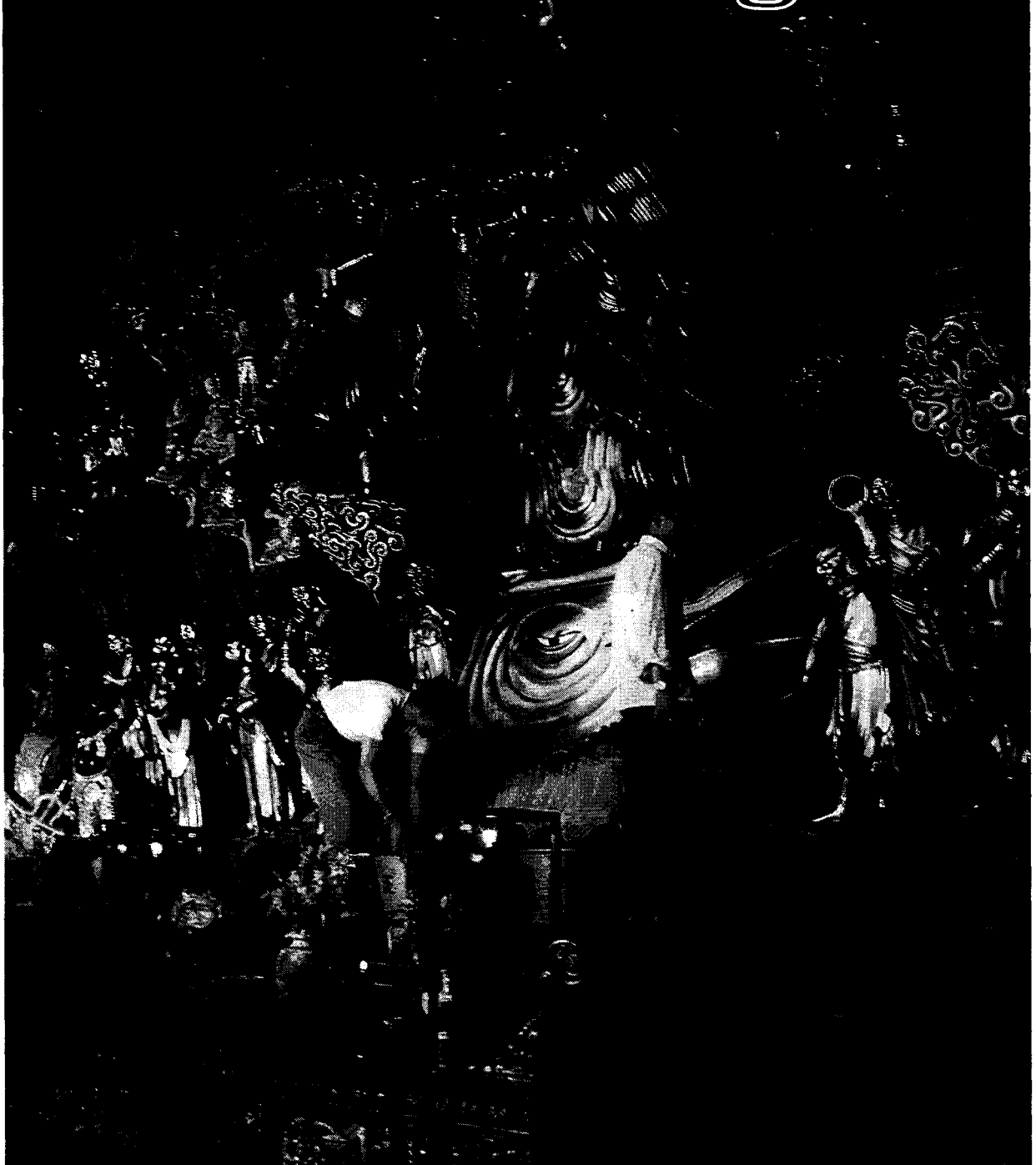


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January 1986 \$1.50



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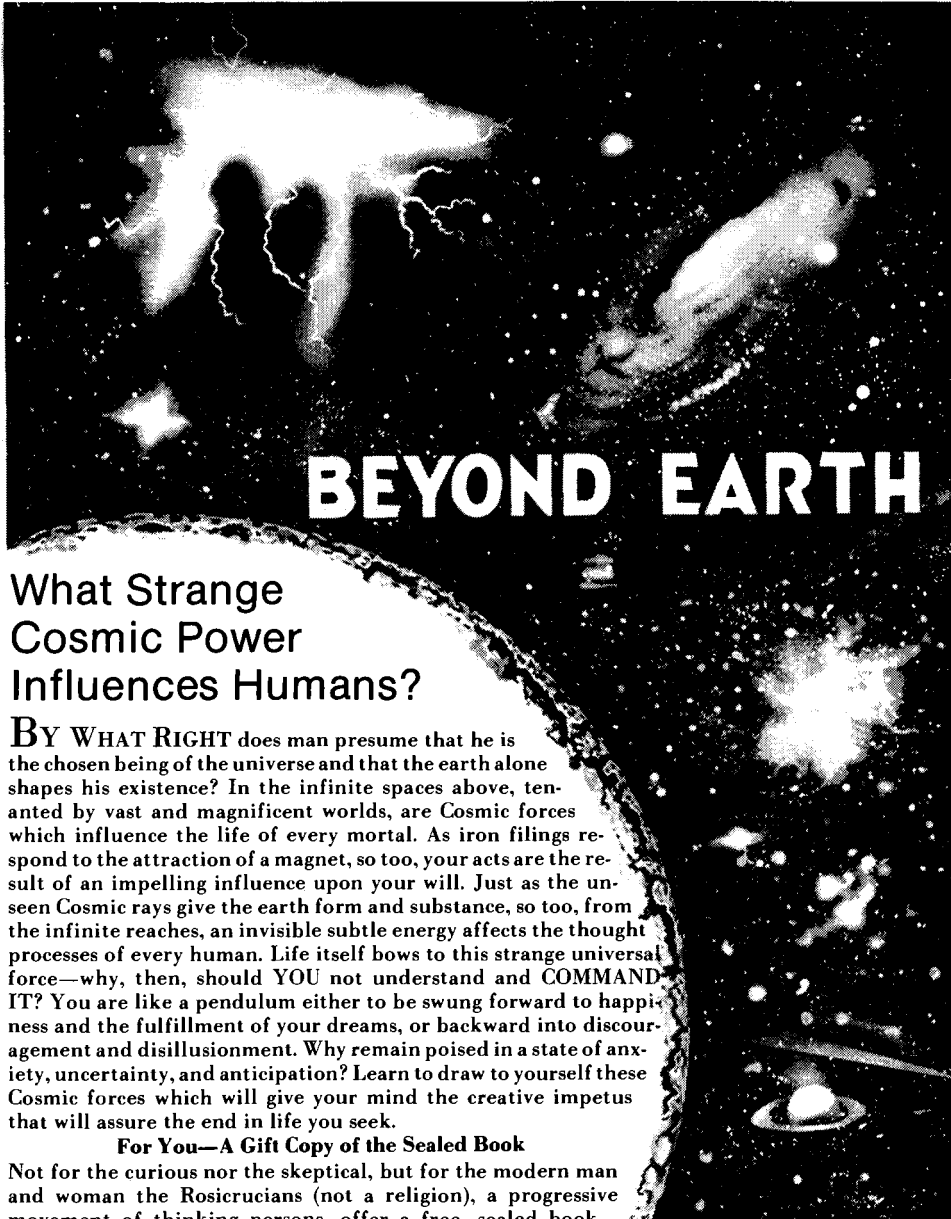
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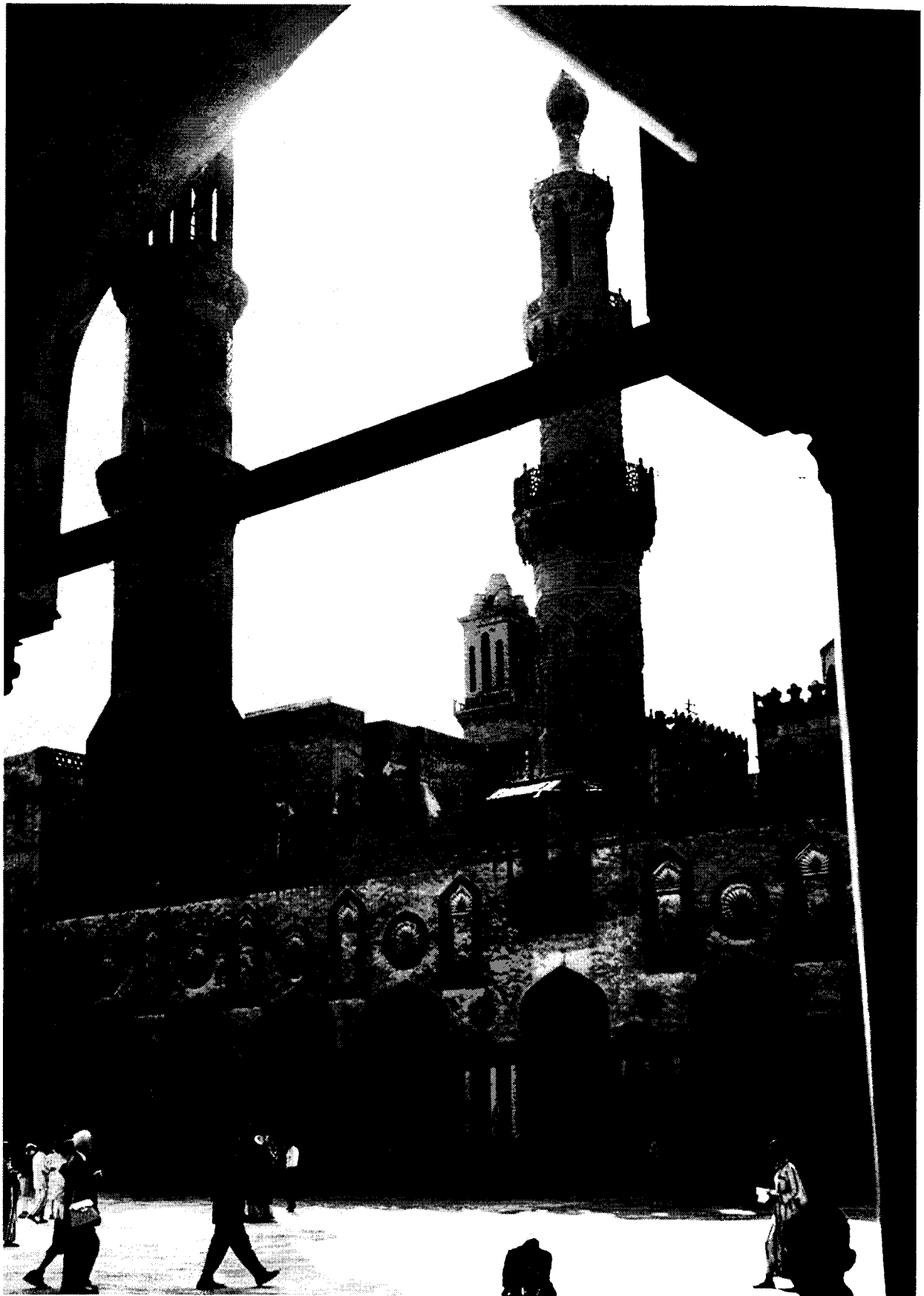
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Thought of the Month

by the Emperor



What Is Mysticism?

WHAT IS MYSTICISM? The reply of those who have not troubled to inquire into its roots would be quite varied. The answers, most probably, would be that mysticism is a religion, a philosophy, a form of metaphysics, or an Eastern occultism. Further, according to the way mysticism is more popularly taught today by various groups, it consists of a synthesis of the different versions ascribed to it.

At this time we will not attempt to go into a detailed investigation of the origin of mysticism, as this has been done quite extensively in this periodical at different times in the past. However, we will, as an introduction, touch upon the origin of the word *mysticism*. The Greek word *mystes* referred to the initiates in the mystery schools, such as the ancient Eleusinians of Greece. From this word, which designated initiates of certain esoteric rites as performed in the mystery schools, there eventually evolved the word *mysticism*, which appeared early on in the French language as *mysticisme*.

However, not all to whom the word *mystes* was applied were mystics in the true meaning of mysticism. The ancient rites of the Egyptian mystery schools are often referred to as "mystical." But even though the initiates were known as *mystes*, their rites were not mystical in the strict sense of the word.

For example, the Osirian mysteries of Egypt were the most elaborate of that religiously imbued people. The murder of Osiris and his subsequent resurrection by a god were a virtual passion play, a dramatic portrayal of man's immortality and how his immaterial being survives after death. It

expounded the concept that following certain tests and trials proving worthiness, man's soul could rise to a sublime existence with the immortals, the gods. This ancient mystery drama and the lessons which it taught became a great influence upon religious doctrines down to our time.

Historically, the followers of Pharaoh Akhnaton are said to be one of the most enlightened of the mystery schools of Egypt. Yet, according to tradition, not all that was taught within their temple was confined to those precepts which we would say are dogmatic mysticism.

The Eleusinian mysteries of Greece had the greatest following of any of the ancient mystery schools. History relates that over 100,000 candidates were initiated into these mysteries annually. But again, their rites and doctrines cannot be rightly stated as being all mystical. In fact, they were also metaphysical and occult in content. They expounded the values of morals and sought to define the purpose of life and explain certain natural phenomena.

As to the results derived from a study of mysticism and their value, these are often elaborated upon to a point of digressing

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from the innate purpose of mysticism. The real purpose of mysticism, or of what its objective consists, can be quite concisely stated.

Real Purpose of Mysticism

Now, let us consider the basic tenets of mysticism:

One: The soul of all mankind is of the same divine essence.

Two: The soul of no human being is ever separated from its Divine Source, or God.

Three: Yet not all mankind is equally conscious of his divine nature, his soul. This, then, accounts for the varied spiritual enlightenment and moral behavior of man.

Four: Every human can seek divine aid for personal regeneration, that is, to quicken the consciousness of his own spiritual essence, his soul. This divine aid is the *God Source* which permeates all reality.

Five: No man is deprived of the right of personal approach to this God Source. It is intimate and *direct*. Of particular importance, and constituting the essential doctrine of mysticism, is the assertion that *no intermediary is needed*; no shaman, priest, or clergyman is required to act as the channel of spiritual communication for those who seek this *oneness* with the "God of their Heart."

Those who are erudite, worldly-wise, who are learned in theology or are a potentate of a faith, are no more divinely qualified for this union of man with the God he conceives than those humans in the most humble station in life.

Six: When one seeking that union experiences an exalted state of consciousness, a momentary sensation of liberation of body and mind from the microcosm, he is then said to have attained *oneness* with the God Source. This state of absorption with the wholeness of the Divine is termed the *mystical experience*.

Seven: In the previous six points we have generalized on the nature of the supreme mystical experience. However, there is no single precise definition which applies to every individual. It is like trying to describe, for analogy, a beautiful sunset or sunrise in an unusually scenic area. No one else's description would ever provide the same sensation as one's own experience.

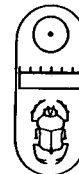
Eight: Yet mysticism is not wholly an abstract idealism. It has a *pragmatic* value that can contribute to man's everyday living. The mystical experience can be for the individual the sublimity of spiritual ecstasy, a happiness, a tranquillity, a peace which the appetites, or lower emotions, cannot possibly provide.

This sense of union with the Cosmic or God Source can, however, provide a *regeneration of the self*, reestablishing confidence, resulting in an influx of inspiration, as well as stimulating the imagination and the power of creativity. These values, in the scholarly and psychological explanations of mysticism, are termed *noetic*; simply, it means there is experienced a sudden illumination that floods the consciousness and clarifies any former doubts. It is an inspiration that provides a practical chain of thought.

It may seem to the individual as though a curtain has risen in his mind. This is the noetic aspect of the mystical experience. The so-called mysteries of life to which an individual may never have given thought will now challenge his reason and invite inquiry. Therefore, the mystical experience can be an illuminating one for better preparing the individual to confront the vicissitudes of his daily life.

Formalized Religion

Must mysticism, therefore, be categorized as primarily a religious element, that is, restricted to theological practices? No, it is not so restricted. Mysticism is likewise *related* to metaphysics, philosophy, and psychology. Though in these other categories it may not be termed *mysticism*, certain of their fundamental elements are similar to it.



In *religion*, prayer is made to be the *key* to mysticism. It is held to be a bridge between the individual and that which he conceives to be his God. Yet in most formal religious sects, there is a distinct difference between the followers' practice of mysticism and the fundamentals of its true nature. The religions generally define God for their followers. It is often declared that the prayers must be directed to certain apotheosized personages who are said to be sacred. These personages are claimed to be intermediaries between man and God; whereas, in *pure* mysticism, *no sect or creed* is necessary for man to have this mystical experience.

Religion encourages resort to prayer as an instrument for the ascent of the consciousness to what is termed a *God awareness*. But formalized religion's insistence that such an experience can be attained only through its channels and rituals is contrary to pure mysticism and the personal immediacy which it provides.

Metaphysics

Metaphysics, as popularly taught, is diverse in its doctrines and differs from its ancient construct by Aristotle. But in general metaphysics does not postulate an external, personal deity with humanlike attributes. God is expounded as manifesting as a Mind, a Universal Consciousness, which may be commonly referred to as a Cosmic Consciousness. Thus God and the creative Divine Force, as the phenomena of nature, are a unity composing the *whole of reality*. This God-Mind, functioning as a directing intelligence, can be approached, it is averred, by the human consciousness. In other words, man can appeal to, or become in harmony, with it and its superior judgment. The human consciousness is said to be a stream of varying levels, the highest level of such consciousness being the state of union between man and the Supreme Intelligence (or God).

Metaphysics recommends *meditation* as the medium for such communion between man and this *God Mind Force*. Yet again, the

procedure, the technique for meditation is considerably diverse. Various methods are advocated for the attainment of this oneness of consciousness with the Absolute, or God. Yet some persons are not able to differentiate between concentration, contemplation, and meditation.

Nevertheless, metaphysics does advocate a superior form of instruction said to provide a *personal unity* of the individual and his concept of the Divine. The student may study a different procedure, but he needs no other channel for success than his own consciousness. This is the *basis of mysticism*.

Modern Psychology

Is there a relationship between modern *psychology* and *mysticism*?

Modern psychology texts do not refer to mysticism. Further, there are few references to meditation. Most texts refer to the subject of insight. The latter, and meditation, are classified by psychology as "altered states of consciousness." A common altered state of consciousness is sleep—constituting a sizable portion of our life—and hypnosis is another. Psychology considers practices such as when the individual indulges in meditation as being but a volitional state of *altered consciousness*. It is said to be the reaching beyond the objective realm to the psychic side of man. Psychology recognizes as psychic the *subliminal*, that which is behind or beyond the consciousness of the peripheral senses.

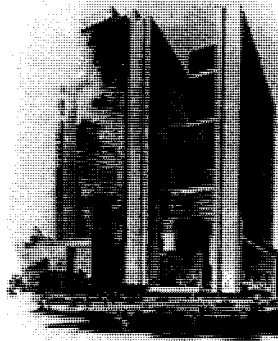
Modern psychology has shown a divergent interest in the phenomena of altered consciousness, or man's attempt to experience the Absolute and to explain the mystical experience. However, it was the noted philosopher and psychologist William James (1842-1910) who, it is said, established the first laboratory of psychology, and whose work, *The Varieties of Religious Experience*, gave first accounts, from an objective scientific point of view, of the mystical experience. His work is said to explain the phenomena from a rational, noncritical ground. △



Convention '86 Update

Be Prepared!

We know that the trip to the 1986 Rosicrucian World Convention will be a marvelous break-away from your duties and routines, and we want to be sure that you do all the right things to make your brief stay in New York *a time to remember*. Insurance: that you get there on time for all the events. Insurance: that you drink in the fullness of participation by living on the convention site. A room at the Marriott keeps you from ever having to venture outside for the full three days of convention activities. For economy, look for a roommate to share the costs of lodging. Insurance: that you get your room reservations in early by writing directly to the Marriott. Insurance: that you get your registration and banquet reservations to the Grand Lodge as early as possible. Insurance: that you make travel arrangements now. Many economy fares are based on early reservations, months in advance of your departure. Convention and room registration forms are still available from: Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191 (U.S.A.). Date: July 24-26

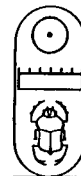


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The Rosicrucian Legacy of the Wissahickon Hermits



by Lucy E. Carroll
Doctor Musical Arts
F.R.C., I.R.C.



IN 1694 Magister Johannes Kelpius led a group of German Pietists to North America to settle along the banks of the Wissahickon River near Philadelphia. This settlement, known as the Hermits of the Ridge, the Hermits of the Wissahickon, the Contented of the God-Loving Soul (as they referred to themselves) or the Society of the Woman in the Wilderness (from the reference to Revelations) was the first known Rosicrucian settlement in the New World, beginning the first cycle of Rosicrucian activity here, and leaving a priceless legacy to Philadelphia and the young country.

The Wissahickon settlement lasted from 1694 to the death of Kelpius in 1708. Following Kelpius' death individual members remained in the area, continuing their study and teaching until the last surviving member, Dr. Christopher Witt, died in 1765 at the advanced age of ninety years.

While the site of Kelpius' settlement is perhaps the most important in all Philadelphia's Fairmount Park, it is the only one that has all but disappeared. No building remains there, no society, and no living direct descendants survive. What then is the

Wissahickon settlers' legacy to us? The Pietists who came to the sylvan beauty of the Wissahickon Glen left few documents and no monuments, but rather carried the flame of knowledge which they passed to those around them, charging them with responsibility to pass it on again and yet again. Indirectly by their example, teaching, and inspiration, they influenced the development and growth of many areas of study in the Philadelphia countryside.

The direct legacy of the Wissahickon settlers is, of course, seen in the presence of the Rosicrucian Order, AMORC, with its world headquarters located in Rosicrucian Park, San Jose, California. Also, one may today visit the settlement at Ephrata, Pennsylvania, where, after the death of Kelpius, some few surviving members of the original group traveled to join Conrad Beissel in carrying on the mystical studies of the Order.

But there is much more to the Wissahickon legacy than this. Some of the areas of expertise and influence demonstrated by members of the Wissahickon settlement included healing, astronomy, astrology, education, botany, creative writing, music, art, philosophic and theologic study, and metaphysical arts.

Kelpius also hoped to unite the many differing sects in the young province into one common brotherhood. He did not succeed, but the ideal of one people thus united is a never-ending dream.

The author, Lucy Carroll, Doctor Musical Arts, is a college professor, choral director, and musical theatre director. Specializing in Pennsylvania composers, she is particularly interested in 17th century music. Soror Carroll is also a member of the Rosicrucian Order's International Research Council.

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THE ANCHORITE CELL OF KELPIUS.

Frontispiece from Julius Friedrich Sachse's book *The German Pietists of Provincial Pennsylvania*. This small cave was not a natural formation, but was built for Magister Kelpius' study and contemplation. The cave site is about 200 yards (180 m) from "The Tabernacle" or meeting house and garden area, near a cold spring of water—known today as Kelpius' Spring on the Wissahickon. The above is from an original negative by Julius F. Sachse.

Somewhere on the 175-acre tract of land, probably under what is now Henry Avenue, was a large garden where medicinal plants and herbs were grown. The Unami Indians bartered information on local plants for knowledge of strange European ones. When Dr. Witt moved into Germantown after Kelpius' death, he continued to keep a garden, expanding it to become the first botanical garden in America. Witt corresponded with naturalist Peter Collinson in London and with famed Pennsylvania Quaker botanist John Bartram. Witt was a strong influence on Bartram, whose garden may be visited today. It is the oldest extant botanical garden in America.

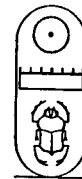
Dr. Witt's garden eventually fell into the hands of the Morris family. Perhaps the spirit or reputation of the man persisted, for two of the Morrises followed in his work. Elizabeth Morris (d. February 2, 1865, a century after Dr. Witt) corresponded with William Huttell and Asa Gray, and cultivated many rare plants. Margareta

Morris (d. May 29, 1867) discovered the life cycle of the seventeen-year locust. She became the first and for many years the only woman elected to membership in the Pennsylvania Academy of Natural Science. Elizabeth Morris gave the family grounds to the Episcopal church. The Morris-Littell House at Germantown and High Streets Philadelphia, where Dr. Witt had lived and worked, was finally torn down in 1914.

Astronomy

In addition to the garden, there was a telescope at the Glen, and both astronomy and astrology were studied. Copies of some early "nativities" or horoscopes cast there may be found in the books of Dr. Julius Friedrich Sachse. This study of the heavens was regarded as decidedly curious by some of the neighbors.

The Rittenhouse family (Rittenhuysen, Rittinghuis, Rittenhausen) settled in the area in 1688. David Rittenhouse went on to become a statesman, astronomer, and math-





ematiacian. Indeed, Philadelphia's Rittenhouse Astronomical Society is named after him. Now where, in the Wissahickon wilderness, would young Rittenhouse have learned astronomy except under the guidance of the Hermits and Dr. Christopher Witt?

Education and Literature

One of the best things about the settlers was their desire for fellowship. Through herbal lore, healing, and teaching they reached out to all their German, Quaker, Swedish, and American Indian neighbors.

The importance they put on education may be seen in this excerpt from an account of the early days, unsigned, but possibly written by Daniel Falkner: "For we are resolved, besides giving public instruction to the little children of this country, to take many of them to ourselves. . . so as to lay in them the foundation of a stable permanent character. With them the beginning must be made, otherwise there will be only mending and patching of the old people." (August 7, 1694) The teaching continued under Seelig and Matthai.

As to the creative arts, very little has survived, but there are enough pages to indicate that creative thought flourished in

Wissahickon Glen. Kelpius' *Diarium*, or diary, remains, with copies of letters. Also surviving is another description of the voyage from England possibly penned by Daniel Falkner. We have Falkner's *Curieuse Nachricht*, which spurred increased German immigration to Pennsylvania. Preserved is a portrait of Kelpius by Dr. Witt. Also surviving the centuries is a collection of poetry in German by several members of the group—including Kelpius, Seelig, and Koster—along with the remarkable manuscript of poetry and music, *The Lamenting Voice of the Hidden Love*. There also exists Dr. Witt's translation of Kelpius' *Method of Prayer*, along with a beautiful twelve-verse poem, very balanced and carefully fashioned, called "Der einsahmer Turteltauben. . ." signed by Johann Gottfried Seelig and dated 1707.

Music in the Wilderness

Kelpius' *Diarium* tells us that the group "had prayer meetings and sang hymns of praise and joy, several of us accompanying on instruments that we had brought from London." Documents also explain that music filled the Tabernacle, the large meeting house built on the ridge. In addition, the group, dressed in academic garb, furnished



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the music for the dedication of Gloria Dei (Old Swede's) Church in 1700, and for the ordination of Justus Falkner there as Lutheran minister in 1703. This early appearance of vocal and instrumental music in what was otherwise primitive wilderness must have set an example for the community and established a cultural precedent for those who followed. Falkner himself addressed letters overseas asking for more keyboard instruments to continue this tradition.

Healing, Alchemy, and the Mystic Arts

Healing was practiced, and all were welcome. Kelpius also served as attorney for the fledgling community in Germantown. A document exists signed by Kelpius and witnessed by Claus Rittinghuis. This contract between Georg Jacobs and Gerhard Levering/Heinrich Frey is in Kelpius' handwriting and is signed 30 April 1700. Here then is a concrete example of Kelpius using his learning for the good of his neighbors.

The mystic arts were also studied, and alchemical experiments conducted. Reference has already been made to the casting of nativities.

Some members of the group invoked medieval Germanic lore and made *Zauberzettel*—talismans or symbolic representations—of paper or metal with assorted esoteric symbols. Perhaps these designs were the predecessors of the Pennsylvania German hex signs?

The Wissahickon settlement also contributed to local folklore and legend through their arcane practices. Settlers used divining rods, lit the St. John's Eve fire, released doves at burial to symbolize the release of the soul, gathered herbs, and held Rosicrucian rituals. As the Philadelphia area, and indeed North America, changed from being a colony to becoming an independent nation,

it broke with Old World tradition, and the stories of the Hermits passed into folktales.

But the legacy of the Wissahickon Hermits is a real one—multifaceted and strong. It is the light shining in the Wissahickon wilderness which continues to illumine those who seek.

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Kelpius Society Formed

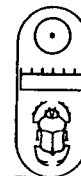
A non-profit group, chartered in Pennsylvania, the Kelpius Society was formed to awaken an interest in the site of the settlement of the Kelpius Community. The Society plans general restorations, archaeological digs at the original sites, a study of the remains of the botanical garden and a museum and library. While not affiliated with AMORC, further information may be obtained from Research and Development, AMORC.

This Month's Cover

This month's cover features the colorful interior of a Buddhist temple, People's Republic of China. Before the golden Buddha is an altar decorated with incense pot, candles, and vases of flowers. Two workmen busily clean and polish these fascinating and beautiful figures.

(Photo by Jerry Chapman)

[11]



Missed Heartbeats

Moments We Remember Forever

by Doris A. Paul

"I'M . . . HAPPY," mused a friend from her wheelchair in a nursing home. After a thoughtful pause she added: "Not *deliriously* happy!" The three words hung in mid-air. After a moment I said, "Deliriously happy experiences occur only a few times—relatively speaking—in *anyone's* life." Soon our conversation drifted to run-of-the-mill topics.

Later, alone, I thought of this brief exchange and reviewed my life, pinpointing the "deliriously happy" moments that had been mine—an analysis *anyone* might find surprising and illuminating: the return of a son or husband from combat unscathed, materialization of a coveted promotion, knowledge that fears of malignancy are unfounded.

Deliriously happy moments come in all kinds of packages—some surprisingly simple. I can feel, although many years have passed, the impact of the sight of a bright-colored little bird perched on a snow-lined branch, silhouetted against a cloudless blue morning sky, as I drove along the mountainous Pennsylvania turnpike. A Christmas gift from nature!

As I reminisced I thought of that Christmas eve when my fiancé slipped my engagement ring on my finger, my wedding day, and the morning the nurse brought my baby to me—her big brown eyes surveying the strange new environment.

As I mused on extraordinary moments in my life which I might term "missed heartbeats," I discovered that many of them had to do with music. I recalled attending a

concert by the inimitable Galli-Curci with her coal-black hair, who presented a startling appearance in a stunning green gown covered with designs inspired by the recent discovery of art objects in King Tut's tomb. Just seeing one of the greatest sopranos of the world was enough to transport me into a state of delirious happiness. But when she sustained the highest tone I have ever heard anyone attempt, trilling at that incredible pitch, I shivered with delight.

Musical Highpoints

A similar experience during those early years occurred when I heard Madame Schumann-Heink on one of her "farewell" tours. Clothed in a glistening white satin gown with a long train, she swept out on stage with the majesty and bearing of a queen. Her arias and lieder were beautifully sung; but it was the person, so professional and yet so human, that made me deliriously happy. Wary of making a wide circle to accommodate her train when exiting the stage after the last group of songs, she picked it up, tossed it across her arm and walked off-stage, retaining her dignity. Beside himself with joy, a small white-haired man in the second row, obviously an *aficionado*, jumped to his feet, waving his white handkerchief in pure ecstasy—a joy I shared.

As a young director of choral music in the public schools, I drove with friends to a nearby city to hear the English Madrigal Singers. I didn't know what a madrigal was, and so was completely unprepared for what was to come: pure, delicate harmony, unaccompanied, so perfect, so enchanting, I was literally "out of this world." When I gasped, my friends turned to me to see what was wrong. Nothing was wrong; I had just forgotten to breathe!

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The author is a freelance writer, song writer, composer, and music instructor who has also composed radio scripts and created two original television programs for children.

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Having been away for some time from my beloved Denver, home to me for many years, my husband and I returned and drove out to the magnificent Red Rocks Amphitheatre to hear a concert by the Denver Symphony. It was early evening and the mountainous area and plains below were golden-lit by the setting sun. We arrived at the top row of seats just as the concert began; and when I heard those first powerful notes of Beethoven's *Fifth Symphony*—*ta-ta-ta-táh!*—chills raced up and down my spine. I was deliriously happy!

As I mused further, I thought of thrilling travel experiences: the indescribable sensation of flying into Rio de Janeiro at night, greeted by the majestic, brilliantly lighted figure of Christ the Redeemer atop Mount Corcovado; the awesome silent ride through the Waitomo Cave in New Zealand in complete darkness relieved only by a subdued ethereal light emanating from the canopy overhead—a canopy studded with myriads of tiny “stars”—glowworm stars.

Perhaps the travel experience topping all my others was a ride in a rugged little boat plying the Porsanger Fjord, carrying mostly workmen (the majority being butchers of Lapland reindeer) between Honnisvåg, the village nearest the North Cape, and Rusnesen. It was evening and the brilliant sunset seemed to circle the horizon. My companions chose the comfort of the little cabin; but bundled in warm clothing appropriate for Arctic Norway in autumn, I went up alone to the bow of the ship and sat on a keg amid ropes and docking paraphernalia for a long, long time. Immersed in a world of sky, water, and mountains, the wind whipping my face, I was reminded of an experience described by Anne Morrow Lindbergh, who wrote in her book, *Gift from the Sea*, that she “melted into the universe, lost in



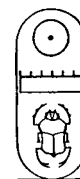
it.” It was a time Ardis Whitman might have called “a sliver of eternity.”

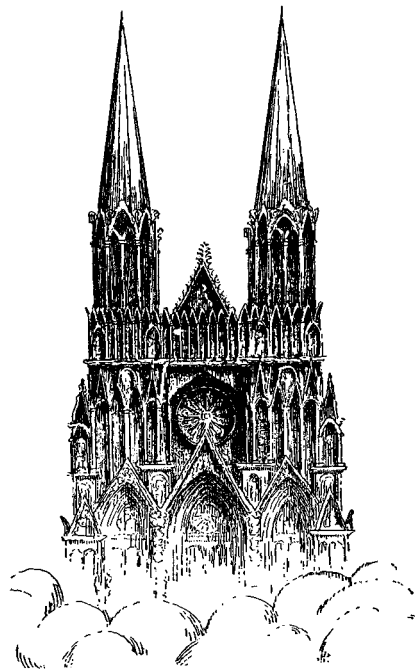
It is *good* to be able to say sincerely, along with my afflicted friend, “I’m happy,”—to accept life as it comes without self-pity, jealousy, or deep regrets. She undoubtedly recalls moments of delirious happiness. When a magic moment does occur, one should savor it to the full, not taking it for granted. One should absorb such a moment as one to recall and relive in days that lie ahead when rich memories may be needed to lighten the way. △

A Dog's Life

I asked Cheska if she would like to be a human being. She said: “Are you kidding. . . and miss all the free food, health care, and attention? You must be crazy! My master must wait until he is old before collecting Social Security benefits to live on and getting Medicare service. As a dog I can be a day-old puppy and obtain everything free. Furthermore, my previous development is the cause of everything I get in my present physical life. . . no strings attached. Now, I’m a true mystic, and we dogs can prove it by the way we handle humans. . . psychically.”

—Cheska (A Golden Retriever)





The Celestial Sanctum

The Value of Tradition

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

WHAT has the Rosicrucian Order, AMORC, contributed to society and, subsequently, humanity? What is AMORC contributing now?

Questions such as these are often asked by both members and non-members of our Order who are seriously trying to assess the value of our organization in today's world. But, before we can adequately answer such questions, we must understand the perspective from which they are asked. That is, we must understand the reasons for such questions.

Quite often such questions are based upon a material concern. In other words,

the answer sought is expected to include information concerning tangible evidence of the establishment of our organization in the same way that businesses often establish branches which will produce goods and jobs for any given society.

It is apparent, however, that the nature of AMORC is such that we cannot always give the same kind of answer that a business can. We must understand that the Order is a cultural, educational, and mystical organization dedicated to the advancement of humanity through enlightenment of the individual. Therefore, our answers to such seemingly simple questions far exceed the simplicity of their nature because our answers must necessarily derive from our highest idealism, our mysticism, and the essence which it represents. Further, such answers must lie in the commitment, dedication, and sincerity of our members according to their understanding of the ideals of our teachings.

Perhaps the best way to understand the real essence of our contributions is to understand our tradition. We are a traditional Order. The importance of this statement, at first glance, may be overlooked by some people in that the value of tradition is often misunderstood. Nevertheless, it has a profound mystical and philosophical meaning. The problem in understanding the import of such a statement could lie in the belief that tradition is outdated, limiting, and restrictive to creative growth in that it is thought to be conducive to creating dogmatic beliefs. This may well be true of any tradition if it becomes stagnant in its *mode of operation*. However, the true purpose and intent of any tradition is to perpetuate and preserve a cultural heritage and its inherent wisdom throughout the ages so as to make it available to all.

From this statement, we can readily see that tradition is not a thing in itself, but must necessarily be related to a source of a deeper intent. Tradition, then, becomes a condition that is neither restrictive nor creative, but rather a tool or a means which assumes the attribute of neutrality. In other words, it will become only what it represents. Tradition most aptly represents a cultural heritage. Culture, in itself, can never

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be restrictive or dogmatic since the cultural heritage is the foundation and strength of any given society. In other words, any society which exists today, and even humanity in general, is built upon foundations laid in the past. Whether or not such foundations are thought to be limiting or creative will depend upon how such foundations are understood or interpreted by the individual.

Attributes of Culture

What, then, are the attributes of culture? Culture represents the beliefs and efforts of a people who constitute a society. Inherent within these beliefs are found a philosophy, art, music, and an arcane wisdom that is traditionally passed from one generation to the next and thereby preserved as a source or foundation to that particular society. We may also observe the appearance of degenerative qualities that assume a negative aspect. But if we stand apart from that society and observe how it progresses, we will find one crucial factor—namely, all aspects of generative and degenerative qualities—is essential in producing change and adaptation to new situations by each successive generation.

If we look at these “negative” qualities from this perspective, and see these as *sometimes* being necessary elements to initiate change and growth, we can change our perspective from one that is negative to one that is positive. With a positive outlook, it becomes easier for us to recognize a distinctive element which pervades and survives all changes and which identifies a particular society. That element is what we call custom or tradition.

If we become even more objective in our evaluation and observe not one society, but all societies or humanity as a whole, we may be surprised at what we find. We will find a common, unifying denominator that bonds *all* humanity—and once again culture and tradition. Different cultures and traditions have modified, adapted, changed, and infused all societies. In extreme cases, when a particular society and culture have been conquered by another, it soon becomes evident that the indigenous culture also changes and modifies the new culture—

maybe very slowly and subtly, but change it does nonetheless.

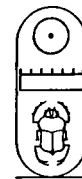
As a result, each successive society has grown and evolved in the long run because the true essence, the wisdom, the true foundation of all of humanity is all pervading and remains creative in potential. This creative element can never really be destroyed. It is from this vantage point that we can realize the true creative value of tradition. True traditions are not acts; they are the essence which bonds all peoples even though *expressed* in many different ways.

What then has the Rosicrucian Order, AMORC, contributed to society? If we realize that our tradition is based upon tolerance, understanding, education, and the upliftment of all humanity, we will realize that our tradition is the unifying, creative potential that is the *essence* of all tradition and cultures. That is, our tradition perpetuates the very essence of cosmic and human potential that is known as arcane wisdom.

We have recognized the common thread that bonds all of humanity into one unit—a factor which was realized by our traditional founders thousands of years ago and is still preserved in our mystical philosophy, rituals, and attitude today. In fact, we would not be the Rosicrucian Order if it were not for the preservation of our tradition. By realizing that all cultures and societies have these same foundations, we therefore seek to preserve and perpetuate those aspects of custom which represent the highest ideals of Truth and the betterment of all.

We do this not by supplanting a given culture by another, but by encouraging its growth and development from within through the medium of our members in each society, who are taught to exhibit truth and understanding to the best of their abilities and to work *with* the structure of each society. We encourage a society’s preservation and growth by exemplifying the common bond, the common brotherhood.

The Rosicrucian Order, AMORC, exists in most of the world’s societies and cultures. Our teachings relate the fundamental laws and principles of the all-pervading essence that we call the Cosmic and are designed to assist our students in their dis-



covery of truth. We do not force people to believe or tell them what to believe, but rather encourage them to develop their own beliefs. What the Order contributes to society is relative to how our members react to our teachings. In some societies, we will find the establishment of museums and cultural centers that are for the benefit of all people. We will find our Order assisting anyone who is in need. But, most importantly, our Order contributes to culture, education, and service to all humanity.

The Celestial Sanctum

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

Let's Reexamine the Old Ways

They're tested, tried, and proven. The "Wisdom of the Ages" still applies as it was valid long ago and is still valid. The old ways are the truths of human existence.

Today we tend to think of anything from the past as primitive and unenlightened. If it isn't high-tech we have no use for it. But high-tech has no bearing on human values. These modern innovations and conveniences ease our manual burdens and allow us to do more in a space of time. We can create new fibers, increase crop yield from an acre of farmland, and work medical wonders with new drugs and surgical techniques. We can even light up the night and fly to the moon.

All of these human activities, however, must be viewed as "support services" to the condition of life. They can make life quicker, easier, or more streamlined. But they cannot *make life*.

Only our individual decisions, actions, attitudes, and behaviors can make life what it should be for us. We must not confuse quality of life with convenience of life. Ease is comfort but not necessarily of value.

Our life span here on Earth has greater meaning than just a search for comfort. The lesson we must learn will not be accomplished through computers or robots or microwaves. They must be learned the old-fashioned way—through day-to-day human interaction. The ways we interrelate with each other will mean more, in the long run, than anything else.

—Ellen Whitting, F.R.C.

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WE THANK YOU

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

Important Visitors in Museum . . .



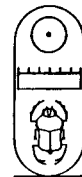
Jerry Chapman

Prominent Egyptologists from Europe, Dr. Rolf Krauss, Dr. Marianne Eaton-Krauss, and Dr. John Baines, chat with Rosicrucian Egyptian Museum Curator, Dale Jordan (right). Popular entertainer Marie Osmond (below) was filmed in the museum's rock tomb.

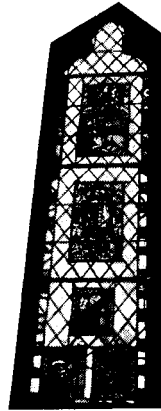
LAST AUGUST the Rosicrucian Egyptian Museum was honored to play host to several important visitors. In the early part of the month three prominent Egyptologists from Europe who were touring museums in the United States spent a day visiting the collection of antiquities in our Egyptian Museum. One of these visitors, Dr. John Baines from Oxford, England, wrote the popular book *Atlas of Ancient Egypt*. The two other visitors, Dr. Rolf Krauss and Dr. Marianne Eaton-Krauss from the Berlin Museum, are specialists in the Amarna Period.

In late August Marie Osmond came to San Jose with a television crew to film segments for "Ripley's Believe It or Not." Miss Osmond, the new co-host of this program, first showed the viewers a snake mummy while discussing the snake goddess Uraeus. She then talked about ancient Egypt's illustrious last queen Cleopatra, whose death was said to be caused by an asp, symbol of divine royalty. Miss Osmond is shown in the rock tomb standing next to a statue of Cleopatra. This program aired late last fall.

Jerry Chapman

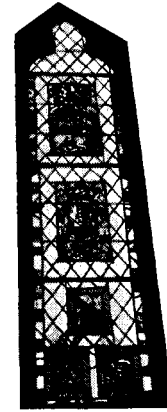


STAINED GLASS



Beams of Light
Flowing Through
A Multitude of Colors
Create A Beautiful World

by Shane Peterson



SET INTO the walls of Rosicrucian Park's Planetarium and Science Building are two beautiful, light-filled windows that represent an individual effort to express the higher feelings using the delicate beauty of stained glass. The creative spirit responsible for the windows many years ago is alive and well today. More than ever before, people from all walks of life are turning to stained glass as a way to brighten their homes, and as a hobby or even profession. They are a part of what has been called "The New Glass." Once a very expensive and time-consuming art form, today's practitioners use glass and glass cutting tools that were unavailable even ten years ago. The job of shaping and handling glass is becoming faster, easier, and more affordable.

It is thought that glass making was taken out of Egypt by the Romans, and that the first window glass was used during the Roman Empire. After the Western Roman Empire's fall, the art of window glass making continued in Constantinople, the capital of the Byzantine Empire. By the 6th century A.D. the art had started on the long road that eventually led to its apotheosis in the high-vaulted Gothic cathedrals that were erected throughout much of Europe.

I found the grandeur of these cathedrals cannot be comprehended by reading books alone. They must be experienced first-hand.

I myself found the very idea of the Gothic cathedral hard to understand until I traveled to England. When I stood in some of the old English cathedrals like the high-spired Salisbury Cathedral in the southwest of England, or in the national treasure that is the Yorkminster Cathedral in Yorkshire, I began to comprehend what Seddon and Stephens explain in their massive book *Stained Glass*. They see the old Gothic architecture as an "escape" from the hold of the Dark Ages, as "a new adventurous outlook, an explosion of the human spirit."

Explosion of Color

The thirteenth century, it seems, was the start of this new explosion, with color-splashed windows growing ever larger and deeper in tone. Indeed strong color sometimes blocked out a good deal of light, particularly when blues became fashionable. As Seddon and Stephens note, "The aim was not to make cathedrals dark—although that was often the result—but to give light a mystical quality."

The cost of the windows must have soared with the high-vaulting spirit, for the two main ingredients used to create some colors, such as red and yellow, were gold and silver! According to legend, a silver button fell off a glass maker's tunic onto some glass that was to be fired. When the

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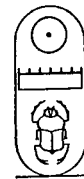
Installing A Stained Glass Window

glass cooled, it had a touch of bright yellow where the button had fallen.

In more recent times, less expensive coloring agents have been found, thus lowering the price of colored art glass. After World War II, cathedrals as well as smaller churches were built or rebuilt using inches-thick slab glass and a more modern impressionistic style, yet the mystical quality remained. The Willet Studios of Philadelphia adopted the slab-glass technique in 1954, and the idea proved so popular that some 400 commissions were done between 1954 and 1976, when Seddon and Stephens listed the Willet Studios as the largest in the United States.

Yet slab glass is not the only change to come to the art of stained glass. The tools to cut and work colored plate glass have undergone nothing less than a revolution. To better understand the new tools, I visited one of the many small stained glass studios that have opened all over the United States in recent years. They are to be found not only in large cities such as Philadelphia, but even in small cities and towns. My visit was to Victorian Stained Glass Works in Orcutt, California.

When Mrs. Loraine Moore opened the doors of her shop in 1976, new ways to cut and shape glass were already in the works. To illustrate how glass was cut before the





Shane Peterson

The Tiffany Method: Mrs. Pat O'Brien at Victorian Stained Glass Works, California, putting the finishing soldering on her Tiffany work, a complex rose pattern. In the Tiffany method, thin strips of copper are used instead of lead to hold the cut glass together, making possible small, light, and complex works—the kind Louis Comfort Tiffany was noted for in the late 19th and early 20th centuries.

arrival of the new technology, artist Moore took out what I recognized as an old-style glass cutter. Shaped like a toothbrush, it has a small steel cutting wheel on one end, and an eraser-sized ball on the other. "This used to be the way you had to cut glass," Moore said, as she scribed a long scratch across a piece of clear glass. Turning the glass over, the artist then hit the glass with a series of small taps using the ball end of the cutter. Slowly a small crack formed along the line of the scratch until the glass came apart in two jagged-edged pieces. "I never did like the noise you have to make," Moore said, adding, "Can you imagine a whole shop full of people tap-tapping like that?" She then reached for a different cutter that looked like plastic pliers with a clear, oil-filled handle. Mrs. Moore smiled, saying, "When I first demonstrated this in the shop someone said 'that's magic,' so we call them 'magic

pliers.'" Their standard name, as she explained, is "running pliers."

Moore scribed another mark on another piece of glass and, without turning the glass over, matter-of-factly applied the bite of the pliers to the edge of the glass, forcing it cleanly and quickly in two. It was like magic. The clean cuts were not restricted to straight lines, but formed curves and sometimes circles as well.

One of Moore's students approached us with a square of beautiful blue glass. "I'm going to make a clock. Could you cut a circle out of this?" Moore reached for yet another new glass tool and cut a circle, but left a few rough spots. What now?, I wondered. Smiling at my question, Mrs. Moore simply replied, "She takes it to the grinder." With the new cutters and running pliers have come a new generation of small grinders that smooth out the edges of art glass in a jiffy.

Now that the pieces can be cut simply and cleanly, how are they held together? How does the student know what pattern to follow? The answer, of course, is more new equipment. For hundreds of years H-shaped lead strips have been used to hold pieces of glass together. These thick and flexible strips of metal wrap around the edges of each piece of glass, holding it to the other pieces, and the whole work of art is soldered into a large frame. The lead strips create patterns that help define the work of art. In cathedrals this traditional method of creating stained glass windows worked well as the pieces of glass were large and were meant to be viewed at a distance. But as art glass became popular for small-sized objects with fine details, heavy lead strips were quite inappropriate.

Tiffany Glass

Then, in 1878, the American artist Louis Comfort Tiffany invented a new method of holding pieces of glass together. Tiffany wished to create small, colorful lamps and other art glass objects for the home. To do this he invented what is still called the Tiffany method, in which thin strips of copper are used instead of lead. The artist can thus make small, light, and complex works. Tiffany's beautiful artistic creations set the



Cleaning a section of leaded stained glass that has just been puttied.

trend for several decades around the turn of the century, and have once again become highly esteemed by art connoisseurs.

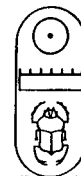
In recent years Tiffany's method has made a comeback. Artists, armed with thin rolls of copper, have made the Tiffany method just as popular as the lead method, although it requires more experience. In Loraine Moore's shop a mother and her daughter using the Tiffany method were working side by side. Mrs. Corinne Wilingham looked up from a Christmas proj-

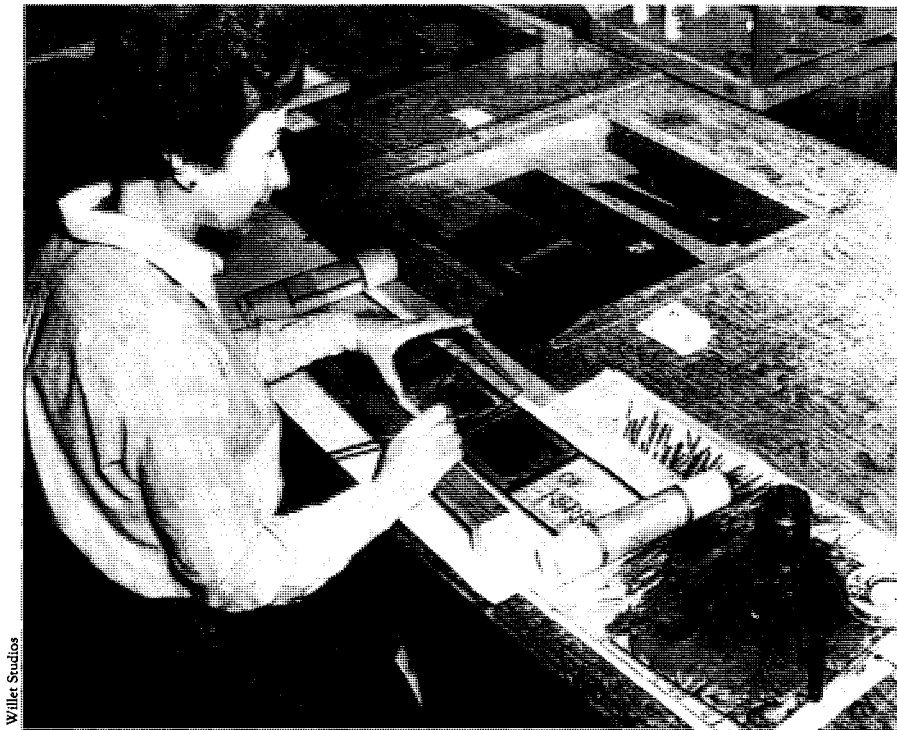
ect and commented on her painstaking work, "O.K., we have patience, come to think of it." She added, looking down at her creation, "We *have* to have patience." Her daughter Mrs. Pat O'Brien was putting the finishing soldering on her Tiffany work, a complex rose pattern. Like most people who work in stained glass, they find it to be an intriguing hobby, requiring practice and patience, but nothing superhuman.

For other people who started with art glass as a hobby, the art has become a pro-

Stained Glass Beauty in Rosicrucian Park. . .

Two beautiful and inspiring stained glass windows, incorporating mystical and traditional symbology, are located in the Rosicrucian Planetarium and Science Museum in Rosicrucian Park, San Jose, California. Featured on this month's back cover is one of these windows, designed by former Rosicrucian Imperator Dr. H. Spencer Lewis. The window features a Rose Cross and interlaced triangles on a sunburst design. Below are found the words *Ad Rosam Per Crucem, Ad Crucem Per Rosam*, an ancient mystical law. This window was dedicated to the memory of Dr. H. Spencer Lewis by the AMORC employees' club in 1939, a fitting and symbolical memorial to the great work accomplished by the First Imperator of the Rosicrucian Order, AMORC, for its second cycle of activity in America. The other beautiful planetarium window will be featured on next month's back cover.





Willet Studios

Artist carefully painting glass in Willet Studios, Pennsylvania.

fession, and sometimes something deeply inspirational as well. The past job experiences of some of the New Glass artists are often far removed from their present profession. Otto B. Rigan notes in his book *New Glass* that "Most are from unexpected backgrounds—a railroad switchman, a body-and-fender man, graduates in English, Literature, Physics, and Philosophy." What I find so fascinating about Rigan's portrait of contemporary art glass is that the people try to bring not only artistic feeling into their work, but a kind of spiritual outlook as well. Even some of the titles of the works reflect this thought. Rigan speaks of works entitled "Druid Oak Tree," "Spirit Dance," and "Tree Mandala," which seem to reflect humankind's changing consciousness.

In more recent works, Rigan sees even more. In his book *Palace Doors*, which documents a masterwork created by an American artist for a Mideastern monarch, he notes that the work was "both mysterious [22]

and literal," combining many elements of both the East and West—"not the least of which is human mystery." It is inspiring to see that kind of spirit, feeling, and mystery alive in our increasingly materialistic world.

These new art creations enrich our lives as they celebrate "the spiritual intuitions of heart and vision" as Rigan puts it. To my mind, stained glass, more than any other art form, is the most moving and mysterious as its magic involves the play of light and shadow. Beams of light, piercing brilliant hues, impress our consciousness and move us to a higher plane of being in our contemplations. △

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Dare to Look Beyond the Horizon ... the Distant Goal Will Become Today's Reality.

Rose-Croix University
June 16 to July 5, 1986

ONE OR MORE of the following courses can shorten the distance you want to travel to your goal. Highly qualified instructors, the AMORC Research Library, Planetarium Show, Egyptian Museum Tour, and appointments with the AMORC Staff are offered to enhance and complete your program. Up to six of the courses listed may be attended this summer.

First Week **June 16-21**

MORNING
Psychology of Mysticism
Glands & Psychic Centers
Problem Solving Through
Rosicrucian Techniques

AFTERNOON
Music of the Spheres
Canons of Mystical Art
Great Cycles & Subtle
Forces of Life & Nature

Second Week **June 23-28**

MORNING
Hermetic Philosophy
Your Personal Cosmic
Bridge
Probing the Elements
of Self

AFTERNOON
Communication &
Self-Expression
Exploring the Creative
Process Through Portraiture
Human Relations

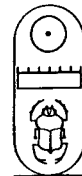
Third Week **June 30-July 5**

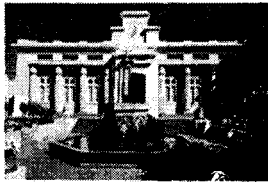
MORNING
History & Mystery of
Initiation
Mirror of the Mind
Echoes from the Master

AFTERNOON
Rosicrucian Principles
in Life & Healing
Creative Writing
Beauty in Numbers

To obtain course descriptions, an application, and fee schedule, please write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.

[23]





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Through the Abyss

Discovering Peace, Wholeness, Joy

THE ROSICRUCIAN is a person who is not content with ignorance or with questions left unanswered. A Rosicrucian is willing to probe the mystery of existence. An inquiring mind and impetuous spirit can eventually bring him or her to a great precipice at the limits of ordinary knowledge. Beyond lies the unknown, that realm which most people dare not investigate and thus avoid. Beneath is a chasm of darkness. In it lurk the fears and superstitions which people have unconsciously accepted about life, birth, death, immortality, and other mysteries.

What lies beyond the feared "nothingness" of this awesome abyss? Is there any sane reason for Rosicrucians to carry within them a vision of "the heart unafraid"? Is anything to be gained by a vision of self that the worldly would dismiss as foolhardy? Confronted by our own superstitious beliefs and fears do we as Rosicrucian students dare disprove them? Are we willing to discover the Great Light hidden behind these beliefs and fears?

To answer these questions, we accompanied twenty-two research participants on an inward journey through their own per-

sonal abyss. During these exercises, we found that moving our consciousness through fears and the abyss seems to clear the mind. On the other hand, staying stuck by trying to avoid fear energizes the fear and entraps our consciousness.

By experiencing that fear, and again questioning "what next?", we keep from getting stuck, and we promote a forward movement which leads to a rediscovery of Self and our intention, purpose, or desire.

To facilitate movement through the abyss each participant began his personal odyssey

"Confronted by our own superstitious beliefs and fears, do we as Rosicrucian students dare disprove them? Are we willing to discover the Great Light hidden behind these beliefs and fears?"

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THE HEART UNAFRAID

Leopold de Postels

by attuning with an inner desire, purpose, or intention. For example, one frater realized that his purpose at this time was to learn to trust life. Specifically, he said, "I want to trust that my current relationships are perfect the way they are; I want to trust that the Cosmic will assist me to fulfill my material needs; I want to trust that whatever happens at the seminar I am to present will be the perfect learning experience for me and for the attendees."

In the case of this frater, we started with his upcoming seminar. "If the seminar isn't successful," we asked, "then what might happen?" He responded with, "I'll look stupid."

"If you were to look stupid, then what?"

"People won't like me," he responded.

"If people don't like you, then what?"

"I'll be alone."

"And then?"

"I'll be miserable."

"And then?"

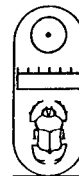
"I'll kill myself."

"And then?"

"I'd have wimped out on life. . . . My life would have been worthless and meaningless. . . . I'd suffer endless pain. . . . I'd be a nothing."

The frater became "nothing." He felt how it might be to dwell in a dark abyss of nothingness.

Unexpectedly, he then felt a "profound peace." Feeling this peace, he wanted to live again. Feeling the vitality of life, he wanted to create. He found himself creating the seminar. Following his fears, he had come full circle, returning to the seminar where he started. Now, however, he knew his fear to be meaningless phantoms that could no longer stand in the way of his progress. What is more, he discovered a source of peace within himself.



Another participant wanted to create her first commercial slide show. The financial opportunity was there, but she feared "looking, foolish, silly, stupid, commanding no respect." She feared a lack of love, being rejected and alone. If she were rejected and alone, she would die. Imagining death, she only felt a nothingness, a black void.

Finding the Creative Energy

In order to experience dwelling in this abyss, we asked her to experience this utter nothingness. We asked, "What do you feel? What is happening?" She began to feel "a profound peace, a peace that passeth understanding." With awe in her voice, she found herself contemplating, creating, being reborn. Reborn, she found herself creating the slide show she originally was afraid to create. By experiencing and deepening her fears, rather than avoiding them, she discovered that her fears looped through an abyss that led to peace, vitality, and creation of the life about which she had only dreamed.

Having passed through her own fear and abyss, another soror commented, "In these few minutes I've passed from being unloved,

isolated, and alone, to feeling an open heart, new connections with others, and an incredible flood of joy and gratitude."

Some participants came to find a new identity that "was actually always there, only invisible to my old ways of seeing." Others spoke of discovering opportunities that previously they had been afraid to consider. One frater recognized how many of his self-indulgences and compulsions were nothing more than ways to avoid confronting his fears. "It's actually my reality, my vision, and my context for perceiving things, that is important to my fulfillment, isn't it?" "Change my reality and I change my world," said another participant.

Still another described his experience of the abyss as follows. "What my fear would have me believe is that if I were to radiate the sacred Light with which I am entrusted, I wouldn't be understood. I'd be excluded, rejected, alone. I'd die. I wouldn't have learned or fulfilled my purpose. I'd be nothing, and I'd never again be given an opportunity to radiate the Light that I am. Pretty stupid!"

SELF TRANSFORMATION PACKET AVAILABLE

The officers of AMORC hope you are enjoying and benefiting from the Mindquest reports from our Research Laboratory. Copies of Mindquests are available from the Research Department.

The article you just read, "Through the Abyss," by George Buletza, is available in a packet titled, SELF TRANSFORMATION. This Self Transformation packet contains 20 Mindquest articles. If you would like to receive a copy of the Self Transformation Packet and a copy of the Mindquest Index which lists all of the research articles available from AMORC, please send your request along with a minimum donation of \$10.00 to cover costs of printing, postage, and handling.

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*The
Rosicrucian
Digest
January
1986*

With this experience of the looping nature of our fears, this member concluded, "I find that the shadows and the echoes that would fill our minds are always just this stupid and pointless. Yet we would allow these shadows and echoes to rule our lives, to completely determine our behaviors and attitudes in the world, to breed distrust towards loved ones, ourselves, and life. We would allow ourselves to be puppets dancing on strings of fear, in darkness. But darkness has no substance, and the fears that fill the abyss disappear when the light of consciousness is brought to bear upon them. We pass over the Threshold of Terror to realize what we are: free beings of

Light, masters in Self, students evolving as a rose unfolding on a cross of gold."

The experiences of the participants shared in this adventure can be a lesson for all of us. When we choose to express our Mastery in Self, all the terrors and fears we have carried may suddenly seem to strike at us. The Rosicrucian studies tell us that we who possess genuine desire, faith, and perseverance, who possess a "heart unafraid," will choose to enter this personal abyss, and will thereby discover Self, and realize freedom from fear.

—George F. Buletza, Ph.D., F.R.C.

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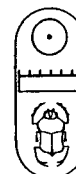
Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is not a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.



The Relationship of Thought to Energy and Mass

by R. A. Ashworth

THE scientific community has recognized only two states of our relative existence—*energy* and *mass*. These two states are fairly easy to recognize for they are outward states of existence. They can be proved through use of the five senses and through instrumentation developed by man. Further, thanks to the genius of Einstein, the interrelationship of energy to mass has been clearly established.

Beyond the five senses, beyond the measurements of the technological instrumentation of man, there is another state of existence, not recognized by science, which is the third and final support of this relative existence. It is none other than that nearer-than-near companion—*thought!*

Thought—the subtle inward state which cannot be proved through use of the five senses because it is beyond the limitations of these senses. Thought—the process and meaning of which the instrumentation of man has not been subtle enough to fully grasp. More importantly, thought is the means of proof that energy and mass exist.

The author is a scientist and director of technology at a large utilities corporation. He is currently working on a novel coal combustor for the reduction of sulfur and nitrogen oxides emissions (acid rain formers) into the atmosphere. He is also working on a process for recovering alumina and other valuable minerals from coal ash, and two environmentally innocuous methods of municipal sewage sludge disposal. He and his co-workers have taken these projects from initial concept to development and commercialization—practical application. Mr. Ashworth is very interested in helping the scientific community to have a better understanding of metaphysics.

[28]

It remains sublime because the tendency of man is to become lost in thought, not analyze it objectively.

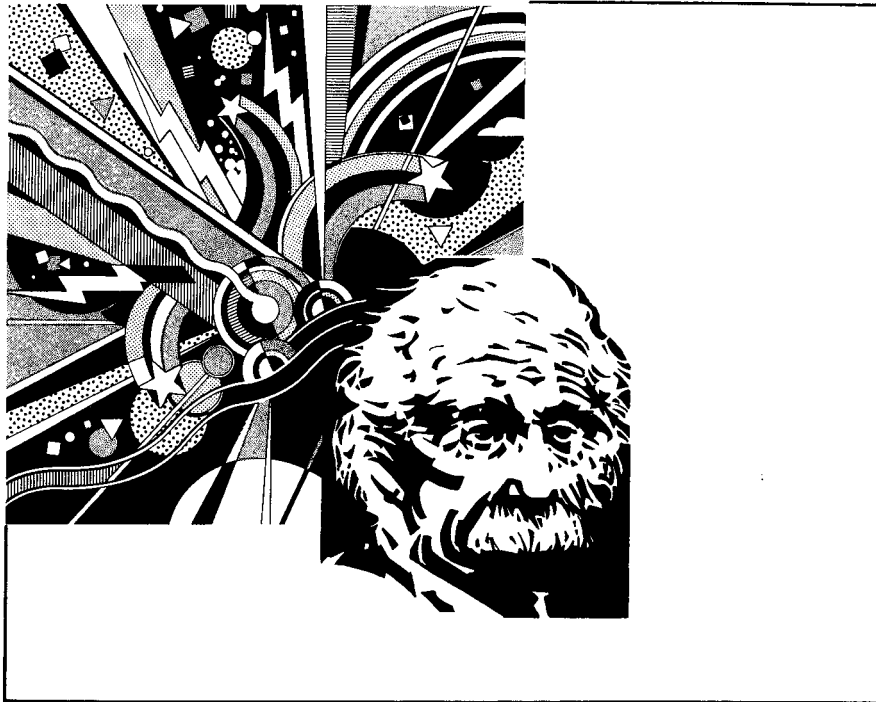
Physicists such as Newton and Einstein can provide insight into the outward states of existence, energy and mass. However, we must turn to the mystics for insight into the subtle inward state known as thought.

The Thought Went Forth

The avatar Krishna stated: "Forth from My thought came the Seven Sages, the Ancient Four, and at last the Manus; thus I gave birth to the begetters of all of earth's children!" Therefore, if this God-Man spoke the truth, thought is the primal cause of the creation, and the support of energy and mass. Krishna's statement is substantiated through the lives, outlook, and philosophy of the mystics and the mystic avatars.

Throughout history, in age-old legends and theology, the states of energy and mass have been traditionally seen as being under the control—even at the command—of the mystic avatars. It is recorded that Christ walked on the water, Krishna held a mountain on his finger, and Isaiah moved the sun backwards. Patanjali, an Indian saint, in his yoga aphorisms, explains that all of these miraculous feats were accomplished through the mechanism of concentrated thought.

It is difficult for the average individual, unschooled in the teachings of the mystics, to grasp the significance of the power of thought because his own thoughts are so limited. His power of thought might be compared to the energy released in a simple chemical reaction. In such a reaction, al-



though mass is being converted into energy, the conversion is so minute that it cannot be measured.* In contrast, the mystic's thought is like the energy released in a nuclear explosion. Here, the conversion of mass to energy is measurable, thus showing a relationship of energy to mass. Likewise, observing the power of the mystic's thought, a relationship of thought to energy and mass may be recognized.

One could argue that these miraculous feats are myth and not fact. However, such feats were performed by individuals whose names have stood the test of time for their unquestioned honesty and compassion for all creation. The true mystics are completely selfless. Further, their words are in complete harmony with actions, and their consistent theme throughout history has been that Truth is the only force that sets man free! It is obvious in studying the lives

* For example, the combustion of 1 pound of carbon yields 14086 Btu/lb. Assuming all of the mass reduction was associated with the carbon, the reduction in the mass of a carbon atom would only be 3.73×10^{-40} lb mass.

and works of the great mystics that energy and mass have their foundation in thought.

Thought is the subtle beginning state of this relative existence. Moving from the subtle to the gross, energy represents the middle state, and mass the end state. Even so, these three are interrelated, and in essence our relative existence is *one*, not three. Just as the molecule H_2O is H_2O , whether it be in the form of steam, water, or ice; our relative existence is still one, whether it be as thought, energy, or mass. For purposes of visualization, one might consider thought as a vapor, energy as condensed thought, and mass as frozen energy.

Having established the cornerstone of our relative existence, let us examine each state—mass, energy, thought—individually. Further, let us examine the parallelism of their individual qualities. As the relative existence is described within three states, likewise the states are subdivided into three major qualities. Mass exists as solid, liquid, and vapor; energy as potential, kinetic, and radiant; and thought as reason, emotion, and intuition. *Table 1* illustrates the quali-

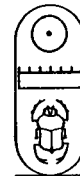


TABLE 1
PARALLEL QUALITIES
OF THE
STATES OF EXISTENCE

<u>MASS</u>	<u>ENERGY</u>	<u>THOUGHT</u>	<u>QUALITIES</u>
SOLID	POTENTIAL	REASON	GROSS Least Powerful Cold Bound Unmoving
LIQUID	KINETIC	EMOTION	MODERATE Powerful Warm Loosely Bound Moving
VAPOR	RADIANT	INTUITION	SUBTLE Most Powerful Hot Unbound Rapidly Moving

ties of each state and how they parallel one another.

Subtle. . . But Powerful!

Within the parallel qualities, as with the states of existence, it is seen that the more subtle the form, the more powerful the manifestation. For example, intuition is more powerful than radiation, which in turn is more powerful than vapor. Further, the more subtle the form, the faster it moves. The molecules in a vapor are fast, but not as fast as the quanta in radiation, which in turn cannot come close to the near instantaneous speed of the "shyama," a coined word for the substance that makes up intuitive thought. Intuition is the most powerful quality within the three states of existence. It is defined as direct knowledge without evidence of rational thought and inference.

Having postulated that thought is the third state of our relative existence, is the unit relationship to energy and mass definable? Since thought is the most subtle state, and energy the next most subtle, it is logical to first look for a relationship between these two states. Having established that, the relationship between energy and mass follows according to Einstein's established and accepted relationship, $E=MC^2$.

[30]

From the teachings of the mystics, it is clear that intensity of intuitive thought is involved. Therefore, the parameters associating thought to energy are postulated to be: 1) the thought itself, and 2) intensity of intuition. Through dimensional analysis, relationships were set and the units for thought developed and analyzed.

Using this technique, the relationship between thought and energy became obvious:

$$TI_i = E \text{ Where } T \text{ is thought, } ft^2\text{-secs;}$$

I_i is intensity of intuition, $ft\text{-lbs}/ft^2\text{-secs}$;

and E is energy, $ft\text{-lbs}$.

The units for thought are very logical, a two-dimensional image maintained over a period of time. It takes on a three-dimensional orientation when it comes from more than one point. An analogy to this is sight. With one-eyed vision there is no perception of depth but with two-eyed vision comes the triangulation effect, providing for perception of depth—three dimensions. Consider the completeness of the projected thought when the same synchronized thought of the whole creation is coming through every atom of mass and quantum

of energy created; the only difference being vantage point perspective and field of view.

Having presented thought as the cause and support of energy and mass, the next question is, where does the thought come from? I touched on this earlier in the article, but let me discuss it now in some greater detail.

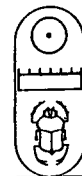
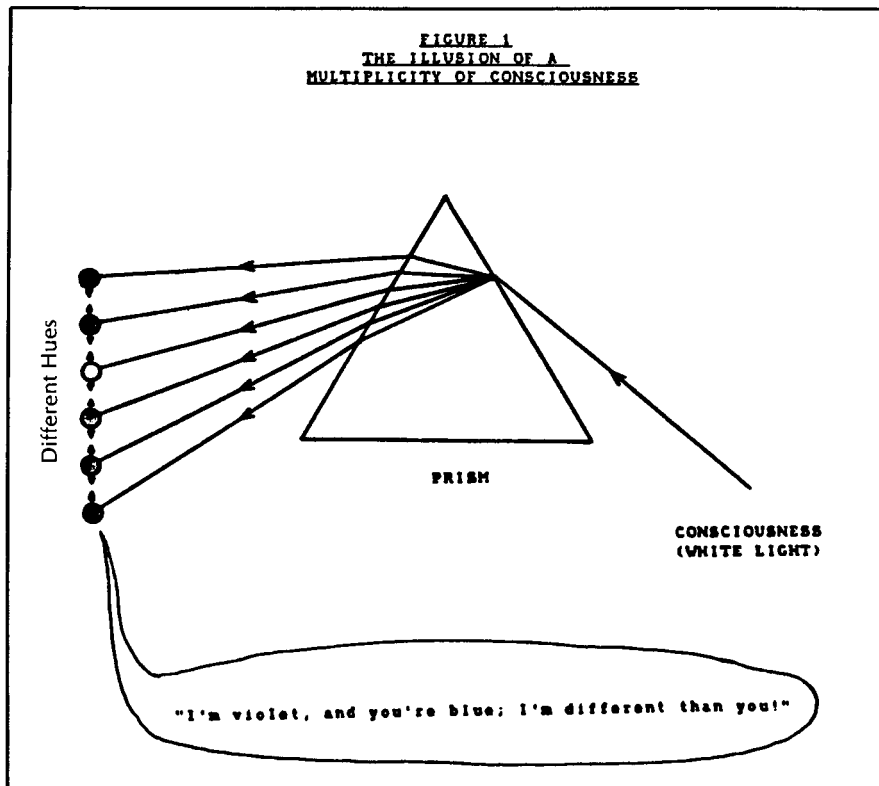
The thought that created, sustains, and someday will destroy this universe comes from God—the Cosmic. God is the Absolute Existence—the existence which never changes—which is the root cause and support of the ever-changing relative existence. It further is the One Pure Consciousness-Awareness—pure in this case meaning selfless. There is only One Consciousness that shines through all of creation, but in doing so it projects the illusion of a multiplicity of consciousness.

To illustrate this, consider consciousness as light shining through a prism (see *Figure 1*). Even though it is the same consciousness,

as the light refracts through a medium (the prism), it splits into different colors. If the consciousness in the particular projected colors only looks outward, it sees itself as different from the other colors and assumes an individuality. As a result, the illusion of more than one consciousness is projected.

The relative existence, having its foundation in thought, is not so abstract if we examine one of our own personal experiences. Most of us dream, and what is a dream, if not a thought invoked? In dreaming, we can experience all of the five sense perceptions. Many times it is impossible while in the dream state to differentiate the dream from physical reality. The dream is negated only when we awake.

Let me illustrate this on a grander scale. Buddha was asked, "What are you?" He replied, "I am awake!" Just as we awaken from dreaming, the student on the path, the mystic seeker, awakens from the *physical dream* and deep sleep states into the aware-



ness of his own true nature, which is pure unified consciousness—Cosmic Consciousness.

As consciousness shines through the higher life forms, it becomes more and more aware of itself. Then, at the apex of creation, the consciousness of man as mystic looks inward through the technique of meditation, and becomes completely aware of itself. The mystic reaches the *summum bonum* of life, which is the realization of being one with all of creation. This wisdom spurred the mystical statement, "What you do to the least of these, do you also to me."

The inclusion of thought as the beginning state of relative existence provides the scientist with an outlet from his energy-and-mass, merry-go-round, analyses of creation. It further opens the way for understanding infinity, time, psychic phenomena, and many other things left unexplained to the uninitiated. The quest of pure science is truth, and God is Truth. Therefore, the science of man and God are completely compatible—a path leading to the ultimate destination! The reason that this compatibility has not been recognized is that no bridge could be found between science and God. Thought is the bridge!

We allow the universe to know and feel itself. . . . The primeval fireball existed for 20 billion years without self-awareness. . . . The star can, through us, reflect back on itself.

—Brian Swimme, physicist and author of
The Universe Is A Green Dragon

IN MEMORIAM

Colombe Claudia Alejandra Zepeda Silva
11 years old
of Quetzalcoatl Lodge, AMORC, Mexico City

We met her at the Quetzalcoatl Lodge, where she served as a Colombe. The simple elegance of her walk reminded us of the softness of a lotus flower. With each step she was creating a state of harmony, an elevation of consciousness within everyone. Upon seeing her face amidst the cloud of rose incense, it reminded us of an Aztec princess of the glorious empire, offering the purity of her conscience to the lord of lords, Quetzalcoatl.

Claudia Alejandra, your brief stay on this plane left us the legacy of your purity of thought. Other Colombes will continue your mission, and following the tragedy of the Mexico City earthquake you have gone now to a superior plane. With us will remain the memory of your willingness to serve and the purity of your smile. The force of a devastating earthquake separated you physically from us, but we know that you are now one with the Cosmic and your influence will continue to encourage all to work in the reconstruction and rehabilitation of the lives of those affected by Nature's forces.

*The
Rosicrucian
Digest
January
1986*

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

“The Way” of Life

*Simple and definite
rules for all*

THE OTHER day a small pamphlet came to my desk bearing the title, *The Way in Business*. This pamphlet pointed out that there were certain definite rules and principles and certain established systems for the use of the businessman which would guarantee a certain degree of success in whatever business field these methods were applied.

As I read the pamphlet I was reminded of the fact that there have been many books written pointing out the way to success in art and in music, in business, commerce, law, navigation, and many other fields of activity. There are other established systems guaranteeing success or happiness, health and prosperity along definite lines.

Viewing life broadly we have several schools or systems of procedure. There is the school of moral practice and moral regulation intended to guide man correctly and surely to the utmost of spiritual and religious contentment. There are other systems devoted to the ethical procedure in life, guaranteeing a certain degree of cultural and ethical development that brings peace and happiness.

If we take the three most universally recognized systems, the moral or religious, the

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



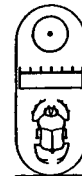
ethical, and the commercial, we find that each of these has its school and its temple. The *moral and religious* path has its church as its monumental academy. The *ethical* system has its schools and libraries and forums as monumental academies. And *commerce* has its huge factories and business offices. But all three of these combined do not constitute sufficient guidance and sufficient instruction in aiding the average man and woman to attain the utmost of life and to enjoy life abundantly.

There is a fourth way that is neither religious, ethical, nor commercial. It is the Cosmic or natural way.

The Rosicrucian Way

The way of life is not necessarily the way of religion, the way of culture, or the way of commerce. Commerce has its business systems, its business codes, and its business laws. The way of culture has its principles, its unwritten rules, its changing ideals, and its vacillating dictates. The way of religion is often beset by a diversity of attractive side paths. The way of life, on the other hand, is standardized and is beyond the modifications and regulations of man's whims and fancies, and is universal—therefore, wholly competent.

Rosicrucianism is the temple and the system of this fourth path. It teaches what the



other three systems do not teach. It offers what the seeker for happiness and success in life cannot find elsewhere. It deals with fundamentals that apply to the life of every man and woman of every country and of every race and creed. Business or commercial occupation can in no wise affect it. Religious convictions and beliefs cannot modify or alter it. Personal opinion and the progress of the seeker on the path have no effect upon it.

All human beings, regardless of their social or religious stations in life, are seeking to make the utmost of their positions and to attain the highest degree of contentment and happiness in that part of the world or among that nation of people in which they find themselves.

A true path of success and happiness will not include the distinctions of locality but will point out the false effects of what seem to be the distinctions that separate us from our universal kind. Rosicrucianism is just such a system. It teaches how the health may be improved, how the ethical and moral principle of life may be applied to the best advantage, how business and commerce generally may be used to bring a personal power and a personal realization of success. It is the path to the realization of our desires and our ambitions.

The Way to Enlightenment

Many of the great masters in the past, and many of the philosophers, have spoken of "The Way." Speaking in a spiritual sense, Jesus said, "I am the Way," meaning He was a representative of the ideals and principles that constituted the true way to spiritual and heavenly bliss and contentment. Elbert Hubbard, the great writer and poet, said on one occasion, "I am the way to better business," and he meant that his writings, his methods, his systems would lead to greater business success; and no one ever challenged his statement. The Rosicrucians say, "Here is the way in life—not just in society, but in life generally and inclusively."

From the Cosmic point of view, the way in life is as definitely established by restrictions and wide avenues of conduct as any path devoted to the arts, the professions, or business. But whereas business is surrounded by rules and regulations laid down by man, and the path to spiritual attainment is fraught with individual interpretations and mooted doctrines, the way of life is universally and cosmically ordained and there is no escape from its regulations and no excuse for violations of its laws.

The way of life is neither narrow nor so universally wide that it fails to be a path that is without form or direction. It has no darkened places passing through valleys of superstition and doubt but traverses the highest hills in the bright sunlight affording the clearest view of distant horizons. It has no rich rewards held exclusively for those who reach its ultimate end but offers the bounties and blessings day by day to those who follow its course. It does not end in some distant future beyond the veil of human understanding but has its stations of palms at the close of each day affording rest, contentment, and temporary victory to each who reaches these stations. It is ever a path beginning and ending with each day of life. Should transition come unexpectedly anywhere along the way, there is no abrupt ending to an uncompleted journey but a satisfactory attainment of the goal as the closing of life itself.

The Rosicrucian teachings and the Rosicrucian guidance constitute the preparation for entering upon the way of life, and the companionship of the members of this great human fellowship constitutes the guides and directors who journey with the others and extend their hands in fellowship and help, that the weaker ones may be encouraged to keep upon the path and to continue on the way. All of the pitfalls, all of the dangerous spots, all of the places of temptation, illusion, misrepresentation, deceit, and failure are carefully marked and pointed out so that the pilgrim on the path may reach the daily resting place and find another period of victory credited to his passage through life. △



Rosicrucian Activities



Ohio Governor Richard F. Celeste congratulates Rosicrucian artist George Uth on his painting, "The Laughing Cavalier."

CONGRATULATIONS to Rosicrucian Artist George Uth, age 93, of Waverly, Ohio, who won the "Oldest Male Artist" award last spring in the Ohio Governor's Senior Citizens Art Show. Frater Uth earned \$300 from the auction of his painting, "The Laughing Cavalier." During the art auction, which took place in the Statehouse Rotunda, Ohio Governor Richard F. Celeste explained that "This senior citizens art exhibit has been a sure sign of spring for the past 10 years. It represents the talent and vitality of older Ohioans."

The Governor's Senior Citizens Art Show, Sale, and Auction is the largest all-senior citizens art show in the United States, with 591 senior citizens participating in 1985. It is sponsored by the Ohio Department of Aging, and all proceeds from the sales are returned to the artists. Frater Uth was delighted with the recognition, and in his words, "There is no doubt in my mind that the AMORC lessons have been a great help in my achievement in painting." Frater Uth, keep up the inspiration!

OVER 200 Rosicrucians from AMORC Lodges, Chapters, and Pronaoi in New York City, Long Island, and environs, joined local Philadelphians for a special presentation by the Kelpius Society in Philadelphia's Fairmount Park last July (photo to right). The group was welcomed to historic Wissahickon Glen, where Magister Kelpius settled in 1694, by AMORC Grand Councilor Dorothy Pinkett and Kelpius Society President George Lopez. Presentations were made by noted architect Alvin Holm on the master plan for reclamation and restoration of the site, and by musician Dr. Lucy E. Carroll on the music of the Hermetic



manuscripts. Soror Carroll explained to the group that this was the first time in over 270 years that the music has been heard in the Glen where it was originally composed.

Kelpius, who founded the settlement, began the first cycle of Rosicrucian activity in the New World.

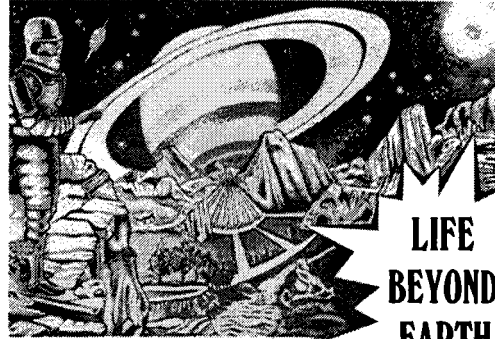
LIFE BEYOND EARTH

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

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Chichén Itzá



The Mayan Ball Court in the Chichén Itzá complex, Yucatán, Mexico, was the site of an exciting, fast-moving game that was a combination of modern basketball, volley ball, soccer, and jai-alai. It consisted of passing a rubber ball through two stone rings in the wall. The ball could only be thrown by using the elbow, fist, or hip—never the hands. Attached to the Ball Court is the Temple of the Jaguars—a warrior order of the Itzá tribe. On either side of the entrance is a huge snake god. These were painted red, white, and green—the sacred colors of the quetzal bird.

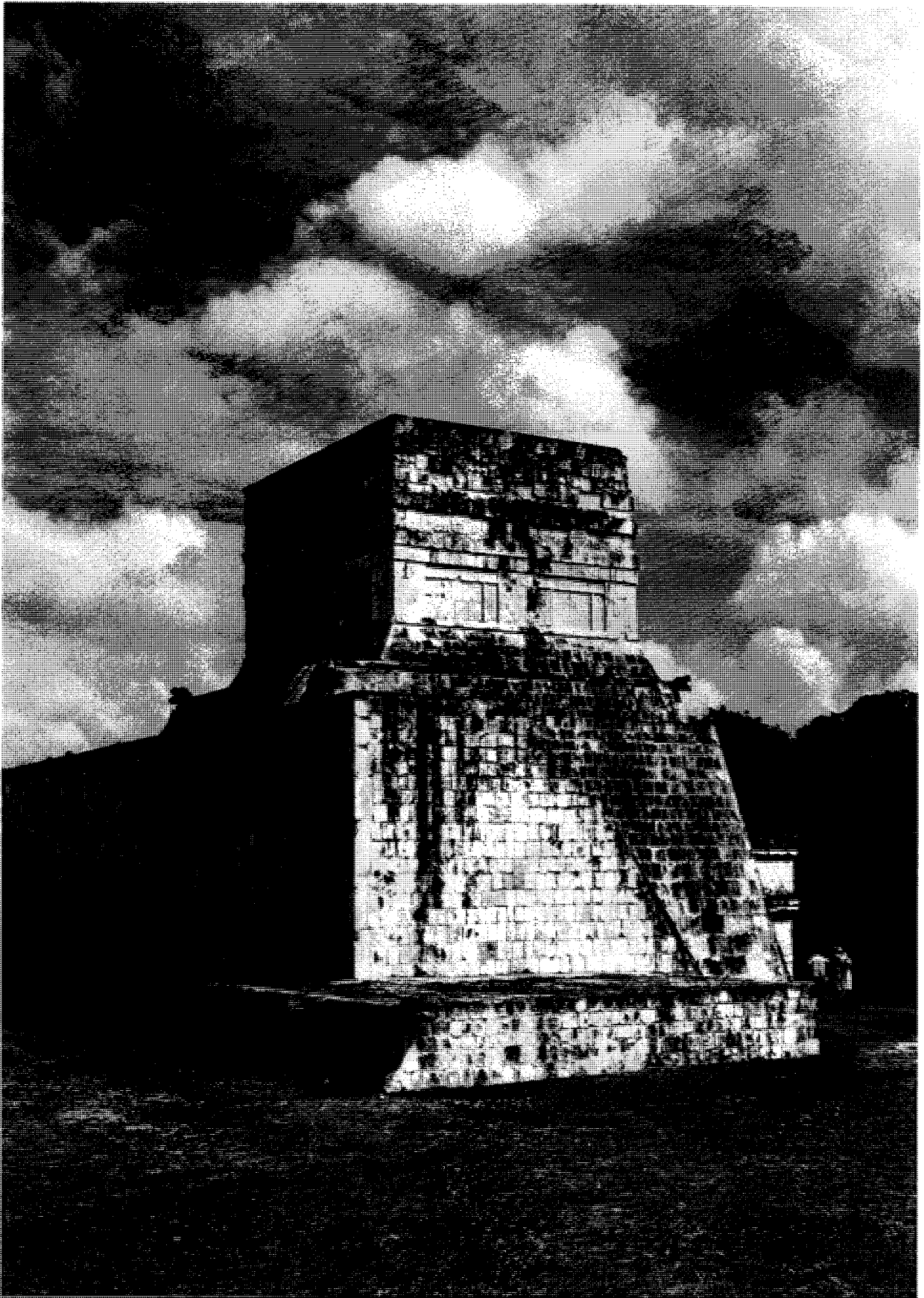
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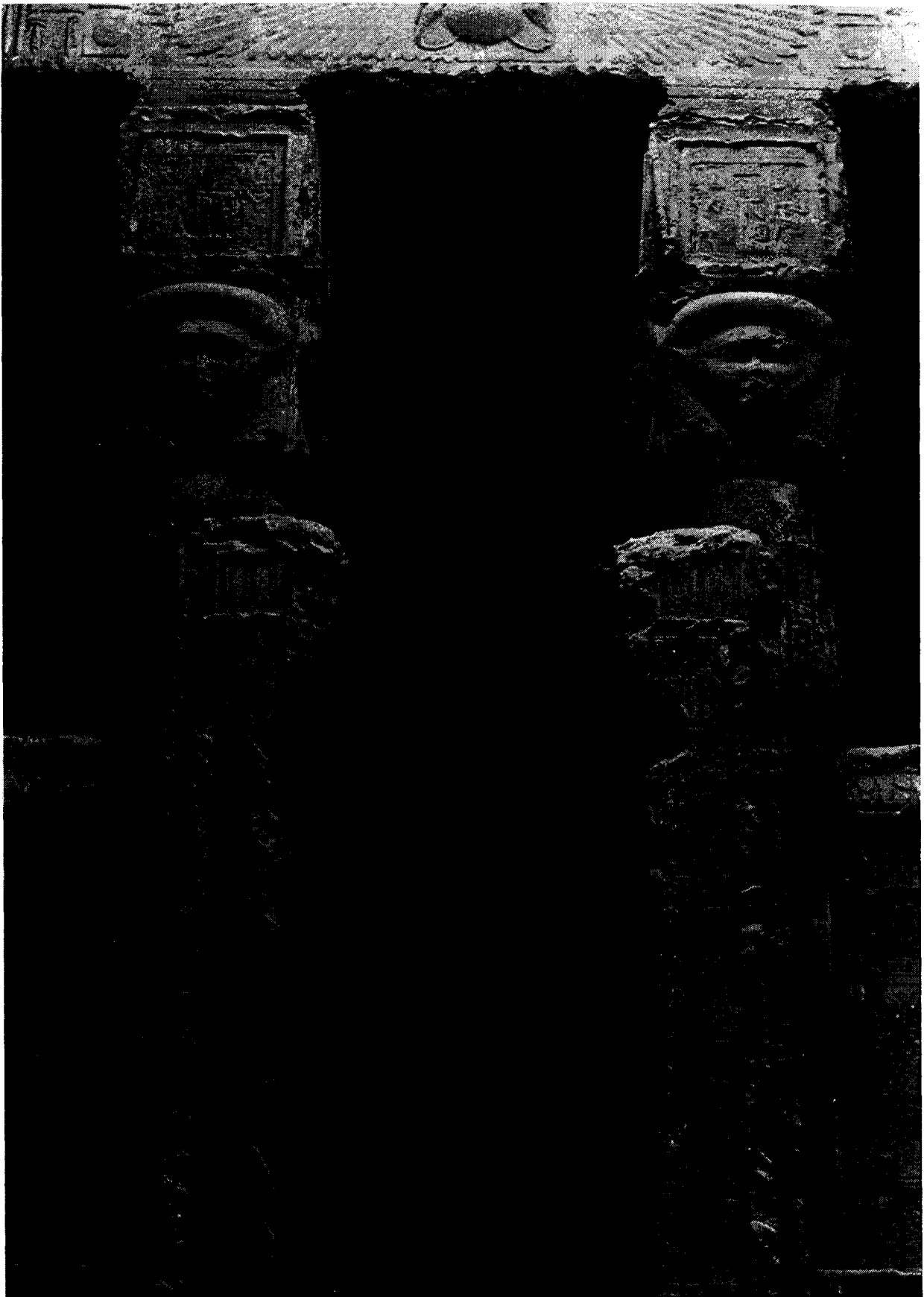
Portal to the Temple of Hathor (overleaf)

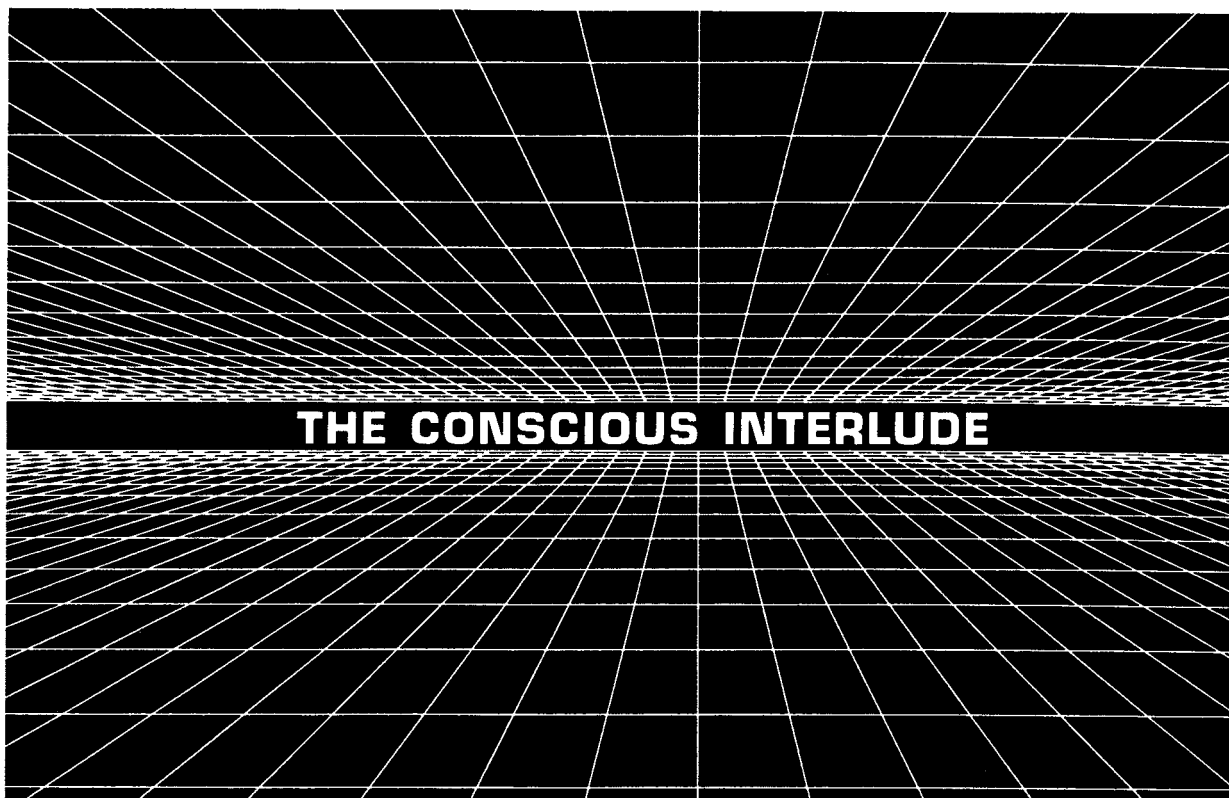
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This temple, dedicated to the sky and fertility goddess, Hathor, is located at Dendara, Egypt, and is one of the best preserved of Egyptian temples. At Dendara, Hathor is depicted as a cow-goddess. The present temple dates to the Ptolemaic period, but the foundations of earlier temples, dating back to the time of Pharaoh Khufu (Cheops) (Fourth Dynasty), have been found underneath the present edifice.

(Photo by AMORC)







***We stand between two great eternities—
the one behind, and the one ahead of us.***

Our whole span of life is but a *conscious interlude*—literally an infinitesimal moment of existence. How we live this split second of existence depends upon our consciousness—our view, our interpretation of life's experience. We cannot hope to know all things as they are. But we can organize our experiences into a personal, intelligent, useful arrangement that will faithfully serve us. That is the purpose of this unusual book, *The Conscious Interlude*—how to make the most of this interval of life.

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The night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

—Henry Wadsworth Longfellow

Have you ever felt locked in, surrounded by a seemingly unbreakable ring of cares, each one crowding in more and more? There is a way to deal with the “cares that infest the day”—the cares that stand between you and happiness.

Happiness is not something to be found. Neither is it a gift from on high. Happiness is personally created. It is learning to meet life’s challenges *understandingly*. In the book *Cares That Infest*, Cecil A. Poole, member of the Board of Directors of the Rosicrucian Order, AMORC, offers practical insight into such common cares as:

- Health and Suffering
- Fear
- Loneliness
- Possessions and Crisis
- Facing Transition
- Insomnia
- Superstition
- Coping with the Unknown

Cares That Infest investigates these and other problems of everyday life. It offers no magical solutions, but helps you to identify and *understand* the problems we all confront at one time or another. It is this *understanding* that can help you to alleviate the cares that stand between you and happiness.

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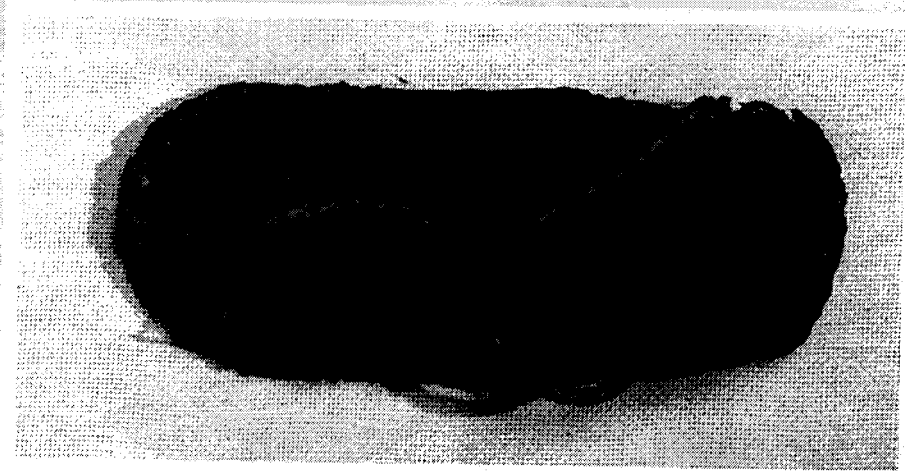
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TREASURES FROM OUR MUSEUM



Ancient Egyptian Footwear

In ancient Egypt sandals were a luxury, and indicated that the wearer belonged to the upper or middle classes. The average Egyptian went about barefoot, and during the Old and Middle Kingdoms women never wore sandals.

Strangely enough, even wealthy Egyptians often went barefoot during those occasions requiring the richest of costumes. Important women and men, such as royalty or scribes, only used sandals when needed out of doors. Even then, sandals were generally carried by a sandal bearer who followed after his master. Although sandals were more frequently used during the New Empire, they still were not constantly in use, and custom forbade sandals to be worn in the presence of a superior.

Those sandals which have been unearthed consist of a sole to which are fixed straps for holding the foot. White sandals were worn for religious services. Kings wore strangely shaped sandals with the toe curled back. Sometimes pictures of foreign prisoners were engraved on the soles.

The ankh cross, the hieroglyphic sign for life, had a magical, protective force for the bearer. The ankh symbolizes a sandal when seen from above. The Egyptian word for "sandal" sounded much like the word for "life," and therefore the sandal was also used in hieroglyphic writing to represent the word "life."

Our photograph shows an Egyptian sandal from the Empire Period (30 B.C.-A.D.500) of basket weave made in part from split papyrus stalk. This artifact is part of the large collection of Egyptian antiquities in the Rosicrucian Egyptian Museum.

—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.

