be there. German archaeologists brought this bust to

Berlin in 1912—in circumstances that are still a source of dispute today.

—Dr. Alfred Welti

Reprinted from *Art and Kultur Chronik*

Another Akhnaton Museum Planned

Further Recognition for History's First Individual

(Submitted by Albert T. Doss, M.D., F.R.C.)

IN the November 20, 1983, issue of *al Ahrām*, Egypt's leading morning newspaper, it was announced that a consortium of leading institutions were planning to build a museum dedicated to Akhnaton and his monotheistic concepts.

The Department of Egyptian Antiquities in the Province of Minya (in the region of Tell el-Amarna) will construct the project, with the cooperation and help of UNESCO. The Walthheim Museum in West Germany has been responsible for preliminary studies of the project, for supplying blueprints to the Department, and for consultation on the form and contents of the museum. This is the third in a series of new museums which are being built in Egypt, all under the auspices of the same three groups.

The newspaper further states that the name of the museum refers to the original

concept of monotheism in religion among the ancients, and the particular place chosen for the museum's construction is the location where the thought sprang forth for the first time in the history of mankind—the thought of the one and only god which Akhnaton conceived while still in Thebes, before carrying it to his new capital in Tell el-Amarna.

When the building and exhibits are complete, the idea of monotheism will be explained in an audio-visual program, with lectures and slides showing its meaning and evolution.

The Rosicrucians, who have long regarded Akhnaton as a traditional Grand Master of their Order, applaud this ultimate recognition of the world's "first idealist and individualist."

The Purpose of the Rosicrucian Order

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

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Clustering for Enlightenment

TO BECOME a walking question mark is a goal of the Rosicrucian student. The Rosicrucian student wants his or her understanding of every word, law, and principle in life demonstrated and made so plain and simple that he can demonstrate that law to himself and others in appropriate circumstances.

To ask, to question old beliefs is the first step in the acquisition of knowledge and wisdom. To question what it might mean to us to be a "walking question mark" could also be a step towards understanding the wisdom of the Rosicrucian Path. Consequently, in the November 1983 issue of the *Rosicrucian Digest*, readers were invited to participate in a clustering experiment¹ designed to explore the many possible personal meanings this concept can hold.

As demonstrated in previous Mindquest Reports², clustering is a process that allows people to release the creative powers within themselves. Using the synthesizing abilities of the right hemisphere of the brain, many people are able to discover new insights into the inner "truths" that govern their being. Many members participating in this experiment note that sharing creative insights into Self is one of the privileges that life can bring the Rosicrucian student.

The unexpected discoveries made in what might even seem to be a mundane, outer form are illustrated by respondents who analyzed the outer form and function of a *question mark*. A Rosicrucian soror writes, "Distinctive to a question mark is its purpose; it has no stops like the period, no pauses like the comma, no emphatic declarations like the exclamation point. It always contains an openness to more. It requires a

response; it draws, urges, beckons something or someone else in."

Movement and Beauty in the Question Mark

Another observation on the question form is as follows, "A walking question mark is mobile, and thus can search or quest, move into obscure corners and dark places to shed light."

The shape of the question mark also elicited this comment: "The shape of the question mark looks burdened and bent, but then one thinks of the saying, 'He's not heavy, he's my brother,' and one realizes that burdens are voluntary charges. Nothing is so beautiful as the old person, stooped with his store of wisdom."

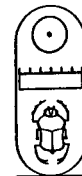


PRIDE



BOWING

For one Rosicrucian frater the image of the "walking question mark" took two forms that expressed to him two differences in his approach to life. "When the feet are on a path traveling in one direction there appears a man with bloated chest and inflated outer ego born of pride from his 'own' attainments. But when the feet are in the other direction there appears a man with vibrant spinal column topped with a brain that bows to the central complex of pineal and pituitary."



Through a process of experiencing these two symbols as if they were himself, this frater came to realize that, "To be a walking question mark is to be an open-minded traveler through life. One who uses the powers of observation and discrimination to look behind the outer mask, objects and experiences. One who seeks for himself his own beingness as an integrated understanding of all that IS, which is itself just a reflection of the individual parts of the 'Self' which it represents. A walking question mark is a prism through which the flow of Divine Love can spread its rays upon the world, and through which the events and happenings of Life can be synthesized into one identity to enable the expression of Light in the Mind of Man."

The power inherent in the vignette above is also reflected in the comments of a Rosicrucian soror who writes, "The question mark has power: power to cleave ignorance asunder, power to lead and attract mental energy. The energy of the mind can in turn generate knowledge."

Of the power in this symbol, another Rosicrucian frater writes, "A question mark attitude leads to freedom. Being open to change allows me to be the person I am meant to be." He continues, "Being open to change opens up opportunities for growth. As a result, I find I am a happier and more integrated person. I discover within myself well-defined goals and work to do. As a walking question mark my life is interest-

ing, more vital and productive. How can I not go forth and do what I can to create a better life for myself and those whose lives touch mine?"

Clustering as a process and technique for releasing creative power was described in two previous Mindquest articles.² What this article illustrates is that a focus of creative powers on important Rosicrucian symbols like the "walking question mark" can assist in the process of attunement with the Inner Self. Feelings and urges like "vitality, power, creative energy, openness, service, integration, freedom, enlightenment, a sense of connection with the divine in all things, a sense of purpose, boundlessness, timelessness, gratitude and acknowledgment" are among the feelings and urges people report having when they have an experience of the Inner Self. Creative expression of our inner "truths" through the process of clustering can be a doorway to an experience of the Inner Self and an aid to the mystic in his quest for self-mastery and Peace Profound.

—George F. Buletza, Ph.D., F.R.C.

Footnotes:

¹Buletza G. (1983) Are You A Walking Question Mark?, *Rosicrucian Digest* 61(11):33.

²Buletza G. (1983) Mindquest: Evoking Your Creative Power, *Rosicrucian Digest* 61(11):22-24; Buletza G. and Conrod J. (1983) Mindquest: Clustering for Change, *Rosicrucian Digest* 61(12):22-24,32.

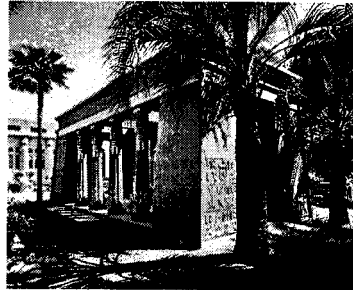


Junior Order Convention

August 5-9, 1985

The Third Annual Junior Convention will be held concurrently with a one-week Rose-Croix University class at Peek-'n'-Peak, in Clymer, New York. Children of Rosicrucian families and friends, between the ages of 6 and 17, are eligible to attend. For further information, please contact: Junior Order Registrar, Chautauqua Lake Pronaos, P.O. Box 91, Mayville, NY 14757.

IN MEMORIAM



WHAT CONSTITUTES the *greatness* of a person? In general, it may be said to be his achievement, his accomplishment in some venture. This may be related to various categories of attainment, such as literature, the sciences and arts, business, and politics. There is, however, a human *greatness* that exceeds all the others. It is the one whose pursuit and success have been in the realm of *humanitarianism*.

The *universality* of humanitarianism gives it a distinction. This is not a specialization of one's talents. Rather, it is a love of humanity, of one's fellowman. It manifests in doing that which to some degree furthers *all* mankind. One who tries to enlighten man in doing away with ignorance and calling forth within him the innate higher qualities of humanity to help it to ascend to a greater nobility, is a humanitarian. He finds his satisfaction in observing the personal accomplishment of others that his interest in them has brought forth.

Most people are greater in potential and accomplishment than they realize. We all know how it sometimes takes some unusual circumstance to call forth those latent powers that we have. They often cause the individual to later remark in this manner: "I am surprised at how I did what I did! It just came forth, though I had never considered doing such a thing before."

Dr. H. Spencer Lewis, the first Imperator of the second cycle of the Rosicrucian Order, AMORC, through the medium of the Rosicrucian teachings was aware of the hidden creative attributes that lie behind every man's conscious mind. There is nothing mysterious or supernatural about them. Each individual is capable of more than he suspects. However, everyone does not respond alike to the *awakening* of this inner creative power and guidance. In some, it may express itself in an art, creative writing, music, public speaking, science, or mathematics. In other words, the *full* capacity for learning and developing lie dormant until aroused. Many persons, not being aware that they have such attributes, never attempt to arouse them and consequently forfeit the greater life that is possible for them.

We do not mean to imply that Dr. H. Spencer Lewis was in possession of supernatural powers which he alone could exert as a beneficial influence for others. Many other persons can and do likewise for their fellowmen because they, too, *know how*. Rosicrucians are taught to learn of the latent powers of *Self*, and when they see the results in their lives, they gradually endeavor to aid others in experiencing the same. Many persons have eventually discovered this inner faculty on their own. The only difference is that an accidental discovery is a slower process than pursuing definite cosmic and natural laws in a step-by-step, *progressive* procedure.

(Continued overleaf)



Dr. H. Spencer Lewis accepted his authority as Imperator from the arcane Rosicrucian Order in Europe. At the time he assumed as well a mission of humanitarianism, and that became his personal *greatness*, as his works substantiate.

Dr. Lewis passed through transition in 1939. He has a monument of esteem erected in the memory of not only those who knew him personally, but of those who diligently read and study his writings. Such works are not only inspiring, but practical in the knowledge they impart.

It has been the custom of AMORC to hold a simple but impressive memorial service each year for Dr. Lewis in the Akhnaton Shrine in Rosicrucian Park where his earthly remains are interred. This ceremony will be held Friday, August 2, at 4:15 p.m., *Pacific Daylight Time*, in the beautiful setting of Rosicrucian Park. It is kindly requested that all Rosicrucians who are unable to attend the ceremony enter a moment of silent tribute to the memory of Dr. H. Spencer Lewis, whose efforts contributed so much to the Order Rosae Crucis.

ROSICRUCIAN DIRECTORY

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

Take Advantage of this Benefit!



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

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

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

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

*The
Rosicrucian
Digest
July
1985*

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

Making Progress

HOW CAN ONE who is hoping to achieve the great goal of spiritual development judge his own progress? He may believe that masters and teachers have psychic methods, but he wonders if there is not some other more positive way that does not include intangible factors.

All cultural and mental development is essentially of the inner self and observable only when it manifests outwardly. It is like the power resident in a stick of dynamite. Ordinarily, that power cannot be determined by an examination of the outer material. Dropping the dynamite on the floor is not a challenge to its locked-up energy. Hitting it with a stick or stone is not the way to unlock its power. Testing it chemically or watching to see whether it changes color or size will not reveal the secret of its power. It is only when the correct test, or key, is applied that its real nature is revealed.

The same is true regarding psychic, mental, cultural, and mystical development. All good systems tend to build up a reserve of power. There is no way to test the mental capacity of a man to weigh great matters, balance and analyze them, and then reduce them to a basis of comparison and render a judgment except by facing him with them. There is no way to tell whether a chemist is capable of solving a chemical problem unless an actual problem is put before him. We cannot tell what a great musician will do unless he is inspired by something compatible with the highest development of his musical ability within him.

Many of the psychic abilities and powers resident within man are conservative in nature and intended only for specific purposes. They are limited to certain channels of expression; and until these channels are opened, they do not manifest. In them is an invaluable power of mental and psychic development. When properly used, it is of the utmost value. However, it would be of



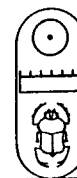
little value if it were to manifest itself constantly.

Involved Mental Impressions

If all day long this faculty were to impress upon the outer consciousness, a premonition of what is about to occur, every moment would be filled with the impressions of portending events. Mental poise and the ability to relax and rest, as well as the time for thinking and judging, would be upset. The mind would become an unbalanced mass of involved mental impressions. Soon the value of the intuition would become negative, and we should prefer its total absence.

The creative, healing forces within the psychic self, constantly being built up through the proper courses of study and exercise, do not constitute powers that can be played with as one would play with a watch chain or a ring in periods of nervous relaxation. It is only when there is a real call from the constructive processes of the human body that the creative powers within are released.

While the health of the human being remains good and the constructive processes are drawing in a conservative way upon the creative powers and maintaining the human body, we may even doubt that such forces have been augmented by our studies. When illness or an emergency



comes upon us and there is a real need for the powers we have been building up, we discover to our satisfaction that we have a reserve on hand.

Psychic Attunement

The same is true in regard to psychic attunement with the Cosmic. Such attunement is extremely intangible and indefinite in a well, normal, healthy, busy person. The man who is a banker and goes about his business, giving all of his thought to matters at hand, is likely to be almost totally unconscious of the degree of development that has taken place within him. Why should he feel his cosmic attunement like a weight on his back or a cross that he has to carry? Why should he always be conscious of it?

Should a person with a healthy heart be conscious of it all the time? Should he believe that, because he does not feel its beating in every part of his body, it isn't healthy? Would you say that a person is irrational who says that he doubts its existence because he cannot feel his heart beating all the time?

If we were always as aware of normal health as we are of the slightest illness or abnormal condition, we might be able to judge better when we are enjoying the benefits and blessings of health. If we were as keenly alive and appreciative of fortunate situations as we are of unfortunate ones, we might be better judges of the changes that take place in our lives. When we are building up an increased degree of attunement with the Cosmic and bringing an influx of vital and re-creative energy into our bodies to keep us well and prevent breakdowns and illnesses, we take our good health for granted.

We measure our situation in life not by the fortunate and normal things, but by the unfortunate and unpleasant ones. We look upon the peaceful, tranquil, healthy life as a positive standard more or less to be expected, and it is only when certain things to which we have become accustomed are lacking that we become aware of any change that is taking place in our lives.

In other words, we have adopted negative conditions as a standard by which to estimate what is going on in our lives. We [26]

know when we are fortunate; we know that an unfortunate change is taking place when things that we have wanted or things which we possess are lacking. We know that our health is not satisfactory when we find that we are ill. When desirable conditions are on the increase, we take them more or less complacently and assume that they are merely normal and not extraordinary.

A Serious Accident

One of our students, who was interested in aviation, had a serious accident in which many of his bones were broken and muscles and tissues cut and torn. The physician in the hospital concluded that both legs would have to amputated just above the knees. The patient was too weak to protest, but another student asked that the Cosmic be given a chance to help him. The physician insisted that only a miracle could permit the tissues and bones to heal without infections and blood poisoning.

The plea was heeded, however, and the physician agreed to delay the operation for a time. The patient's limbs were placed in plaster casts for a few days. When the casts were removed temporarily for examination, it was apparent that the healing was progressing better than anticipated. Eventually, all the bones and tissues healed properly. When the physician expressed his amazement, the patient realized what had been taking place within his body for several years.

A young man, stranded at sea with no means of communication, concentrated throughout the night, hoping that his mother might visualize him in a small motorboat floating on the ocean. The mother did receive the picture and phoned the police, who turned their search toward the sea instead of inland. No amount of testing would have revealed this young man's ability to transmit a picture mentally when a real need occurred.

There are ways in which a student may recognize his progress if he will take the time for self-analysis; but he must view himself from a point outside of himself. First, he must ask himself whether all of the material things in life, all of the indulgences of the objective mind—the pastimes, interesting experiences, and amusing incidents

of the past—are as appealing to him as formerly. If he finds that some of them seem foolish now and a useless expenditure of time and money, childlike, sordid, or beneath his dignity; then he may be sure that he has made progress in cultural development. He should note, also, whether the same reading matter attracts him. If he finds that only intellectual, instructive, peaceful, and constructive reading interests him; then he may be sure that he has made progress intellectually.

Problems of Life

Then he must look at the problems of life. If he finds that his viewpoint has broadened and that his problems no longer have the power to make him depressed, fearful, or hesitant, he may be sure he has progressed in understanding life's real values.

Merely reviewing one's health or financial conditions, however, does not constitute a proper examination. In the first place, it is unlikely that such an examination would be made when all the evidence assures one that progress has been made. Usually, examinations are made when there is cause to doubt; when poor health, financial problems, lack of employment, unpleasant surroundings, or something similarly disturbing impels one to analyze the situation. To regard such incidents as indicative of progress or lack of it, though, is to deceive oneself.

By what standard are you measuring your progress in life? What does life mean to you? If you were on a sinking ship or in a burning building and all escape appeared impossible, would you do what millions have done under similar circumstances? Would you offer all of your worldly goods and blessings in exchange for life? Would you willingly give all material things in exchange for an escape from your dilemma? If life means so much to you that you would be willing to sacrifice every material thing in order to preserve it, surely you must expect that it is going to be of great value to you in the future.

If you would accept life over again without the slightest material possession, then you should consider yourself fortunate now. From this point of view, it is immate-

rial how much progress you make financially, socially, politically, or in any other way so long as you are developing a keener, more vital understanding of life.

Measuring Progress

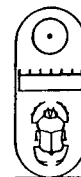
Would you say that you had made great progress in your development if tomorrow you were to become a millionaire? This would hardly be true because there are millionaires who have no idea what real development and progress mean. Would you say if you were in perfect health, without a single ache or ailment, that you had made progress? That could hardly be true either, for the world is filled with healthy people who have no more interest in self-development, psychic progress, or self-mastery than an infant in its crib.

Would you say that freedom from worries, cares, anxieties, responsibilities, debts, obligations, duties, time clocks, labor, etc., would indicate that you had made progress? There are men without cares, responsibilities, obligations, debts, anxieties, labor, or anything else who have no more understanding of what you and I mean by progress than has the tree under which they sleep.

Progress cannot be measured by any such standards. There is a time and place for each challenge and test, and there will be a time and a place for each demonstration and manifestation of the development going on within you. Your first duty and obligation to yourself is to continue with your desires and efforts toward progress. Your duty is clearly defined. Having once started, you must neither doubt nor question how and where the progress is being made. Advancement is being attained so long as you have your face turned toward Light, Life, and Love.



Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.



Thought of the Month

(From page 7)

The lowest level of this stream of consciousness, the *objective*, is the one of which we are most commonly aware. It is responsive to our receptor senses, as sight, hearing, feeling, smelling, and tasting. It is also that level of consciousness by which we perceive externality—both the world around us and our physical being as such.

We are also commonly aware of another level just above the objective. This is generally known as the *subjective*. Its attributes are, for example, our reasoning processes, memory, imagination, and will. However, these work in close conjunction with the objective level.

We consider the *subjective* level higher because its functions seem more all-embracing, more infinite than is the objective. They do not appear to *directly relate* to the sensations derived from our receptor senses.

The Subconscious

There is yet another level of consciousness which we arbitrarily consider higher than the subjective. This is commonly referred to as the *subconscious*. However, other names have been assigned to it, such as the *preconscious* and the *unconscious*. This level is the most mysterious to us. We ordinarily attribute hunches, intuition, and insight to it. It appears to constitute a form of *superior judgment*. The subconscious will, at times, come forth with a flash of inspiring ideas or solutions to problems which our reason failed to resolve. It is more expressive of what we think of as the psychic powers of man.

Beyond the Subconscious

But here we enter into the mystical and metaphysical concept of the stream of consciousness. There is the belief, as the result of further research, that there are other levels of consciousness *beyond* the subconscious, and that such levels are in relation to the *Cosmic Consciousness*. Mystically and metaphysically, the Cosmic Consciousness is a directing innate intelligence that consti-

tutes the order manifesting throughout all *Reality*. It pervades each cell of our being; however, we are ordinarily aware of only certain levels of it, which we have previously mentioned. Nevertheless, mysticism and metaphysics, and modern parapsychology as well, assert its existence and endeavor to demonstrate it. They attempt, by different exercises, to penetrate this level for its noetic, intellectual direction and wisdom.

True mysticism and metaphysics do not hold that these "levels" of the subconscious have access to a virtual library of unique knowledge and enlightenment. Rather, a superior form of analysis takes place—an editing, if you wish, of our knowledge, resulting in an exalted form of judgment. More simply, this superior judgment uses the knowledge we have gained in our objective experiences and by our reason, and then assembles them into a form of greater perspicuity. Therefore, individuals will be guided in terms of their personal understanding and enlightenment. If this were a unique superior and different language, then mortals would not have this guidance, for they would not understand it.

Concentration, Contemplation, Meditation

In entering into an exercise of meditation to reach these higher levels of consciousness, it is necessary to distinguish between concentration, contemplation, and meditation. Meditation is the *use* of these higher faculties, but they, in themselves, are *not meditation*. For a simple analogy, although breath and breathing are not speaking, they are a *contributing* requirement of speech.

Just what is *concentration*? It is the focusing of our attention. For example, as you read this you are focusing your attention on the words you *see*. You are using the *objective level of consciousness* to do so. Concentration, by this means, is the *lowest level* of the stream of consciousness, as we previously noted.

Contemplation is likewise a form of concentration, but it is introverted; that is, it is turned *inward*. When we reason, when we think about something or try to recollect,

we are concentrating *inwardly*, that is, contemplating. In both instances, our consciousness is *arrested*, that is, fixed to either the objective or the subjective level of consciousness. The self, then, is not able to move upward into the subconscious and *beyond*, to the still higher levels of consciousness.

Since the purpose of meditation is for the self to have an awareness of these other levels of consciousness, obviously it cannot confine itself to one of the lower levels if it desires to make sublime contact with the Universal Consciousness, that is, the provider of the “unlearned knowledge.”

As for the technique by which this is accomplished, we offer the following stages:

Stage One: Place yourself in an area of silence where you will not be disturbed—that is, none of the senses will be particularly aroused.

Stage Two: Select some object in the room upon which to focus your attention constantly. You are then engaging your lower level of consciousness, the *objective*. The steady concentration prevents other sense impressions from entering your consciousness and interfering.

Stage Three: When you feel that you have accomplished the above stages, then a transference of the self must be made to the *subjective* level of consciousness. It is best to close the eyes at this point. This stage is accomplished by dismissing the attention from the object upon which you originally focused your gaze. Now *think, contemplate* upon your purpose, that is, *why* you are meditating. Why do you wish to enter upon the sublime levels of consciousness?

A. What you think must not be a complex thought; rather, a simple but *complete idea*. If you want enlightenment, hold in mind of what such relates to, in particular for yourself, as health, domestic affairs, finances, or further knowledge about a particular subject.

B. In thinking, don't select any thought or plan that would oppose your *moral* and *ethical* standard. In other words, don't hurt or seek revenge upon any-

one. Simply, do not plan what your conscience tells you is immoral or even unethical. If you did this, you would be opposing your own subconscious, your own true personality. You cannot deceive your higher self so as to assist you in opposition to its moral code.

Stage Four: When you feel that the thought alone now occupies your consciousness—the *subjective* level—you are then ready to enter the *subconscious*, which is the bridge to the Cosmic Consciousness; that is, the *full* state of consciousness.

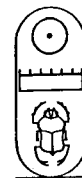
Stage Five: Moderate deep breathing is here advised. Take at least six deep breaths and hold them as long as possible without discomfort; then exhale fully. There is a good practical reason for this breathing exercise. Each breath contains the vitalizing force of life. It carries with it a positive potential of energy. It strengthens will and aids in the transference of your thought to the subconscious.

Stage Six: This is a difficult stage. You now disengage your thought from your purpose, that is, the reason you had in mind. You are now to enter what has been called—and to which we have referred earlier—the *plane of nothingness*. This is why the “hypnotic sleep” is produced by the Hindus and the Buddhists; but it is not so stated.

A. You might ask, “Just how does one think of nothing?” One cannot actually do so and, even under hypnosis, there is a state of consciousness.

What will help for the moment is for us to try and explain in objective terms what we mean by this “nothingness.” It is like, for analogy, the dark heavens without stars, without dimension, and without form. Let us attempt a picture of this in our mind and then mentally *move the self* into this great canopy of *nothing*. You should attempt this for at least five minutes.

B. Then open your eyes, sit passive, feet apart, and hands unclasped in your lap for at least ten minutes. Try



to have no thought—difficult, yes! You are now ready for what will come to you from the greater depth and level of your stream of consciousness.

C. Do not always expect an immediate idea or a flash of brilliant enlightenment to enter your consciousness. Such may come later. When? A day, a week, or more. There is no specific schedule. It varies with the individual. It is just as in the past when you suddenly have remembered something that you had forgotten.

D. If the procedure is well done, the response always follows; but we repeat, with no time schedule that is specific. You may need further practice, or what you seek may not be in accord with your conscience.

One of the rarest of all requirements is the faculty of profitable meditation. Most human beings, when they fancy they are meditating, are, in fact, doing nothing at all, and thinking of nothing.

—Boyd

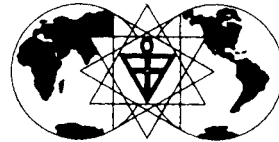
When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

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*.

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Our Mystic Heritage

(From page 17)

The ancient Egyptians had a word of praise for anyone who lived the Memphite teachings—the Osirian path. The mystic who best acted upon the voice from the heart was called a *maa-kheru*, i.e., “true of voice.”

Reincarnation

Did the Ancient Egyptians believe in reincarnation? Herodotus says that is where the ancient Greeks learned about it. Dr. Margaret A. Murray, in *The Splendour That Was Egypt*, states, “The ka-names of the first two kings of the XIIth dynasty show this belief clearly; Amonemhat I’s name was ‘He who repeats births’, and Senusert I’s name was ‘He whose births live.’ In the XIXth dynasty the ka-name of Setekhy I was ‘Repeater of births’ . . .”

In the Egyptian Book of the Dead we read, “I am the Benu, the soul of Ra, and the guide of the gods in the Tuat [underworld]. Their divine souls come forth upon earth to do the will of their kas, let therefore the soul of Osiris Ani come forth to do the will of his ka . . .”

“Homage to the Osiris, O Governor of those who are in Amenti (heaven), who maketh mortals to be born again, who renewest thy youth . . . Nebensi, the lord of reverence, saith: ‘I am Yesterday, Today, and Tomorrow, [and I have] the power to be born a second time; [I am] the divine hidden Soul who createth the gods . . .’”

Osiris in his character as a great king among men asks, “How long . . . have I to live?” The answer is, “It is decreed that thou shalt live for millions of millions of years.” Osiris then says, “May it be granted unto me that I pass on unto the holy princes, for indeed, I am doing away with all the wrong which I did, from the time when this earth came into being.”

In Manfred Lurker’s *The Gods and Symbols of Ancient Egypt*, we read this quote from the Egyptian Book of the Dead. “I am today. I am yesterday. I am tomorrow. Undergoing my repeated births I remain powerful and young.”

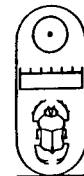


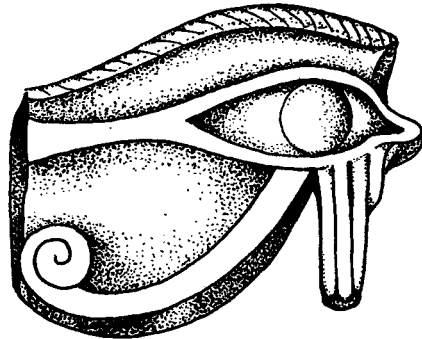
Ralph M. Lewis, Imperator of the Rosicrucian Order, AMORC, encourages us to distinguish between those teachings used by some Egyptian priesthoods to instill fear and those teachings of the advanced Egyptian mystery schools to provide enlightenment. He states, “There is no doubt that the conception of reincarnation had its inception in Egypt . . .”

One of the most fascinating concepts of the Egyptians was their thoughts about a *ba* and a *ka*. Their writings on the *ba* and the *ka* are sometimes puzzling. I interpret the *ba* to be the soul personality expression that has just parted with its body. The *ka*, on the other hand, which was associated with the heart, seems to be the summation of all one’s expressions of soul personality in past lives. In other words, the heart, or the *ka* contains our many past lives or *bas*. Please note, though, that other writers give other interpretations to the *ba* and *ka*. In any case, what is amazing is that such thoughts may well have been entertained so many years ago.

The New Kingdom

The traditional records of the Rosicrucian Order, AMORC, on the Ancient Egyptian mystery schools, are related by Dr. H. Spencer Lewis in *Rosicrucian Ques-*





tions and Answers with Complete History of the Rosicrucian Order. These records deal mostly with the lineage of authority and administrative decisions of the ancient mystery schools. They start with the New Kingdom (1580-1090 B.C.).

In 1580 B.C. Pharaoh Ahmose I conducted a secret school in his private chambers. However, classes were also held in caves, and even in the temples of various gods. Historians refer to Ahmose I as the "deliverer of Egypt" because he succeeded in driving the Hyksos out of Egypt. Historians state that he ruled his people in a more civilized manner.

A successor of Ahmose I was Thutmose I. In 1538 B.C., Thutmose, not of royal blood, became Pharaoh through his marriage to an Egyptian princess, Ahmose. It was Queen Ahmose, according to Dr. H. Spencer Lewis, who set the precedent for the equality of men and women in the mystery schools. She was the first woman to become a member of the secret school on equal terms with men. Today, the Rosicrucian Order carries on this tradition where men and women equally seek the Truth and pass through the many Portals of Initiation together, in equality.

Thutmose I led successful campaigns against the Hyksos and conquered Nubia, thus securing Egypt's northern and southern borders. Thutmose's daughter, Hatshepsut, probably the first woman ruler of a nation, served as Queen and co-regent with her father, Thutmose I, and later with her half-brother, Thutmose III. Thutmose III was still a boy when Hatshepsut assumed the role of Pharaoh. A woman of civilized taste and learning, Hatshepsut preferred

peace to conquest. Her beautiful temple at Deir el-Bahri attests to her love of the arts. It was after her death, in 1481 B.C., that Thutmose III came into his real and full power.

Thutmose III

Dr. Lewis relates that some important changes took place in the secret school during the reign of Thutmose III. This Pharaoh, traditional records report, organized the present physical form of what we today call the Rosicrucian Order, AMORC. In the Order he is referred to as Master KH, and the rules and regulations which he established are still in use today. He proposed the school become more selective in its membership, and that it become more secret. There is a report that Thutmose III held a special grand "Council Meeting" in which "there was no dissenting voice, and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This meeting was reported to have taken place on a Thursday, April 1, 1489 B.C. Thus, Thursday has become a traditional Rosicrucian study night. Twelve individuals attended this momentous first Supreme Council meeting. Three of the twelve were women: the wife of Thutmose III, known in the Order as Mene; the wife of one of the brothers; and a descendant of one of the rulers of a preceding dynasty. Because of the importance of secrecy at this meeting, the group was not even given a name. (Throughout history what we know as the Rosicrucian Order, AMORC, was called the school, the group, the Order, the brotherhood, the council, the pietists, etc.)

In formulating the rules, principles, and modes of procedure, Thutmose III signed most of the Council decrees with his own special "cartouche." This became the seal of the Order, "in testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty." His cartouche is found on the pages of the *Rosicrucian Digest* and on other Rosicrucian publications.

According to Dr. Lewis, on special occasions Thutmose III would issue a scarab bearing his cartouche plus a special mystical mark on the other side. One of these

original scarabs was given to the AMORC Grand Lodge of America along with other jewels and papers of an official nature. This scarab had been used for hundreds of years in Egypt by various officials. They impressed the Seal of the Mystic Fraternity in wax on all official documents. This scarab is highly treasured by the Order, and is considered one of the *oldest*, if not the most *sacred*, of all mystic jewels. Further, it signifies the passing of their spirit from Egypt to America. This, we understand, is as it was prophesied by the supreme officers of the mystery school centuries ago. In New York City's Central Park we have perhaps the largest memento of Thutmose III or Master KH. This Pharaoh had two obelisks built in Egypt, and tradition has it that one of them would eventually stand in "the country where the eagle spreads its wings."

During the reign of Thutmose III it was written, "The heart of a man is his own god, and my heart is satisfied." Rodman R. Clayson, AMORC Grand Master Emeritus, in *Egypt's Ancient Heritage*, comments, "This was thought to be the inner voice of the heart and, with surprising insight, was even termed to be a man's god. The Egyptian had become more sensitive. The heart had become more discriminating in its

approval of a man's conduct. The heart took on the equivalent of the meaning of our word *conscience*."

Thutmose III was an outstanding general as well as a statesman. He forced Syria and Palestine to keep the peace. Then, under his benign rule, all prospered. He insisted to his vizier, Rekhmire, the absolute necessity of treating all men alike when making judgments.

At the close of the reign of Thutmose III in 1447 B.C. there were 39 Brothers and Sisters in the Order. The meetings became regular and systematic, with members meeting in one of the Halls of the Great Temple of Karnak. It was in front of this Temple that Thutmose III's two obelisks were originally placed.

Thutmose III died one week before his 89th birthday. He ruled Egypt nearly 54 years. Historians have acclaimed him "the greatest Pharaoh in the New Empire if not in all Egyptian history." Egyptian poets, at his death, wrote, "His Majesty, the King Thutmose, true of voice, ascended to heaven and joined the sun's disk.

"He . . . united himself with the sun, and mingled with him who had created him."

— The Children of Light —

IT WAS SAID that once a pilgrim journeyed to the Temple of Light. He entered the sacred sanctuary and there he met the Master Within. He knelt down and prayed thus: "Oh, wonderful, beautiful kingdom of light, shine down upon my humble soul and show me the way, illuminate my consciousness that I may take this inspiration into the world of man."

The master spoke. Listen . . .

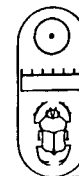
"Behold, my child, you are a child of light, and as such you may be of service to your fellowman by taking this Light, this Divine Light, into the darkness. Feel this Light within your heart; there it is pouring out to all—to everyone in your universe. Each day, as you rededicate and attune yourself to the Cosmic, ask the Cosmic that you might be a channel for this light. Visual-

ize yourself as a single Light in a darkened room, expanding outwards ever so gradually, until your Light fills the entire room with scintillating beams. Then, visualize this Light encircling the entire universe.

"Once completed, you will have the conviction that 'It is done,' and that the world is a brighter place because of the Light you are shedding upon it. Remember, the words of the Fama Fraternitatis:

Our community has existed ever since the first day of creation, when God spoke the word, 'Let There Be Light,' and it will continue to exist till the end of time. It is the society of the children of light, whose bodies are formed of light, and who live in the light forever . . .

Therefore, my child, may you ever be aware of the sacred light with which you are entrusted." —Michelle Whitton, F.R.C.

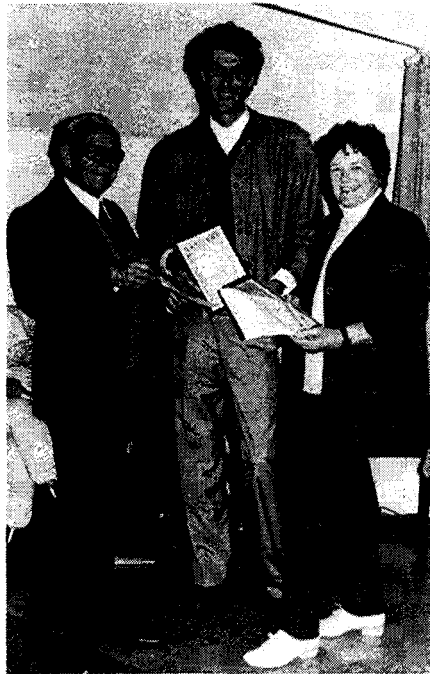


Rosicrucian Activities

LATE last year the government of Ontario awarded 1984 volunteers with special medals minted during the Province's bicentennial year. The gold-and-nickel medals were given in recognition of service to the community through bettering the lives of the poor, the elderly, the sick, and the disabled, or to persons who contributed their time and talents to help others achieve in the fields of culture and art or sports and recreation. The recipients were selected by their communities and through public nomination. One of those selected was Soror Ruth McMillan of Ottawa shown wearing the Bicentennial Medal awarded her for her generous and inspiring work with the handicapped. Congratulations, Soror McMillan!



Soror Ruth McMillan



Frater Harry Jones (left), Master of Sydney Lodge, presents Humanitarian Awards to Dr. Carl Spencer and Teresa Plane.

RECENTLY the Rosicrucian Humanitarian Award was presented to two most worthy individuals, Teresa Plane and Dr. Carl Spencer, of Sydney, Australia. This husband-and-wife team founded the Mount Carmel Hospital with the goal of tending to terminally ill cancer patients. Over the years it has become one of the leading palliative care centers in the world. Using Dr. Kubler-Ross' methods, they have successfully brought comfort and inspiration to not only the dying, but to the patients' loved ones.

The day the award was presented was a significant one for Ms. Plane and Dr. Spencer, as it was the day they retired from the Mount Carmel facility. They have now devoted their full attention to the Outstretched Hand Foundation, which allows them to spread their work with the dying and their families by going out into the community. Ms. Plane explains her goals thus: "If only people could believe there is no death, just a transition in a moment of infinity, how much grief, bitterness, and anger could be avoided."

We commend Ms. Plane and Dr. Spencer in their fruitful endeavors, and wish them many more years in living their lives in service with love in Action.

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Despite inclement winter weather the 1985 Toronto Conclave was a success. AMORC dignitaries in attendance included (front row, left to right) Grand Councilor Alberta Patterson, AMORC Grand Master Gary Stewart, Regional Monitor Daniel Kolos, and (back row) Regional Monitors Ismo Heikkila, Chris Eriksson, Roland Arter, and Peter Blanco.

IN MID-JANUARY Toronto Lodge, of Toronto, Canada, hosted a "Building the Temple" Conclave. The Conclave was extremely well attended in spite of cold and snowy weather that made travel difficult. AMORC Grand Master Gary L. Stewart and his wife Phyllis represented the Grand Lodge. In addition, Grand Councilor Alberta Patterson and several Regional Monitors from surrounding areas assisted in making this Conclave a very successful

event. Frater Douglas Hatcher, Conclave Chairman, and the entire Conclave Committee are to be congratulated for the exemplary work and devotion of making the Conclave a memorable one.

After the Toronto Conclave, the Stewarts flew to Montreal to take part in a Convention at Mount Royal Lodge. They were met by a very warm and friendly group of Rosicrucians from both the English and French Grand Lodges.

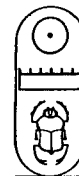
FRATER Joseph Mason Cox of New York was recently awarded the *Statue of Victory* 1985 in acknowledgment of cultural and professional zeal shown in his field of activity (poetry). This award was made by the Academia Italia Committee for the World Culture Prize for Letters, Arts, and Sciences.

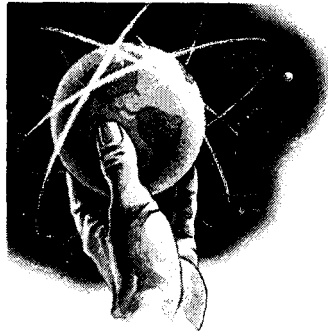
Also, the American Biographical Institute, in their edition of *Two Thousand Notable Americans*, is publishing Frater Cox's life's achievements, noting that "your biography intensifies the greatness of our publication."

Congratulations to one of AMORC's "Great Ones"!

Purpose sets forth certain ends, goals, or objectives to be attained. The human will becomes the motivating force by which they are attained. The action of will always represents our most dominant desire. Purpose, therefore, must rationally and emotionally arouse the will for the necessary motivation to attain the end sought.

—Validivar





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Theater of Dionysus



Scooped out of the south side of the Athenian Acropolis, the Theater of Dionysus, originally built in the 5th century B.C., was the site of the annual Spring Festival, the Dionysia, which drew crowds from throughout the Greek world. For after all, was not Dionysus the god of wine, drama, and fertility (renewal)? From the dramatic Dionysia eventually came classic forms of Greek tragedy and comedy. Much of what we see today in this theater was rebuilt during Roman times. Sixty-seven rows of seats accommodated 13,000 spectators, while ecclesiastical dignitaries occupied small stone thrones on which their titles can still be read.

(Photo by AMORC)

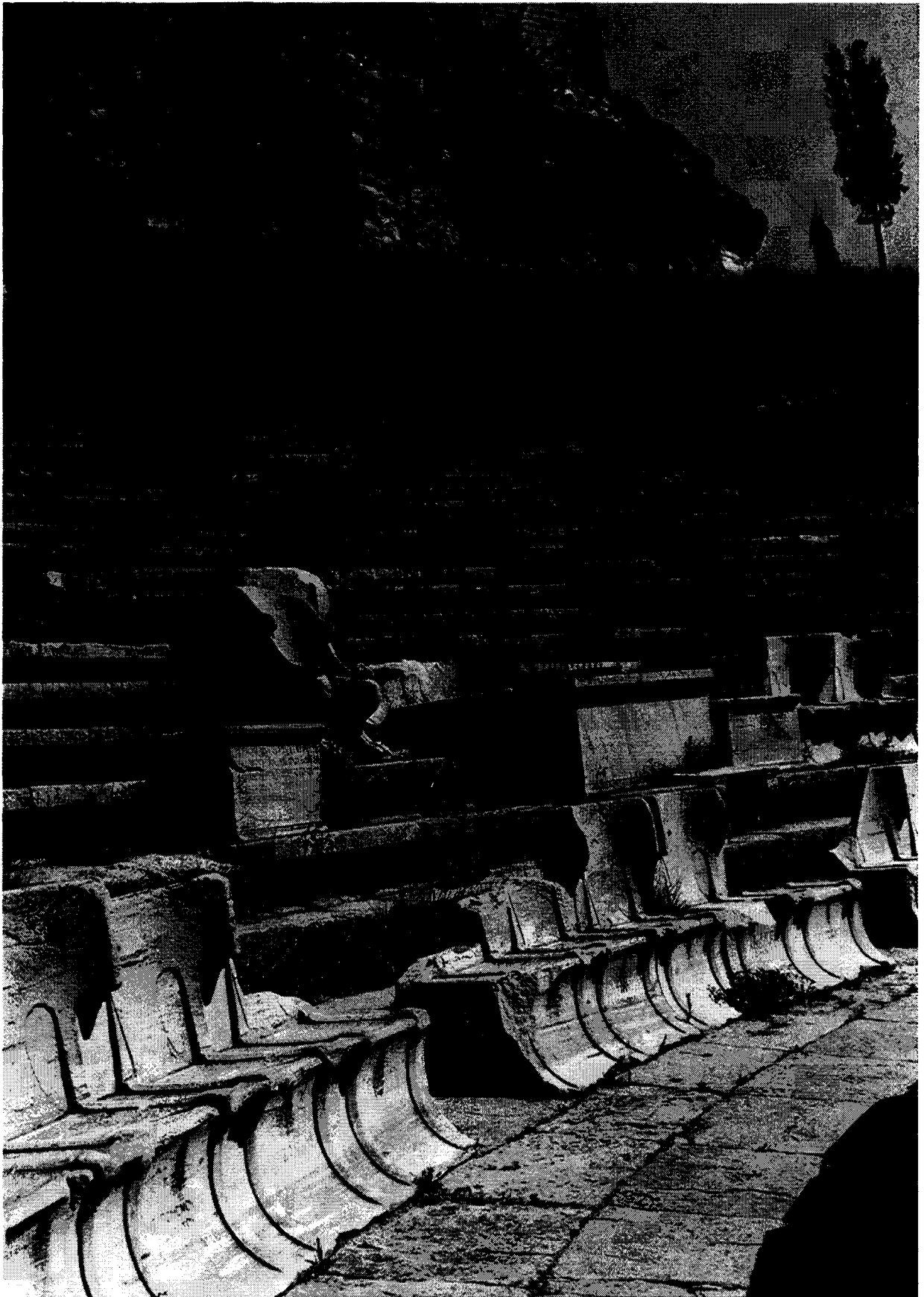
The Erechtheum (overleaf)

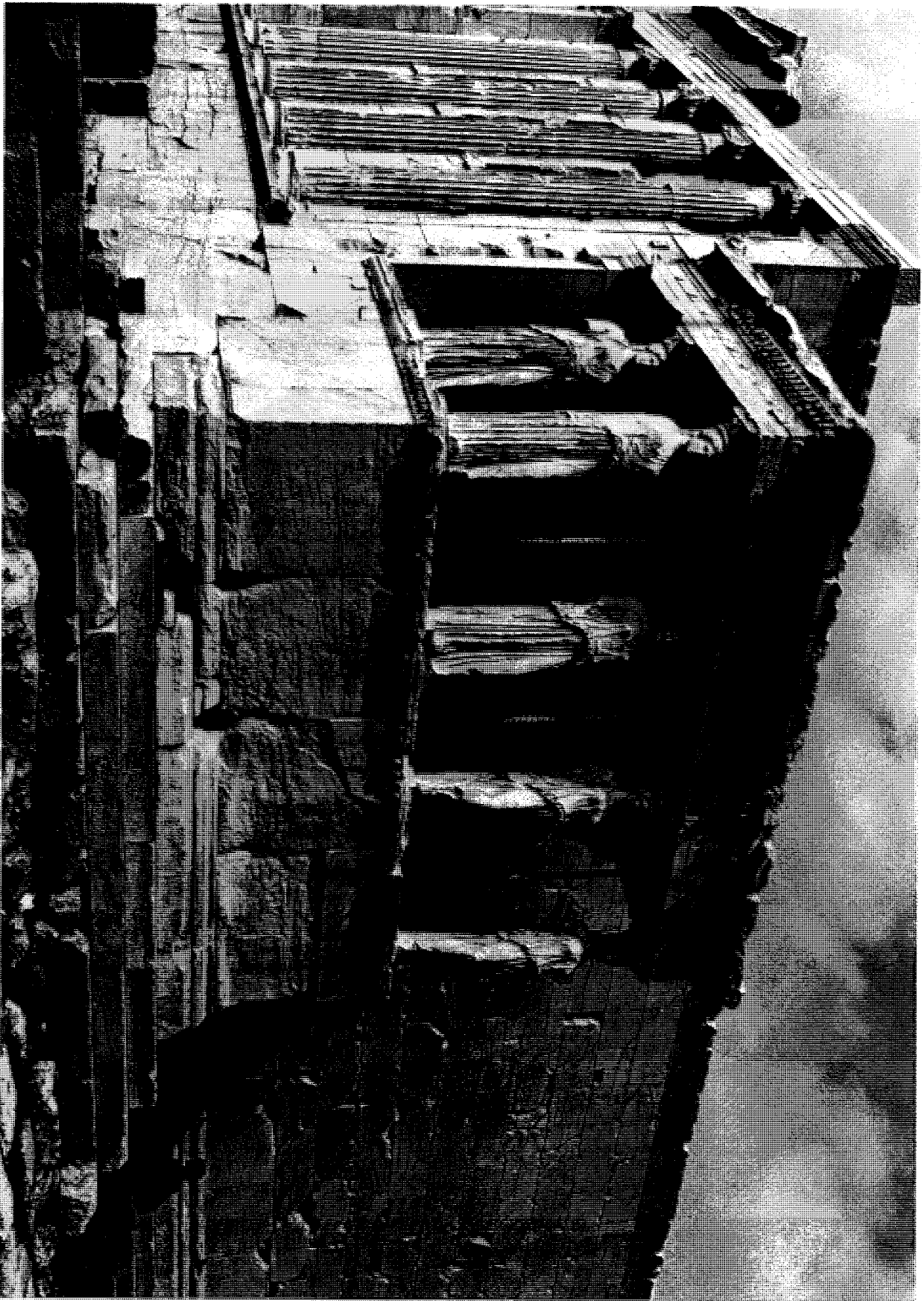
*The
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This temple to Athena was the last 5th century B.C. building to be constructed on Athens' sacred rock—the Acropolis. An Ionic edifice, it boasts exquisite detail and complexity, including the most beautiful Ionic capitals ever produced in Greece, and an unusual porch which has six statues of maidens (caryatids) in place of columns.

(Photo by AMORC)

[36]





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The Brain and Nervous Systems (1982) Dr. George Buletza, Director of AMORC's Research Lab, discusses with Kristie Knutson certain aspects of the limbic system of man's brain.
- 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.
- SVC-16** **Mind and Consciousness** (1983) Harry Bersok, Grand Secretary, brings to bear his experience in the Department of instruction in this "classroom" setting with typical class questions and answers.

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 God Ptah

According to one version of the Egyptian creation myths, Ptah was the father of beginnings, the creator of his own image. He was the master craftsman who brought forth everything. He fashioned the gods, made their cities, founded the nomes (provinces), and installed the gods in their shrines. Ptah also equipped their holy places, established their offerings, and made likenesses of their bodies to the satisfaction of their hearts. Understandably, he was regarded as the protector of artisans and artists.

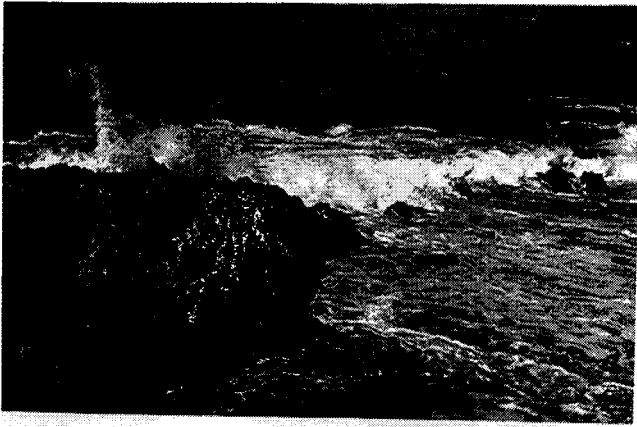
Ptah was worshiped at Memphis with his consort Sekhmet, lion-headed goddess of war and battle, and their son Nefertem. Together they formed the Memphis Triad. The god Apis, in the form of a bull, was also said to be a living incarnation of the god Ptah. Live and mummified bulls were thus kept near his temple.

Ptah was surpassed in importance in the Egyptian pantheon only by Amon, Ra, and Osiris. He was of such importance that his name was frequently joined to the names of other gods, forming composite gods such as Ptah-Osiris, Ptah-Seker, Ptah-Hap, Ptah-Num, and Ptah-Tatenn.

In Egyptian art Ptah was portrayed as a bearded man, wearing a tightly fitted cap, who was often garbed in a winding sheet from which only his hands extended. This authentic statuette from the "Pantheon Collection" of gods and goddesses in the Rosicrucian Egyptian Museum depicts Ptah in a typical pose. The date is unknown.

—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 250,000 persons visit the museum annually.



ODYSSEY

Apollonius of Tyana

Part III

The Initiate and the Master Jesus

WE HAVE a complete, and reasonably reliable record of Apollonius of Tyana, the great Greek mystic and initiate of the first century, A.D. During his whole life Apollonius was always seeking knowledge, especially arcane knowledge.

There is a bust of Apollonius in the Capitoline Museum. His broad, open forehead and shaggy visage gives an impression of dignity and quiet strength. Unfortunately, any works he may have written have been lost. Many of his letters, however, have come down to us. In one to Euphrates, he quotes Plato as saying that "true virtue recognizes no master." Writing to Lesbonax, he urges him to try to be poor as an individual, but to be rich as a member of humanity. "Not to exist at all is nothing," he says to another correspondent, "but to exist is pain and weariness." Again, "Good men deserve what they have; the bad live badly even if they are prosperous."

It needs no particular scholarship to notice how extraordinarily the life of Apollonius parallels the Gospel story of the life of Jesus. The birth of each was foretold, and was accompanied by prophetic statements. Jesus was born in a manger; Apollonius, in a meadow. Each claimed to be immortal and each was considered to be the incarnation of a god. Each one was betrayed by an intimate follower. Jesus, when only twelve years old, discussed theological doctrines with the scribes; Apollonius when only sixteen performed remarkable miracles of healing. In fact each one possessed remarkable healing power.

We have no account in the Gospels of any distant journeys which Jesus may have taken; but Dr. H. Spencer Lewis in his *Mystical Life of Jesus* records Jesus as visiting the same countries for the same reason as did the mystic of Tyana. As Jesus met his forbears during the transfiguration, so Apollonius conversed with Achilles. Each suffered under the civil power. Each raised a young girl from the dead. Of each it was said by some of his followers that he was received into heaven while still in the flesh. Each one of these personalities, after passing, reappeared on earth and converted the unbelief of a disciple into belief.

After the demise of Apollonius, a shrine was erected at Tyana where worshipers for a time directed their prayers to him. But on the whole he has been much forgotten, perhaps because of fanatical partisanship. Christian theologians and historians were afraid he would be set up, by anti-Christian writers, as a rival to the founder of Christianity. This he was, to some extent, and thereupon the Christian theologians, especially Eusebius, held him up as a charlatan. His memory was revived by Voltaire for the same purpose as it was by the early anti-Christian writers. He was forgotten again until Jacob Burckhardt, the German historian of the age of Constantine, referred to him as one "who goes about barefoot in a linen garment, enjoys no animal food or wine, touches no woman, gives away his possessions, knows all and understands all—even the language of animals—appears in the midst of famine and insurrection like a god, works miracle upon miracle, exorcises demons and raises the dead." This seems again to raise the question as to whether Apollonius of Tyana was a mortal or an immortal.—Percy Pigott, F.R.C.

