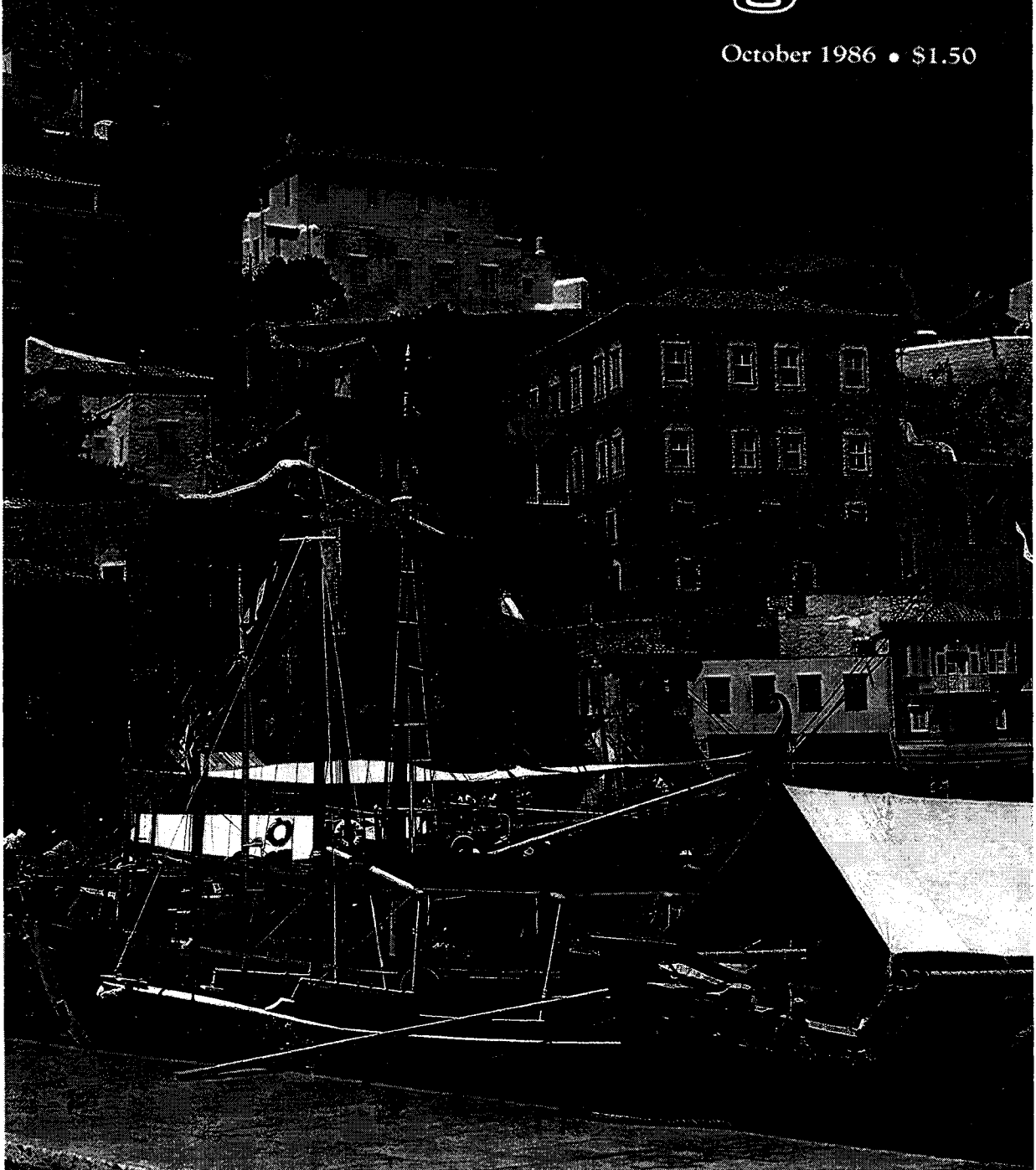
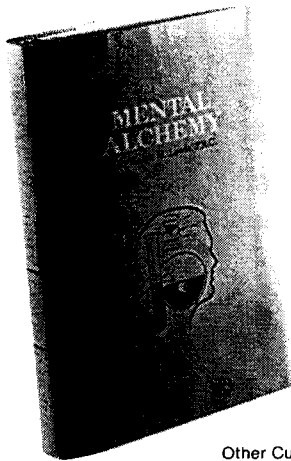


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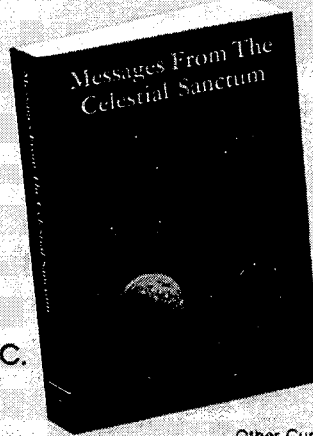
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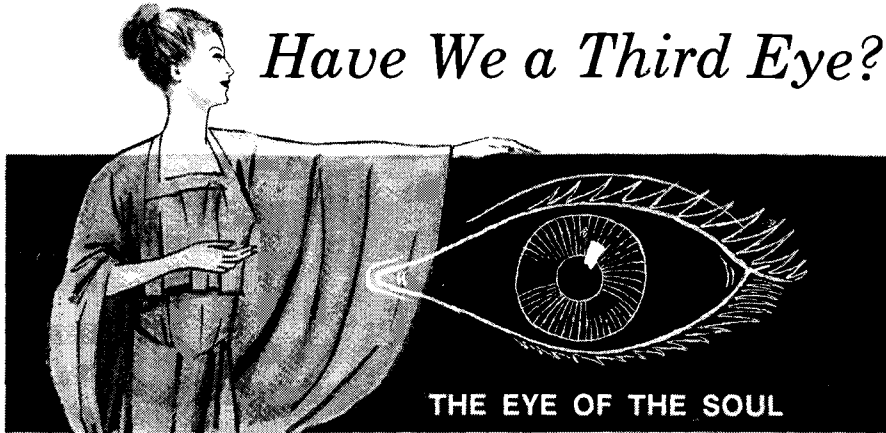
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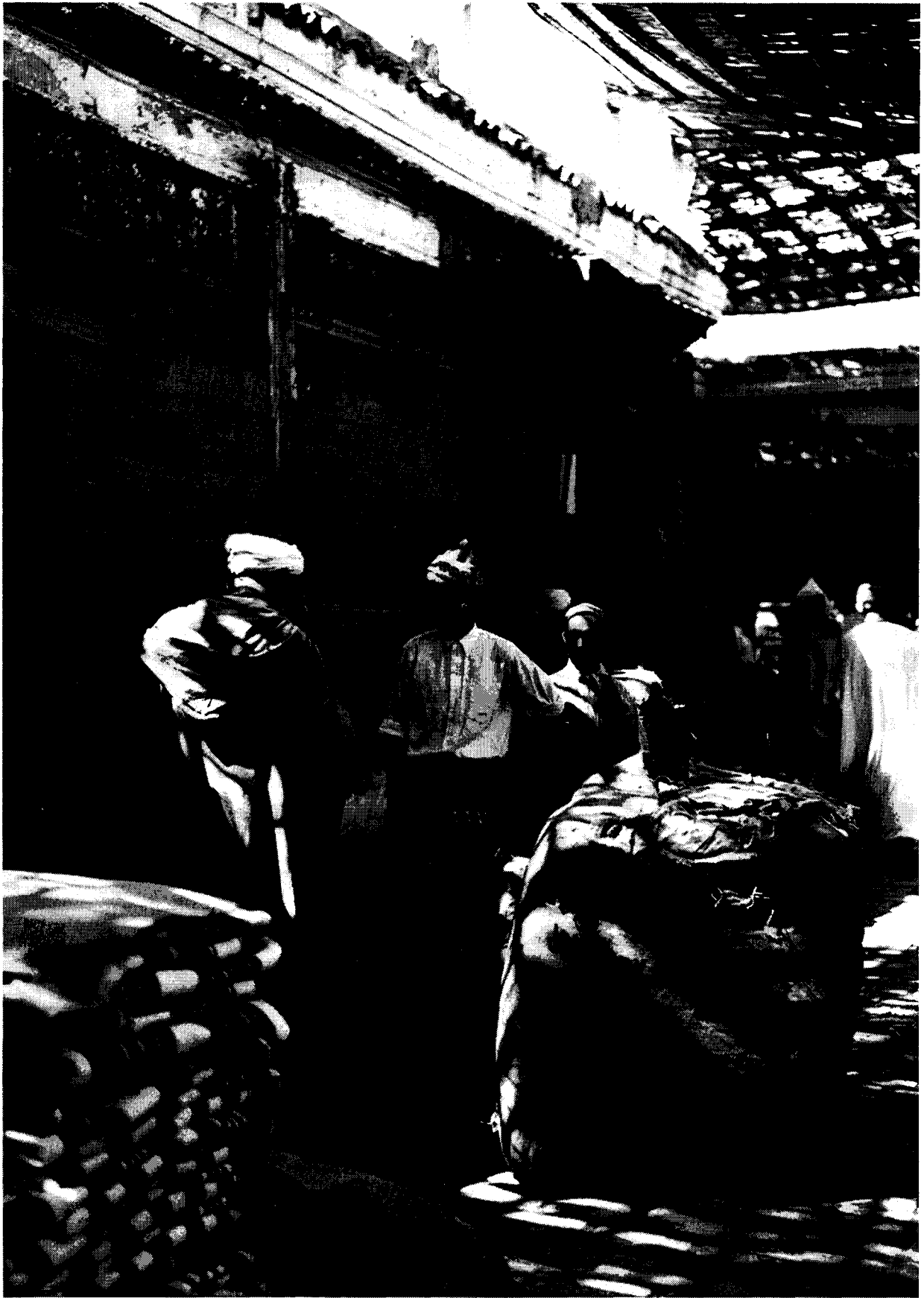
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Market in Casablanca ⇨

Inland from the busy docks and harbor of modern Casablanca, Morocco, is the original Casablanca, the old Arab town—a maze of twisting streets and whitewashed houses—still partly enclosed by the original rampart walls. Myriad whitewashed houses on a hill above the sea gave Casablanca its name.

(Photo by AMORC)

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Thought of the Month

by the Emperor



The Basis of Spirituality

IN APPROACHING the subject of spirituality, we come to realize that this subject seems to lack a singleness of nature. Some individuals think of spirituality as a phenomenon unique to the human race; others consider it to be of supernatural origin, a divine efficacy. Then there is the rationale that spirituality is psychological, a state of mind which is engendered by both objective and subjective experiences.

There is, however, the strong suggestion that each of these differing ideas regarding spirituality can be integrated into a single idea. In other words, spirituality embraces, in part at least, some quality of each of these different concepts.

An eminent philosopher has said, "Man is never an isolated individual cast off from the rest of the universe; he is always in relation to the world about him. The whole of man is greater than its parts. The reality in which man finds his own realization is always above and beyond him."

This realization that man does not stand alone in existence, that in some way he has affinity with all else, can well form the basis of what is termed *spirituality*. Man exists to himself, yet what he experiences has reality as well. These other things of the external world which he perceives can, in various ways, affect him sometimes beneficially, and at other times cause him fear and distress.

At this point we may assume that primitive man, long ago, began his evaluation of

the particulars of the external world. This evaluation was based upon his innate *sensitivity*. This sensitivity has but two qualities to measure the value of all sensations: *pain* and *pleasure*.

Everything experienced by man has its final value determined in terms of the pain or pleasure accompanying it. But such sensations are varied in their cause and intensity. Some of the pleasures arise from the gratification of the appetites, and then there are the pleasures of the intellect. There is also that mysterious and exotic pleasure which is experienced as the *harmony of the whole self*. It is a state of euphoria, a freedom from all irritability, and yet its sensations cannot be related to any of our peripheral senses—it seems to transcend them all. Achievements in aesthetic and cultural pursuit can often produce a state approaching that rapture of the *whole self*.

What Is Good?

Man, however, has arbitrarily and collectively assigned the quality of *good* to all the pleasures which he experiences. Whatever satisfactorily fulfills the function which he expected from it is said to be *good*. For example, a *good* craftsman is one whose work is well performed; a *good* citizen is one who conscientiously abides by the requirements of good citizenship.

What impression did the phenomena of nature have upon the mind of early man? Among our early ancestors *hylozoism* pre-

veiled—namely the notion that all celestial phenomena were imbued with *life*. Heavenly bodies, viewed in the night sky, were said to be animate, thinking, superior beings. Therefore, their observed or imagined characteristics were thought to be *good* if such were seemingly beneficial to man; and their opposite was *evil*. The idea of good rationally suggested an opposite which was not good. That which was adverse and distressed man in some manner was thought to be harmful and evil.

It would appear that at some point in his intellectual and emotional evolution man thought it best to emulate the behavior of the gods and goddesses which he believed possessed the quality of *goodness*. He asked the question, what benefit did these beings representing immanent goodness derive from their benign acts? Since man experienced this goodness as varying kinds of pleasure, what, then, was the pleasure of goodness had by these heavenly entities? Was it a material substance they acquired, or the successful completion of some act?

It was thought that heavenly entities performed *good* deeds for mortals, and man benefited from such acts. But, did the celestial beings also experience a personal gratification from what they had done? Can we not in *imagination* follow the reasoning process of man in that stage of his inquiry into the nature of goodness? In his memory, man could recall the *goodness* he experienced when he aided fellow humans in distress. Their responsive display of gratitude for his deed was strongly *felt* by him. This sensation of pleasure was unlike any had from satisfying the cravings of the body.

The Heart— Center of Goodness

This sensation experienced after committing an act of goodness seemed to permeate the whole of man's being. To early man, anger, fear, and other forms of emotional response seemed to center in the *heart*, the organ he related to *life*. Was the pleasing sensation of *goodness* also centered in the heart? Since man at one time considered the heart to be a source of life, could not the impulsive act of goodness and its sensation of pleasure be likewise centered in the heart—the center of life?

The conclusion, over aeons of time, was that the finer perceptions of life were immersed in the infinite ocean of the cosmic realm. There was an invisible power, a something that flowed from this supernatural realm to man. He experienced it as *goodness*; he rationalized what thoughts and *human* behavior would represent it. This impulse and motivation, of which he became conscious, was the *spiritual*.

Yet this divine power infusing man had to be given an identity, a *form* that the human mind could realize. It was thought to be conveyed by the breath, with which life enters and departs. Thus the word *spiritual*, in one of its original meanings, denoted the breathing of air.

The Concept of Soul

Yet it came to be thought that air was not the essence of this spiritual quality; it was only the medium for transporting it to man from the cosmic realm. This gave rise to what theology and related subjects designate as *soul*. The idea of soul, in the mind of man, went through a concatenation of changes as to its nature and function in man. The most prominent and persistent concept is that the soul is a kind of *ethereal substance* implanted in man by the Spiritual Source. The image of the Divine Source also became subject to various human interpretations.

This substance idea of soul, however, has associated with it the belief that man can manipulate its nature at will; he can corrupt it by his behavior or he can regenerate it—returning it to its original spiritual state. Consequently, according to this notion, the quality of soul can vary.

There is also the particular metaphysical and mystical concept—a belief held by mystics from the East and the West alike—that what man traditionally terms “soul” is a super state of *consciousness*. It is a higher manifestation of the stream of human consciousness. This attribute of consciousness pervades the whole force of life and exists in each living cell—and, as an attribute of Vital Life Force, resides in every human being. There is no distinction in its quality in mankind. To the extent that man becomes aware of this exalted state of consciousness,



does he exhibit that *goodness* which is known as *spirituality*.

But what should represent this spirituality, this *oneness* which man experiences as the Absolute, or the God he conceives? Man's reason struggled to reduce to common and comprehensible terms those rules of self-discipline by which he may become aware of his indwelling spirituality; simply, he attempted to establish a *mortal* goodness corresponding to *true* spirituality.

However, the conclusions of human reasoning are not universally alike. Those who had this revelation and attained a personal enlightenment felt an obligation on their part to assist others to experience it also. They attempted to reduce a state of ecstasy to common words and actions, which formed the nucleus of their religious beliefs and practices. Although carried out in good faith, this process often engendered dogma and practices which were not truly spiritual, and resulted in intolerance, bigotry, and a false sense of devotion.

There is no single road which leads directly to spirituality by its material aspect

and its interpretation of the *spiritual good*. There are many such roads whose guidelines to spirituality deviate from what it really is.

That *goodness* which is true spirituality cannot be realized by argument or the compulsory acceptance of a dogma. The realization of the *goodness* of spirituality must be a *subjective* attainment. If, for analogy, beauty is in the eye of the beholder, then certainly spirituality is likewise wholly individualistic.

If we have the benevolent wish to assist others to attain the *ultimate experience* of spirituality, we may introduce them to the mystical procedure by which this *self-realization* can be attained—either through a religion that teaches the fundamentals of mysticism, or through an organization which traditionally perpetuates those teachings, such as the Rosicrucian Order, AMORC. We should let man learn the meaning of spirituality through the sphere of his own understanding, be it the same as others' or not.

After all, no particular description of a sunset can ever equal one's *personal perception* of it. △



The Purpose of the Rosicrucian Order

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

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**The
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Digest
October
1986**



DO YOU KNOW HOW TO READ?

by David R. Conners
M.B.A., I.M.C., F.R.C.

RECENTLY A STORY in the press told of the \$40,000-a-year manager of a butcher department in a large supermarket. Whenever a contract, promotion, or other written proposal required his attention, he would feign other priorities or even sudden headaches to gain the time needed to take the document home to his wife. She would then review the information with her husband for his decision. Of course, this manager had attained his position by skill of trade—but without the skills of reading or writing. Managerial advancement positions requiring written testing had to be consistently turned down at a time when additional finances became important to this man's family.

The Art of Reading

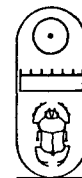
Few of us fail to credit our ability to read with playing a great role in our achievements in whatever line of effort we have chosen. Our vast libraries, the variety of periodicals on the market, and commercial literature in abundance indicate the heights achieved by our society in the ability to read.

Like the breakfast flocks of *Jonathan Livingston Seagull*, to whom flying was a more or less unconscious endeavor in the ordi-

nary routine of gathering food, society has accepted a certain routine and capability in reading that it has wrongly assumed represents the acme of the art. There exists a huge gulf between a prosaic skill and a craftsman's art.

Jonathan Livingston Seagull's personal quest into the engineering principles of flight, into the nuances and variables that place into being dramatic new causes from which he wrought such inconceivable but realizable effects in the ultimate epitome of flight may be compared to the language of the masters that has been placed before the multitudes so that a few may attain the heights of our dreams. But to do so, we must have a fair glimpse that our ability to read parallels the attainments we hope to realize.

To begin to enhance our reading ability requires us to understand that each word, phrase, sentence, paragraph, and entire work that we read with our physical eyes is absorbed by the mind and immediately filtered through an entire network, background, and real structure of habits, concepts, beliefs, values, attitudes, and other mental characteristics. These influences so intimately clothe the objective finite words that meaning between one person and the



next can be as wide as the physical cosmos—or as close as the atoms of a molecule.

No writer can compass this gap, only the reader himself.

Without determining the worth of what is being communicated to us, but simply acknowledging our own role—unconscious though it may be at the moment—we are ready for the next step.

A Changed Perspective

The second activity in raising the level of our reading ability is to change perspective. Whether we agree with a particular viewpoint or not, we must admit to different views and reasons for those different views. For example, a poet must attempt to read a scientific treatise from the perspective of science, while physician should read a metaphysical exposition on health while keeping the philosophical point of view in mind. A businessman should try to read an artist client's communication while keeping in mind the emotional vision of the artist's intents.

This activity enlivens the sensitiveness and appreciative qualities of our consciousness—again, whether we agree with the fundamental ideas or not. It enables a higher form of communication to take place.

The third activity bringing about a higher resolution of ability in the art of reading is to work at validating the theme, the concepts, the experiences, the hypotheses, woven throughout that which we read.

No work of worth has performed its miracle of birth in our consciousness until we have open-mindedly examined the message and firmly established its connection to our own soul-mind-body growth process. Many—indeed most—works we will find are transient—a simple fact for our use, a moment of humor, a depiction of events or occurrences. Many will be personal value statements on maintaining health, gaining wealth, managing economics or investments, endorsements of products or political systems.

This third activity is vital indeed, for what we think we have validated and allowed to pass through into our inner sanctums [8]

becomes an unseen companion, for better or for worse, and will affect all future experience.

A Whole New World

To these three activities we will add a fourth to obtain the quintessential purity of our vivified reading ability. Those works and passages that we have accepted as the important tomes and manuscripts worthy of our highest regard, we will periodically read again and again and again. We will have accumulated more life experiences, more tests of principles, more exercises of faculties, more experiments of hypotheses to accelerate and accentuate the works read weeks, months, or years before. Who at 40 does not obtain higher visions from the Shakespeare plays, the poetry of Keats and Tennyson, the Bible itself? The spiral repetition of reading on an active basis will prove its own reward. Which long-time Rosicrucian re-reading the Atrium (Neophyte) monographs will not see spectacular worlds of realizable fact that were only speculative theory when first uncovered?

The duality of nature teaches us that in all things there is the exoteric and the esoteric. The mighty decalogue of Moses—the Ten Commandments—presents an obvious example.

The public, the masses, the unclarified religious beliefs of many spend some brief moments with the exoteric meanings, but have never grasped the life-giving, world-changing, evolutionary thrust of the inner meaning of the Commandments.

The Second Commandment is expressed as "Thou shalt not take the name of the Lord thy God in vain." Both the young child and mature adult assume all that is meant is to be reverential in any reference to God. Leaving the commandment at this level of understanding permits no revelation to the individual as was originally intended.

A more authentic and esoteric interpretation of the original language would have us know and realize that "You cannot verbalize and personally use the oral term for God, or become cognizant of God's True Nature expressed in the Word of God, without its having a tremendous impact on the course of your individual life and condition of

being.” The correct technique and wisdom in utilizing God’s Laws and Principles will never be in vain.

As surely as Jonathan Livingston Seagull rose to spheres of flight and realizable

attainments unknown to the untrained, following the steps to better quality reading explained in this essay will surely bring you experiences and wisdom of the most personally nurturing and satisfying nature. Δ

Creative Man

*How We Use Our Inventions
Will Determine Our Future*

IF we humans can conquer space, without fully doing our best to make the earth a better place for all mankind, how has this conquest really benefited us?

The earth is the only planet presently known to be inhabited by man. The best we can do is to rid it of anything that inhibits the advancement of humanity. One may be tempted to ask, “How can the world be made a better place for all?” Here are some tips: A nation with an abundant knowledge of agriculture can implement an open and easy policy to disseminate this useful information. The same applies to other areas of knowledge. Chemical waste wrongly disposed of anywhere in the world affects the ecological balance of that area and, along with that, the ecological balance of the entire earth ecosystem.

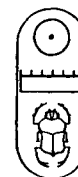
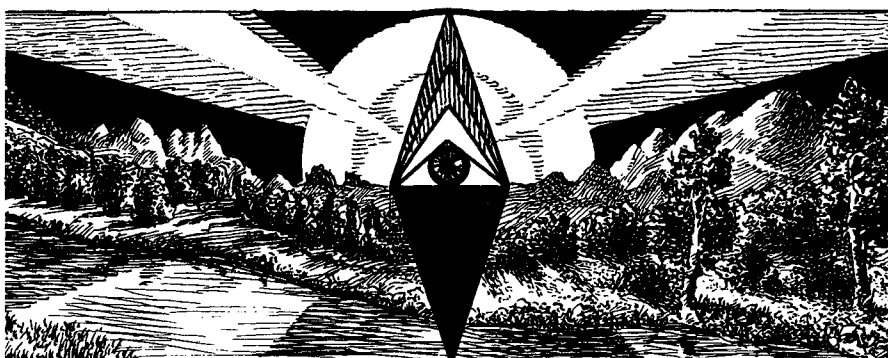
The point I am making is that what affects one tiny part of the earth, affects the balance of the whole earth as a unit and, along with the earth, the human beings that are supposed to enjoy it.

The biggest problem encountered by humans in our creative drive is how to make judicious use of our inventions. The truth is that we are all integral parts of the Cosmic Whole, and true wisdom consists in knowing that there should be peace among us—that we should strive for Peace Profound and treat our neighbors as ourselves, sharing our gifts of knowledge and invention.

Let not the over-zealous destroy our inheritance—the inheritance of all civilization—with the deadly creations of modern weaponry.

Man’s creative spirit has helped to ease the difficulties in life, and along with this brought about healthier, more knowledgeable human beings. Coupled with the JOY of living, this is all to the glory of the Cosmic!

—Eric Uzo Chukwu, F.R.C



THE LOST WORD

by Edgar Wirt, Ph.D., F.R.C., I.R.C.

IN SOME MYSTICAL SOURCES there is a tradition about a word that has become lost—a Lost Word. In some versions or interpretations this was a word, once secret and now lost or forgotten, by which mankind could call on deity, summon deity to a confrontation, lift himself into the presence of deity or into contemplation of deity. These different functions, of course, reflect different ideas about the nature of deity and mankind's relation to it.

One version tells us that through the sin of mankind, this word has been lost forever. But another version explains that individuals who develop *sanctification* (who practice holiness) can recover that word or have it revealed to them so that, in effect, they too can summon, approach, or contemplate deity. These ideas suggest a *magical* word.

In truth there is much word magic and word mystery in our ordinary thinking. A curious youngster constantly asks the names of things: "What is this—what is that?" The underlying concept is that to name something, or to be able to name it, is to be superior to it, to be able to affect it and even control it. From this point of view it is important to know the true name, the secret name, of anyone and anything, including the names of one's gods—even though one might not dare pronounce them.

A.L. Lavoisier, a noted French chemist, said, "To call forth a concept a word is needed; to portray a phenomenon a concept is needed. All three mirror one and the same reality." However, these three relate differently to reality. A word represents a

concept, but does not necessarily have the same meaning for all persons. The concept in turn represents some aspect of reality or experience to some extent, but not the same for all persons. But in ordinary usage we seem to assume that a word relates directly and adequately to a thing, discounting the fact that a word is basically a *sign* rather than a symbol, and that its relationship to anything is indirect, conventional, and arbitrary.

Such attitudes about names and words, however, are not merely naive or primitive; they reflect something deeply imbedded in our culture and our natural way of looking at the world. The potency of a spoken word (or name) is in many ways a fact. For example, "In His name. . ." is a common Christian way of invoking divine benefits. Hermetic students learn a sacred word that mobilizes assistance from a network of adepts. We hear sometimes about the "healing word." Tennyson wrote in *Idylls of the King*: "Man's word is God in man." These are evidences of our concern for words and our trust in them.

To "give one's word" is a moral commitment. To "say the word" is to authorize the start of something. To "put in a word" for someone is to assist him in relation to other people. To "pass the word along" can be more than just verbal relay; it may be part of a network of conspiracy with intent of secrecy rather than disclosure. These and many other examples in common speech are actually *metaphors*; they do not refer literally to any single word. To use such metaphors is to call on the deep, natural connection between ourselves and words, such as for the purpose of illustrating some arcane principle. This links our understanding of that principle to something deep and intimate within us so that we may understand intuitively as well as verbally.

**The
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1986**

Dr. Edgar Wirt, a Rosicrucian for many years, is a member of the Order's International Research Council. His insightful articles on mysticism, philosophy, and science have appeared frequently in the Rosicrucian Digest.

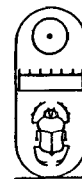


In other versions the Lost Word was initially the divine fiat, the divine motive power by which all manifestations of the divine source came into being. The word was a sort of middleman; that is, the word did the actual creating as a proxy or agent for deity. It was the intermediary between the source, which is One, and its creations which seem many. This concept of a divine agent helped to bridge the dilemma as to how the all-present and all-inclusive One can appear divided and multifaceted. At the same time the divine source seemed to be at least one step removed, or even distinct and

separate, from its creation—and thereby separate from any material nature. In Christian theology this is still a controversial point.

In a parallel in Hindu theology, the high god Brahm first engendered the goddess Maya so that between them (in the pattern of parenting) Maya gave birth to all manifestation—which manifestations are therefore “of Maya,” that is, of a secondary (or even illusory) reality.

At any rate, “The Word went forth” and did its job. It entered into all that it created,



and in this sense the word became "lost" into its own creations. "It was in the world, and through it the world became, and the world knew it not." (*John 1:10*) Yet it is not lost and can never be lost—not as long as its creations exist and can attest to it. But at the same time, while the word was "lost" into its multitude of creations, it was also lost by its creations, at least by mankind. "To its own things it came, and its own people received it not." Originally it was a link or bridge between the unmanifest and the manifest, but that link came to be ignored. Without man's awareness of that link, the source itself was not known to mankind, nor man's connection with the source. Not only was the source ignored; it was ignorantly repudiated.

Is the Source Different?

However, this leaves open the question whether deity, the source, is different in nature or separate from its creations. The notion of separateness has dominated Christian theology in the past, supported by the further doctrine that God created the universe "out of nothing" (*ex nihilo*). Contrary to that theory is the principle, familiar to Rosicrucian students, that *nothing* does not, and cannot, give rise to *something*. In Hermetic thinking the creative word itself must be eternal and indestructible because it was authored by the divine. "In the beginning. . . the word was with God, and God was the word." The divine could not author anything other than, or different from, itself, because that would belie the allness, the totality of the divine.

Another notion becoming more widespread today, even among Christian theologians, is the idea of the presence of God everywhere and in everything. This notion may be extended further into the reciprocal idea that all things are in God, or even further into the idea of the total unity and identity among creator and creations—a unity of the source and all its manifestations. That is, instead of creating out of nothing, the source shaped things out of its own intent; therefore they are part of itself.

Theological classification of these concepts puts them in the category of *pantheism* or *panentheism*. Pantheism has been characterized in the expression, "God is all, in all."

[12]

Panentheism has been characterized in the expression, "God is all there is—and then some." That is, there is more now coming, and more still to come. ("There's more in the kitchen," as grandma would say when we sat down to her big dinner.) This concept was stated very frankly in the ancient writings of Hermes Trismegistus, from which we cite the following passage, an address of adoration to deity: "Thou art whatsoever I am; Thou art whatsoever I do, and whatever I say. Thou art all things, and there is nothing beside Thee, nothing that Thou art not. Thou art all that has come into being, and all that has not come into being."

Today there are still sharp differences in belief concerning the separateness or unity between creator and creation. And in attempts to reconcile such differences there are metaphysical paradoxes to the effect that creator and creation are the same—and yet different. It was inevitable that such a paradox would be linked by analogy to its parallel in speech and words. Are one's words really separate from the person who speaks them? Words are not material things and therefore can represent the invisible, nonmaterial world. Words are not impersonal, and yet somehow they are not quite the same as the person. The relation between spokesman and his words parallels the relation between creator and cosmos. Metaphorically these two relationships are often interchangeable. In the *Genesis* story, as you may recall, God *spoke* the world into existence, in six episodes.

Light

Another source of metaphor to illuminate the same paradox is *light*. Light and sound have some characteristics in common. Sight and hearing (by way of light and sound) are our two "remote" senses—receiving stimuli from locations remote from our bodies. Speech sounds are also our principal means of affecting others at a distance—and, in truth, our chief mode of creation. Neither light nor words are solid physical things; they travel through media that are invisible and ordinarily ignored. It is not surprising that they should be considered somewhat metaphysical—both frequently being used as metaphors for some aspect of the divine.

In fact, the very word *illumination* as a designation for spiritual unfoldment, whether such experience comes by way of words or visions or otherwise, is a word that originated in connection with light. Light has also been involved in mystery since ancient times as mankind recognized in sunlight the giver and sustainer of all life. This mystery is evident today in the fact that we use the same word *light* to represent a source of light, its effect, and its movement or radiation between source and effect. Any such distinctions are blurred in common speech.

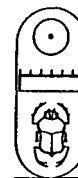
Since ancient times *word* and *light* have been somewhat interchangeable as metaphors for some of the mystical principles of spiritual unfoldment. In Rosicrucian ontology light is the first manifestation of the "greater light" of the Cosmic. Also in the *Genesis* story the first creation or manifestation was light—"Let there be light." However, this was also tied in with words, for "God said, 'Let there be light,' and there was light." In the prologue of the Gospel of John (which we have cited) it was the *Word* that created. And yet that word was also the light—"the true light which enlightens every man."

Obviously the *Word* is a complex symbol, and even more so the *Lost Word*, with many interpretations and implications. It offers many options for study and contem-



plation. In general, the creative relationship between a mind and its words, or between a light source and its radiation, is used to represent the esoteric creative relationship between deity and all its manifestations.

The legend of the *Lost Word* opens channels for deeper understanding of that relationship. In this metaphoric use of words, not just the words but the *word images* become symbols (rather than mere signs) and these, like all great symbols, help us to understand intuitively. That is, the word image calls up a new concept for contemplation, a concept which in turn can lead into other related channels that can stretch our intuitive apprehending of the way things really are. △



Elijah McCoy

American Inventor



*How an inventor
turned adversity
into opportunity*

by Bertha L. Wilson Hammonds, F.R.C.

THERE is an expression which has been around a long time—in fact, it's been around since 1872. The expression is "The Real McCoy."

It all began in Colchester, Ontario, Canada, in 1843, with the birth of Elijah McCoy, the son of a runaway black couple who had used the Underground Railroad to escape from Kentucky and the hardship of slavery.

The McCoy's worked endlessly to further Elijah's education, and at the age of fifteen he was sent to Edinburgh, Scotland, where he studied and trained to become a mechanical engineer.

When McCoy returned to the United States he was educated and ambitious—a well-trained mechanical engineer, eager to begin his career. He settled in Ypsilanti, Michigan, central to a highly productive manufacturing area. Although openings in mechanical engineering were plentiful and McCoy's credentials were extraordinary, "he was repeatedly denied a position in engineering. . . ."¹

The Turning Point

The necessity of earning a living soon compelled McCoy to accept a job as a fireman for the Michigan Central Railroad. He shoveled coal into the engine and oiled all of the moving parts of the train as well as the engine.

For McCoy, the job seemed to be a waste of his talent, uninteresting, and nonchal-

lenging, offering little or no opportunity to think or make decisions. But one day the ever-industrious McCoy asked himself, "Why can't this train lubricate itself?"²

Ideas began to emerge for a design of a self-lubricating machine. McCoy began spending all of his spare time, after working hours, in his tiny home workshop, testing and retesting ideas, using the few tools he owned.

In 1870, at the age of twenty-seven, he opened the Elijah McCoy Manufacturing Company in Detroit, Michigan, and subsequently invented the automatic lubricator cup. On July 2, 1872, the United States Patent Office granted him a patent for the cup which was designed to allow small amounts of oil to drip continuously onto the moving parts of a machine while the machine was in operation.

A Boon to Industry

Prior to this invention, all motorized machinery had to be brought to a complete stop periodically so that lubricants could be applied to all the moving parts. It had long been recognized that stopping and starting large engines, in addition to the time required to oil them by hand, constituted a tremendous loss of time and money. Consequently, profits in industry were consistently low—the average loss estimated to be almost twenty-five percent of the possible profit. In spite of such heavy losses, the metal parts of a machine, which moved against each other, had to be lubricated regularly to reduce friction and minimize the build-up of heat which could burn out or severely damage the machine parts.

Since no one knew exactly when lubrication was needed for a machine, frequent stops were scheduled by men who approximated the length of time before another lubrication was necessary. Therefore, the lubricator cup was a significant development in the industrial world and hailed as a profitable laborsaving and timesaving invention.

The Real McCoy

Owners of the self-lubricating machine boasted of having "The Real McCoy" because it indicated quality and impeccable performance.

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Through the use of a stopcock, which regulated time intervals between lubrications, McCoy replaced his first version with a more sophisticated model which did not drip oil continuously.

During a period of twenty-five years, McCoy improved his original inventions, and he received more than fifty patents for various other modifications of the automatic lubricator.

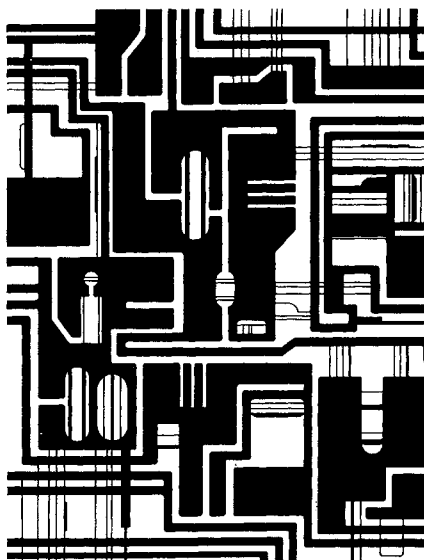
While concentrating on self-lubricating devices, McCoy "inadvertently designed an ironing table and a lawn sprinkler for which he received patents in 1879 and 1899, respectively."³ Other inventions of his included a locomotive steamdome, a wheel tire, and an improved airbrake lubricator.

In addition to modernizing the industrial world, McCoy's automatic lubricator brought him instant fame in the field of mechanical engineering. He became a consultant and lecturer due to a sudden demand upon his time. Large companies in the United States and abroad sent him invitations. Quite often he was asked to assist in the installation and instruct plant personnel on the usage of the lubricating device.

Although the services and expertise of McCoy were requested by industrialists, and his genius in the field of mechanical engineering was acknowledged and highly respected, many of them were surprised to learn that the ingenious invention had been conceived in the mind of a black man.

Many times his scheduled appearances were cancelled and some refused to use the lubricator which they sorely needed. However, in time, McCoy's invention and his name gained more recognition, although the man himself was never completely accepted.

Although McCoy was distinguished in the field of engineering, he lived an ordinary, private life, preferring the company of his wife, family, and a few close friends. He also volunteered a few hours of his time



each week at a local youth center for blacks in Detroit.

McCoy continued his interest in mechanical engineering and the youth center, remaining physically active and mentally alert until his death in 1929, at the age of eighty-five.

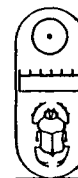
Whenever one sees a locomotive, automobile, bus, ship, or other modern machinery, some version of the original McCoy lubrication cup is in place, working to reduce friction by automatically lubricating its various parts. Not only has industry been materially benefited by Elijah McCoy. His work is inspirational to us all in that he did not allow his creative genius to be stifled; rather, he seemed to be spurred on by the many adversities he faced.

Footnotes:

¹ Exyie C. Ryder. "Elijah McCoy" *American Black Scientists and Inventors*. National Teachers Science Assn. from the Julia Davis Collection, St. Louis Public Library, St. Louis, Missouri. Page 68.

² *Ibid*, pp. 68-69.

³ *Ibid*, p. 69.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Dreams and Scientific Discovery

A RECENT ARTICLE published in the *Chemical and Engineering News*, the weekly magazine of the American Chemical Society, informs us of a controversial debate taking place in circles of this well-known scientific society. The debate is about the importance and influence in chemistry of a dream experienced by the German chemist August Kekule in 1861.¹

The popular story tells us that Kekule dreamed "of a snake biting its own tail," and that this dream inspired his discovery of the ring structure of the benzene molecule. The structure of benzene was, until then, a mystery for Kekule and other chemists working to elucidate its structure. *Figure 1* shows the benzene molecule as understood today by science. *Figure 2* shows the structure, according to Kekule. *Figure 3* shows an artist's concept of the snake biting its own tail, as in Kekule's dream. The claim that the ring structure of benzene was suggested to him in a dream comes from Kekule's own explanation, in front of a large audience, many years after the discovery. If Kekule's dream did inspire him in the formulation of the molecule's structure, the dream had a strong influence in the development of organic chemistry and the considerable industrial advances during the last century.

Alberto LaCava, Ph.D., is Manager of Research & Development at an industrial research facility in New Jersey. He is also a part-time Adjunct Associate Professor of chemical engineering, and a member of the Rosicrucian Order's International Research Council.

The controversy among experts in the History of Chemistry Division of the American Chemical Society is due to a group of scientists who dispute the influence of the dream. For these chemists, as well as others, scientists do not operate "by dreaming up things," but by doing experiments, gathering "hard facts first."² This group even considers that the Kekule dream story is damaging to the image of scientists, and chemists in particular.

Scientists who defend the theory of the positive influence of Kekule's dream base their conclusions on the historical accounts of the chemist and form a modern view of the mental processes that generate invention and discovery. Many psychologists agree that the creative processes do not depend exclusively on the linear logic of the objective mind, and that creative insight may come in a flash from the subconscious (or unconscious) levels of the mind. Many scientists are known to have received valuable insights in dreams,³ or in a daydreaming state.⁴

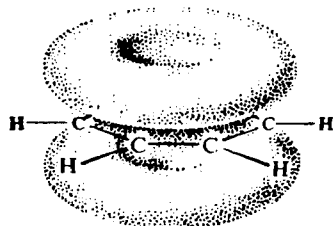
The Creative Dream

What is the Rosicrucian view of creative dreams? The student is trained, in the Rosicrucian teachings, to listen to his or her inner voice. Mystics through the ages have known that we are aware and conscious of only a few of our own mental processes—that much goes on behind the scenes. The student is taught how to tap the resources of the marvelous inner mind, first by development of intuition. Frequent meditation and exercises to listen to the Inner Self bring us more in contact with the less conscious levels of our own being. It is not only in

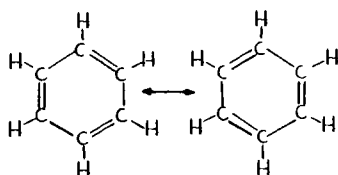
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Figure 1

**Benzene Molecule As Understood
by Modern Science**



**Electronic Cloud
Modern Orbital Model of Benzene**

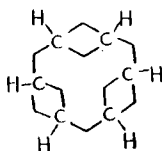


Resonant Structures

and considerable thinking is required. An inspiration can make us jump to higher levels of intuitive understanding of a law or phenomenon, but we must go back to where we started and logically fill in the intermediate steps using our knowledge of the laws of the material world. When we are finished, the whole creative idea will look reasonable and logical.

Figure 2

Kekule's Model of Benzene



Going back to Kekulé's dream, we can review the chain of events. He and other chemists had worked extremely hard researching the structure of benzene. Kekulé's dream, although symbolic, put the essential facts together in his mind. After the dream, three more years of hard work were necessary to perfect the idea and propose his

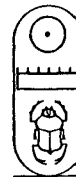
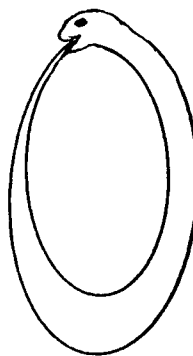
dreams that we can become aware of the creative potential of our inner mind. The creative inspiration may come in a flash, while we are thinking about something else, meditating, or daydreaming.

The Rosicrucian student also knows that inspiration comes after we have prepared ourselves to receive it. This does not mean sitting around, daydreaming, and meditating all day long. The Law of the Triangle requires that we learn about a subject as much as possible in the material world; that we do our own homework; and research the subject and do experiments, if the subject so demands. When we are properly prepared, the inspiring flash, dream, or idea will come and bear fruit. Otherwise, it will fall on barren ground.

An inspired flash is not all we need, however, to make a discovery. Further work

Figure 3

**The "Whirling" Snake
of Kekule's Dream**



famous structure of the benzene molecule. Knowing this process, could anybody say that the scientist did work merely by dreaming up things?

Today creative individuals are highly regarded by private companies and government agencies. Their creativity can mean progress and success to most institutions, with creative ideas being used to improve the welfare and well-being of large sectors of our society. If being creative is so important, how can we tap the creative power that gave inspiration through dreams or inspirational flashes to the scientists and inventors of all ages? Can the inspirational link be cultivated, so that we may be inspired more frequently?

The process to follow is simple. Through preparation we make ourselves ready for the inspirational flash or dream. We ask the Inner Self for help and inspiration. The best time for this request is at night, before falling asleep. Upon awakening, we analyze our thoughts and feelings. Perhaps we feel

the urge to research a different angle of the matter. Perhaps we feel that we are not ready yet, that more preparation is required. Also, we may receive a symbolic answer in a dream that requires much analysis and thought to understand. In any case, the process has been started: the real process required to delve into the unknown, putting together the inner and outer parts of the human mind!

—Alberto I. LaCava, Ph.D., F.R.C.
International Research Council
AMORC

Footnotes:

¹Seltzer, Richard J. "Influence of Kekule Dream on Benzene Structure Disputed." *Chemical and Engineering News*, Nov. 4, 1985.

²Ibid.

³Jung, Carl G. *Man and His Symbols*. New York: Doubleday and Co. 1982.

⁴Seltzer, op. cit.

AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.

Take Advantage of this Benefit!



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

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

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

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

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A Special Friend

*How a blind cat
taught us the
meaning of life*

I HAVE A WIFE who brings home blind cats. She's only done it once, mind you; still I hardly dare hope that a predilection for bringing home blind cats could be satisfied by bringing home just one. Almost any wayward pet can catch her eye. We named this one Walter.

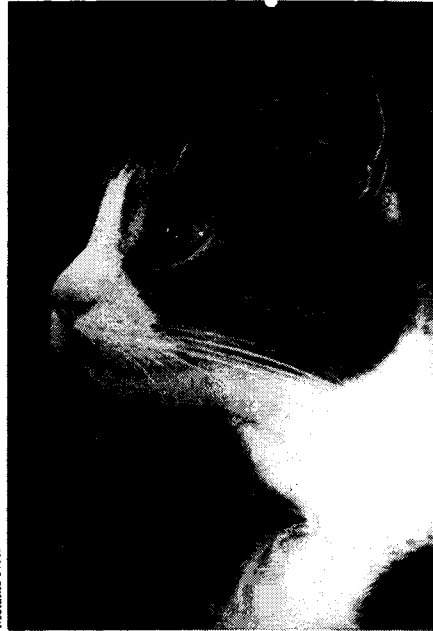
I am discovering that a blind cat offers an irresistible challenge to mischievous children. "Let's see how many times the kitty can bump a chair before he makes it to his dinner dish," cried my allegedly animal-loving kids as they created an obstacle course. Screams of delight as Walter, confused, bumped, shook himself, and good-naturedly tried again.

And then one little friend had to see whether the rule about cats always landing on their feet pertained to Walter. Holding him upside down, she let go.

Whether vision has anything to do with balance I couldn't say, but blind cats do not land on their feet. They land on their backs, on their sides, but they never stop purring.

I suppose Walter might have the same sweet disposition if he could see. But our pets with perfect vision have never been as good-natured as this little blind cat.

It's anthropomorphically tempting to think that Walter is compensating, some-



Melanie Neer

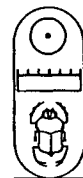
how, for any trouble he might be; being blind, he has to try harder. And try harder he does—amazing us with how beautifully he gets around, with how acute his sense of hearing and radar must be as he leaps into the air after a buzzing fly, with his playfulness as he springs happily and gracefully in the tall grass of the yard, with his patience and affection as he lovingly licks every speck of mud from the paws of our messy dog.

Walter can find the bedroom of whichever child he chooses to sleep with. And he's located the hole in the front screen through which to leap if no one's around to let him out.

I can't help thinking that Walter has taught us all a thing or two about coping. Even in the midst of fond teasing, Walter is composed and serene.

And even when he has tumbled, with great noise and clatter, down every single step of the stairs, he certainly does land on his feet. Purring.

—Irwin Ross



Bast

Cat Goddess of Egypt



*The Warmth of the Sun
Protector of the Home*



by G. Patrick Abbott

FOR SEVERAL MILLENNIA the intriguing history and culture of ancient Egypt lay buried beneath the shifting sands of its Western Desert or locked in the mystery of the hieroglyphs of its written language—an elusive language that defied interpretation until the early nineteenth century. About that time the black granite slab, the Rosetta Stone, was unearthed. The bilingual text on the stone provided the brilliant young French philologist Jean François Champollion with the final key in unraveling the mystery that had perplexed man for many centuries.

Perhaps one of the most intriguing discoveries, among the vast treasures of Egyptian artifacts and lore, is the ancient Egyptians' love and respect for cats, culminating in the cult of Bast—the cat worshippers of Pharaonic Egypt. This compelling devotion to our peaceful feline friend has left its spoor upon the countenance of the Land of the Nile, making modern Egypt one of the most cat-loving countries of the world.

Travelers to modern-day Egypt will find their feline friends wherever they go. Thousands of cats roam the streets, gardens, and rooftops of Cairo—some even wander into restaurants for a free handout. It is the same in Alexandria, Port Said, and Aswan. The modern Egyptian, you see, allows this animal unencumbered access anywhere it chooses to roam, for there, everyone is a devoted lover of this creature.

It's no surprise that today's Egyptian holds the cat in such high esteem for if you examine the mythology and history of the cat in Egypt it was worshiped in the form of the goddess Bast (Bastet, Pasht) throughout the Land of the Nile. Egyptian cats were particularly valued for their ability to destroy rats and mice infesting granaries. In the delta people also used cats to hunt fish and birds. Eventually cats were welcomed in the home, and were even regarded as the special protector of the home, and especially of women residing in the home.

The cats of Pharaonic Egypt may have been among the ancestors of today's Abyssinian breed. However, there is no proof to substantiate this assertion. What is evident is that the cats of Old Egypt did have the long legs of the Abyssinian and were similar in coloration. The ancient breed evidently had no fear of water, for in a tomb painting in Thebes the artist depicted the deceased, Menena, with his family in a papyrus boat—he with a throwing stick hunting fowl, and the family cat poised in the bow ready to retrieve the fallen ducks.

Center of Cat Worship

A center of Bast worship was Bubastis in the thickly populated eastern section of the Nile delta. The city of Bubastis was the capital of Am-Khent, the seventh nome (county) in Lower Egypt, and is mentioned in the Bible under the name of Pibeseth (*Ezekiel 30:17*). The site of this ancient city of cats contains layer upon layer of ruins,

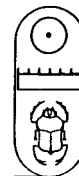
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This exquisite hand-carved wooden figure from ancient Egypt represents the cat goddess Bast. This beautiful piece, along with numerous other antiquities, is on display in the Rosicrucian Egyptian Museum, Rosicrucian Park, San Jose, California.

the Tell Basta, dating back to the early period of Egyptian history. Among the inscriptions on stone blocks found at Tell Basta are references to Pharaoh Khufu (Cheops), builder of the Great Pyramid at Gizeh during the Fourth Dynasty. Further references to the goddess Bast have been found in the *Pyramid Texts* at Heliopolis and in the *Book of the Dead*—sacred documents of dynastic Egypt.

At Bubastis the goddess Bast was worshiped in the form of a cat-headed woman who held a sistrum in her right hand and in her left an aegis with the head of a cat or lion on it. Bast was worshiped as the goddess of joy, love, pleasure, and maternity, and thus was deeply revered by the ancients. Their reverence was so profound that, according to one account found in an ancient papyrus scroll of the Ptolemaic period (332-30 B.C.),



a group of Egyptians lynched a Roman citizen for killing a cat.

Protected by Law

Cats were protected by law throughout Egypt, and the killing of a cat was considered to be a capital offense, punishable by death under the statutes of that time. In the late period of Egyptian history devotees of Bast were often mocked by the Romans (who had little appreciation of cats) for their beliefs, and later the Egyptians incurred the wrath of the church fathers in Rome, who viewed the entire scenario as blasphemous.

Among the many practices of the worshippers of Bast was that of embalming their feline pets following transition. Upon the death of a pet, the entire family went into mourning, each family member shaving his eyebrows as a sign of grief. The practice of embalming the household pet and guardian was so widespread in Egypt that in one cemetery alone 300,000 cat mummies were uncovered by archeologists. This cemetery, at Beni Hasan in central Egypt, dates back to the Middle Kingdom (2040-1782 B.C.).

The complex religion of the ancient Egyptians referred to Bast as "the eye of Ra," and as being the destroyer of the enemies of the sun god. In this context she was symbolized as burning, fiery heat, and in milder forms as encouraging the growth of vegetation and the germination of seeds.

Festivals that feted the goddess were held during the months of April and May, and during the time of harvest. The worship of Bast played an important role in the funerary festivals, wherein the singers and dancers would stand opposite each other with a table of food between them. Behind the



At Bubastis the goddess Bast was worshipped in the form of a cat-headed woman who held a sistrum in her right hand and in her left an aegis with the head of a cat or lion on it.

singers was placed a small pillar adorned with the head of a cat, which represented Bast, the goddess of pleasure.

As can be seen, the intriguing goddess Bast represented many things to the Egyptians of old—the peaceful goddess of the home as well as the warlike defender of Egypt. Certainly the ancients knew their animal well—the purring cat catching sight of a fluttering bird or scampering mouse could suddenly become the passionate hunter. Likewise, the modern Egyptian values the feline's practical efficiency and companionship, and undoubtedly the cat will continue to reign supreme in this ancient land. △

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CONSTITUTIONAL GUARANTEES

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

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Attunement Through Prayer and Meditation

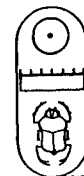
by Phyllis Bordman, M.A., F.R.C.

IN PRAYER and meditation we touch on what we call God, the Absolute, the Cosmic. While *prayer* is a journey within to the heart, the core, of our being, it is also a reaching out to the beyond. God is both immanent and transcendent, within and beyond. Prayer is a call outward, usually with love and devotion, to a higher power or personal God. *Meditation* is linked to prayer. Prayer may precede meditation.

The author, a long-time Rosicrucian, recently received her M.A. degree in Religious Studies from a major Canadian university. She has also completed a degree in Asian Studies.

Both are methods of attunement with the life force we call God.

The life force flows through the entire universe and through each one of us. In attunement we experience the divine "word" or expression of God's creation. In Genesis we are told "God spoke" and creation began, and "it was good." We can experience this goodness and creativity. We can know the mystery and love of our Creator and sing praises to the Great Architect as did psalmists of old. They sang prayers of adoration and thankfulness and were filled with ecstasy and at-one-ment with the whole of creation. They were in touch with what we call God or the Cosmic.



A blockage to experiencing an awareness of God and the Cosmic may be due to our living on the surface of reality and being insensitive to depth in and around us. However, a deep and emotional life-experience may change this. Along with disenchantments, disappointments, and sorrows may come a questioning—leading to an inner search for truth and God. We are then led to prayer and meditation so as to understand what life is all about and how we fit into the world about us.

Types of Prayer

Rosicrucians classify prayers as those of *intercession*, *confession*, and *adoration*. These may be verbal, contemplative, or mystical.

In prayers of *intercession* there is usually an appeal or petition to what the individual believes is a transcendent power. Psychologically this type of prayer is accompanied by feelings of insecurity and helplessness.

In prayers of *confession* we see attempts at purification. Often there is an endeavor to rid oneself of feelings of guilt. This prayer is dependent on the belief in forgiveness. Egyptologists have translated a vast number of inscriptions which they have termed "negative confessions." In such prayers or appeals the Pharaoh and priests have set forth a series of declarations stating that they have not committed or omitted this or that act. For example: "I have not falsified the measure of grain." The prayer is intended to establish the virtue and sanctity of the individual and thus seemingly justify such requests and demands as are to be made of the god.

In prayers of *adoration*, particularly exemplified by the hymns of the Hebrew prophets, the individual pours out in words his feelings of religious ecstasy. It is an afflatus of the soul. Deep gratitude and love are expressed. These prayers seldom petition for any benefit. In these prayers we touch on what we call God.

The Spiritual Marriage

The highest degree of prayer climaxes in the state of union called the "spiritual marriage." Here, though the distinction between person and creator remains, there is nothing left but God.

Meditation is a tool used by the mystic to realize a transformation of consciousness. [24]

Through meditation we tune in to a higher wavelength. Objective senses are suppressed and we assume a passive state. In the Eastern tradition a prerequisite for entry on the path is to observe the moral and social virtues. This is particularly noticeable in the Patanjali *Yoga Sutras*. Following this, the student works with stilling the "fluctuations of the mind." Concentration on an object or a symbol (yantra), or concentration on a sound (mantra) are aids in preparation for meditation. Most often we are asked to repeat the sound OM or AUM. This is the word for God, the first vibration, and creation itself. We have here a form of assumption. The process not only stills the mind, but puts us in tune with what we call God.

Breathing exercises also help the aspirant to still the mind. In Zen Buddhism the beginner is asked to pay attention to his breathing—the inflow and outflow. This is called *mindfulness*, and this can also be practiced in all daily activities, such as walking and eating. Results aimed at are achieving the "timeless state," "new insight," "peak experience." Altered states of consciousness occur with development.

In true spirituality one becomes more compassionate and loving towards all humanity, with an increased desire to serve. Selfish egoism is left behind. Prayer and meditation are part of a religious life. Inner communion with the God of our Hearts is a growth process. One should pray in whatever way one chooses and finds most helpful. The true life of prayer, whether lived by a renunciate or one in the world, is a life lived in the presence of God and for God, so that every thought, word, deed, feeling, and action is a prayer.

Many students of mysticism feel that a silent period of meditation at the beginning of each day brings inspiration to the student, increases his or her intuitive levels, and leads the student to live a more virtuous and inspired life with its accompanying benefits to himself and society. △

For more information on this fascinating subject, please see "Physical Reactions to Prayer," Rosicrucian Forum, August 1982, p. 16.

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

The Bridge of Life

I PRESUME that many have read that unique book by Thornton Wilder called *The Bridge of San Luis Rey*—pointing out in fiction form one of the mysterious occurrences in life. What I want to say at the present time, however, does not pertain to that particular bridge but to the bridge symbolized by it.

All of us will pass over the bridge that separates this life from the next: How many, I wonder, have thought of the various forms in which this bridge is made manifest, what strange ways we proceed to cross it, and what unusual companions we may have at the time of crossing?

As we journey through life, we pass over many bridges; some with joy and happiness, and no thought as to the possibilities that may be ready to manifest at any moment. Other bridges we approach with reluctance and often with forebodings of trouble, sorrow, or suffering.

The bridges that are the most difficult to cross and which constitute the real problems in our lives are most often the ones we have built for ourselves—the ones on which we are the sole travelers, on which our feet are the only ones heard in a tedious journey.

Other bridges have been built by those who would test and try us or attempt to crucify us. Again, we find upon the great highways of life bridges on which multitudes surround us, sharing the difficulties, problems, trials, and sufferings of the trip.

Each bridge is of a different nature; and as we look upon those crossing with us we may speculate upon what different paths have brought so many diversified natures



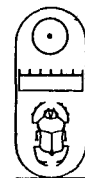
and characters to the one bridge of similar experience at the same point in time.

We are often tempted to think that the individual path upon which we journey in life is a strange one, never traveled by humans before—created by some black magic or evil mind solely to cause us suffering or unnecessary tribulation. We are even prone to think that, if we could exchange with almost any other, we should find his path simpler and easier.

Brotherhood of Common Interest

We may be inclined to think that our individual journey through life is so unique that only one person in the whole world could have such an arduous path fraught with so many unnecessary, unreasonable, and inconsiderate obstacles. But when our path finally reaches the chasm over which a bridge is stretched, we find that paths other than ours converge toward it and that thousands are coming together to cross this same bridge.

There is a large body to participate in the very crux of the trials and tribulations of our journey and to share equally all of the difficulties and tribulations of this one bridge. We realize, then, that regardless of the diversity of paths, there are certain places in the journey of life where all meet; where we find that our troubles, our griefs,



our interests, and our efforts to reach the goal of life are common to all.

On such bridges, we find ourselves united in a human brotherhood of common interest despite our individual diversity. From the mystical point of view, these bridges are the meeting places of the converging lines of life, and they demonstrate the principle of universal brotherhood.

The mystic, however, may speculate upon what motives, what principles in life, what unseen and invisible guiding hands directed the footsteps of such various human beings from so many paths of life toward these bridges. The mystic may wonder what law or principle in the universe brings men and women from thousands of miles apart, along strange highways, to one point to cross over one bridge at the same time.

Whatever experiences a particular bridge may hold for those who cross it, they are evidently decreed and designed. Men and women of different tongues, of different positions in life, of different religious beliefs and indulgences, of different social and financial stations, meet as one body at the entrance as common pedestrians, and there begin to share whatever strange experiences this bridge may have. Perhaps on the other side, too, they will start again with similar experiences in a new land, a new country, or a new region of progress.

These "bridges" need not always be structures across open spaces. They may be a school bus in Colorado, such as that in which a group of children froze to death. Those children were of different families, of different stations in life, and undoubtedly were traveling different paths toward the future.

Each, no doubt, had different hopes and might rightfully have expected to live to fulfill them and to have diverse experiences before passing through transition. Yet by some law of the Cosmic they were brought together at the same time to have the same experience.

The "bridge" was a school bus that was to take them home from school; instead, it carried them from this world into the next. Unrelated and with different past karmas, different ends to meet and purposes to

serve, these children were brought together by the Cosmic because it had been decreed that their transition was to occur at the same time, in the same place, and in the same manner.

Some had come only a few years previously into that district from other states and from other localities. Their paths converged on this day that they might cross the bridge together. In the same way, the sudden wrecking of an air express served to carry out of this life and into the next, eight men, among them being a famous football coach. Each of these men had journeyed along different paths of life and had expected to reach different goals.

What had each of these eight persons done in a previous incarnation, or in this, that decreed their passing through transition at the same time, in the same manner, and at the same location? Away from their homes and normal places of activity, each was to start his cosmic period of existence on the same day and hour—practically the same minute.

The mystic often ponders the fact that a child born into a missionary family in Turkey may travel through various parts of the Orient and finally come to the United States to meet and marry a childhood companion. Together there, they carry on their joint activities and eventually bring into life children who have a different nationality and language background.

The Cosmic's Way

It is instructive to trace the Cosmic's way of reaching out to the extremes of the world to select two persons unknown to each other, of different tongues and social position, and bring them to a new land to unite and give to the world a third being of an entirely different combination of blood and language.

It is stranger still to consider that eight or ten persons from various cities and states of the United States, of different occupations and positions, may be brought together at one point to cross the great bridge at the same instant.

Is it possible that in a previous incarnation those eight knew each other and were united in some human effort and passed out

of that incarnation as they did out of this? Is it possible that in a previous life their activities were so related and so identical that each created for this life an identical pattern, even though in the interval they did not know each other and their paths had never crossed?

These are the thoughts that a mystic gathers from the news of the world and the events of current life. It is such thinking that leads to a greater understanding of the complexities of life as well as the simplicity of the cosmic principle. After all, there is a simplicity in such a scheme that would allow eight persons, after having been united in one transition, to be widely separated and then brought together again in order that the karma decreed for them might be fulfilled in consistency and justice.

Each of these eight must have earned by his past actions or created through his present life the time, place, and condition of transition. If the other seven were associated with him in identical efforts and methods of living, then the simplicity of justice and the fairness of Cosmic Law would bring them all together to share the karma which was right for each.

Each of us every day faces an unexpected bridge. It may be that our entrance into a theater, a train, a car, a crowded thorough-

fare, or any other public place, will be the entering upon the last bridge. That which occurs and affects a number is by Cosmic Law the karma of our lives.

Our united participation in it proves that we are brothers and closely related in the Cosmic Mind through having created identical conditions. By living each day in harmony with the highest laws and principles, by refraining from injustice or unfairness, and by keeping ourselves attuned with the good and the harmonious, we shall bring ourselves to the ultimate bridge in the company of those who, like ourselves, are deserving of the richest rewards.

When we have crossed the bridge, we shall find ourselves still with those who have attained and earned the highest of cosmic blessings. We do not know when we shall come face to face with that great bridge that spans the unknown of existence; but we do know that beyond it lies a land and a world that will be what we deserve and what we have created for ourselves here and now.

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.

Flights of fancy, to have value, can never soar free of the material substance upon which they depend for reality.

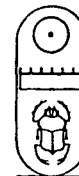
—Validivar

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An Ancient Symbol

An Explanation of the Two Interlaced Triangles

by Dr. Ettore Da Fano, F.R.C.

IF you ask anyone about the origin, history, and meaning of the two interlaced triangles, used as a symbol and called the *Magen David*, or *Shield of David*, he will probably be at a loss for an answer. Chances are he has never given a moment's thought to the matter. But chances are, also, that once the question is asked of him, he will be intrigued to find a satisfactory answer.

The symbol is certainly of ancient origin. There are reasons to believe that it was known to the Egyptians, Hindus, Chinese, and Peruvians. Its use was certainly not limited to the Hebrews, any more than the cross, which is much older than Christianity, was used only by Christians.

Two interlaced triangles are to be found, for instance, in Arabic amulets of the 9th century, others in Byzantine magic texts, in German folklore, among the relics of the Templars, as the "stone of the wise" in alchemy, in the coat of arms of the Freemasons, as the "Order of the Seal of Solomon" in Abyssinia, in the old town hall of Vienna, and on several churches in Italy and Germany.

In Jewish sources it is called *Shield of David*, but everywhere else it is referred to as the *Shield of Solomon*. It cannot be definitely stated, however, just when the *Shield of David* became the acknowledged symbol of Judaism. It is found on a Hebrew seal discovered in Sidon and dating from the 7th century B.C.; upon a tombstone of a certain Leon Ben David from the 3rd century A.D.; on the synagogue at Tell Hum (Capernaum) in Galilee, from the same century.

It appears in the Jewish catacombs at the Villa Torlonia near Rome, and on the city wall at Jerusalem. When it first appears on [28]

Jewish buildings and objects, it often occurs in connection with other symbols; so it may have been conventional decoration only.

On the other hand, so few synagogues have survived from earlier periods, that the absence of the symbol is no proof that it may not have an older history than is actually known. It begins to appear more frequently on synagogues from the 16th century on, where it appears side by side with the Menorah—until then regarded as the Shield of David—which it gradually displaced.

The title *Magen David* appears first about 1148. The names of seven angels are given, each accompanied by this hexagram. According to an ancient view, angels, as well as demons and spirits, were created of fire and air.

The Zodiac

The Zodiac was considered to be a circle of twelve signs, three each of which belonged to the four elements: fire, water, air, and earth. The hexagram was formed by the lines that connected the zodiacal fire symbols on the one hand, with air symbols on the other.

According to the Kabalistic view of two worlds, an upper and a lower, the two triangles, one upright and one inverted, symbolized involution and evolution, linking the visible and the invisible worlds—the representation of the Ten Sephiroth as the mathematical figure of the Tree of Life.

Mythologically, the symbol designated the emergence of the *microcosm* (man) from the *macrocosm* (the universe): the Zeir Anpin (immediate aspect of God) from the Aba Veumma (hidden aspect of God). Accord-

ing to this analogy, the Messiah David would arise from the "bosom of Abraham," the foundation stone of the world.

As a Messianic symbol, the *Shield of David* represented the zodiacal sign of Pisces, the time of the year in which the Messiah was supposed to appear. It further denoted the seven days of the week, with their planetary overlords. The hexagon in the center, the most complete figure, was the Sabbath; the six outer triangles, the six weekdays.

Before considering the two triangles together, it may be well to examine them singly. A special preference exists for certain numbers, three and seven being favorites. They seem to have meaning for us although we may find it difficult to explain.

The Perfect Number

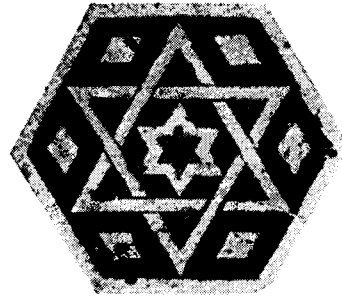
Three has been called the perfect number, and somehow it suggests perfection, completion, fulfillment. Rituals invariably make use of three patriarchs: Abraham, Isaac, and Jacob. The *Pirke Avoth* states that the world rests on three things: Torah, service, and acts of mercy.

The Christians have the three kings who paid homage to the infant Jesus, and, of course, the holy Trinity. Practically all other religious philosophies and mythologies have trinities of some sort, probably deriving from the inability to see unity, which must be described in terms of three basic attributes.

One thing at least is certain: If the upright triangle means something, the inverted triangle must mean its opposite or counterpart, and the two triangles together express two opposing trends. The one triangle may suggest the branching out of the one into two, like a road forking out, or one branch growing two twigs, the opening up or the evolving.

The other triangle then suggests the unification of two into one, like two roads converging, or the union of father and mother for the conception of the child.

The two interlaced triangles could demonstrate a fundamental law of life: Two elements, fatherly and motherly, must unite for a new living thing to come to life.



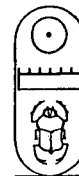
The Magen David or Shield of David
A tile formerly in the synagogue at Toledo,
Spain. Reproduced by courtesy of the
Hispanic Society of America.

Our early ancestors were few in number but now several billion humans inhabit the globe as the direct descendants of those early few. The lines of descent mark a huge and ever-growing triangle, the point at the top being the first man, and the ever-lengthening base line being the ever-growing number of men living at present.

If every person were the offspring of only one parent, the lines of descent would have diverged, and progressive mutation would have produced a great variety of human species—different and alien. Any vestige of unity would have completely disappeared.

Each person now living is thus at the lower point of another triangle, the upper side of which comprises all men and women who ever lived and had offspring. Actually, we must imagine the lines of ascendance and descent as weaving a stupendous fabric, linking and cross-linking into meshes of triangular shape: triangles with points upward alternating and crossing with triangles with points downward.

At each conception, the father cell and the mother cell uniting combine their genes, those wondrous molecules which are the carriers of all heredity. So, life's wise arrangement divides and reshuffles, each experiencing individually but returning to the common pool. Humanity, which was one at the beginning, progresses and yet remains one, true to itself forever.



Thus the flesh of every person bears the mark and memory of all humanity. Nobility and sordid baseness, ecstasy and despair, wealth and poverty, royalty and slavery, sanctity and perversity; these are potentially within each individual, so that as we strive for the highest, we understand abjection and misery.

In the symbol, certain principles of a general significance can be recognized. First of all, the expression of a phase of the life which is within us: involution (all experience wrapped in seed or germ); and evolution (the germ sprouting and bursting into a new cycle of life).

Secondly, there is an expression of unity or unification. Whatever interpretation is given to the *Magen David*, it will invariably turn out to be the longing of the soul for unification with that from which it has become separated. It will reflect our seeking for internal unity in world of external contrasts, divisions, and conflicts.

Two Worlds Unseparated

Man seems to dwell between two worlds and to have part in both—two worlds represented by two triangles. The triangle with the point upward is the world of material realities—finite, limited, transient, and mortal. It is the world of the many disconnected things. The base line represents the material basis; the point upward man's aspiration, ideals, and evolution.

The triangle with the point downward represents the spiritual world, the world of higher realities, of which man's soul is a part. It is infinite, above time and space and any dimension. Not limited, it is undivided and is the innermost connection, the deeper sense of everything. From this world, man receives the life impulse and his inspiration. The point represents the Shekinah, or God's immanence.

Here is the duality, the above and the below, the spiritual and the material, the divine and the mundane. This duality does not imply a real separation between these two worlds. The separation exists because man, in his limitation and confusion, fails to see the underlying unity.

The separation is the arch-error that initiates all errors; the arch-sin that begets

all sins; the cause of all trouble and pain in the life of the individual and the whole of humanity. Whatever loses its connection with its true source and purpose is bound to become vitiated and perverted.

In Jewish practice the ritual of the *Havdalah*, which means distinction, is beautifully dramatized at the close of the Sabbath. In it God is praised for making a distinction between light and darkness, the sacred and the profane, the Sabbath and the days of work.

Distinctions should be made, but not for the purpose of dividing. Perhaps distinctions should be called *differentiations*, for on them the process of evolution is based. The dark chaos that existed before creation *differentiated* into light and darkness; into space and matter, and increasing *differentiation* brought about the nebulae, the galaxies, the universe.

From a tiny seed cell of a plant, progressive *differentiation* brings about the roots, the stem, the branches, the leaves, the blossoms. All the organs of a living thing *differentiated* not for the purpose of separating, but in order that each might develop a special talent and ability to be utilized for the common good. All are synchronized, integrated, and work together for the fulfillment of one purpose.

All is dual in nature, and so the world is full of contrasts. If things contrast, it does not mean they must conflict, that one should eliminate the other. It is not a matter of one *or* the other, but of one *and* the other. They are two points, to be combined and synthesized to a harmonious unit, the third point.

If existing distinctions are used to separate; if the various contrasts of the world are not *integrated*, the result will be *disintegration*—the constant threat and chronic ailment of the world throughout recorded history. It is the present mortal danger of the world, the danger history and current events point out more strongly every day.

Let us look again at the *Shield of David*. We live in a world of time; all motion is understood to be taking place in time. One triangle then may point toward the past and the other toward the future. Long, long ago,

according to scripture and tradition, men believed in the one God.

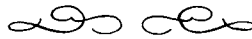
Unable to understand the simple unity, they began to analyze it. They tore the simple concept into many fragments. These fragments, or mental images, turned to idols or graven images. Separate gods were conceived, gods which contrasted, which conflicted with one another, which were continuously at war against one another.

The Messianic Symbol

This may explain why the symbol was called the *Shield of David*, and why it was taken as a Messianic symbol. David was the king who united Israel in one land and

under one rule, and not for his personal vainglory. For centuries he has been called the symbolic Messiah who will reunite Israel from the four corners of the earth, reintegrate the world, and mark a new cycle in the history of mankind.

The Kingdom of Heaven will not come to an undeserving world. It will come only through your work and mine and that of all men of good will. The two triangles are shaped like arrowheads, and therefore they mean action. One may believe and yet be passive, but faith implies action.



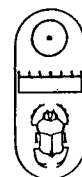
The more advanced and learned a society, the more complex and higher it is in the sense of being more all-embracing in its religious ideals. Consequently, the expression of spirituality of the individual, in some elements of society, may appear to be more lofty in comparison with a lower culture, but the inner subjective impulse of response to what is felt as the spiritual motivation may be no greater in one culture or individual, so inclined, than in another.

—Validivar



In Loving Memory . . .

Charles Irving Campbell, Aide to Emperor Ralph M. Lewis and Custodian (Caretaker) of the Rosicrucian Supreme Temple in San Jose, California, passed through transition on Tuesday, February 25, 1986. Frater Campbell was known by Rosicrucians throughout the world, and his faithful service will be remembered by Rosicrucians everywhere.





The 1986 AMORC World Convention Report

DYNAMIC NEW YORK CITY played host to the 1986 AMORC World Convention, July 20-26, at the Marriott Marquis Hotel. All told, 4408 Rosicrucian members were in attendance, the largest Rosicrucian convention ever held in the United States. Eighty-six countries were represented, with a special contingent from France which in itself numbered 1767 members. Moreover, the 207 children attending their own special program formed the largest convention of junior members ever held.

The large attendance necessitated an overflow room, in which a number of members could watch the events on the main convention floor by way of a large video screen. All main events were translated from English into French, German, and Spanish. The official program was printed in four languages as well.

Pre-convention activities featured business meetings and such special presentations as an Inner Space Seminar, directed by

Soror Kristie Knutson, and a Martinist Conventicle directed by Olive Asher. In the business meetings, Grand Masters and Directors from eight Grand Lodge jurisdictions met with members of the Board of Directors of the Supreme Grand Lodge during the first three days of the convention week. At the same time, Grand Councilors from the English and Spanish jurisdictions met with Grand Masters Kwiatkowski and Dalby, respectively, discussing matters related to affiliated body activity. A Sunday evening banquet of officers featured a welcome from Mayor Koch of New York City, through one of his personal emissaries.

On Tuesday evening, a special consecration ceremony was held for advanced members of the Martinist Order. Beginning Wednesday morning, approximately 500 members arriving early attended the Inner Space Seminar, given by Kristie Knutson, Director of Public Relations, a one-day event presented for members and non-members as well. That evening two Martin-

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Grand Masters and Directors of AMORC's ten Grand Lodges meeting with Directors of the Supreme Grand Lodge, AMORC.

ist groups met in Conventicle—approximately 600 for an English presentation presided over by Grand Recorder Olive Asher, and another 600 for a French presentation presided over by Grand Master Christian Bernard. All during the day, thousands of members were registering or picking up credentials prepared for those who had preregistered.

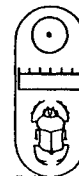
Opening Ceremonies

At 1:00 p.m., Thursday, the official opening ceremonies commenced. Eighty Colombes filed down the aisles of the auditorium, followed by a single Colombe carrying a torch. On the stage, the torch was positioned in the center, symbolizing the Light of Wisdom to be imparted during the days to follow. A Rosicrucian chant and the International Peace song, composed by Soror Jill Jackson Miller, were sung by the choral group.

The Chairman, Frater Frederick Onucki, then stepped onto the stage to announce the opening speech by AMORC's Imperator, Ralph M. Lewis. Frater Lewis, in a filmed interview with Kristie Knutson, spoke on the theme of *liberty* and cautioned that there was no such thing as absolute liberty; that people were bound to the laws of nature, and all that that implies. It is freedom from oppression, both politically and philosoph-



Two Colombes from the English-speaking and French-speaking jurisdictions stand beside their respective flags at the AMORC World Convention in New York City.





Grand Masters preparing for one of the early morning Forums.

ically, that we stand for, and what Rosicrucians pursue in their efforts to liberate the human mind.

Dignitaries from the Supreme and Grand Lodges were then presented, including Frates Piepenbrink, Schaa, and Stewart from the Supreme Grand Lodge; Fratres Soderlund, Parucker, Tsilimparis, Yorioka, Raab, Kwiatkowski, Bernard, Petersson, Dalby, Idiodi, and Sorores Beusekamp and Asher from Grand Lodges of AMORC and Martinist Grand Temple. Following this was an illustrated lecture by Dr. Onslow Wilson, Director of AMORC's Department of Instruction, in which relationships between sound and color were described. The afternoon wound up with the first mystical convocation of the Convention, presided over by Chairman Frederick Onucki as Master.

The evening performance by members of the New York Philharmonic Orchestra was an outstanding, inspiring treat for the members. Conducted by Frater Matitiahua Braun, the program gave renditions of such noted compositions as Mozart's *Concerto in E^b*, and Hovhaness' *Celestial Fantasy*. The Mozart concerto featured the brilliant pianist Michael Boriskin, who received a standing ovation from the audience.

On Thursday, an early morning Forum by Grand Masters of the Order took ques-

tions from the audience, and provided answers that only their experience could provide. This was followed by a special discussion on holistic healing as used in Rosicrucian study. Dr. Albert H. Doss, preeminent physician, and long-time member of AMORC, gave a current account of progress in this field. In the early afternoon, the Convention had a presentation and demonstration of profound mystical import by the Emperor. Again, the program was a film especially prepared for the occasion by Frater Ralph M. Lewis.

Scientific Findings

Next was a presentation delivered by Dr. George Buletza, Director of AMORC's Research Department, concerning the latest findings in the sciences as they apply to Rosicrucian teachings.

After a short break, the members entered the hall for the second convocation of the Convention. Presiding Master for the event was Frater Gary Stewart, Director-Member of the Board of Directors of the Supreme Grand Lodge. Again, it closed the day with a feeling of sublime peace for those attending.

The program for the second evening of the Convention was a dramatic play directed by Soror Leslie Colket. With beautiful background vistas and elaborate costum-



AMORC Convention hosts and hostesses in their special uniforms greet some of the 4408 Rosicrucians from 86 nations throughout the world.

ing, four vignettes of the lives of Rosicrucian masters were depicted. These included Akhnaton, Paracelsus, Bacon, Jefferson, and Franklin. Here the cast also received a standing ovation for their outstanding performance.

The final day of the Convention began with a second Forum by Grand Masters of the Order, and again dealt with questions and answers pertinent to the teachings. Following this was an outstanding presentation by Dr. A.A. Taliaferro who, in his light and easy manner, injected good humor into his remarks. On the serious side, he gave deep insights into the use and meaning of vowel sounds, with appreciable audience participation.

Then Kristie Knutson, so well accepted in the Seminar on Wednesday, gave a summary of that program to the Convention as a whole, with an equally enthusiastic response. Supreme Secretary Arthur Piepenbrink followed with a theme emphasizing the importance of Rosicrucians joining together in such events as conventions, seminars, review classes, and Rose-Croix University courses, in order to gain the most from their lessons.

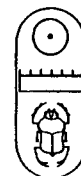
The closing assembly of members was highlighted in a convocation with Supreme Treasurer Burnam Schaa presiding as Master. A procession of Colombes, Grand Masters, Supreme Officers, Grand Councilors, Regional Monitors, and Masters of Affiliated Bodies, numbering some 230 persons, brought impressive substance to the work that is done by so many volunteers in the field.

The final event, the Rosicrucian Banquet and Ball, was resplendent in the distinctive environment of the Marriott Marquis, surely one of New York's finest hotels. Members had choices of fish, beef, chicken, or vegetarian meals. It was a joyful, fitting close to a program that embodied a true unity of peoples of the world, and a theme that gave promise to the ultimate liberation of the human mind.

—Arthur C. Piepenbrink
Secretary
Supreme Grand Lodge
AMORC

ROSICRUCIAN DIRECTORY

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



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Tomb of Apis—the Bull



This massive sarcophagus at Sakkara, Egypt, once contained the mummy of Apis, the sacred bull. Originally worshiped as a fertility god governing the propagation of flocks and herds of animals, Apis eventually became associated with Ptah, prime deity of Memphis. Begotten by a lightning bolt from heaven, Apis brought glory to the land of Egypt. Sacred black bulls with special white markings on the forehead were kept at Memphis, and occasionally one would be sacrificed to appease the gods. The mummified bulls were then placed in huge granite sarcophagi within the Serapeum at nearby Sakkara. An original mummified head of an Apis bull is on display in the Rosicrucian Egyptian Museum.

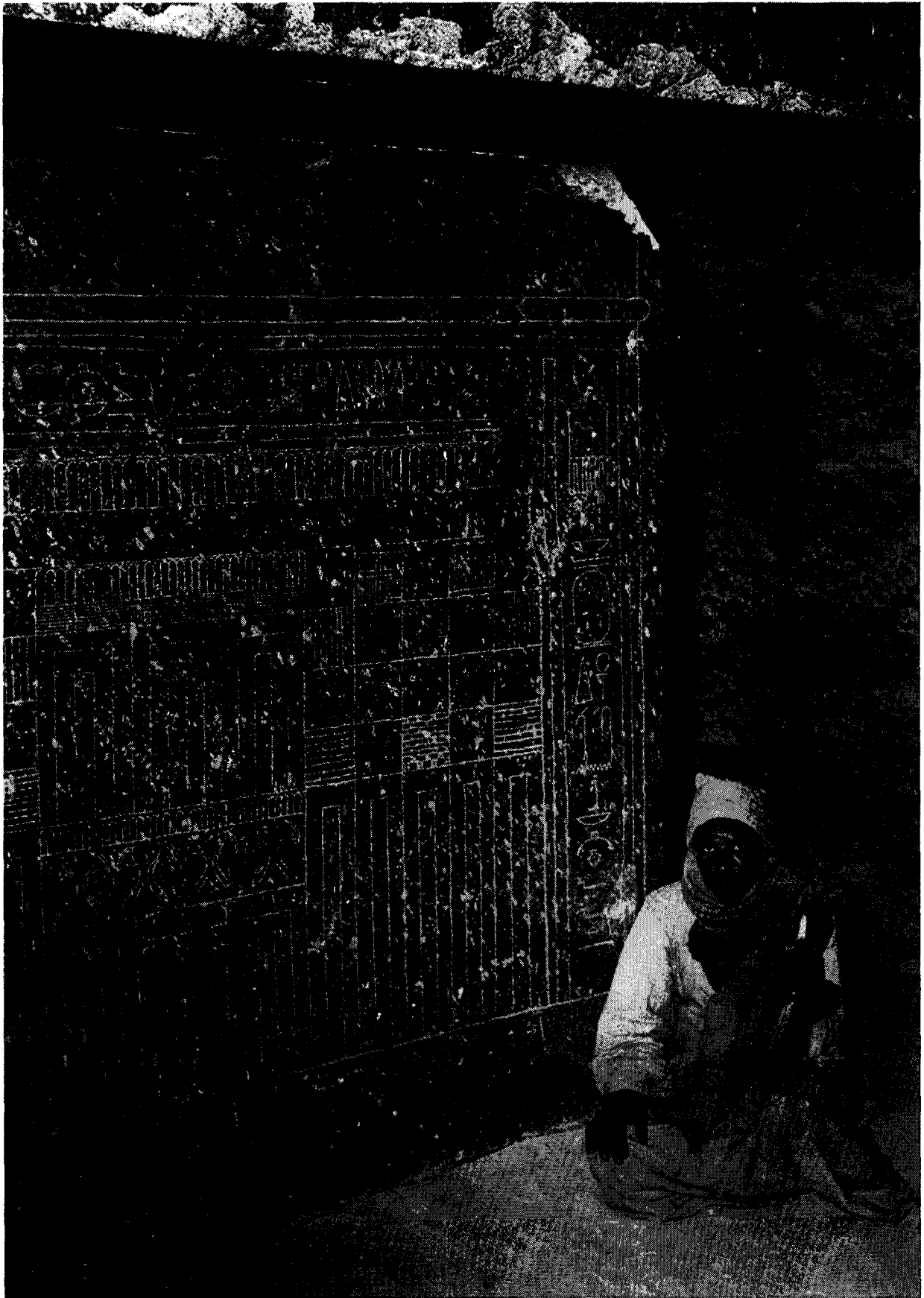
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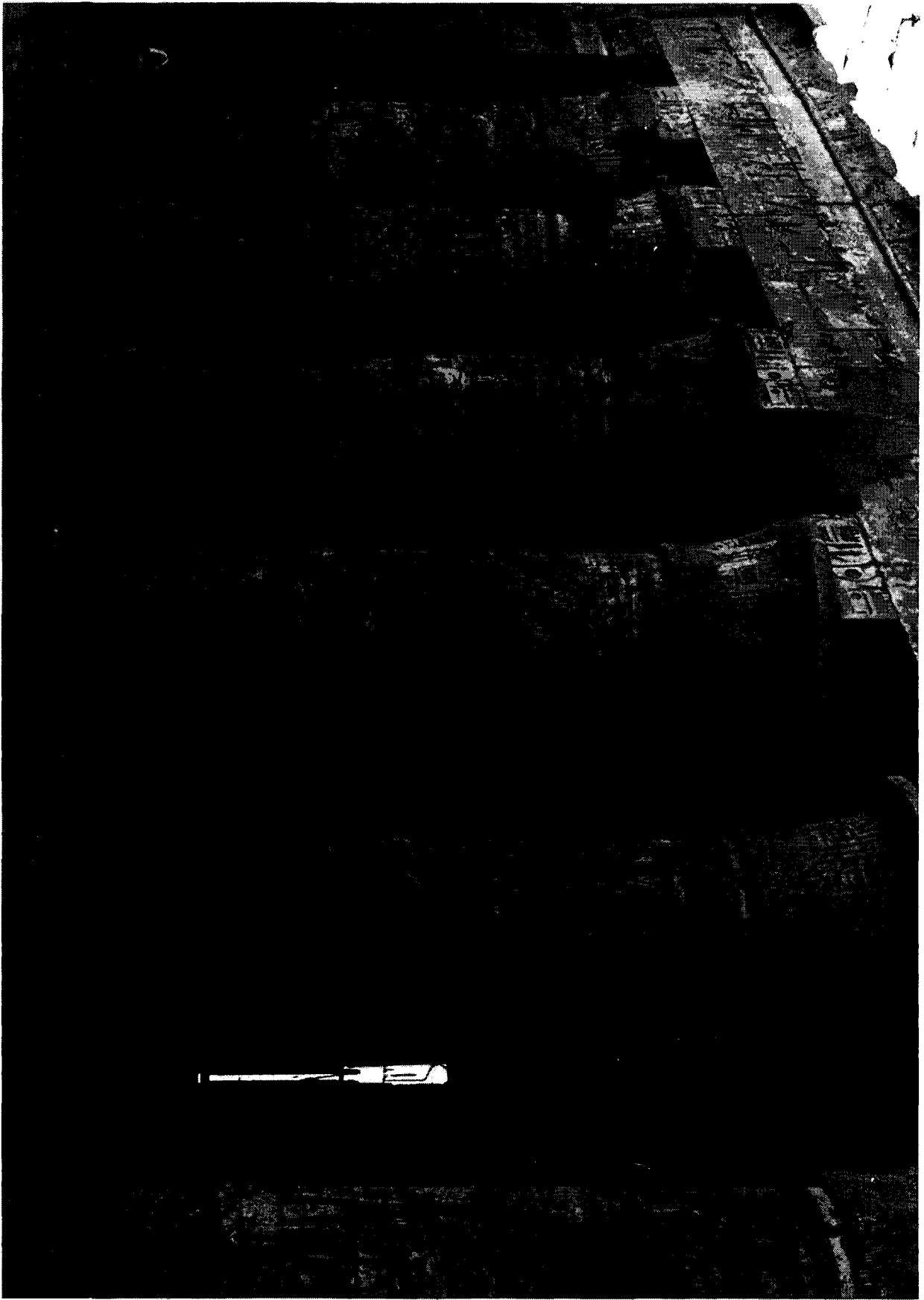
Within the Temple of Medinet Habu (overleaf)

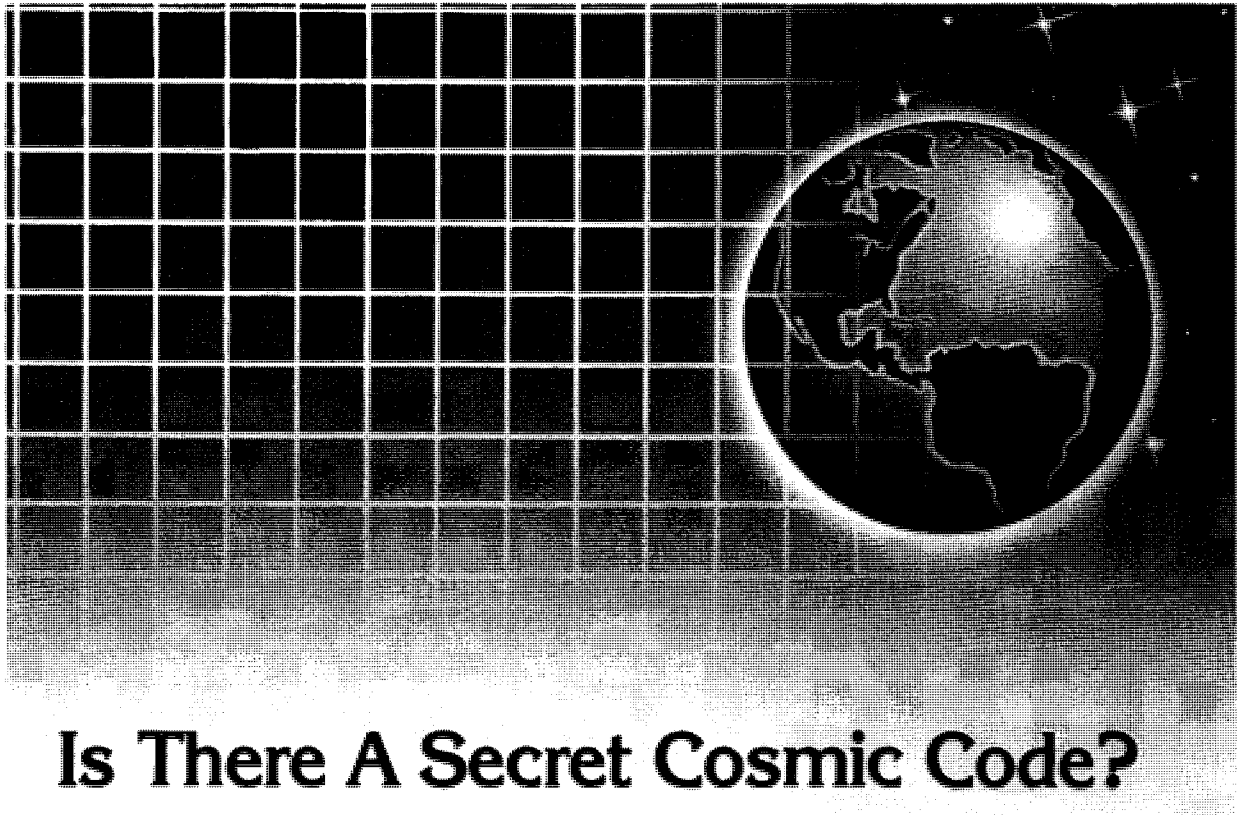
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This temple, mostly built by Ramses III (20th Dynasty), is one of the most colossal monuments in the world. This well-preserved mortuary temple, actually a complex of four temples, is considered second only to Karnak in architectural importance. Throughout Medinet Habu the wall drawings and bas-reliefs are excellent, and from the portal at the front of the temple, one can gaze across the Nile Valley toward distant Luxor and Karnak.

(Photo by AMORC)







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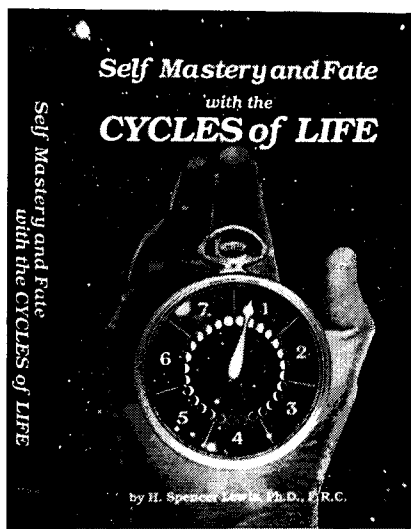
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TREASURES FROM OUR MUSEUM



Our photo shows a closeup of a mummy of a girl dating back to the 26th Dynasty (663-525 B.C.). Her name is *Tuhere*, and she provides a magnificent specimen for study. Observe the rows of near perfect teeth—particularly the upper row. *Tuhere* is on permanent display in the Rosicrucian Egyptian Museum.

Egyptian Dentistry

Ancient Egyptian medical texts, unearthed after millennia, have thrown new light on the development and sophistication of Egyptian medicine. Frequently mentioned in the texts are doctors, oculists, veterinarians, and other specialists, including dentists. Also found in the texts are references to treatment of the teeth.

From the examination of mummies, it is obvious that the Egyptians knew how to fill teeth with a kind of mineral cement. They also used gold to bind loose teeth and occasionally perforated the jawbone to drain abscesses. Disorders of the gums were also treated. Even more remarkable, between 1600 and 1000 B.C., Egyptian dentists were able to restore teeth with bridges!

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

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Salamander (top) and Grinnell glaciers on the Garden Wall, Glacier Natl. Park

Photo: Malcolm R. Campbell

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Give at least a month to this precious preserve. Time will not be taken from the sum of your life. Instead of shortening, it will indefinitely lengthen it and make you truly immortal.

—John Muir, Our National Parks

THE MOUNTAINS of Waterton-Glacier International Peace Park look like an imposing, blue-grey wall from the eastern plains. But, after you pass monolithic Chief Mountain, summit of dreams and visions, the multifaceted gems of this great wilderness come into full view.

Above the timberline, light dances across glaciers and snow fields that nourish the park with melt water. The song of this wild water is a pure song. Listen for it at Cameron Falls, Morning Eagle Falls, and Siyeh Creek. At Triple Divide Peak, the song flows down into the veins of the earth to the Pacific Ocean, Gulf of Mexico, and Hudson Bay.

The green blanket draped around the rock below the timberline is woven with Engelmann spruce, Douglas fir, western larch, subalpine fir, and lodgepole pine. Designated as a Biosphere Reserve by the United Nations, the Peace Park supports over 1000 species of plants. Yellow and pink heather can be found at Logan Pass. The kinnikinnick's bright red berries complement aspen near Swiftcurrent Lake. A sea of flowers—alpine laurel, buttercups, blue columbine—rolls in great swells down the high meadows. The soul of these mountains rides the wind: a warm caress, a howl of ice, a never-ending breath across cirque lakes and ridges.

Iceberg and Ptarmigan Lakes, Baring Falls and Sunrift Gorge, Two Medicine Pass, Rising Wolf Mountain. Walk gently here, brother to the grizzly bear and eagle, for the trails through this fragile ecosystem are trails through consciousness—the gem that catches the cascading light in the center of this crown of shining mountains.

—Malcolm R. Campbell, F.R.C.