

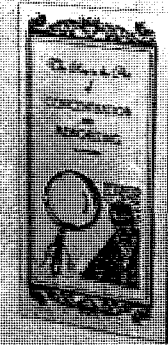
Rosierucian Digest

September 1985 • \$1.25



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Robin M. Thompson, Editor

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Supreme Colombe



Amy Hann recently installed as Supreme Colombe in the AMORC Supreme Temple in San Jose, California. The office of Colombe is a ritualistic symbol of the high ideals of the Rosicrucian Order, AMORC. The Supreme Colombe officiates whenever the Imperator speaks in the supreme Temple.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Symbols—Their Origin and Value

IDEAS ARE THINGS. Ideas take on reality to us because to some degree they seem to participate in those things which we have objectively experienced. We cannot have an idea that is so original that it is unrelated to all of our sense qualities. Each idea we have assumes a form of some kind in our consciousness. It may have a relationship to sounds, colors, or dimensions.

Prehistoric man painted scenes on cave walls, many of which may be found in southern France and Spain. These pictographs show men hunting together as well as engaging in other activities with fellow tribesmen. These scenes represent ideas which prehistoric man had objectified. Perhaps they were memories, or possibly they were dreams of the future, that is, what prehistoric man intended to do.

Early man thought that he could compel spiritual or natural forces to do his bidding by painting animal forms on walls. By this mimicry he believed that he gave the painted forms power. In other words, if he could paint the forms of animals, thereby seeming to create them, he would then sympathetically exercise power over them. This was a form of sympathetic magic.

Man—both ancient and modern—therefore *thinks in symbols*. Symbols emerged millennia ago when man first attempted to express his ideas in various ways. Symbolism is as prevalent and necessary today as it has been to man throughout the centuries. The purpose of symbolism is twofold. First,

it sets forth in visible likeness what cannot be really or clearly conceived by limited human faculties. Simply, symbols present a mystery which is too deep for words. We all draw diagrams to illustrate what our words do not clearly relate.

Secondly, a symbol provides an image in suitable and material form for convenient reference. It is a tangible object which can express a thought that may be intangible, as for example the idea of *soul*. Symbols can be words, gestures, stones, chalk marks. They can also be grouped so as to interpret the complex thoughts and emotions which we have. Two examples are the making of the sign of the cross by Christians and the touching of the forehead, lips, and heart of the Moslems.

Enduring Symbols

Some symbols have been so effective in representing an idea that they have endured for thousands of years. We often perpetuate symbols that serve us without actually knowing their interesting history. Let us therefore review some of this ancient symbology.

In the religious and mystery schools of Egypt ceremonial symbolism was in prominent use. In a particular temple the two pylons, or gateways, depicted Isis and Nephthys, sisters of Osiris. The papyrus columns symbolized the columns which were thought to have originally supported the vault of heaven at the time of Creation.

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Akhnaton's new religion, worshipping a single God, employed revolutionary iconography, that is, ecclesiastical or theological symbolism. For example, the symbol of the sun disk, called *Aton*, has arms descending from it. At the end of each arm are hands symbolizing the divine creative power of the Cosmic reaching down through the Sun to the Earth, bringing forth life and endowing man with a spiritual property.

Symbols From the Ancient World

In the Greek mystery schools ablutions took the place of actual immersion in the ceremony of *purification*. The rites involved aspersion, that is, a sprinkling of water on the initiate's head. During other rites initiates ate sacred food which was served on large platters. The food was thought to be for the gods, and it symbolized the sharing of food with the deities.

The votaries of the Greek mystery school at Eleusis were obligated to empty two vessels filled with water. When doing this, they turned to the East and to the West while repeating a formula. This ceremonial and symbolic formula was, "Sky pour rain; earth pour grain."

Before the supplicant who visited the cave of the oracle at Labadeia went into the presence of the oracle, he was first obliged to drink from two springs. One spring depicted oblivion, meaning that the supplicant was to forget the past. The other spring was of memory, meaning that he was to remember the revelation that was to come to him.

The Greek gods were also depicted with various symbols. Zeus is commonly shown holding a thunderbolt, indicating that he is Lord of Storms. The sun god Apollo is seen with a bow and arrows which symbolize rays of the Sun. Wings have always signified flight as shown in the examples of Nike (Victory) and Eros, god of Love. Wings have also had a spiritual significance; they depict the ascent of soul and its liberation from the body. To ancient man, birds appeared to be the fleetest of all living things. Therefore, wings symbolized rapidity. Hermes, the messenger and herald of the gods—the swiftest of the gods—wore a winged cap.

In Hindu religion the most important symbols are those of the Brahmans, the high caste of the Hindus. The Brahman's intellectual conception of the source of the universe is inscrutable without some signs to explain it. For example, *prana*, the breath or wind, represents the forceful, the unseen. Akasa signified the all-pervading and surrounding ether. The term "akashic records," derived from the word akasa, indicates the potential creative force of the Cosmic in which all things exist.

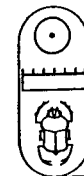
An Intoned Symbol—OM

The mystical symbol OM is the most widely venerated symbol in the world. When intoned it symbolizes the Hindu triad of gods—Brahma, Vishnu, and Siva. It is interesting to note that this triad is one of the oldest of the sacred trinities. Other important triads influenced modern-day religions. The Egyptian triad consisted of Osiris, Isis, and Horus; and the later Christian triad featured Father, Son, and Holy Ghost.

Other ancient symbols are of particular interest as they convey similar meanings today. *Light* has represented the highest good. Man's most enjoyable emotions are described under the category of light. Light represents clarity, truth, knowledge. By contrast darkness symbolizes sin, wickedness, chaos. It is not difficult to understand how man associated darkness with these things. Complete darkness is a void; nothing is visible. Therefore, it is an unknown that can produce terror. The criminal often resorts to darkness and the concealment which it provides. Consequently, darkness and immorality were associated at an early date in the human mind.

In Jewish symbolism action as well as words occur frequently. Jewish symbolism is illustrated in the ecclesiastical arts and colors. For example, *blue* thread on fringes is the color of the sea, sky, and the divine throne of glory. The harp symbolizes the musician. The gesture of man's outstretched palms is a symbol of benediction, while the washing of hands is symbolic of innocence. Covering a woman with a mantle signifies a man acting as her protector.

The use of salt as a condiment in diet caused it to be regarded as a symbol of life.



On the other hand, an abundance of salt prevents a growth of vegetation. Therefore, plowing a city with salt denoted it as being condemned to eternal destruction. The Romans at the conclusion of the Punic Wars not only destroyed Carthage but plowed the ruins with salt as a symbol of its finality.

Christian symbolism is eclectic, that is, it borrowed many pagan symbols, and then gave these symbols an entirely new meaning. The *peacock*, a Greek symbol, became to Christians a symbol of resurrection. This was done presumably because the flesh of the peacock was not supposed to decay. The importance of a cross as a Christian symbol was due principally to Christ's crucifixion. Theological and mystical meanings were then later attributed to the cross. The cross in various designs, however, preceded Christianity by centuries. The early Christian use of the cross had both metaphysical and mystical significance, although unfortunately, many Christians are not aware of this. Today's popularity of the *ankh*, that is, the looped cross, is causing moderns to realize that the cross antedates Christianity by centuries.

Numbers As Symbols

Numbers have long played an important role in symbology. They have signified not only mathematical principles, but mystical and philosophic ones also. Pythagoras began the first systematic attributing of mystical and philosophical values to numbers. This Greek philosopher was born on the island of Samos about 580 B.C. After a considerable sojourn in Egypt and Persia where he met the Wise Men, he eventually established a colony and school in Crotona, Italy.

Pythagoras' principal doctrine is that the reality of things consists in their numbers. He said that the cosmos brings together two opposite factors. These are the unlimited and formless space. Out of these two come the relationship of all forms, all reality, each with its particular number. Pythagoras is noted for his discovery of the mathematical relationship of the musical scale.

It is interesting to note a few of the interpretations which Pythagoras assigned to

number. The *monad*, or one, is the first of all things. The *dyad*, or two, is called audacity because it is the first to separate from the earliest number. The *triad*, or three, is called mistress of geometry, as it is said to be the principle of figures. The *tetrad*, or four, represents permanency and stability. The square has long symbolized stability and immutability. Perhaps that is why the ultra-conservative is called a square! The *heptad*, or seven, is said to be from the Greek verb *sebo*, meaning "to venerate." The *ennead*, or nine, is declared the perfect number because it is generated from the triad, namely, 3 by 3.

In the Hebrew *Kabala* a metaphysical significance is assigned to numbers. Each Hebrew letter has a different numerical value. If the sum of the letters of two words is the same, it is thought that the two words must have a connection even though they are different. The symbolism of the letters and the numbers themselves are thought to have an inherent power.

Colors

The symbolism of colors is to a great extent derived from nature. *White* depicts purity, divine illumination. Pure white shows no blemishes. Consequently, it suggests purity and light. *Black* absorbs all colors and buries light. It therefore symbolizes death, humiliation, and mourning. *Blue* represents the unclouded sky, as well as revelation. It was the first of colors used for centuries in sanctuaries.

Red is the color of blood. It represents bloodshed, war, guilt, and the lower passions. *Purple* has long been a distinguished symbol of loyalty, dignity, and honor. *Green* is the color of plants and growth. Therefore, it symbolizes hope and resurrection. Also, green is the ancient symbolic color of the moon.

Abstract Symbols

We must make a distinction between *natural* symbols and *abstract* ones. A natural symbol is one that is distinctly related to a thing or phenomenon which is observed in nature. For example, a circle with rays radiating from it is the symbol of the Sun. A series of parallel wavy lines represents water.



A black cloud symbolizes a storm; a jagged white line, lightning.

Abstractions are those ideas which are arrived at by reason or the imagination. They may have no corresponding reality. In other words, there may be nothing external that has any direct relationship to abstract ideas. Examples of such abstract ideas had by man are truth, justice, love, knowledge, and wisdom. Consequently, man must invent signs and gestures to symbolize such abstract ideas. *Truth* has had a variety of symbols designed to represent it. One example is a noble personage carrying a torch. Justice means equality, and so is symbolized by a balance.

Since *love* is an emotion, the ancients related it to the heart which they thought to be the seat of the emotions. Consequently, that organ, the heart, became the abstract symbol for love. Knowledge and wisdom

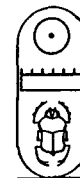
have also had a variety of symbols attached to them. An ancient oil lamp and an open book form a common symbol of knowledge. The trademarks of industry, as the branding marks of cattle and the various marks used by trade guilds, are further abstract symbols.

All ceremonials and rituals use symbols. The notable feature of symbolic ritual is that it appeals to the psychic and emotional selves. It can then be interpreted and understood by the individual in a great variety of personal ways. When commenting on initiation, Aristotle said that the initiates learned nothing precisely but that they received impressions that put them in a suitable frame of mind. Symbolic ritual more exclusively induced an emotional and psychic state in the participant.

In conclusion, let us remember what the eminent psychologist William James said—“Symbols give ideas more living reality.”

As history relates, man reflects.

—Validivar



Mary McLeod Bethune

An Amazing Example of Visualization Made Manifest

by Beverly Lauderdale

"PUT THAT DOWN! You can't read!" shouted the plantation owner's granddaughter.

Humiliated, the other child dropped the book—and silently vowed that she would learn. This compulsion to master reading, coupled with evolving confidence ("I believe first of all in God and second of all in Mary McLeod Bethune"), would lead her to top-ple tradition.

She would earn degrees, medals and decorations, hold fifty-four prominent positions, share ideas with President Franklin Roosevelt, and serve as a United Nations consultant. She would become the woman leader of her race. But, perhaps, as her greatest achievement, she would start a college.

Born July 10, 1875, to illiterate Black parents in a South Carolina cabin, Mary Jane McLeod—fifteenth of seventeen children—waited to decode the printed page until her ninth year. This was when Miss Emma Wilson began a school for Black youngsters. During the school's limited terms, Mary found it to be a magical place at the end of a long, hot five-mile walk.

Rapidly progressing in reading and arithmetic, she rode beside her father to market, guarded him from being cheated, taught her brothers and sisters to write, solved the neighbors' business problems, and devised a Tin Can Baking Circle among the children. As "banker" she encouraged their penny deposits.

Yet all this suddenly ended when Mary completed elementary grades. Back she went to picking, plucking, and chopping cotton, to planting and harvesting rice. Then a miracle occurred: a scholarship to Scotia Seminary.

Awed by this honor, friends assembled clothing so that Mary could arrive in North Carolina properly dressed. Thus, with made-over garments the young woman entered a strange world. For the first time she climbed stairs, ate with a fork, slept in a real bed, shared a room with just one other girl. She marveled at a well, linen tablecloths, a coal-burning cookstove, and glass-chimneyed lamps in every room.

For seven years Mary remained at Scotia. Then bent upon a missionary career she caught the train, consigned to the "Jim Crow" car, to Chicago and a Bible institute. But despite studies there, her application for placement in Africa was denied.

Depressed, Mary came home. At first she taught at Miss Wilson's school before accepting a job in Augusta, Georgia, at the first Black high school. Restless still, she returned to South Carolina and fell in love with another teacher, Alburus Bethune. With her husband, she moved to Savannah and bore their child, Albert, before the family resettled in Palatka, Florida. Daytimes she taught; evenings she sold insurance for the Afro-American Life Insurance company. (In 1951 Mrs. Bethune achieved presidency of the Central Life Insurance Company of Tampa, the sole woman in the nation at that time to hold such an office.)

With an intensifying vision to erect her own school, Mary and her young son set off for Daytona, fifty miles further south where a railroad under construction along Florida's east coast employed thousands of Black laborers. Here in impoverished conditions, untended children roamed the streets.

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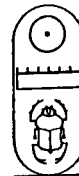
This painting of Mary Bethune, done by Betsy Reyneau, contains three of the educator's treasured objects. In the background, a sketch of the first Daytona Normal and Industrial School for Negro Girls; in Ms. Bethune's hand, one of her walking canes; beside her the world globe whose peoples she loved.

With but \$1.50 in her pocket, Mary located a run-down two-story frame house, renting for eleven dollars a month. Able to persuade the white owner to extend credit, she hurried to the dump and gathered salvageable items. Knocking on back doors of resort hotels, she pleaded for discarded furniture and packing boxes for desks. She begged for a broom, a couple of lamps, chipped dishes. She stuffed pallets with dried Spanish moss. Elderberry juice provided ink. Wrapping paper substituted for

tablets. And when a farmer allowed her credit, she ordered sweet potatoes and eggs for pies baked and sold to railroad laborers.

Idealism . . . and Hard Work

On October 4, 1904, Mary Bethune's Daytona Normal and Industrial School for Negro Girls opened. The student body: five girls aged eight to twelve, and Albert. "They will be trained," she said. "Their heads to think, their hands to work, and their hearts to have faith."





Florida News Bureau, Dept. of Commerce

Symbolizing the emergence of Black leadership in social, cultural, and political areas is the Mary McLeod Bethune home near Daytona Beach. Today visitors to the Bethune-Cookman College campus may tour her home and view the gravesite nearby.

As the fledgling operation got underway, the day divided itself—half spent in lessons, half in baking pies to sell. Parents able to afford tuition paid fifty cents a week, but many had no funds.

As the institution grew, so did deficits. Hauling out a secondhand bicycle, Mary Bethune pedaled about the area—to churches, lodges, clubs, urging assistance.

Positive Attitude

When she encountered intolerance she said, "If a prospect refused to make a contribution I would say, 'Thank you for your time.' No matter how deep my hurt, I always smiled. I refused to be discouraged, for neither God nor man can use a discouraged person."

Sunday afternoon drivers soon stopped to listen as rich spirituals sung by Mary's girls floated on the air. Having acquired a foot-pedal harmonium, she instituted musicals, one means by which her school gained publicity. Throughout the next years she wrangled invitations for her students to appear in churches, mansions, and resort hotels.

[10]

Enrollment mushroomed. In less than twenty-four months after its inception, the school claimed 250 elementary students taught by a few paid teachers and volunteers. Renting a barnlike structure on an adjacent plot, Mary partitioned the building, but more room was imperative. She selected a 50 by 100 foot lot nicknamed "Hell's Hole" adjoining the city dump, priced at \$200. Slowly she accumulated the five dollar down payment through pie and ice cream sales. Next she and the girls began clearing the property.

But Mary required capital and a long-range plan. Finding the name James N. Gamble (of Proctor and Gamble) in the newspaper, Mary wrote him. He visited the site and although shocked by the crude facility, he was impressed by Mary Bethune's vision of the school's future. As a trustee he drew up a charter and contributed resources. However, parents of the girls supplied most of the manual labor. Evenings, men worked out their daughters' tuition and often their own.

"The Daytona Literary and Industrial School for Training Negro Girls" announced the huge sign Mary erected even before the walls went up. This title brought critical comments from the white and black community. Mary replied that along with acquiring academic knowledge it seemed equally important to educate youngsters how to make a living in fields available to them. "There is no menial work," she maintained, "only a menial spirit."

By 1907, the unfinished Faith Hall was occupied. Partly constructed of sand and old bricks Mrs. Bethune had begged from contractors, it soared four stories high. Stepping inside, students read the legend, "Enter to Learn" and upon leaving, "Depart to Serve."

With the money situation constantly grim, Mary took her appeal North. She gained generous donations, long-lasting allies, and a capable staff member which enabled Mary to devote more hours to business and administrative tasks.

To many white southerners, this educator presented a threat, especially when she insisted that Blacks pay their poll tax. The



National Archives

As a member of the National Civilian Advisor Committee, Mary McLeod Bethune inspected the first WAC Training Center, Fort Des Moines, Iowa, during WWII.

Klan arrived. Alone she stood before Faith Hall with every light inside blazing. "Let them know we're home," she said. Eighty white-robed figures encircled the property and unstopped kerosene cans.

Test by Fire

"Burn my buildings," she told them, "but I'll build them back again." Amazingly, no Klan member struck a match.

Gradually Mary Bethune's dream gained shape—1911, high school grades were added; 1916, a new administration building; 1922, a dormitory. In 1925, her school was united with Cookman Institute of Jacksonville to form the co-educational Bethune-Cookman College, of which she assumed presidency in 1932.

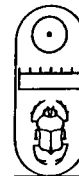
Consulted With the President

But the country had learned of Mary Bethune and her skills were in demand. For instance, as a Red Cross member she ordered

and directed over-all rescue work in southern Florida during a hurricane. As president of the State Federation of Colored Women's Clubs she met Franklin D. Roosevelt's mother, next his wife, then the President himself, who made her administrator for the Division of Negro Affairs within the National Youth Administration.

Under the NYA more than 150,000 Black youth were offered the chance to enroll in high school; over 6000 entered college, and for those denied graduate facilities, Mary created special scholarships. Her influence brought Black representation to almost every governmental agency. When this group gathered at her apartment, the newspapers labeled them "The Black Cabinet."

Mrs. Bethune's accomplishments seem endless: writing columns, joining picket lines, seeing Black doctors admitted as observers at Johns Hopkins, disbursing funds for housing projects, presiding at



ground-breaking ceremonies for needed hospitals, eliminating some racial barriers in housing and hiring practices.

World War II catapulted Mary into new realms of authority where she rose to the rank of general in the Women's Army for National Defense.

Yet it was always education she promoted, her school she cherished. By 1947 it deserved its grade A rating as a national senior college. On its fiftieth anniversary,

the campus encompassed thirty-six acres and boasted 1300 students.

And although Mary Bethune traveled extensively through many nations, garnering numerous awards, she called "The Retreat", a house located on the campus, her home. Here she died peacefully on May 18, 1955, leaving for all tomorrows her contention that "Human happiness must be attained by the largest number of mankind finding harmonious adjustment within themselves and without to the highest possible advantage." Δ

The power of a sacred place lies not in its form or tradition alone, but in the higher state of consciousness it can evoke in a person.

—Validivar

ROSICRUCIAN CONCLAVES

San Diego, California

Southern California Regional Conclave—October 11-13, Holiday Inn Embarcadero, 1355 North Harbor Drive, San Diego. Grand Lodge will be represented by Frater Onslow Wilson, Director of AMORC's Department of Instruction. For more information, please contact Evelyn Ogburn, Conclave Secretary, c/o San Diego Lodge, AMORC, P.O. Box 3243, San Diego, CA 92103.

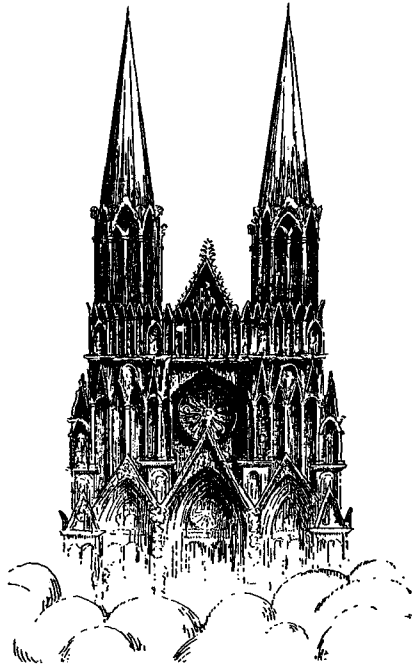
Atlanta, Georgia

Southeastern Regional Conclave—October 18-20, Perimeter North, Buford Hwy. & 285 Expressway, Atlanta. Grand Lodge will be represented by Frater George Buletza, Director of AMORC's Research Department. For more information, please contact Nick Herren, c/o Atlanta Chapter, AMORC, P.O. Box 310, Avondale Estates, GA 30002.

San Francisco, California

Central California Regional Conclave—October 18-21, Scottish Rite Temple, 19th Avenue and Sloat Boulevard, San Francisco. Grand Lodge will be represented by Frater John Hipsley, Executive Assistant to AMORC's Grand Master. For more information, please contact Joseph E. Hall, c/o Golden Gate Pro-naos, AMORC, P.O. Box 5349, San Francisco, CA 94101.

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The Celestial Sanctum

Exactness of Morality

Part II

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

IN last month's article—Part I of "Exactness of Morality"—we demonstrated the inherent power of thought in relation to the words used to convey such thoughts, and stressed the need for exactness, precision, and clarity of expression so that we can direct such a power in a harmonious and responsible manner. We also examined the relative values of good and evil from a human perspective as an *illustration* of a degree of difficulty encountered to be exacting in the expression of our thoughts, and the philosophical discussion that ensued

had the single purpose of demonstrating this degree of difficulty. The correctness or incorrectness of the evaluation is irrelevant to the true purpose of this article which is to stress the need to correctly direct, with responsible action, the exactness and precision of our thoughts and apply them to the topic of morality.

We will continue our assessment with the basic premise that all existence is inherently good and that evil is considered to be a *lesser* manifestation of what may be conceived to be the "highest" or "ultimate good," but yet being of the same nature of the quality of goodness itself.

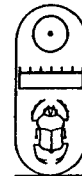
We have defined this quality as being kind, loving, benevolent, peaceful, and harmonious from a mystical point of view. Interestingly enough, when putting mysticism aside, we find that the common definition of good is precisely the same. However, the difference between the mystical understanding and the "common" understanding lies in the relativeness of comprehension of word definition.

Exact Definition

If someone were to tell you that a given individual was *unethical*, what would you think? How much influence would this statement have over your judgment of the "unethical" individual? For most of us, when such a statement is made, the common understanding is of an individual who is vicious, wicked, and perhaps morally depraved. Our reaction to this "depraved" person, then, would be to avoid him at all costs. But what if the word "unethical" was used in its exact definition? If it were, our idea generated by the statement would be entirely wrong. An unethical person may very well be a kind, loving, and otherwise virtuous person. As a result, any discrepancy would lie in our misunderstanding of the perspective from which the statement was intended.

If we were told that a given individual was *immoral*, then, by definition, we would be correct in our picture of a vicious or "evil" person. In other words, using exact definitions, there is a distinction between what is meant by ethics and by morals.

The word *moral* is defined as that which pertains to the character or disposition of a



person, and which is considered as being either good or bad, virtuous or vicious, or pertaining to the distinction between right and wrong or good and evil.

Morality, on the other hand, may be defined as ethical wisdom, or the *knowledge* of moral science. This means, then, that *ethics* is defined as the science of morals, or that department of study concerned with the principles of human duty. *Ethical* pertains to the morality of the science of ethics. Whether the morality be "good" or "bad" is irrelevant to its relationship to its study.

When someone says that a person is unethical and abides by the above definition, then he is *not* necessarily saying that the other person is immoral, but, rather, that this person merely does not respond to or have a definite system of defining morals. Such a person could be quite virtuous, although unethical. On the other hand, the morals of an ethical person may be such that they are commonly interpreted by others as being evil.

The Common Usage

Naturally, it is understood that the common usage of a word, even though it may be incorrect, conveys a thought that is commonly understood. This can be satisfactory, unless there are people who do not abide by common usage. When such an instance occurs, we then have a communication problem. It is in this situation that it becomes important that care be taken so that a misunderstanding does not occur. Also, it becomes important that we do not take advantage of misunderstanding to impose our personal interpretation upon others for the purpose of misleading them. Unfortunately, there *are* people who will play upon such situations for the purpose of exerting their will over others to accomplish their own ends.

The topic of morals and ethics, even though of great concern to society, is more aptly delegated to philosophical analysis concerning the exactness of word definition and the various concepts which arise. The lay person can function in society quite well by utilizing the common usage of the terms since their application in relation to the variances of definition is slight. However,
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the important issue is that we all must be aware of the fact that unless *exact* usage occurs universally, we must necessarily contend with the likely possibility of misunderstanding.

Perhaps we should investigate the subject further by using another example which would be quite intriguing to the student of mysticism. This example conveys an immediate misconception because of the inexactness of definition used which could, quite possibly, be the result of ignorance. However, the effects of this inexactness unjustly creates a shadow over students of mysticism and Light in the minds of those who intentionally perpetuate a misconception. This misconception revolves around the subject of Lucifer.

It is claimed, by some fundamentalists, that schools of mysticism are "evil" because they worship Lucifer; and that the majority of the students of these schools are unaware of this "fact" and are being misled by the leaders for, perhaps, ulterior motives. It is true that *some* schools of mysticism consider the subject of Lucifer on a wide scale. But not all schools! The Rosicrucian Order, AMORC, for example, never broaches the subject and our teachings do not consider "Lucifer."

However, some schools presently in existence consider the subject (whether these schools are legitimate or not is irrelevant for our purposes), and it is because of this that some individuals will categorically lump *all* schools and students together and state that they *all* worship Lucifer either openly or secretly. A good example of this is Helena P. Blavatsky, the main force behind the foundation of the Theosophical Society in the late 19th century. It is because she once had a periodical called *Lucifer* that many claim she must have worshiped "Lucifer." But, what was she really implying by using that name?

Exact Meaning

When you hear or read the word "Lucifer," what picture comes to your mind? Many people think that it is a name for Satan, the devil, or the anti-Christ. Naturally, this thought conveys a conception of evil. However, what basis do we use to

develop such a definition? The dictionary? The Bible? Or, is it a preconceived notion developed by one or two individuals that really has no foundation in fact?

If we turn to the dictionaries we will find that most American dictionaries give us at least two different definitions of "Lucifer": First, in a poetic sense, it is used to refer to the planet Venus; and, second, it was the name used by Satan before his fall. What is standard, however, is that the word is of Latin origin and translates as "the bearer of light." If one has studied Blavatsky, it would be found that the name of her publication was used in the context of the literal translation, and the word "light" refers to Truth and Knowledge.

In the *Oxford English Dictionary* we basically find the same definition of "Lucifer": that is, the reference to the morning star Venus, light bearing, and a name of Satan. However, under the latter usage, the dictionary states: "The rebel archangel whose fall from heaven was supposed to be referred to in Isa. XIV. 12; Satan, the Devil. Now rare in serious use. . . ."

Investigating A Word's Meaning

Upon investigation, we find several problems. First, since the original books of the Bible were not written in Latin, we must ask if there could have been a discrepancy in the translation; second, the dictionary definition implies a doubt that Lucifer refers to Satan; and third, the phrase "now rare in serious use" gives an indication that the word "Lucifer" may not now appear in the Bible.

Upon further investigation it is discovered that in some Bibles "Lucifer" appears only once; i.e., in Isaiah in XIV. 12. In the rest, it does not appear at all and several variations of the phrase "morning star" are used in its place. In the consideration of the translation issue, if we translate directly from Aramaic to English, rather than through Latin and Greek, we discover a confusion between the Aramaic word *ailal*, to howl, and the Hebrew word *helel*, light. As a result, the Eastern texts use the translation "howling" as opposed to "light" or "morning star."

The above two considerations add to the doubt that the original "Lucifer" even re-

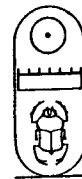
fers to the devil at all. Rather, they support the contention that something entirely different is implied. From the Biblical standpoint, the entire chapter from which the specific phrase is found refers to the King of Babylon. The unabridged *Oxford English Dictionary* refers to the passage as a parable against the King of Babylon, and some Biblical scholars deny that any reference to Satan exists.*

Whether or not the original passage was mistranslated from the Aramaic to the Hebrew is irrelevant to our illustration. Assuming that "light" is correct, we find that from a *historical* perspective, the "light bearer" referred to the morning star Venus. From an ancient Babylonian perspective and from the figurative language of the Hebrew, a star signified an illustrious king or prince. The importance of such an individual is compared to the brilliancy of the surrounding stars. Since Venus was the brightest and, therefore, signifies the most important person—the king—we find a consistency in the chapter by interpreting that the king of Babylon is referred to and not Satan. Even Calvin says that none but the King of Babylon is meant.

The falling of "Lucifer" from heaven in this instance denotes that the king, likened unto the morning star, was politically overthrown or removed from a high position. Where, then, did the notion of "Lucifer," being the name of Satan before his fall, originate? Our answer can be found with Tertullian and Pope Gregory the Great who appeared on the scene much later in history. Their powerful influence over the Christian church resulted in the perpetuation of the Lucifer/Satan connection simply because they interpreted the Biblical passage in question to mean the fall of Satan. Lucifer, then, became Satan's name before the fall.

How does this rather lengthy example tie in with a moral issue? It doesn't, unless a

*On page 275 of *The Cyclopaedia of Biblical Literature* published in 1880 by the New York Book Exchange, Dr. Henderson writes: "The application of this passage to Satan, and to the fall of the apostate angels, is one of the gross perversions of the Sacred Writ which so extensively obtain...to seek for more in any given passage than it really contains."



misinterpretation is intentionally perpetuated to confuse an exact definition with a common usage so as to mislead for the definite purpose of unjustly criticizing an opposing belief. If such be true, then we must decide if such an act is right or wrong according to the only standards we know—those of our own conscience.

Inexactness, whether intentional or unintentional, can have serious consequences in communication and moral issues. In the above illustration, it is quite probably true that some alleged "mystical" organizations use the accepted definition of Lucifer to imply Satan. But, to relegate all mystical organizations within the same perspective, even though some use the exact definition, is unjust.

Therefore, we, as individuals, must take the responsibility to be exacting in our

actions and words so as not to mislead or be misled, and rely upon our own conscience to arrive at a moral standard that corresponds to the highest possible good that can be conceived.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.



The Purpose of the Rosicrucian Order

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

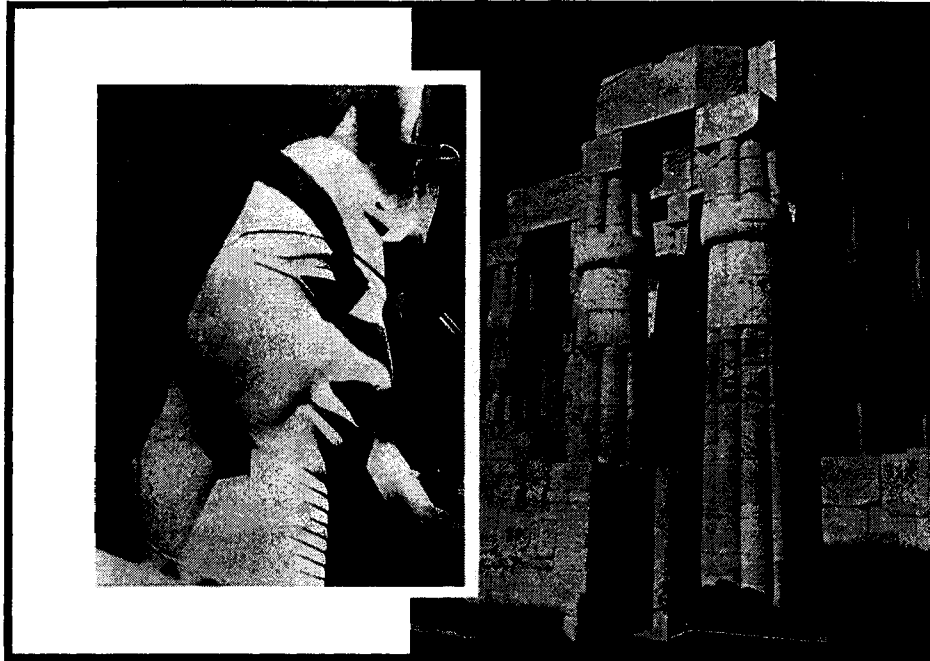
Address Scribe S.P.C.
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**The
Rosicrucian
Digest
September
1985**

Save These Dates: July 24 - 27, 1986

Rosicrucian World Convention - New York

(Details available after September 1)



Egyptian Tour

March 7 – 22, 1986

Down Ancient Trails

Again Rosicrucian members and their friends have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Akhnaton's Tell el-Amarna

The city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts, where a special ceremony will be performed.

Meditation at Lake Moeris (Fayoum)

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III. On the shore of Lake Moeris, a special Ritual will be performed.

Plan Ahead

A passport is required. The tour departs New York. Members residing outside the Americas may join the tour in Cairo. *Deadline for reservation and deposit is DECEMBER 1, 1985.* To ensure your participation, write for full information and booking form to:

Aquarius Tours and Travel Inc.
206 Bloor Street W.
Toronto, Ont. M5S 1T8, CANADA

In announcing this tour, the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting this tour for members. All payments must be in U.S. dollars.

This Month's Cover



Banner of Peace

OUR COVER features a painting of famed mystic artist Nicholas Roerich by his son Sviatoslav Roerich. Nicholas Roerich, a Rosicrucian, though of Scandinavian descent, was born in Russia in 1874. The young artist studied at St. Petersburg University, and later became president of a society known as "The World of Art," composed of great leaders in the art world. In 1907 the artist was first inspired to devise, design, and mystically prepare scenery for Wagner's opera *Die Walküre*. The success of this unusual work awakened in him a desire to blend the fundamental principles of art, music, and literature in a combination of symbolic expression.

Nicholas Roerich journeyed through many lands, from temple to temple, from monastery to monastery, including India and the mountain fastness of Tibet. In these two countries he studied, meditated, taught, wrote, and painted. It was then that he was inspired to execute his world-famous mystical paintings. Roerich's paintings hang in the Louvre and the Luxembourg Museum (Paris), the Victoria and Albert Museum (London), the National Museum (Stockholm), and the Tretyakov Gallery (Moscow), and in the art galleries of many other large cities throughout the world. Roerich painted over 7000 pictures during his life.

Nicholas Roerich was a multidimensional man of many talents. He designed unusual stage settings, particularly for opera, and was connected with the Moscow Art Theater and the Diaghilev Ballet. He was also an avid explorer and archeologist. Roerich was revered as an artist, a mystic, and visionary working for world peace. Roerich believed that through the nurturing and development of the creative spirit a great artistic awakening would occur, leading to mankind coming into his true evolved state of harmony and peace. For his work in an international campaign for better understanding and harmony among nations, known as the Roerich Pact, Nicholas Roerich was nominated for a Nobel Peace Prize in 1929. The Roerich Pact and its symbol, the Banner of Peace, utilizing three red spheres, became known throughout the world.

In 1923 a museum was founded on New York City's famous Riverside Drive to honor the name and accomplishments of Nicholas Roerich and to "disseminate the ideals of art and culture to which the artist dedicated his life." In this museum were placed many of his famous paintings and a collection of rare Tibetan and Oriental art objects. Today the *Nicholas Roerich Museum* is located at 319 W. 107th Street in New York City. Frater Roerich presented several rare and sacred objects as gifts to the Rosicrucian Order and Dr. Lewis; he also contributed articles to the *Rosicrucian Digest*. Nicholas Roerich passed through transition in 1947.

Picture: Courtesy of the Nicholas Roerich Museum

—Robin M. Thompson

*The
Rosicrucian
Digest
September
1985*

OUR BACK COVER: This rare Tibetan image of Rigden-Jyepo, Lord of Shambhala, was sent by Nicholas Roerich from the Kulu Valley, India, in 1933, as a gift to Dr. H. Spencer Lewis, former Emperor of AMORC. The Tibetan words at the bottom of the print, which Roerich used on the title page of his book *Shambhala*, read: "Beautiful and Reverent Salutations to the Lord of Shambhala, Rigs-Ldan-Jám-Dpál-Grágs Pa, Praise to Thee!"

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The Rosicrucian Egyptian Museum

presents:

NICHOLAS ROERICH

MESSENGER OF BEAUTY

TEACHER OF LIGHT

THIS outstanding two-part program will feature the inspiring beauty and spiritual philosophy of Nicholas Roerich—great artist, archeologist, explorer, teacher, and humanist—whose message extended far beyond national or religious boundaries to make significant contributions to the world of art and culture. The special guest speaker for this two-day event will be the Director of the Nicholas Roerich Museum, Mr. Daniel Entin. Also included in the program is a lecture honoring the 50th anniversary of the Roerich Pact and Banner of Peace which continue to advance worldwide Peace through Culture.

Saturday, September 14, 1985, at 7:00 p.m.

Francis Bacon Auditorium, Rosicrucian Park

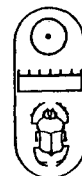
Messenger of Beauty: *A slide-sound program featuring the paintings and philosophy of Nicholas Roerich, followed by a discussion period with Mr. Daniel Entin.*

Sunday, September 15, 1985, at 2:00 p.m.

Rosicrucian Egyptian Museum Art Gallery

Teacher of Light: *A lecture on the spiritual philosophy behind the Banner of Peace and the Roerich Pact, emphasizing the present-day work to establish Unity and Peace through Culture and Art. Mr. Daniel Entin and Mr. Dale Jordan, Curator of the Rosicrucian Egyptian Museum.*

Reproductions of paintings by Nicholas Roerich published by the Nicholas Roerich Museum, New York, will be available at both of the above events. For more information, from the San Jose area call the Rosicrucian Egyptian Museum at (408)287-9171, ext.229.



BURNING OF DARKNESS

Read at the Meeting of Young Idealists,

New York, 1931

by Nicholas Roerich

THUS we will not grow weary of repeating that at the base of Existence lies creative thought. We will consciously realize the significance of rhythm as the underlying dynamo of our work. We will remember the covenant of Light—that, of all things, the first in importance for us are spirit and creation; second, comes health; and third, wealth. If, however, you hear the sweet-voiced whisperer, creeping through darkness say, “First wealth, then health and last, creation,” then say, “We know thee, disguised homunculus! Thou hast again crept in. Thou hast taken advantage of the door unlocked while the caretaker was absent for his morsel. Thou art reckoning once more on human weakness and inconstancy, and again thou hopest to revive the seedling of treason. No matter what thy disguise, we will recognize thee. With thy materialistic revaluation of values thou hast revealed thyself and thy decaying influence. The next evolution is not built according to thy foundations, homunculus! Verily, thy ornate disguise will not help thee. We know without question that the values of spirit and creation lie at the base of Existence and can be the only salvation of humanity!”

Vigilantly penetrating into the laws which govern humanity, we see redeeming sparks everywhere. Observe that the homunculi, as prototypes of the treacherous *Mime*, who

dreamt of annihilating the heroic *Siegfried*, always reveal, in one manner or another, their hidden intentions. You remember how *Mime* sweetly stills the vigilance of *Siegfried*, whispering to him how he brought him up. He even speaks to *Siegfried* about heroic achievement, obviously with the motive of appropriating the rewards of this gigantic task, whereas *Siegfried* will be killed through his treason. But in some miraculous way, *Mime* begins to tell, not what he would like to tell, but what he actually thinks. Verily, watching closely, you will discern the true formulae of homunculus, which, sooner or later, he pronounces in your presence.

Sharpen your attention; in small things learn to intensify your concentration and be always alert, so that at the required moment, you will not be obscured by your own foggy, petty thoughts. It is said that a criminal is always attracted to the scene of his crime and thus exposes himself. Likewise will homunculus betray himself, for in the final analysis, everything which is destructive, will be exposed. Homunculus dreads the future, just as many people become atheists merely to reject all thoughts about the future.

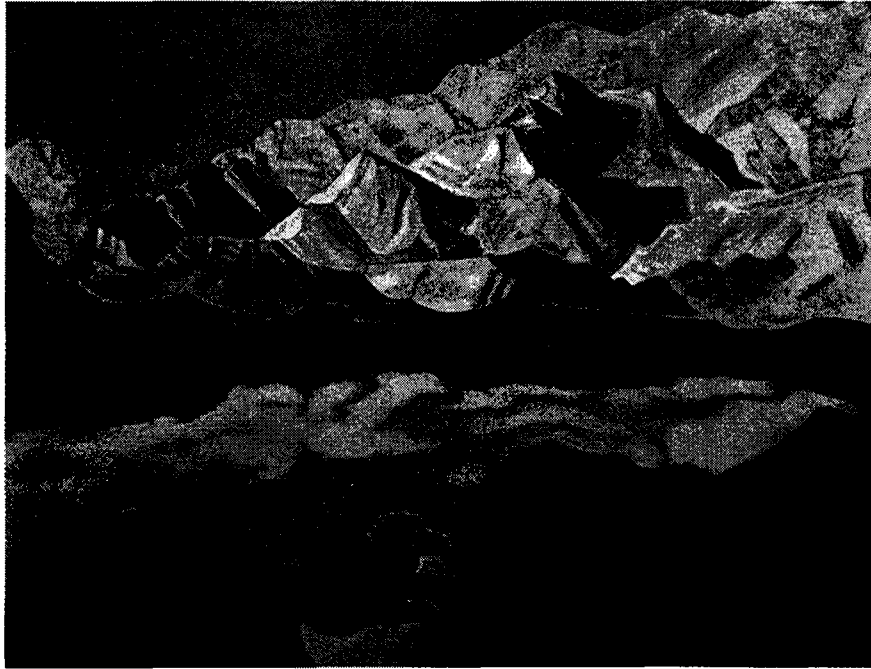
The idea of a “Guiding Spirit,” the idea of “High Leadership” passes through all ages, for in this concept is contained a counter-balance to the dark homunculus. Beginning with an address to the exposed homunculus we remember some of the covenants of Light which unwaveringly and eternally guide struggling mankind.

This is what the Eastern Wisdom ordains:

“In the construction of affirmed beginnings, one must remember that construc-

Nicholas Roerich (1874-1947) was a renowned Russian mystic, artist, poet, writer, and archaeologist. His paintings have been exhibited by most major museums worldwide. He was considered a great master by Dr. H. Spencer Lewis, and his work was truly a mission as legate to the higher brotherhoods. He toured Asia extensively, spending his later life in Northern India and Tibet.

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THE HASTENING ONE

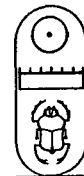
Nicholas Roerich

tion always proceeds upward. While constructing in the name of the Lord, there is but one path—that which leads to the Creative Source; the path of mighty Hierarchy, the path of the mighty Leadership of Great Service; hence the contact with the creative principle impels the spirit of the affirmed law of Hierarchy. Each construction requires upward striving. Therefore only the law of obedience to the Hierarchy can give the lawful tension. Therefore what is given for the foundation must be guarded, for without the stones of foundation the structure cannot stand.

“How then to affirm oneself in the Teaching? How to come close to the Highest Law of Hierarchy? Only through the refining of thought and expansion of consciousness. How can the Command from Above be attained if the affirmation of conformity is not present? One must be able to accept the vastness of the Teaching. Conformity alone can permit the vessel to be filled. Hence, the manifestation of tolerance is

worthy of a broad consciousness. On the way to Us one can attain only through Hierarchy. Thus only through the power of Hierarchy can We send that which is given, therefore all armors must remain pure. How can new possibilities and new people be attracted if one does not proceed in the Name of Hierarchy?

“With Us certainly one can achieve through the saturation of the heart. He who attains this, is privileged, for the source of the heart will not wear away. The Image of the Lord centered in the heart will not be blurred, and at any hour is ready to help. This method of using the heart is most ancient, but requires considerable expansion of consciousness. One must not speak about the heart in the very first talk, because it is possible to overburden it without result. Likewise it is useless to speak of love, if the heart does not as yet contain the Image of the Lord. But the hour strikes when it is necessary to point out the power of the heart. I advise recourse to the heart,



not only because there the Image of the Lord is near, but also on account of cosmic reasons; it is easier to cross abysses if the bond with the Lord is strong. Thus it is not easy to go without the Lord. Not only with the lips repeat the Name of the Lord, but revolve It in your heart, and He shall not depart, but shall be as an image carved into a stone by the mountain streams. We say *Cor Reale* when the King of the Heart enters the predestined abode. One must protect oneself with the Image of the Lord.

"The omnipresent fire imbues each vital manifestation. The omnipresent fire strains every action. The omnipresent fire impels each striving, each beginning, therefore how not to imbue oneself with the omnipresent fire! The cosmic might which is subsistent in each impulse of man, and in creative power, is directed towards conscious creativeness. With what great care should we gather these corresponding energies for the creation of a better future! Only a conscious striving toward the possession of the power of co-measurement can manifest creativeness worthy of future progress. Hence every one on the way to Us must strive to attain creativeness, consciously directing his discrimination.

"When the consciousness prompts your recognition of the necessity of having an Image of the Lord constantly before you, retire into a quiet place and direct your eye upon the chosen Image. But remember that you have to decide irrevocably, for the constant Image will be a constant reproach in case of treason. After a fixed contemplation of the Image, close your eyes and transfer It into the third eye. Exercising thus, you will receive a vivid Image and you will feel an intensive tremor, especially in the heart. Soon the Image of the Lord will abide with you inseparably. You can test yourself against the sun and you will see likewise the Lord before you, sometimes colorless, but again vividly, and even in motion. Your prayer will lose its words and only the tremor of the heart will fill your understanding. Thus, one can achieve in life something very useful, but the consciousness must correspond.

"How important it is to preserve the fire of impulse; without this incitement one cannot imbue the very basis with the best

potentialities. The forces applied in the beginning, multiply through the fire of impulse. Therefore, it is very necessary to strive to multiply the given Forces of the Primary Source. In all construction it is necessary to observe harmony and co-measurement; hence to imbue Our beginnings it is necessary to co-measure the given with the applied measures. Fire and impulse sustain life in every beginning. Without these, the beginnings lose their vitality. Thus let us strive to the affirmed Fire, given by the Lord. Thus one can attain the fiery saturation. Yes, yes, yes!

"Embarking on a ship a traveler was robbed of a purse containing his gold; every one became indignant, but the loser smiled and said, 'Who knows?'

"A storm arose, and the ship was wrecked. Only our traveler was thrown ashore. When the islanders regarded his rescue as a miracle, he again smiled saying, 'I simply paid more dearly than the others for my passage.'

"We never know when the good seeds will sprout nor how long it takes for the harvest of poisonous thoughts to ripen. They also require time to ripen. Therefore, beware of poisonous thoughts; not one of them will be lost without leaving traces.

"But where is that country, where is that hour, where an ear of poison will ripen? Even though small but stinging, there will be no pieces of bread which would not tear one's throat.

"Is it possible not to reap from one's sowing? Let the seed be a good one, otherwise poison will generate only poison. Much can be avoided, but the treasury of thought is finest. Thought, being the highest form of energy, is indissoluble, and can be deposited in sediments. The manifestation of an experiment upon plants proves the power of thought. Likewise a scientist whose thought is tense, can take from a shelf the needed book.

"Therefore one must develop the wondrous impulse of fire, which gives life to everything. Thus the imbued fire can attract all corresponding energies. In the culture of thought one must, first of all, nurture the fiery impulse. As the creative impulse attracts reverberations, likewise thought

attracts correspondences. Thus guard the impulse of fire.

"The main mistake of people is in considering themselves outside that which exists. From this misconception arises the lack of cooperation. It is impossible to explain to the one who stands without that he is responsible for what happens within him! The manifested father of selfishness has sown doubt and deceit in order to sever the link with the treasury of Light.

"One can enroot oneself in world thought, and thus grow for oneself wings in heaven and in the foundation upon earth. . . ."

Study without prejudice the history of humanity, and you will see that however he may be disguised, homunculus despises Light, and most of all hates the Hierarchy of Bliss and Knowledge. With this light-bearing Hierarchy, homunculus begins, in his own confusion, to reiterate his own concealed formulae. But all which has already been pronounced is no longer dangerous. The thin cobweb of the net of darkness will be instantaneously destroyed by the fire of space.

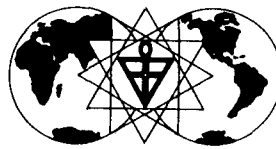
In the service of great Culture one should not limit oneself to a uniform program. Every standard leads to tyranny. The fundamental flame of Culture shall be one, but its sparks in life shall be extremely manifold as well as preciously individual. Like a careful gardener, the true culture-bearer will

not ruthlessly crush those flowers which enter life outside his garden, if they belong to the same precious kind which he safeguards. The manifestations of culture are just as manifold as are the manifestations of the endless varieties of life itself. They ennoble Be-ness. They are the true branches of the one sacred Tree, whose roots sustain the Universe.

Should you be asked of what kind of country and of what future constitution you dream, you can answer in full dignity: "We visualize the country of Great Culture." The country of Great Culture shall be your noble motto. You shall know that in *that* country, where Knowledge and Beauty will be revered, there will be peace. Let all ministers of war not be offended if they have to concede their priority to the ministers of public education. In spite of all homunculi who spy from their holes, you shall fulfill your duties of great Culture and you shall be fortified by the realization that only homunculi will remain as your enemies. Nothing can be nobler than to have the homunculi as your enemy. Nothing can be purer and more elevating than the striving for the future country of Great Culture.

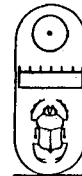
Reprinted, with permission of the Roerich Museum, from Realm of Light by Nicholas Roerich (Roerich Museum Press: New York, 1931).

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*.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Coping With Mental Illness

MENTAL ILLNESS is recognized as one of the most common afflictions affecting humankind. Depression and anxiety are the most frequent symptoms of conditions which may severely impair the effectiveness and happiness of people. Excessive elation, impulsivity, hallucinations, and delusions are other signs and symptoms of less frequent but still common conditions which detract from the achievement of the fullest human potential. So common are these conditions that all of us know at least one person so afflicted. Many of us may live with a family member or have relatives who suffer such a condition. And some of us may be coping with certain of these symptoms ourselves. It is often the case that the preliminary step to attaining self-mastery is learning the skill of coping with mental illness.

Coping with mental illness entails understanding in two areas: the nature of mental illness, and what to do about it. Rosicrucian principles are central to both.

Most of the symptoms of mental illness are more severe or persistent extensions of natural sensations, emotions, or thoughts. It is quite common for persons not mentally ill to feel concern and some self-doubt about such symptoms and fear that they may be mentally ill and to be fearful that an

“official” opinion might confirm their concern. On the other hand, it is also quite common for persons who are mentally ill to minimize and deny their symptoms so as to avoid conscious confrontation with the fact of their condition.

The actual distinction between what is “normal” and what is “illness” is in fact vague. Mental illness is actually defined socially. Mental illness is said to exist when common sensations, emotions, or thoughts are so intense or so persistent that a person is unable to adequately function in ordinary daily life activities. Coping with mental illness, then, is really a matter of knowing how to deal with the symptoms, beliefs, and behaviors of persons who for their individual reasons are burdened with an unusual intensity of “normal” subjective experience.

Intense Subjective Experience

Intense subjective experience is often desired by most of us . . . if it is pleasurable. Few of us would think of intense pleasure as being a “burden.” Rather, it is a much sought-after goal of objective experience. Similarly, the avoidance of intense displeasure, or pain, is a universal attribute of human personality. Both pleasure and pain are primarily subjective attributes of the mundane self, objective individuality. Excessive investment of personal time, energy, and consciousness in the search for pleasure or in the escape from pain can in fact become a major burden upon the resources of objective individuality. When sufficiently burdened, objective individuality will fail to effectively address the needs of objective reality, and this is the social definition of mental illness.

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

In coping with mental illness one must first understand the limitations of objective individuality. Objective individuality usually concerns itself exclusively with the world of ordinary emotional and physical experience. Without the awareness of something greater than one's own ego, the mundane world will be impressed upon one's experience as a forceful, ever-present, hostile physical experience. The opportunity for pain will seem great and the opportunity for pleasure small. One will be motivated in virtually all of one's activities to directing the physical experience away from pain and toward pleasure; whereas, with consciousness of one's greater self, the soul personality, an opportunity for peace, beauty, and harmony becomes available which is independent of the controlling forces of physical nature. Pain and pleasure are not denied; they are reduced in significance to their proper proportion to mere objective matters.

Self-mastery is the single most important means for coping with mental illness in oneself, and likewise for coping with mental illness in others.

Changing Someone Else

When faced with the emotional distress or disharmonious behavior of others who are burdened with mental illness, we are first impelled to try to do something to the other person to make him or her change. Ideally, it should not take more than two tries to realize that attempting to change others is not a very efficient approach. The basis for this becomes more apparent as we realize that each of us is really a subtle and yet very powerful expression of both a higher and a lower self. When trying to change someone else, our attention is principally on the lower self, the objective personality, which exhibits the condition of mental illness.

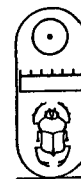
The next temptation is to attempt to cause a change in another, motivated from the perspective of our higher self. We aspire to heal another's mental illness either by compelling the individual to be aware of his own higher self or by seeking to invoke healing thoughts. But once again we are betrayed by our own attention to the lower self which, in judging it in need of healing, is



only reinforced in its significance by our own attention.

At another level, coping with mental illness consists of a challenge to self-mastery. In this view, the attention is not upon changing someone else but upon the attainment of peace and harmony in the face of the most intense kinds of mundane experience. When fear, anger, hatred, and despair lose their power to evoke their sympathetic counterpart and fail to diminish compassion, then mental illness begins to wane. The innate attraction to peace, beauty, and harmony within each human being awakens and spurs self-motivation to healing. Each encounter with the distress of others lost in the intensity of mundane experience is an opportunity to recall one's own attachment to illusion and insignificance, to dissolve that attachment, and reunite with the quality of awareness which knows only love.

If not mental illness itself, then its close cousins—greed, self-destruction, arrogance, self-depreciation, impatience, inaction, stubbornness—are ever-present reminders of our own task of self-mastery. The power of these reminders may be particularly pointed and devastating when they disrupt the caring relationships we have with others. Often the personal anguish felt is greatest when we first begin to awaken to our own higher self, for it is then that the contrast is greatest between what we know to be possible and what we now experience to be so. Coping with mental illness and its egois-



tic cousins may seem to be the most difficult at this time.

In response to the despair occasioned by the awakening, it is common to want to escape into the higher self—to dissociate from the mundane world and our vehicle in it, objective individuality. One may seek a spiritual devotion that denies the reality of the objective world and its many painful frustrations. However, this is not self-mastery, and it does not successfully cope with mental illness. Rather, excess investment in

the transcendent can become a mental illness in its own right. Meditative techniques must be used, then, not as an escape, but with a purpose of expanding the awakening within the objective world.

With full awareness and relevant participation in objective reality we may eventually dissolve the source of despair and mental illness with true understanding.

—Richard A. Rawson, M.D., F.R.C.
Member, International Research Council, AMORC

Getting to Know You . . .

THE Cornish Pronaos, in Cornwall, England, is a small Rosicrucian affiliated body, as are most Pronaoi, yet this energetic group of Rosicrucians is always involved in the activities of the community. One of the best things about the fine work that they do is that Pronaos members always acknowledge the Order in anything that is publicized by the media. For example, the past secretary of the Pronaos, along with three other members, advised the news media that a certain charitable event—the making of blankets for Cornwall's Ethiopian Appeal Fund—was organized by the Rosicrucian Order. In this way the community became aware of the fine work performed by this group.

We hope that other affiliated bodies will add such activities in their areas, or become involved in community work. It is a good way for AMORC to be acknowledged, and at the same time we are performing a service which is beneficial to the community and the world.

—Ralph M. Lewis, F.R.C.

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.

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Standing on MAAT

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

Supreme Treasurer, AMORC

THE TRADITION behind *Maat* as an eternal concept of truth is lost in the veil of time as reckoned by man. Nevertheless, mystics past and present continue to be irresistibly drawn toward a greater understanding, or comprehension, of the alchemical and spiritual implications behind *Maat* as a "living symbol." On the other hand, historians have also been intrigued by the possible moral implications that the *Maat* concept had in molding the character of the peoples of ancient Egypt in general.

Obviously any *general* statement about *Maat* will at times be incorrect, perhaps due to the great span of Egyptian civilization itself. I feel, however, that the concept of *Maat* is multilayered in meaning and because of this, has had an enormous impact on Egypt's longevity. So let us begin with some general comments about Egyptian history and/or religion,¹ and then consider some mystical ideas concerning *Maat* as a cosmic principle of Order.

During the course of 3000 years the Egyptian civilization naturally underwent ups and downs, which make sweeping generalizations almost impossible. Dynastic Egypt began with the unification of Upper and Lower Egypt around 3000 B.C. Prior to this unification Egypt was divided into two

separate kingdoms, each with its unique geographical characteristics. Lower Egypt (symbolized by the Red Crown) was the broad Delta bordering the Mediterranean Sea, and Upper Egypt (symbolized by the White Crown) was the narrow Nile Valley from Aswan to Memphis, near modern Cairo.

The last phases of predynastic Egypt were marked by wars between these two kingdoms. Before the final unification it appears that Lower Egypt and the districts of the Delta ruled over most of the Upper Nile Valley. But then Upper Egypt gained the advantage and conquered the Delta, thus completing unification. The White Crown of Upper Egypt and the Red Crown of Lower Egypt were merged, and the Double Crown came to symbolize a united Egypt.

Cycles of Civilization

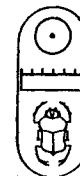
The historical record of the Egyptian civilization is best described as periods of unification followed by periods of internal strife and social disorder. There were at least two great epochs of internal breakdown and disorder, namely, the First Intermediate Period and the Second Intermediate Period. Each of these lasted around 200 years, during which time Egypt experienced moral exhaustion and civil war. For exam-

The author, Frater William Burnam Schaa, Supreme Treasurer, AMORC, formerly Curator of the Rosicrucian Egyptian Museum, acknowledges his indebtedness to Frater Dr. Constant de Wit for his scholarly translations of Egyptian writings used in the second portion of this article. The material on Maat is based in part on unpublished notes which Dr. de Wit has shared with the author.

Dr. de Wit received his Ph.D. in Philology and Oriental History from the University of Brussels, Belgium. He specialized in ancient Egyptian lan-

guage, literature, and history, and is a recognized European authority in the field of Amarna art. For many years Professor of Egyptology at the University of Louvain, Dr. de Wit is now retired and living on the West Bank at Luxor, Egypt.

The author also wishes to thank his mentors, Frater Ralph M. Lewis, AMORC Imperator and Director of the Rosicrucian Egyptian Museum, and Frater Edward Russell, Curator Emeritus, Rosicrucian Egyptian Museum, for their continuing support and inspiration.



ple, the following verses come from these periods:

This land is ruined; none concerneth himself about it any more, none speaketh, and no eye weepeth.

I show thee the land in lamentation and distress; that which never happened [before] hath happened.

...and one slayeth another. I show thee the son as foe and the brother as adversary, and a man murdereth his father.

Adding to the complexity of Egyptian history is that what is lost is often more than what other entire civilizations have contributed, as far as chronological time is concerned. For instance, these two great epochs of strife constitute well over 400 years, which is almost the equivalent in time of the rebirth of our current Western civilization. One period alone equals the 200 years of the United States as a nation. All of the great American patriots and heroes could have lived and died in one of these time periods, which by Egyptian standards were brief intermediate disruptions between periods of greatness.

It is remarkable that the disasters of the intermediate periods affected the essential basis of Egyptian life in only a limited way. These periods did not wrench apart the entire framework of society; they only mildly disturbed the basic pattern. When an era of discord was over, the Egyptians returned to their former mode of life. To understand this essential optimism and enduring stability, one must look to the theocratic Egyptian religion.

Without digressing too far into Egyptian religion, let me attempt a brief summation of the two principal religious cults which helped to shape Egypt's culture throughout her long history. These were Ra, the sun god, and Osiris, the god of death and resurrection. They originated independently, and there was never any logical connection between them, except that both symbolize birth, death, and renewal. The sun is born each morning, and lives and brings life and dies each evening in the western horizon.

The cult of Osiris, his wife and sister Isis, and their son Horus, involves a myth that according to one version may be summarized as follows: In the beginning of time there was only a waste of waters, the primeval

ocean, on which appeared an egg from which was born Ra, the sun god. He had four children: Geb, the earth god; Shu and Tefnut, gods of the atmosphere; and Nut, the sky goddess. Shu and Tefnut, planting their feet on Geb, raised Nut to the heavens. In some later Egyptian tombs, a painting on the ceiling or under the lid of the sarcophagus represents Nut as a woman whose body is arched across the sky.

The Creation Myth

This is certainly a primitive creation myth with which the cult of Osiris is later integrated. Osiris was the son of Geb and Nut, who had three other children—Isis, Nephthys, and Seth. Osiris married his sister Isis, and subsequently succeeded to the throne of Egypt, which he governed wisely and humanely. The people of the First Time were still barbarous cannibals; but Osiris instructed them in the ways of civilization, teaching them what to eat, and showing them how to raise crops, including corn and vines. He taught them how to worship the gods and drew up laws for them. He was helped in his task by his scribe Thoth, who invented arts and sciences and gave names to things.

Osiris ruled by power of persuasion, not by force; and he used the same methods when, having civilized Egypt, he decided to bring his teaching to the rest of the world. Leaving Isis as regent in his absence, Osiris set out on this mission accompanied by many musicians and minor gods. By argument and hymn-singing he persuaded the peoples he visited to follow the example of his own subjects, and taught them to grow wheat, barley and vines, to build cities and, in Ethiopia, to regulate the flow of the Nile with irrigation canals and dams.

During Osiris' absence, Isis, assisted by Thoth, administered his kingdom, but she was hard pressed by Seth, who coveted the throne, and sought to change the established order of the First Time. Eventually, Seth succeeded in killing Osiris by treachery, later dissecting the body and burying the pieces in various parts of Egypt. Isis, the faithful wife, recovered her husband's body and, with the help of the god Anubis, reassembled and reanimated the corpse. But

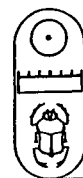


Standing on Maat: Isis and Osiris represent the "seat" and the "power" of the Eye. In this illustration by artist Lyn Taylor, the right foot of Isis indicates her attributes as the foundation, or "seat" of divine light. Here Isis represents Maat, the counterpart of Thoth as the measured Order of the Cosmic. Seth, in his positive form as the orderly division of night as it is measured from the pole star, is depicted as the four sons of Horus who arise upon the lotus. Osiris, wearing the crown of Upper Egypt, is standing on Maat, the symbol of the orderly universe from which all comes forth. To the right, outside the picture, is the Egyptian hieroglyph for Maat.

since he was no longer of this world, Osiris could no longer rule over the land of the living. Thus he became the "first of the Westerners," "great god of the dead," and "judge of souls."

The second part of the creation myth concerns Horus, the devoted and loyal son

of Osiris, who sought out Seth and eventually slew him, though in the fight Seth plucked out Horus' eye, which was later restored to him by the god Thoth. (The Eye of Horus figures prominently in many Egyptian religious monuments and inscriptions as a symbol of sacrifice.) Thus, after



avenging his father, Horus himself ascended the throne of Egypt.

The Osiris-Isis-Horus myth took such a hold on the imagination of the Egyptians that it survived for more than thirty centuries. This was due, surely, to its humanity. The cult of the sun god Ra and his sacred bark into which only the king could enter was an austere conception, the product of an intellectual priestly class. But every wife could identify with the faithful Isis, every son with Horus, every father with Osiris. As for the second part of the story, the revenge of Horus, it may be significant that Europe's greatest psychological drama closely parallels this ancient myth. Claudius treacherously kills his royal brother to gain the throne; Hamlet, his nephew, kills Claudius to avenge his father.

It is important to outline these myths, for from an early date Pharaoh was considered both god and king. He proclaimed himself Horus, who became Osiris on death. Later he became the divine son of the sun god Ra. This title, which probably originated when the Pharaohs ruled from Memphis, near the Heliopolitan center of the sun cult, was retained until the last dynasty, even when with the rise of the Theban kings, the Theban god Amon had come to be associated with the sun god as Amon-Ra.

To awaken Pharaoh each morning, his courtiers sang a hymn to the sun, greeting the king with the same adoring words chanted at dawn in the temple of Ra, the sun god. For the Egyptians worshiped Pharaoh as a god, as the link between earth and heaven and an intermediary between god and man. He was the living son of Ra, and the incarnation of the divine falcon who ruled the heavens. There was a Nile god and fertility god, but Pharaoh also brought the grain, and his participation in the annual

harvest festival was required to maintain the prosperity of the land and to ensure the proper inundation of the Nile. His victory was certain; his supremacy as unchallengeable as the triumphant system of order, or *Maat*, which ruled the universe, according to Egyptian belief. This righteous order was innate in the universe and inherent in the nature of Pharaoh, as God incarnate. Yet *Maat* is more than a religious perception of truth.

The Mystical Concept of Maat

What, then, is *Maat*? *Maat* does indeed mean "truth," but it cannot be answered completely by a simple translation of the Egyptian term. *Maat* represented, to the Egyptian initiate, the principle of *cosmic order* as well as *eternal renewal*. At this time we can only deal briefly with this matter, for to fully cover the term *Maat* would require a history of Egyptian culture. *Maat* is right order in nature and society, as established by the act of creation, and hence means, according to the context, that which is right; that which is correct; law, order, justice, and truth. This state of righteousness must be preserved and established, in great matters and in small. *Maat* is therefore not only right order but also the object of human activity. *Maat* is both the task which man sets for himself and also, as righteousness, the promise and reward which await him upon fulfilling *Maat*.

Originally *Maat* seems to have been something simple, a concrete geometrical and physical term denoting "straightness" and "evenness." The earliest hieroglyph for it probably represents the straightness of the Pharaoh's throne, which in turn may be regarded as a stylized form of the primeval mound or the benben stone. (An illustration of this, easily recognized today, is the

(continued on page 32)

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SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 17, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 p.m. We look forward to seeing you there.

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

A Glass-House Existence

WE ALL ADMIRE those who have reached an age in excess of three score and ten and still are well-preserved and youthful in appearance. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the prolongation of life. But mere age must not be the measuring rod for determining the value of long life; rather this should be the extent to which it is lived.

A large university has kept alive in its biology laboratory a chicken's heart for a period of nearly fifty years. A human being with full possession of his faculties could possibly be kept alive scientifically in like manner for centuries by being isolated from influences which ordinarily depreciate life and by being prevented from those activities which eventually terminate it. How many would care to add fifty or a hundred additional years to their lives under such conditions?

Life Is To Live

It is not life itself, then, that we want, but what life may afford us in joyous moments, opportunities for accomplishment, and experiences which broaden the mind and satisfy the soul. A science that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace and refrain from pouring our mental and physical energy into things far more important than a few added years of passive existence is wrongly evaluating life.

Life is to live, not to endure. Is there anywhere an inventor, artist, writer, or busi-

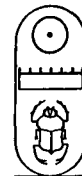


nessman with high ideals and a worthy project who would not gladly give ten years of an inactive later life so that *now* he may enjoy intensely his powers of accomplishment and the exercise of his abilities? What man would deny himself present golden minutes of varied experiences, great activity, and living to the fullest in accordance with moral and ethical laws for later years of comparative inertia?

True living begins with accomplishment, the planning and execution that permits experiencing life, that makes for filling the human consciousness with impressions from which stimulating ideas may come. The one who only wades in the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature.

The one who stays securely upon the ground and depends solely upon his own legs for locomotion may never risk being thrown from a horse, but neither will he ever know the rush of wind in his face and the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of varied experience, who decline to wrestle with the forces of nature for fear that they may be compelled to draw upon the energy required for a longer life, have



gained what by their caution and frugality? The reward of old age? What are these joys of old age that they are so highly praised by men?

In extreme old age, our powers of perception are generally weakened, our ability to experience the new is limited, our capacity of enlarging our knowledge either by actual participation or by reading what others are doing is restricted.

The Now

The future for those who are aged has narrowed to the *now*; they are left with their memories only. Therefore, one who has lived a full life, wasted no conscious moments, accepted the gauntlet thrown down by existence itself, explored himself and the world in which he has lived, and not let any man or group of men limit his thought or his inquiries will have a large library of memory impressions to relive.

If he has had a sheltered existence, led a passive life, pampered the life force within himself, and frequently withdrawn from contests with life so as not to bear any of its bruises, he will have missed many glorious adventures.

The events which he can recall with emotional gratification will be limited to the number he can count upon his fingers. Each day of the later life he was so careful to preserve will become a dread, monotonous existence, unable to provide either the joy of experiences or the stimulus of cherished memories.

Life is to live; it is not to waste. For example, one who uses to the fullest extent his faculty of hearing seeks at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self.

He will not, however, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must, therefore, live intelligently. He will not hold back life nor use it niggardly; but neither will he cast it away.

Each hour must be lived for what it will afford; for living is consciousness and consciousness is experience. Tomorrow may offer what today cannot; therefore, life must not all be spent at one time. One can—if there is nothing from which he will refrain and he does not act contrary to conscience and divine cosmic laws—live a century, even two centuries, of experience within the ordinary normal span of years allotted by nature. It is far better to say at the close of life, "I have lived," than merely to say, "I am ninety."

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

Standing on MAAT

(From page 30)

small pyramid-shaped stone atop the obelisk.) The straightness symbolized by the early benben stone later came to mean "right" and "correct" in an ethical sense. This transference of meaning gave the concept its significance and made it a fundamental concept in Egyptian thought and behavior.

Maat originates with the creation: it is brought into being through the primordial god and then constantly refreshed or re-

stored by the king. This is plain from the information contained in the following three texts:

The sky is at peace, the earth is in joy, for they have heard that [the king] will set right in the place of disorder.

[Amenemhet II] drove out disorder by appearing as Atum himself.

[Tutankhamon] drove out disorder from the Two Lands and Maat is firmly established in its place; he made lying an abomination and the land is as it was at the first time.

Several crucial points are brought up in these texts. Maat is equated with "the first

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time," that is, with the act of creation. The king who drives out disorder, the antithesis of Maat, is an incarnation of Atum, the primeval god and the god of creation. The end of disorder goes hand in hand with the establishment of Maat: "Maat is great, and its effectiveness lasting; it has not been disturbed since the time of Osiris. There is punishment for him who passes over its laws, [but] this is unfamiliar to the 'covetous one.' Fraud gains riches [yet] wrongdoing has never brought its undertaking to port. When the end is nigh, Maat lasts." And further: "Long-lived is the man whose rule of conduct is in accordance with Maat . . . but the covetous has no tomb."

At the beginning, these texts read like a hymn to Maat, with whose divine origin we are familiar. In this case emphasis is laid upon Maat's unbroken continuity from the mythical time of Osiris onward and its everlastingness, for Maat outlasts human life. Man, however, is judged by Maat, and whoever is in accord with it is himself granted longevity. The nature of Maat is thus determined in relation to its antithesis, namely covetousness, which actually means ruthless personal accumulation, involving every unjust means, including deceit and violence.

Thus, it may be said that Maat was the order established at the creation, cosmic order, and the rightful order which the king and every member of society had to maintain, as well as the just reward promised to those who kept it faithfully. Maat was, in fact, the heart of Egyptian ethics, and we have now seen something of its rich treasury of meaning.

Divine Instruction

Let us now examine how the individual Egyptian became aware of Maat in his everyday existence. It has been said that all wisdom literature was based on the assumption "that virtue means knowledge," i.e., that right conduct in life could be taught and that it was based upon insight. In this regard the gift of Maat was equated with divine instruction or inspiration. One example concerns one of Rameses II's sons, when the prince is referred to as one "who knows the truth, whom God has instructed." Another example comes from a prayer of Neferhotep (Nineteenth Dynasty), addressed

to Ra: "Since thou hast ever set Truth over my heart, I offer it to thy ka." Thus to the Egyptians the perception of Maat and divine instruction or inspiration belong together. In their conduct the Egyptians felt that they were guided, instructed, and inspired by God.

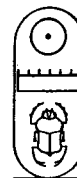
This brings us to our last, but certainly the most important, aspect of Maat. This aspect is Maat as a measure of judgment upon man. So important was the concept of Maat that it applied not only in religious and ethical matters, but in earthly justice as well. As justice, Maat was the basis of the Egyptian legal system. The vizier, who was responsible for the administration of justice, was from the Fifth Dynasty onward called "the priest of Maat." In later times judges wore an image of Maat on a chain about their neck. Maat also appears personified in human guise wearing the headdress of a large single feather.

We are concerned, however, with ethics, not with the administration of justice. We therefore must consider conditions where Maat is the standard whereby human conduct is judged. Such comprehensive judgments are not delivered in an earthly court. The Egyptians did believe, however, that during some past golden age, when all aspects of human life were allegedly in harmony, the law instinctively took account of all facets of a man's conduct, so that justice and ethics were integrated and social order prevailed. They could write, for instance, that in the era of the primordial gods "Maat came from heaven and joined those who lived on earth." At that time, it was believed, there was no injustice, no pain, no hunger—in short, no everyday problems whatever.

The Judgment

One other factor enters into this aspect, namely, the Egyptians regarded life after death as simply a continuation of life on earth. Mummification and the lavish furnishing of tombs are eloquent and familiar testimony to this simple idea. However, to participate in that continued existence one had to successfully pass the judgment of the dead.

The judgment of the dead is met with in its most developed form in Chapter 125 of



the *Book of the Dead*. Here the vignettes accompanying the text show that the dead man's heart, deemed to be the seat of the intellect and will as well as the life-giving center of the physical body, is weighed against a symbol of Maat (usually depicted as a feather), which serves as an ethical standard. Anubis, who has become an attendant of Osiris, lord of the netherworld, is master of the balance, and is in control of the pointer; the scribe Thoth records the verdict and announces it.

If the verdict should be unfavorable, the sinner falls victim to "the devourer" or the "devourer of the dead," a hybrid monster with the head and jaws of a crocodile. If the verdict should be favorable, the deceased is invested with the attribute of Maat and, as "one who has been vindicated," is brought before Osiris. The great god is seated in his shrine of fire—on a throne set beside the pure waters of the netherworld from which a lotus rises, bearing on its corolla the four sons of Horus. Before the great god is the winged *Eye of Horus*, by virtue of which Osiris himself was resurrected. Behind Osiris stand the two goddesses, Nephthys on his left and Isis on his right.

Many statements of innocence were voiced by the deceased before the actual weighing of the heart took place; these are at times referred to as the *Confession to Maat*. These correspond to an ideal way of life to which all should aspire. They constitute a moral code which prevailed in Egypt throughout much of its history. It stands to reason that one had to conform to Maat in one's speech and actions; statements to this effect are to be found among ancient funerary inscriptions.

Various formulae exhorted man to avoid deeds and to carry out good ones. The former were later to play a major role in declarations of innocence before the tribunal in the beyond. They are apparently among the earliest funerary inscriptions, and from this we may conclude that they had a defensive character, like ideal biographies, in that they covered both specific actions and underlying principles of conduct. We therefore find many well-known sentences expressing helpfulness and a rather militant sense of righteousness, such as: "I have given bread to the hungry man, apparel

to the naked man"; "I carried over him that had no boat"; "I saved the weak from him who was stronger than he." Next to these are general confessions such as: "I have not inflicted pain," or "I have not made any man weep."

These statements show clearly that the Egyptians possessed general maxims of conduct, such as avoiding the inflicting of pain upon one's fellow beings. They did not, however, attempt to describe all the possible wicked actions which could inflict pain. These statements demonstrate an ethical attitude of mind, which obliged the individual to apply to the concrete circumstances the general moral maxim that one should show consideration for one's fellowman. Thus, Egyptian ethics are oriented toward commission and omission, as well as toward facts and mental attitudes. This latter tendency shows us precisely what importance the Egyptians attached to the grace of insight into right dealing.

Right Conduct

The range of human affairs permeated by ethical principles was as broad as it could be. It included man's conduct toward his fellowman, toward the gods, and toward society. We might assign to justice such precepts as those which forbade fraud in weighing corn or measuring land; and we might classify as ritual regulations other precepts such as those prescribing the right way to celebrate divine festivals. Nevertheless, all these testify to the comprehensiveness of Maat. It influenced every step one took in Egypt. Not only did it imbue justice with an ethical spirit and truth with measurement, it also marked the style and form of art and architecture.

In summation, the chief features of Egyptian ethics have indicated a highly moral basis of everyday life. The fundamental criterion of every action, Maat, was established by God at the creation. The ability to perceive Maat everywhere as life demanded, and to comply with it, are granted through God by insight and experience. It is to God that man is responsible. God as Creator rewards and punishes, in this world as in the next. In his daily life the Egyptian was in profound and close contact with God. The experience of personal suffering, regarded

as a punishment for sin, or "missing the mark," could lead to an outpouring of devotion; anxiety about one's life on earth or in eternity could make him or her aware of personal responsibility toward a God who wanted him to uphold righteousness.

Egyptian ethics is necessarily embedded in religion, from whence it obtained the idea of a divinely established order; this became a norm which man had to preserve. Upon it depended his fate in this world and in the netherworld, the world of the dead. If at the end of his earthly existence the Egyptian successfully passed the judgment of the dead, that is, his heart being balanced or equal to Maat, he believed he would enter the kingdom of Osiris.

Life in that underworld kingdom was not a respite from the tribulations of this world but offered similar experiences and adventurous journeys through which the soul, justified and regenerated, could attain a place in the retinue of the gods and thus partake in the increasing and eternal round of activity which permits the universe a continuing existence. Just as the human initiate does, the deceased plays the part of the god Osiris, a god-man who stands on Maat.²

Maat means more than the general translation of "truth and justice," however. *Maat is Cosmic Order*, the principle behind "eternal renewal."³ According to the Egyptologist Constant de Wit, the conception of Maat as Cosmic Order has been proven in a little-known study by C. Bleeker.⁴ The hieroglyph for Maat is an oblong patch of arable ground according to Dr. de Wit, and later this became used as a pedestal for cosmic gods of creation such as Osiris. Gods or thrones are said to "stand" on Cosmic Order.

Maat as a symbolic feather of Truth, Maat as moral uprightness, Maat as Cosmic Order: these attributes are truly archetypal. But an "oblong patch of arable ground": Is this not a strange picture-symbol for Maat? No! Especially if we were to view this as a secret symbol hiding an ancient mystery rite.

In one way of thinking, Maat—as a precisely measured plot of arable land—may

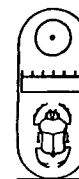
refer to the truthful apportionment of land following the yearly Nile floods. On the other hand, we may still wonder why an oblong patch of arable ground should be a symbol for the god of the netherworld to stand upon, but this indeed hides the *true* mystery of Maat.

In certain esoteric initiation rites,⁵ Osiris is said to dwell on The Isle of Truth, which is only reached by those departed souls who were declared "true of word" by Osiris. It has been written of such beatified souls that "They live on truth and eat daily the Bread of Everlastingness. The Maat plant, or sacred wheat, from which this bread was made, was called the 'Members of Osiris.'"⁶ As the Wheat God, Osiris embodied Truth as an "eternal renewal."⁷ We can perceive in this early appellation, an ancient sacramental belief that the devout "feed on the God of Truth," much as today we take the holy wafer during the Easter season, or take the sacred corn-bread in the mystical celebration of the vernal equinox.

From the "ideal Egyptian farm" in the heavenly fields of the underworld, came the Greek concept of the "fields of Elysium," and the ancient sacramental rites continued to be a "thing not to be revealed." Yet, such initiation always changed the outer perspective as well as the inward view. Thus a single grain of wheat could remind the mystic of Truth as *immortality through transformation*.⁸ The true secret of Maat is today presented to those who cultivate the esoteric garden of the Rose.

In conclusion, whether or not the initiatic journey of the soul reaches an "ideal Egyptian farm," or an "Elysian field," or further still, reaches its illumined destination on the Isle of Truth and the Temple of the Rose, the initiate must first enter, with deliberation, the largely uncharted realm of the subconscious.

Standing on Maat as the "arable ground" of the subconscious, may we each become true farmers in the rose garden of the Soul. May we also carry the feather of Maat to measure the outer heart of our many relationships. So, let us square our shoulders to the task of righteous living, that the mark of Horus may ever be seen at work in the land!
⇒



Footnotes

¹Again we would remind our reader that Egyptian chronology is based on working hypotheses. Final interpretation of word meanings and/or spelling is further complicated by the lack of vowels in the alphabets based on hieroglyphs. Scholar and layperson alike may need to exercise tolerance in order to bridge the many dissenting viewpoints extant in Egyptology today.

²William Burnam Schaa, "Egypt: Land of Alchemy, Beginnings of Rosicrucian Mysticism," *Rosicrucian Digest*, 59, No. 8 (1981), p. 15.

³Constant de Wit, "The Times and 'Mysteries' of Akhnaton," *Rosicrucian Digest*, 57, No. 7 (1979) p. 18.


⁴C. Bleeker, "De Beteekenis van de Egyptische Godin Maat," Ph.D. Diss., (Leiden: 1929).

⁵J.S.M. Ward, *The Hung Society*, Vol. III, (London: Baskerville Press, 1926).

⁶*Ibid.*, Vol. II, pp. 102-103.

⁷de Wit, *op. cit.*

⁸C. Kerényi, *Eleusis*, trans. from German for Bollingen Foundation, (New York: Schocken Books, 1977), p. 101.



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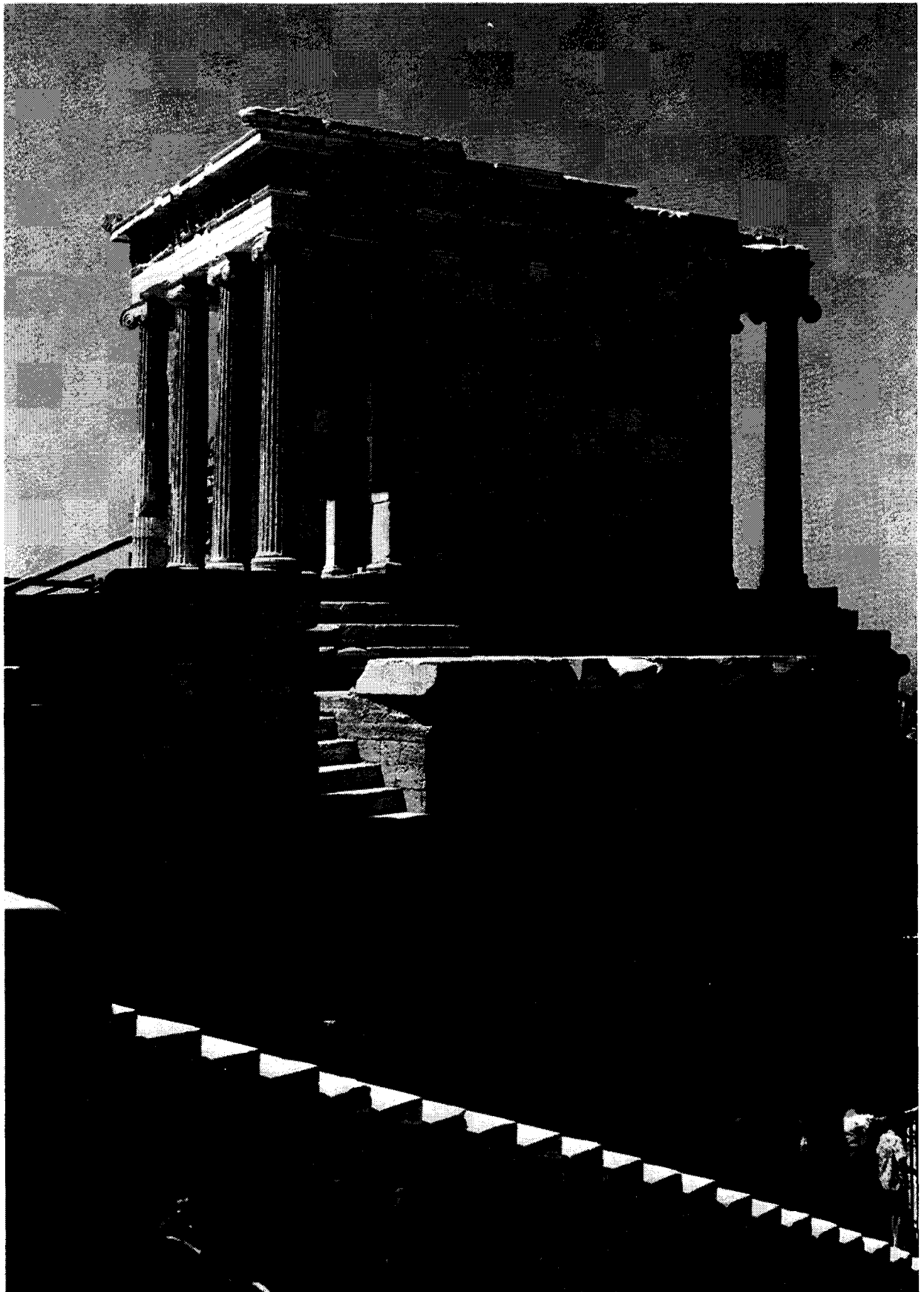
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The Celestial Tower (overleaf)

**The
Rosicrucian
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September
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From this tower at the University of Copenhagen the celebrated Danish astronomer Tycho Brahe scanned the heavens, adding to man's knowledge of cosmic phenomena. In addition to his discoveries, he sought to reconcile the diverging Ptolemaic and Copernican theories of the universe.

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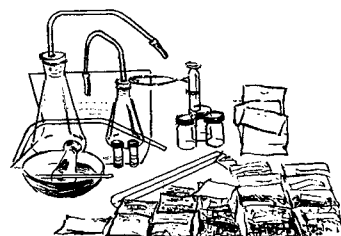
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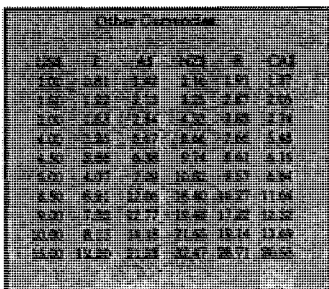
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TREASURES

FROM OUR MUSEUM



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.

Hapi

God of the Nile

The Ancient Egyptians believed that the Nile River was the center of the world, and that the place from which it came was the beginning of the world. Egyptians, therefore, oriented themselves by facing south, toward the Nile's source. The Nile, source of life for the Egyptians, was seen as a wholesome cosmic order.

Hapi represented the Nile and its inherent forces. This god appears as a male-female figure, symbolic of bounteous fertility. Therefore, he was often portrayed as an obese person with the upper torso of a woman to indicate power of fertility. His clothes were that of a swamp fisherman and his colors were the blue-green of the waters.

The Egyptian attitude toward the Nile was simultaneously more practical and symbolic than the analytical view of the early Greek travelers. The Egyptians knew the Nile in every mood and season and regulated their lives accordingly. Ancient myths speak of a "Cavern of Hapi" in a gorge close to Aswan, whence the mysterious god discharged rising waters which covered the fields of Upper Egypt. Upstream from modern-day Cairo was the "House of Hapi," another source which controlled the flood in Lower Egypt. At these two places, ritualistic ceremonies were performed in which cakes, sacrificial animals, fruits, and amulets were thrown into the river. Female figures were also placed in the water to provoke the fertility of the Nile and its god, Hapi. The river would then rise in powerful waves and spread itself across the country, giving life to the land.

From the large collection of gods and goddesses in the Rosicrucian Egyptian Museum we have selected a bronze statuette of Hapi shown presenting an altar with offerings. Its date is unknown.

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



Rigden-Jyepo
Lord of Shambhala (see page 18)

