

Rosicrucian Digest

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Mysticism ○ Science ○ The Arts



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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

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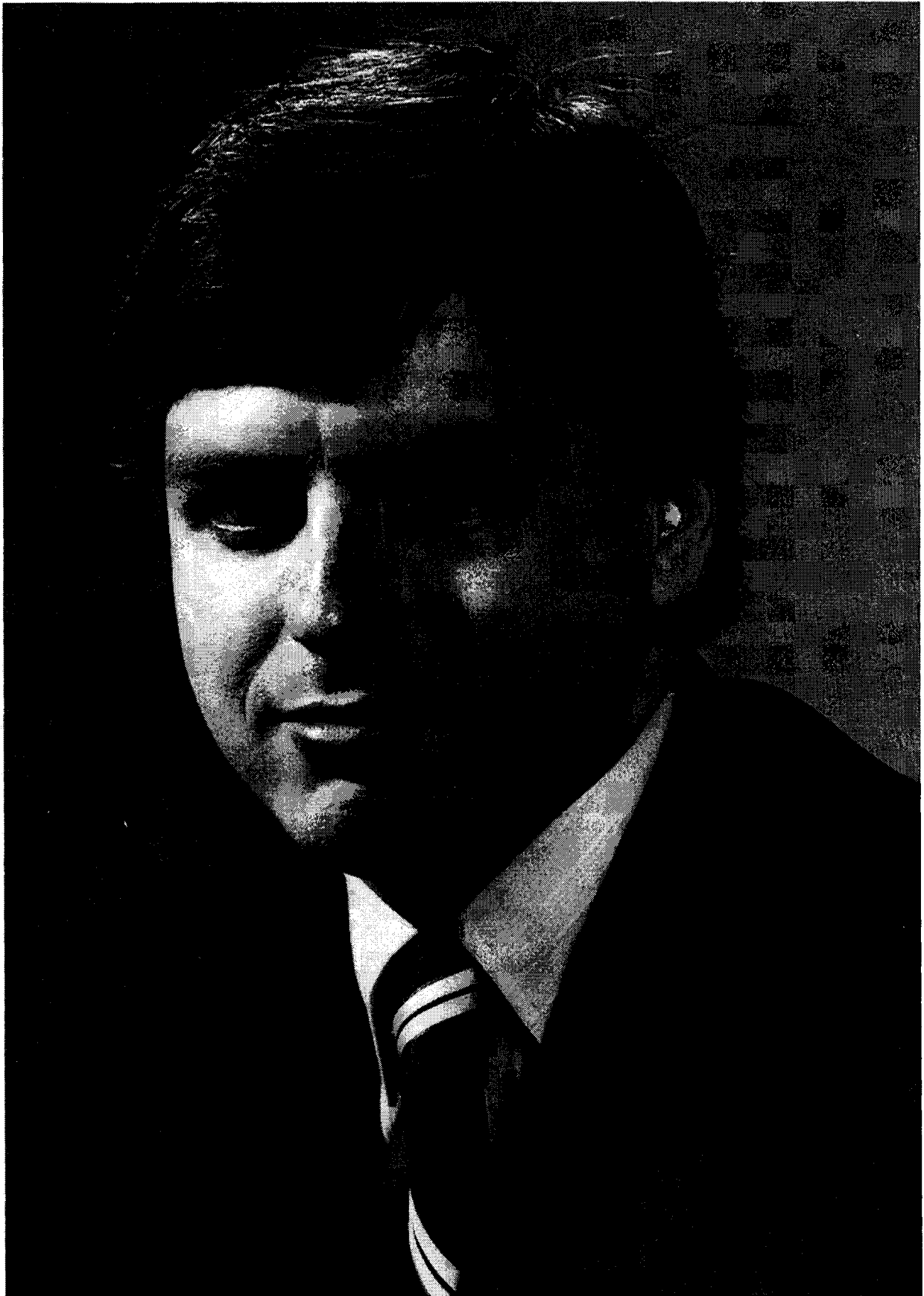
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Dennis Kwiatkowski, F.R.C. ➔ Grand Master

On June 10, 1986, Frater Dennis Kwiatkowski was appointed
AMORC Grand Master, filling the vacancy left by Frater Gary
Stewart's promotion to the Board of Directors of the Supreme
Grand Lodge of AMORC. For further details, please see the
September issue of the *Rosicrucian Digest*.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Symbolism of Flowers

WE have been told that there is a sermon in stones, but the timeless stories and legends associated with *flowers* have come to reflect man's most profound thoughts and transcendent ideals. Botanically, a flower is simply the blossom of a plant—the means of its reproduction. But long before such physical characteristics were understood, flowers were a source of gratification to man's senses of sight and smell. The exquisite perfume of flowers long ago came to represent a physical ideal to man's olfactory sense, and the flower became the symbol of olfactory satisfaction.

Of course, other scents are likewise agreeable to man, but not in quite the same manner as the fragrance of flowers. Psychologically, the aroma of fruits, vegetables, and cooking foods may have a tantalizing appeal. They stimulate the appetite, but with its gratification, lose their appeal. Various other odors, such as the scent of newly sawed timber or the pungent odor of new-mown hay, may provide satisfactory olfactory sensations to some persons, primarily because such odors may arouse agreeable memories or because the scent falls into a pattern of habitual experience.

The fragrance of a flower is *abstract*; it stands alone for what it is. Its enjoyment is not dependent upon reminding us of something else. The perfume of a spring flower is not lessened simply because it is not asso-

ciated with fond memories. The perfume of a flower, therefore, symbolizes not necessarily particular things or events, but the state of mind of *imperturbability*—freedom from aggravation.

The full gratification of each of our physical senses of perception is not realized in the source of their stimuli, but in the sensations themselves. In the final analysis, we do not truly seek that which produces pleasing sounds or exquisite fragrance, but the ecstatic experience itself. Thus the fragrant flower can depict an exalted mood or a moment of rapture, no matter what its particular kind.

Color being one of the dominant qualities of the physical senses, it is quite comprehensible that man should be attracted by the vivid hues of flowers. Physical beauty is perceived as a gratifying agreement of perspective and color. Since human vision is capable of discerning varied wavelengths of the solar spectrum, a monochrome existence would produce a condition of monotony and ocular fatigue. Certain combinations and contrasts of color, consequently, become physical ideals because of the satisfaction which they provide. Habit also plays a part in our enjoyment of color. We become accustomed to combinations of colors in our environment, and they become preferred arrangements.

Unlike the olfactory, the visual sense has come to immediately identify flowers with

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[4]

other forms and experiences. The colors of some flowers remind man of the green of the sea, the pallor of death, or the fiery heat of the midday summer sun. Early on, the colors and scents of flowers compelled man's admiration, inviting a closer examination. The symmetry of a flower's form and geometrical structure suggested order. To man, that which has an easily comprehensible arrangement and uniformity (or order) is an example of intelligence.

The varied structure of flowers, their coloring, fragrance, and the circumstances of their growth, served to objectify, or to portray in form, man's abstract spiritual and mystical ideas. Flowers thus became living symbols of the moral truths of an ever-evolving human consciousness. As Wordsworth said:

*To me the meanest flower that blows
can give
Thoughts that do often lie too deep
for tears.*

Any attempt to review, even partially, all the symbolism which has gradually grown up regarding our common flowers would be an arduous undertaking. Therefore, I have selected just three flowers which are particularly rich in meaning. Today they influence religion, mysticism, philosophy, and art alike.

The Rose

Tradition relates that the ancient Egyptians used the rose as a symbol in their mystery rites and attributed to it a sacred function. It is held that the rose was consecrated to Isis, or the mother-nature goddess, and was a symbol of regeneration. Nothing has come down in actual inscription from antiquity to confirm this tradition. Since, as we shall see, Egypt has strongly influenced the symbolism of flowers, much of what we now relate originated in that ancient land.

The rose of Jericho is indigenous to Arabia, Persia, and Egypt. It is actually a small herb of the family *Cruciferae*. As the seeds ripen during the dry season, the leaves fall off and the branches curve inward. The plant then has a globular shape. When the herb becomes wet, the branches unfold, and it assumes temporarily the appearance

of a living plant. Because of this characteristic, the rose of Jericho came to symbolize the concept of *resurrection*.

A haggadic (Hebrew) legend recounts that the rose had no thorns before the fall of man. In this same lore, youth was described as a garland of roses, but age, a crown of thorns. The rose is said to have formed part of the bridegroom's garland in ancient Jerusalem. According to halakic regulations (rabbinical law), the oil of the rose was extracted and used by the upper classes instead of common oil. Rosewater has long been the favorite perfume of the East.

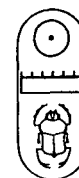
In the *Sepher ha Zohar* (a book of the Kabala) the rose signifies the community of Israel. Its color, which is red or white, has reference to the severity and mercy which alternate in the life of Israel. Its five petals allude to the five ways of salvation and the five gates of grace. It is also said that Maimonides, famed medieval Jewish scholar, used a rose preparation in his diet and prescribed it for others.

Finally, the Hebrews ascribed to the rose the symbolism of Paradise. Dawn is the reflection of the rose of heaven, whereas the sunset glow reflects the flames of hell. Ancient Hebraic tradition relates that 800 of these flowers adorned the tent of each pious man in heaven.

Grecian mythology recounts that the rose was sacred to the goddess Venus. It was also the palmary symbol of the Thracian mystery school. A mythological account states that the white rose was made red when Cupid maladroitly upset a cup of nectar while dancing before the gods.

The Romans honored the rose by naming a state festival after it. *Rosalia*, or the Festival of the Rose, was held in memory of the dead. The rose inscriptions on the catacombs in Rome represent the Paradise, or the blessed future state, which the people buried there hoped to attain.

Among the many titles given to the Virgin Mary in medieval times, we find Santa Maria della Rosa. As the rose was consecrated to her, it became, in the Middle Ages, a symbol of *virginity*. Dante wrote, "Here is the rose, wherein the Word Divine was made incarnate."





*The Rose where the Word
Divine made itself flesh.*
—Dante

The *Naometria*, published in 1614 by Simon Studion, a Rosicrucian, was a chronicle of the first conclave of the Militia Crucifera Evangelica, held July 27, 1586. This conclave was principally formed by Rosicrucians to protect the cross and to prevent it from becoming an instrument for the persecution of nonconformists to the prevailing dogmatic religion. The *Naometria* has reference to the mystical significance of the rose. In fact, on page 271 of the *Naometria*, there is an illustration of the "Joining of the Rose and the Cross." Accompanying it is the Latin phrase, *Hierichuntis Rosa ex quatuor in Partes*.

The term *sub rosa* ("under the rose") came about because the rose had long been a symbol of *silence* among the mystical sects in the Middle Ages. In the early centuries, after the advent of Christianity in Germany, a garland of roses was suspended from the ceiling of banquet halls and at private gatherings as a reminder not to divulge the conversation elsewhere. Perhaps the rose became the symbol of silence because it locks within its petals the source of its fragrance, along with some of its most beautiful hues, thus illustrating that virtue and noble intentions should be carefully guarded.

Michael Maier, seventeenth-century Grand Master of the Rosicrucian Order in [6]

Germany, made much of the mystical significance of the rose. He spoke of it as the most beautiful and most perfect flower, guarded, like a virgin, by its thorns. He explained that it abounded in the Garden of Philosophy, the latter being a "poetic name for the Order of the Rosy Cross." Maier contended that, as the natural is sweet and fragrant, so the philosophical rose exhilarates the heart and gives strength to the brain. As the actual rose turns toward the sun and freshens with the rain, so the metaphysical rose is nourished in the light until it reaches perfection.

The Rosicrucian alchemists often associated the rose with dew, since the Latin word *rosa* ("rose") is similar to *ros* ("dew"). The rose placed in the center of the cross, symbolizing to the alchemists the four principal manifestations of nature—air, earth, fire, and water—became the alchemical symbol of *regeneration*.

The Lotus

Among the flora of Egypt, so we are told by one Egyptologist, "the only kind which may be said to be sacred is the lotus." Although other Egyptologists may disagree with the previous statement, the weight of evidence supports the conclusion that the lotus was a sacred symbol along the ancient Nile. The lotus is prominently displayed in the symbolism of Egypt. From the cup of the lotus blossom, we see issuing the boy Horus, "the rising sun," symbol of resurrection. On sculpture and paintings of altars heaped with offerings, we see a profusion of lotus flowers.

In the Rosicrucian Egyptian Museum there is a replica of a statue of the Nile God Hapi holding forth a tray of offerings to mankind. This tray is richly inscribed with fowl and fruits and a bas-relief of numerous lotus flowers. When Hapi represented both the Upper and Lower Nile waters, the god held both lotus and papyrus plants. An early Memphite ritual contains the salutation, "Hail, thou lotus, thou type of the god Nefer-Tem." The lotus, we do know, was symbolic of this god.

According to Plutarch, the Egyptians thought that the sun sprang from the lotus plant. Undoubtedly the Egyptians invented

this symbolism to reflect the opening of the lotus flower with the rising sun and the closing of the flower at sunset. However, many inscriptions show Ra, the symbol of the sun and the eternal creative power of the universe, ascending from the lotus flower in the marshes. A hieroglyphic inscription also reads in part, "the lotus at the nostrils of Ra," revealing the association of the two.

The lotus came to represent the Egyptian Upper Nile (below the First Cataract); and the papyrus plant, the Lower Nile (the Delta). The two, the lotus and the papyrus, were joined together in a symbolic device typifying the king's rule over both regions, in the same manner as we would join two flags to indicate political unity within a region. Just why the lotus represented the Upper Nile has not yet been disclosed. The lotus, with the papyrus, also played a tremendous part in architectural ornamentation and design.

Almost all primitive art begins with a copy of the indigenous manifestations of nature: flowers, fish, animals, and astronomical phenomena. The Incas, who lived along the Pacific coast of Peru and Ecuador, commonly used a marine motif in their decorations on pottery and in their weaving. Those who lived inland used the animals peculiar to those mountain regions.

The lotus and papyrus, being common to the Nile, influenced early Egyptian design in a similar manner. Egyptian columns are in the form of papyrus or lotus stalks, tied at intervals by bands, giving them a fluted appearance. The capitals of the columns mostly follow the form of the lotus, either open or closed. When open, the capital has an inverted bell-like shape. The lotus bud became conventionalized, that is, a balanced geometric design—which was used as a frieze or dado along temple walls or in tomb decorations.

It must be realized, of course, that the lotus has various colors. The white lotus was placed upon mummies. The lotus flower, upon which the god Horus is always shown seated, is the *sesni*, meaning white lotus.

In India, the lotus is mentioned in the oldest of the *Vedas*. There, it is held to be an

emblem of beauty to which the faces of the heroines are compared. In the *Atharva-Veda*, the human heart is compared to the lotus. It is referred to elsewhere as "the flower born of the light of constellations."

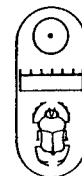
As in Egypt, the influence of the lotus on the art of India has been considerable. Throughout India, the lotus appears on the oldest architectural monuments and as a design in sculpture.

In the *Brahmanas*, the "lotus first appeared associated with the creator in cosmogonic myths." In fact, its relation to the divine birth and creation is most significant. The lotus is further conventionalized as a seat or pedestal upon which divinities are found seated or standing. The most striking example is that of the Hindu goddess *Lakshmi*. She is always shown either seated or standing on a lotus and holding a lotus flower in each hand.

After Buddha became represented in sculpture, his image is continually given as seated cross-legged on a lotus seat, or he is shown standing on a lotus pedestal. The number of the petals vary from four to six. In this connection we must not omit mentioning the very famous sacred prayer of the Buddhists of Tibet, *Om mani Padme Hum* ("Yea! O Jewel in the Lotus. Amen.").

To the ancient Aryans, the lotus symbolized superhuman or divine birth. We cannot help seeing the similarity of the symbolism of the lotus flower both in India and in Egypt. Though the Aryans, on their migration southward from Eurasia into the Indian subcontinent, undoubtedly introduced the symbolism of the lotus to that land, I do not think it was endemic to them. Since the Aryans, in their migrations, went in different directions—Egypt, Asia Minor, and Iran in the West; India in the East—their contact with the great civilization of Egypt was inevitable. Just as the Indo-Aryans introduced into India the Sanskrit language, so, in all probability, the symbolism of the lotus came to India from Egypt via the Aryans. We have noted how in Egypt the lotus was shown as a seat for the god Horus. Is it simply a coincidence that the lotus was likewise depicted as a seat for the Hindu deities and the Buddha?

(Continued on page 34)



Transmutation

A Process of Parody Into Progress

by Herbert George Baker, Ph.D., F.R.C.

ATTAINMENT of personal powers occurs primarily through consistent, purposeful development. Within each of us lie unknown strengths and latent abilities awaiting discovery, enhancement, and application. Nevertheless, there are times when RECOGNITION can greatly contribute to our advancement on the path of self-mastery.

Many of our powers are, in fact, unsuspected and unrecognized. We frequently build up strengths and abilities unawares. Too often we become overly concerned by an apparent lack of progress in personal development, failing to realize that we already possess certain abilities to which we aspire.

By failing to recognize abilities that are already developed, a person can be self-condemned to a fruitless search. It has been wisely said that to search for that which is already at hand is to search forever. Moreover, when personal strengths are present, yet unknown, it is easy for them to be unwittingly but inappropriately employed. Not surprisingly, then, unrecognized strengths frequently turn out to be abilities that have been misdirected. Therefore, recognition of personal strengths is important. Let us explore one aspect of the recognition process.

Many of our important lessons in self-discovery have the effect of pointing out to us our misapplied strengths. We can then more suitably apply these strengths by redirecting our energies. Given time and circumstance, we will no doubt discover our strengths. However, we need not wait for this to occur serendipitously. We may deliberately seek out misapplied strengths [8]

in our own lives by an examination of parodies.

A parody may be defined as "a poor or feeble imitation." Another definition is "travesty"; which, in this instance, means "any grotesque or debased likeness." A parody, therefore, is misused strength.

Now, I must clarify my use of terms such as personal strengths and powers in connection with misuse. There are those who would say that strengths are never built up in misuse. However, it is a truism that mankind's potential or glory remains at all times equal to the potential for disaster. It is not difficult to observe the misuse of power in the world about us. Likewise, individuals do not receive power only in accordance with a decision to do good or ill. Rather, they continuously *make decisions* regarding the employment of powers they already have. This is the essence of Karma: the decision and the doing.

Guided only by the outer consciousness, people have a tendency to act in ways that glorify the outer self, the ego, which society teaches is so important, and to become enslaved to the demands of ego's insatiable appetites. Further, without conscious direction of their course of action, people tend to follow the path of least resistance, and to emulate those examples of behavior

presented in their environment. The outer consciousness will create mechanisms of behavior that draw upon and deplete energies which could be better utilized in more exalted activities.

Without inner guidance, then, man tends to construct behaviors which are hollow activities or parodies of what should be. These are the poor, feeble imitations. But they are feeble only in approximation to a higher standard. They are not feeble in the energies they arrogate. It must be recognized that the creation of an imitation requires energy, as does any creative act. Furthermore, these parodies—grotesque likenesses—are often so different in behavioral manifestation from the strength they reflect that the underlying strength is difficult to recognize. A few instances of parody drawn from everyday life may assist us in understanding parodies and their operation.

Recognizing Parody

Education, or the educational process, may serve as a first example. The word education, of course, is derived from two Latin words, *e ducere*, meaning "to lead out"—that is, to draw out of the person that which is already there. Education has to do with the accumulation of knowledge, but even more with the development of wisdom. All in all, it is the learning process which is important.

And what is education's parody? Inordinate importance placed upon external indicators which do not really measure education, such as grades, degrees, titles, and years of schooling. Now, while there is certainly nothing wrong with good marks, extensive schooling, or academic degrees, when the energies of the student are directed solely toward "getting through school," "getting a degree," or "getting one's schooling over with," the result is often a parody—the much-schooled, multi-degreed individual who is but a feeble imitation of an educated person.

Another parody is prevalent today in the realm of individuality. Whereas the result of cultural conditioning and personal development should be the self-reliant and capable individual, fully integrated with

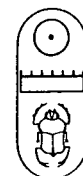


other human beings and confidently in command of nature's forces, the parody which evolves is the isolated, fragmented, narcissistic and demanding individualist—a veritable caricature of the self-reliant person.

Or consider aspiration; that is, the desire and the striving for the higher and better. Aspiration can be perverted into acquisitional fury and boundless greed. Examples of parody also include the power of imperpersonality that becomes dissipated in promiscuity; or, the attractive force of excellence mistakenly turned into destructive monopoly; or the sense of self-command debased in self-righteousness. In still another example, we witness carefulness transformed into compulsiveness.

In the domain of groups or societies, when ritualism subverts the value of ritual, or when completed rites become mistaken for attainment, the result is, again, merely imitation. And in the personal study of life by the student of mysticism, when lessons go unheeded, or merely noted and not applied to daily life, the result is only a pretense of attainment.

Again I emphasize that I am not speaking of weaknesses, nor about strengthening weak



areas of our development. Rather, the message is that we already possess strengths and abilities. Our own parodies consist of these individual strengths which need to be better utilized. These parodies are our creations and should be recognized as such. By accepting them as strengths, we can advance by redirecting them behaviorally. Our creative energies have, in these instances, simply been perverted in misdirected action, for "to pervert" means "to turn away from the right course of action; to misapply and turn to improper use; or to bring to a less excellent state." But note that all these characteristics of perversion lie in the domain of behavior and may, therefore, be altered.

Personal Initiation

Recognition and elimination of parody can be an important element in personal initiation. What has parody to do with initiation? A good deal.

First, initiation means to begin. However, these beginnings are not always with new energies flowing through us, but are sometimes beginnings by virtue of new perspectives or new ways of acting that permit rechanneling of energies already ours. By examining parodies in our own lives, we can use manifest behavior to point out strengths and then adopt more suitable modes of action.

Second, recognition of parody in our lives can be that necessary precursor to initiation—the realization that one is not living in as high a state as is attainable. In other words, noting parody can equate to the admission of unworthiness, a prerequisite to a new beginning.

Let us list one more parody. This example will, I think, point out the basis for behavioral change. Students of mysticism are sometimes surprised to note that the mystical hierarchy and a nation's military forces have a somewhat similar organization. Let no one take offense at that statement. Remember that both seek the most efficient organization for a life or death struggle. However, they are radically different. The one is at best a reactionary, defensive force; at worst, an instrument of oppression and slaughter. The other serves as a guide for the forces of planetary evolution and the ad-

vancement of human consciousness. Wherein lies the difference?

Purpose

It is purpose that makes all the difference. And it is purpose which determines whether, in our own lives, we shall create majestic structures, glorifying self of man as self of god, or debased creations which are hollow mockeries of what might have been. An important purpose of the Rosicrucian Order, AMORC, is to assist the individual towards both communion with the Master Within, and following the guidance that will result from such attunement. When in contact with the Master Within, we have a more beneficially directed power over our destiny—the power of objective, psychic, and spiritual forces joined in a wondrous union. When the Master Within directs our course, we serve the highest purpose; and our actions—directed by that purpose—bring into manifestation works of beauty and spiritual significance, rather than grotesque likenesses or feeble imitations.

It is possible to use consciously a realization of parodies in a process of personal initiation. How shall we find these parodies in our life, and how shall we redirect these energies?

By seeking assistance from the Master Within. Even now, at this moment, the Master Within waits to offer better direction to our personal life.

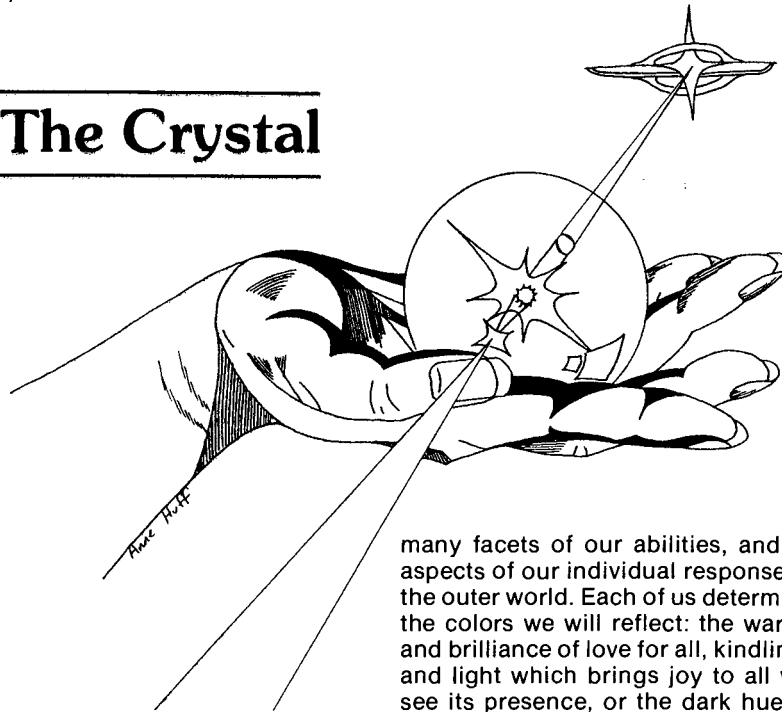
Strength Within Parody

We may begin this initiatory process at any time, by carefully observing our personal lives, and accepting each parody as a symbol of a strength which we must and shall re-employ in harmony with higher purpose. We need not seek advice and counsel from others in this task of attainment. Indeed, we cannot seek outside counsel. While examples of parody have been given, our personal parodies are strictly our own; hidden, unsuspected, in our thought and conduct. And they can be and must be exposed only by the light within us. This is a most personal task. However, the Master Within is able to point out these parodies, together with the higher purpose which the misapplied energies should be serving.

When a parody is revealed, we pierce the mask of outer activity, and see the strength embodied within the parody. We become aware, as well, of how we may change our outward behavior, so as to better employ these same energies. We discover how the strength may manifest differently; how the energies may be more appropriately channeled through altered behavior. A decision is made to act in accordance with our new realization, and we are then freed of one parody in our life.

By periodically repeating this process, we may, with the assistance of the Master Within, recognize and take command of other misapplied strengths, redirect their energies, and receive that personal initiation which causes us to move more surely toward our divine heritage. We shall know the initiation which comes to those who transform parody into a beautiful creation—a feat of far greater significance than that of transmuting base metal into gold. Δ

The Crystal



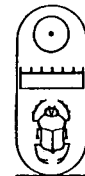
IT LAY IN MY HAND, a ball of pure crystal glittering in the light, with rainbow colors dancing from the many facets cut upon its surface. How strange, its fascinating beauty! There it lay transparent, its center apparently empty, its boundaries hardly discernible against my hand. The pleasure it gave rested entirely in its ability to reflect the light. What a perfect symbol of the human consciousness!

The material form of the body we can see and touch, but the personality, the infinite being living in the body, can be known only by the reflection from the

many facets of our abilities, and the aspects of our individual responses to the outer world. Each of us determines the colors we will reflect: the warmth and brilliance of love for all, kindness and light which brings joy to all who see its presence, or the dark hues of selfishness and an existence enveloped in the clouds of materialism.

But the reflections on the crystal are only its surface, bounding a formless center where nothing obstructs the light. Within our material being our eternal soul exists, without shape, without form. In meditation we can sense this higher self, resting as it were in the center of the crystal, which allows the cosmic light to flow through us. Undisturbed by the reflections on the surface, calm and aware of the light, the higher self rests in Peace Profound.

—Elizabeth Anderton, F.R.C.





International Museum Day

May 18, 1986

Rosicrucian Egyptian Museum

ON MAY 18, 1986, the Rosicrucian Egyptian Museum and Rosicrucian Planetarium joined museums around the world in celebrating the ninth annual observance of International Museum Day—recognizing the important role of the world's museums in preserving and interpreting man's cultural and artistic heritage to future generations.

As San Jose's most exotic and unusual museum, the Rosicrucian Egyptian Museum happily hosted 1150 visitors with free admission on the exciting Sunday—tripling the usual number of Sunday visitors. The Rosicrucian Planetarium, celebrating its 50th anniversary, also welcomed several hundred visitors, presenting free star shows to the public.

[12]

San Jose Mayor Tom McEnery formally declared May 18 as International Museum Day in San Jose as a public acknowledgment of the unique cultural and educational role of the community's museums.

Inside the Rosicrucian Egyptian Museum, visitors were treated to galleries full of thousands of original and rare antiquities, educational exhibits, along with works of art of long-vanished civilizations. The Rosicrucian Egyptian Museum houses one of the largest collections of Egyptian and Assyrian/Babylonian antiquities on display in the United States. This is the only museum in the world designed in an authentic Egyptian architectural style. While in the museum, visitors toured the only full-sized exact reproduction of an ancient

Egyptian rock tomb to be seen in America—a replica of a tomb carved thousands of years ago into the sandstone cliffs along the Upper Nile.

Featured in the Rosicrucian Art Gallery within the Museum was a stunning exhibit of paintings, "Shelters of Wonder," by a group of Bay Area visionary artists. Through the deeply personal experiences of their dearest visions and dreams, thirteen nationally and internationally exhibited artists offered an extraordinary collection of paintings that invite a truly uplifting and inspiring celebration of life. In the afternoon, two special events were presented in the Art Gallery: "Art As Healing," a slide-lecture by Susan St. Thomas; and a concert of meditational space music by contemporary composer-performer Constance Demby.

On the evening of International Museum Day, the Rosicrucian Order hosted a formal reception in the Museum. Those invited included many of San Jose's art patrons, representatives from the Fine Arts Commission, dignitaries of Bay Area museums, representatives from city and county government, local chambers of commerce, convention and visitors bureaus, and chief executive officers of major corporations which have contributed to San Jose's artistic and cultural growth.

While sampling delicious food, guests toured the fascinating galleries of the museum, viewed the unusual art exhibit, and were treated to an informative star show in the Rosicrucian Planetarium.

An honored guest was San Jose Mayor Tom McEnery, who personally presented the proclamation declaring International

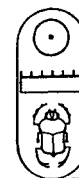


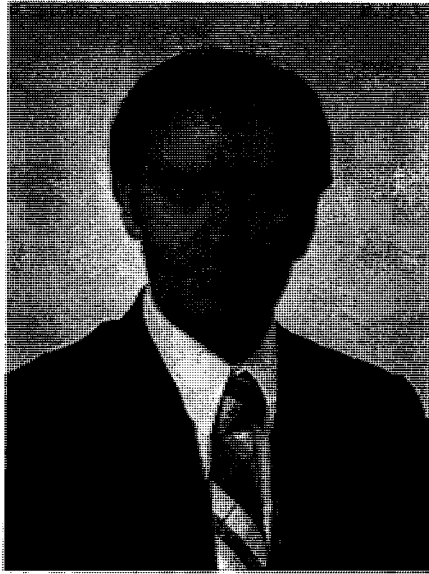
San Jose Mayor Tom McEnery presents a special Certificate of Commendation to Charles C. Warren, Director of the Rosicrucian Planetarium and Science Museum, commemorating the half century of civic and cultural contributions of the AMORC Planetarium to the community.

Museum Day in San Jose to Dale Jordan, Assistant Director and Curator of the Rosicrucian Egyptian Museum. In a short speech, Mayor McEnery remarked on the unique and wonderful cultural contribution the Rosicrucian Egyptian Museum has made to San Jose, pointing out that even as a child in school, he visited the unusual museum many times. ⇒

"Museums encourage curiosity in the very young, offer enlightenment and education to the student, and provide a continuing source of enjoyment and cultural enrichment for all, . . ."

—Tom McEnery
Mayor, San Jose





"While it is the high technology of Silicon Valley that has brought San Jose's innovative spirit to international attention, it is her natural, cultural, and artistic beauty which give her greatness of soul."

—Dale H. Jordan
Assistant Director & Curator
Rosicrucian Egyptian Museum

The Mayor also presented a special Fifty Year Commendation to Charles C. Warren, Director of the Rosicrucian Planetarium, recognizing the Planetarium's 50th Anniversary. The framed Certificate commemorates the half century of scientific, educational, civic, and cultural contributions of the AMORC Planetarium to the community. The Rosicrucian Planetarium and Science Museum, housed in an unusual Moorish style building, was one of the first planetariums on the West Coast, and has always been a popular educational attraction in San Jose.

International Museum Day was a great success in San Jose and for the Rosicrucian Egyptian Museum and Rosicrucian Planetarium. The officers of the Rosicrucian Order and the staff of the museum are proud of the museum's continuing contributions to the community, and look forward to many more years of providing a source of cultural and historical enrichment to San Jose. The Rosicrucian Egyptian Museum is a channel for mankind's better understanding of self—our past, our present, and our future.

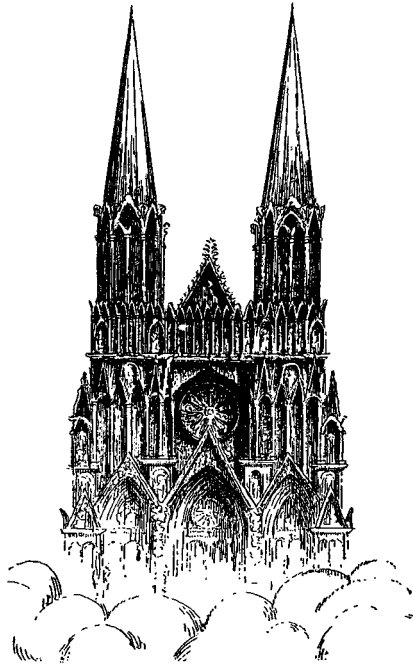
—Robin M. Thompson, F.R.C.

The Purpose of the Rosicrucian Order

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

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

**The
Rosicrucian
Digest
August
1986**



The Celestial Sanctum

Desire

by Gary L. Stewart, F.R.C

IF YOU were asked the question, "What is the most important goal in your life?" how would you respond? Such a question is quite common, and if we think back over our lives, we may recall that this question has occurred to us often. But let us also ask ourselves if we have truly considered the question's implications to their fullest extent. That is, have we called upon our deepest resources, our inner convictions, and even our thoughts and aspirations that have evolved from illumination?

Naturally, each of us considers many different types of goals on a day-to-day basis. Some goals are of an immediate nature, where their attainment is usually acquired quickly and simply. As an illustration of

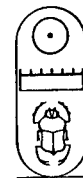
this, we may decide that for this evening's dinner, we would like to have a special dish that is not normally a part of our menu. To attain that goal, we first need to decide exactly what dish we would like to prepare, and then go out to find a store where the ingredients may be bought. The uniqueness of this dish determines the difficulty that we must go through to find these ingredients. In this illustration, we may note how our reasoning process consists of, first, a decision; second, a determination of how and where the necessary ingredients can be found; third, the action necessary to acquire those ingredients; and fourth, the preparation necessary to produce the final result.

This simple illustration demonstrates a step-by-step process by which a goal is reached. As simple as it may be, a profound factor should be noticed—that is, the *process* by which it was necessary to manifest the desired result. What is extremely important in this instance is not necessarily the desire or the goal that is to be reached, but the *methodology* utilized to produce the result.

Process of Attaining Goals

Let us expand upon this thought for a moment. Such a simple goal and its accomplishment is practiced many times daily by each one of us. Little thought is put into the attainment, and in most cases, the process becomes an automatic action, so that it is unnecessary to put much thought behind it. But, let us suppose that the goal which we want to reach is of a more complex and difficult nature. Let us say that we decide that we want to purchase an expensive car that we know is beyond our means. The initial idea becomes manifest within our minds, and with continued visualization, it soon becomes a goal which we would like to reach.

As this idea develops more thoroughly and with continued and more intricate visualization, we soon reach a point in which a decision must be made. Either we dismiss the thought as being impractical and, therefore, forget all about it, or we decide that we will attempt to reach our goal. It is because of the degree of difficulty in attaining the goal that the process, or methodology, must necessarily become more involved. The



obstacles need to be overcome, and in the case of the given example, the most important obstacle is of a financial nature. Continued visualization, persistence, and desire result in the final realization that to achieve the goal, we must, perhaps, take on another job, or find some other means by which to increase our income.

The above two simple examples illustrate two rather mundane and, perhaps, easily acquired results. The reasoning process is not involved and, frankly, is quite simple. That is, we did not have any difficulty in reasoning out what must be done to achieve the results, nor did we have to use, to any great depth, our inner resources. However, between the two examples, we should note one important similarity. The *process* utilized in both instances was identical. We were able to overcome different types of obstacles by varying the degree by which we thought.

There is nothing unique about this process of attaining goals, and it is something that all of us do many times a day. But what about other goals which are of a more abstract and ideological nature? Students of mysticism usually have goals of an entirely different nature in addition to the more mundane ones. Many individuals who are mystically inclined have a goal of Cosmic Illumination. For those of you who have such a goal, we will ask: How many of you have reached it? If you haven't reached that goal, is it because you haven't tried? Or, is it because you haven't found that ever-elusive key which represents the proper sequence of the process or methodology that needs to be utilized?

The Cause of Our Frustrations

It has often been said that if one sets a goal that is so abstract, so vague in its nature that no known way for its attainment can be found, it will cause eventual frustration for the person who originally set that goal. The question may then be asked, should we only set goals that we know we can reach, or should we set seemingly unattainable goals and then face the consequences of frustration and doubts of our own abilities if we do not attain them? This, naturally, is an individual decision that must be made based upon one's own personality.

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However, we should all be aware that it is not the *goal* that seemingly cannot be reached, but it is the *process* needed to achieve that goal which is the cause of our frustrations. If we only realize this important and subtle distinction, we can approach the subject from an entirely new and different perspective. Our failures, then, are *not* the result of our inability to attain the goal, but are merely a difficulty in either reasoning out the process or our temporary failure to *feel* the proper course of action to be taken. When it is realized that, essentially, the process for *all* attainment is the same in its structure, we can find the key, the solution, in the very familiar process of our daily decision making. Just because the goal is abstract does not necessarily mean that its attainment is also of an abstract nature.

Finding Solutions

Once this point is realized, we can find two easily understandable solutions to our problem. The first key is found within the framework of the very basics, the very core of Rosicrucian teachings. This involves a sense of oneness without distinction or separation. Simply, it is the feeling that the Cosmic infuses all things, and all things are an integral part of the One Essence. It is quite evident that the real essence behind our teachings is evolved from what we term *mystical pantheism*; that is, that we are a part of the Oneness and can attain a direct knowledge of that Essence and thereby be attuned to it.

But, we must *think about* this concept. We must not just accept it as a philosophical belief—but *feel* it, *live* it, *know* it! We must discover this truth for ourselves. We need to analyze all possible ramifications of the varying beliefs that accompany this philosophy, and at the same time, keep that goal of mystical illumination which we may have in mind. With understanding from the head, the intellect, we will soon find that this understanding is transferred to the heart, or indoctrinated deeply into our inner beings. If we then stop to analyze what has transpired, we will soon find that a new attitude has evolved which gives us an entirely new perspective of our lives, our goals, and our relationship to all that exists.

The second key, or solution, involved

with the process used to attain our goals we can call *desire*.

Let us approach this concept based only upon the word and its implications in relation to a particular goal of Cosmic Illumination. The nature of a desire viewed only from an analytical and mechanistic perspective can create more problems than solutions. From this perspective, if we say to ourselves that we desire a new car, what we are really saying is that we *want* a new car. The goal to be reached is the car. The desire is merely a want; it is telling us that since we do not have a car, we would like to have one.

Consider the next question very seriously: Is the desire, or want, necessary to attain the goal? Is it really an integral part of the process by which we attain? By stating that we desire or want the car, we are really telling ourselves that we do not have it. Isn't that already known? Isn't it already understood? Why is it necessary to reaffirm to ourselves that which is self-evident?

Instead of saying that we want the car, wouldn't it be better to ask if we really need the car? An attitude based upon *need* rather than want usually produces a slightly different perspective in our attitudes which is usually felt to be more harmonious in nature. Perhaps this will assist in attaining our goals by making them easier to realize.

What about Cosmic Illumination? If we desire Cosmic Illumination, what are we really telling ourselves? Are we not saying that because we want to achieve it as a goal, we do not have it? In other words, through the *desire* of attainment, we are admitting to ourselves that it is not already attained.

Let us now consider the two solutions in respect to each other. One of the criticisms of the nature of Oneness without distinctions or separateness is that since all things are identical, such human attributes as wants, desires, or essentially, any *action*, become non-relevant. That is, a seemingly fatalistic outcome results from what appears to be an elimination of such previously

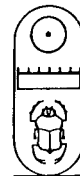
mentioned human attributes as desires and wants. Why do anything if desire becomes non-existent? We can counter such a criticism by asking: Why must we confine ourselves or limit our actions to essentially unnecessary and deceptive attributes?

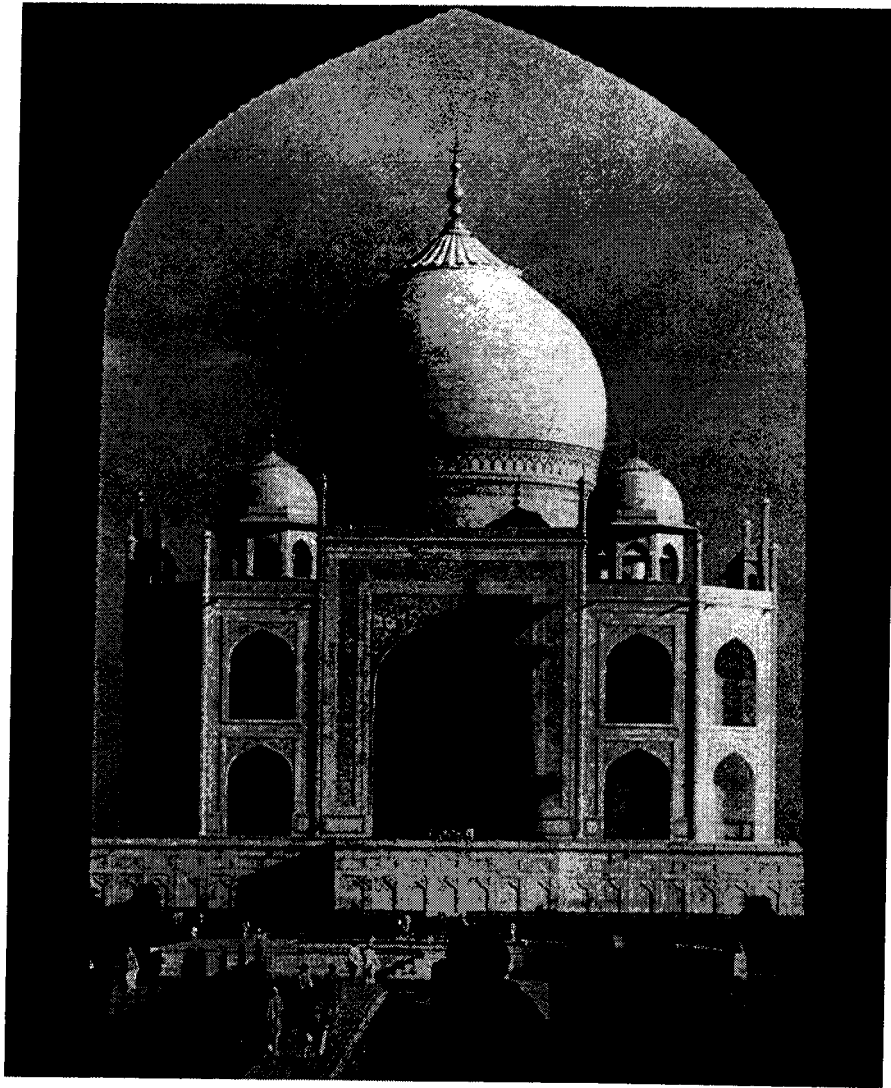
It must be admitted, however, that this type of thinking can be critical to our welfare and attainment if the attitude that necessarily evolves from a thorough *understanding* is not had. It is because the nature of the Cosmic is not dependent upon human reason or action that it is absolutely imperative that we view the universe from *its* perspective rather than from any illusions of our own. Since desire for Cosmic Illumination tells us that we do not yet have it, and the very foundation of Rosicrucian teachings tells us that we are identical to all that is, are we not defeating our purpose, our goal, by dwelling in contradiction? Perhaps the second solution, the second key we call desire, is truly found by its elimination.

Once this point is realized, once this point is ingrained into our hearts, our inner beings, have we not realized that we already have attained that which we desire? Haven't we really had it all this time? There are not necessarily any "fireworks" involved in this realization, nor are there any strange and mysterious happenings to our being when this realization suddenly occurs. There is merely a profound and actively deep understanding or knowing.

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 attainments 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.





Jewel of India

by Leonard J. Ziebel, F.R.C.

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August
1986*

THE GENTLE RAYS of the evening sun bathe the Taj Mahal in a shimmering shower of caresses, transforming its pure white marble into a radiant golden jewel, suggesting an endurance that will last beyond eternity. Perched on a red sandstone promontory overlooking the sacred waters of the Jumna River in India, its delicate design was conceived by the great Mogul king, Shah Jahan, for his wife, Mumtaz Mahal, who died while giving birth to their fourteenth child.

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Standing one short mile from the city of Agra where Vishnu, the Hindu god of love, was born, the world's most celebrated memorial has endowed history with one of the greatest love stories of all time.

It was during the Moslem New Year festival of 1607 that the seed of love germinated in the heart of the fifteen-year-old prince who was destined to bear the title of *Shah Jahan*, "The Magnificent." The imperial gardens at Agra were aglow with light from

fireworks and the air was filled with happy laughter. Shah Jahan, arrogant in the knowledge that he was a descendant of the mighty Genghis Khan, paid scant attention to the young ladies of the court as they strolled arm in arm along the royal pathways. Suddenly the veil of purdah slipped from the face of fourteen-year-old Arjumand Banu Begum, and the young prince stood entranced by her soft dark eyes and Mona Lisa smile.

In the spring of 1612, amidst a celebration that lasted one full month, Shah Jahan married his beloved Arjumand in those same gardens. She was the second of three wives to enter his harem, and the only one whom he did not marry for political reasons. During their nineteen years of marriage, they were so inseparable that Arjumand was given the royal title of *Mumtaz Mahal*—"Chosen One of the Palace."

Master Builder

When Shah Jahan ascended the throne on February 4, 1628, at the age of 36, he was already renowned as a master builder. In his passion for architectural beauty he created the exquisite gardens at Kashmir, with their black marble pavilion and 140 gushing fountains exuding the scent of Persian lilac. In addition, many of the buildings

and formal gardens at Delhi and Agra were designed by him.

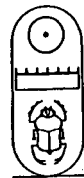
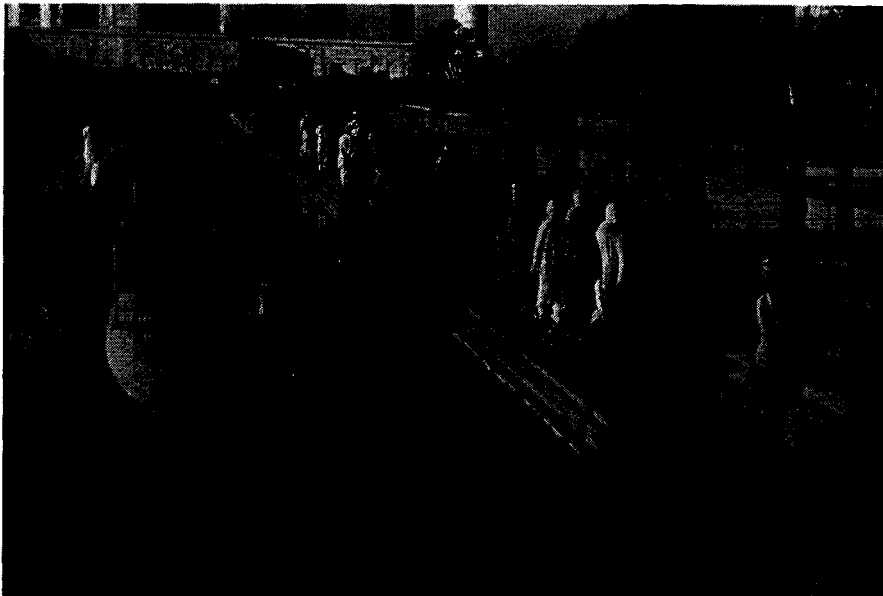
Although now in ruins, the past grandeur of the Red Fort at Agra is reflected in the shadows of its red stone walls, where every morning before dawn Jahan stood on a marble-decorated, gold-roofed structure called the Dawn Pavilion, and performed his ablutions and prayers. The pomp and ceremony of the court can be heard in the echoes of the drums and horns which greeted the Emperor as he rode through the Elephant Gateway that led to the *Diwan-i-am*, "Hall of Public Audience." Here, richly clad in brocades and silks, he dispensed justice from the "Seat of God's Shadow," which was placed in a Florentine-inspired alcove. Around his head he wore a turban of spun gold cloth. In its center, a sparkling diamond known as *Koh-i-noor*—"Mountain of Light"—emitted its congealed sunshine to the throng that was gathered in the

PHOTOS:

Facing Page: Taj Mahal from entry gate to formal gardens.

Below: Reflecting pool opposite main entrance to Taj Mahal.

Photos: John L. Mee





courtyard. This symbol of Mogul sovereignty now rests among the British crown jewels in the Tower of London.

The wonders of the Red Fort included luxuriant gardens and rainbow-colored reflecting pools. In the evening Shah Jahan and his queen would stroll along the Stream of Paradise or relax in the Pavilion of the Summer Rains. Sipping fruit juices from jeweled goblets and nibbling on Persian sweetmeats, they were serenaded by the sounds of soft music as attendants sprayed them with a perfumed mist.

Is it any wonder that the jewel-encrusted arch leading into the *Diwan-i-khas*—"Hall of Private Audience"—was inscribed with the words:

*If there is a paradise on earth
It is here, it is here, it is here.*

But paradise was not to last!

During the hot, dry summer of 1631, the southern provinces of India were in the agonizing throes of a calamitous famine. Villages were without water. Those who could, fled to the more hospitable highlands, leaving thousands of weak and hungry inhabitants to face pestilence and plague.

PHOTOS:

Above: Brass Worker in Agra.

Facing Page: 90-ft. archway to entrance to Mausoleum.

Photos: John L. Mee

Rioting and violence ran rampant, and cremation pyres burned day and night.

Tragedy Strikes

Shah Jahan personally traveled to the Deccan town of Burhanpur and established soup kitchens and medical facilities. Mumtaz Mahal accompanied him, even though she was about to give birth. The long, strenuous journey through steaming hot jungles and damp swamplands took its toll. Tragedy struck three hours before dawn, on June 7, 1631. Mumtaz Mahal died at the age of 38, while delivering a baby girl.

In obedience to Moslem law, Mumtaz Mahal was immediately prepared for burial. She was given a cold camphor water bath and, amid the lamentations of her servants and ladies-in-waiting, was wrapped in a seamless white burial shroud and returned to Agra, to be interred in the Jai Singh garden. An imam read passages from the Koran as she was laid to rest on her left side, facing the Holy City of Mecca.

The grieving Shah Jahan shut himself in his quarters and refused food and water for eight days. When he emerged, his shoulders were stooped and his coal black hair turned to silver. Summoning his architects, he directed them to submit plans for the most delicate and exquisite tomb ever fashioned by the hands of man.

Architect of Paradise

It is said that the Moguls built like Titans and finished like jewelers. The Taj Mahal proves this. A work force of 20,000 men took twenty-two years to gather and shape the materials that were used in its construction. White marble was brought from Jaipur; turquoise, the base of the precious stone inlay, was sent from Tibet; and crystal and jade came from China. Couriers scoured the world for lapis lazuli, malachite, carnelian, chrysolite, mother-of-pearl, and other rare exotic materials that went into the building of the memorial.

Every facet of workmanship contributed to a perfect blending of Hindu and Mogul culture. The expert craftsmanship of the artisan is seen in the walls of the Taj Mahal, where semi-precious gems are inlaid to reflect verses from the Koran, and to accentuate dazzling raised floral designs. It is

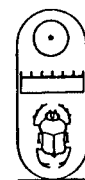


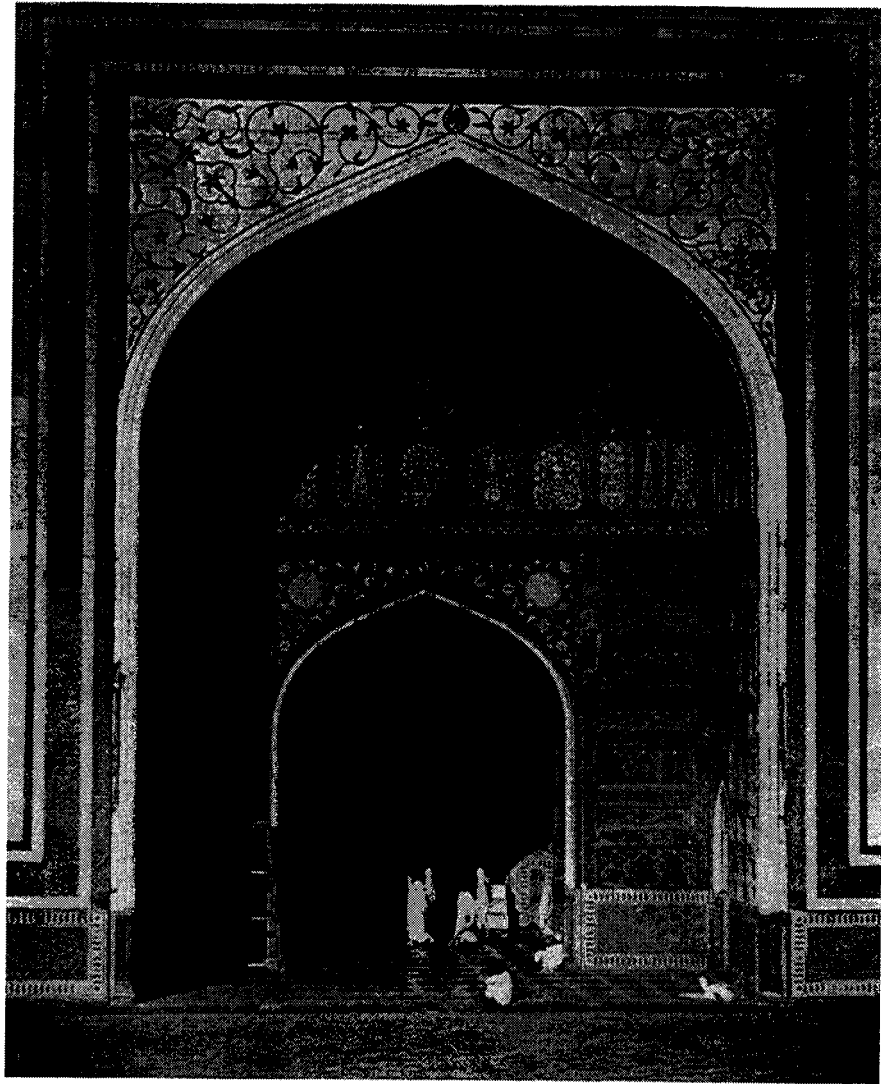
present in the ornamental filigree patterns that are carved in marble, and in the lattice-work that surrounds the crypt. Everything was carefully planned, for under Mogul law once a tomb is finished, nothing can be added or taken away.

Upon completion of the tomb, a canopy of pearls was spread over the carpet, and a pure white marble cenotaph, protected by a solid gold balustrade, was placed exactly under the center of the bell-shaped dome. In a subterranean vault, directly below the crypt, the body of Mumtaz Mahal was interred in identical surroundings. As mul-lahs chanted melodious litanies from the Koran over the coffin, the echo of their rhythmic tones resounded throughout the

empty mosaic chambers and returned as strange celestial reverberations, as if the spirit of Mumtaz Mahal was trying to communicate with her husband.

Though much of its initial splendor is gone today, the spacious Persian garden, which is the setting for this magnificent monument, was originally designed to create the impression that Mumtaz Mahal did indeed dwell in paradise. Rare and exotic fish swam in marble canals that crossed in the center of the garden, representing the four rivers of life and symbolizing the union of man with the Cosmic. Rows of fountains spraying slender jets of water depicted the primeval source from which all life emanated. Cypress trees symbolizing death, and





Entrance to a Mosque adjacent to Taj Mahal

fruit trees denoting earthly ties, grew in abundance. Strutting peacocks haughtily paraded through rainbow-tinted gardens, and brightly plumed birds filled the air with melodious tunes.

Threshold to Light

Dominating over all stood the Taj Mahal, serenely reflected in the calm waters of an oblong pool flanked by an avenue of dwarfed cypress trees. Elevated on its red sandstone platform and framed by four tall slender minarets, with no background except the open sky, the tomb presented the ethereal

illusion that it was as close to heaven as is earthly possible. Metaphysically, this denotes the transition point between the outer world of the senses and the inner world of the spirit.

When Shah Jahan fell gravely ill, his son Aurangzeb treacherously deposed him. He was imprisoned in the Red Fort at Agra, ironically in the same apartments he had built for Mumtaz Mahal after his coronation. There he spent the last eight years of his life on his prison balcony, gazing across the meandering Jumna River at his wife's resting place.

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Next to his simple cot, in the octagonal Jasmine Tower, an emerald mirror was imbedded in the wall. It was set at an angle that reflected the domes and minarets of the dazzling white monument which stood one mile away. There his guards found him on the afternoon of January 22, 1666, his face turned toward the mirror and his eyes open with an opulence that shone like a pearl. The most loved of all Mogul kings had expired at the age of 75.

Although Shah Jahan had planned his own mausoleum of black marble to be built directly across the river and linked to the Taj by a silvery bridge, this dream was never fulfilled. He was buried next to his wife in the white marble monument that continues to inspire millions of visitors who gaze in wondrous awe upon its resplendent grandeur. To the world, this Jewel of India is known as the Taj Mahal—"Palace of the Chosen One"—but to Shah Jahan, it symbolized the beauty and the purity of eternal love. Δ



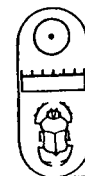
I was resting in the heart of a lotus blossom. I was being born from the heart of the lotus. As each petal unfurled, my labor was great waves of ecstasy, exquisite and delicate. In the final waves of glory, as the last petal unfurled, I arose from the heart of the lotus—pure, perfect, beautiful, drawn slowly up by the warmth of the sun.

The warm fragrance-laden air formed a protective blanket around me. And as I drew breath from this life-giving air—lucid and rarified—it permeated my being with a coolness and a purity as if from a distant snow-covered mountain peak.

I contemplated the tranquil sky, intensely blue. Utter contentment pervaded my being with the gentle innocence of a new-born babe. I was filled, surrounded, protected by Love divine. I raised my arms toward the sun, my feet still held in the heart of the lily. Exquisite peace, joy, love. Effortless contemplation. Existing in harmony.

I was love. I was the birth of love. And as I gazed upwards at all the beauty, I realized I was looking within myself. All this cosmic beauty and majesty I contained. I was everything and everything was me. Such majesty, such simplicity, such unrippled calmness. Words are lost in this translucent stillness. I encompass all.

—Evelyn Graham, F.R.C.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The One Body Electric

OVER A CENTURY AGO Walt Whitman brought the attention of the world to the spiritual nature of our bodies in his poem "I Sing the Body Electric." Indeed, Walt Whitman celebrated the magnificence and the wonder that is our body. That our instrument for soul expression is more than the world supposes is today not only celebrated in poetry and in our mystical experiences, but is now also explored in laboratories around the world. Can these seemingly more objective and mundane explorations also contribute to an understanding and appreciation of our spiritual nature?

While the poetry of Whitman and the theories of Rosicrucians speak of the body electric, it is the work of Dr. H. S. Burr of Yale University that demonstrated to an indifferent world the electric field polarities existing in the body. These fields apparently are an essential feature of life, appearing at the very moment of fertilization. This initial field not only prevents further fertilization of the egg by more than one sperm (poly-spermie), but also indicates the future anatomical development of the fetus by means of field-orientation.

These fields are especially intense during growth and regenerative processes. For instance, electrical polarities surrounding a body lesion become intense, and attract those cellular elements responsible for body defense and regeneration. How important those fields are to regeneration is shown in one modern treatment of bone fracture.

Following surgical implantation of electrodes that produce a small electrical potential across a bone fracture, individuals who had previously suffered for years without the ability to mend the broken bone can now completely heal within a normal six weeks.

Regeneration

R.O. Becker at Syracuse University noticed that certain amphibians, like the salamander, develop particular electromagnetic potential patterns as a limb is regenerating. Similar patterns do not develop in closely related animals, like the frog. Without these potentials found in salamanders, frogs lack the capacity for spontaneous limb regeneration. However, when these patterns are artificially induced in the frog, full limb regeneration occurs.

Confirming Lakhovsky's predictions made in 1935, as well as the earlier assertions of the Rosicrucians, scientists in the 1980s have succeeded in identifying specific frequencies and amplitudes to which cells respond. Through the use of these vibrations they are able "to establish a dialogue with cells."

Using such coded signals, electrochemist Arther Pilla of Columbia-Presbyterian University has been able to induce limb regeneration in salamanders that is four times faster than normal. In addition, he has found that in the presence of some fields, tissue growth ceases altogether. The salamander can even be made to appear as a non-generating animal in such fields. Other

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

fields induce cells to transform from one type to another.

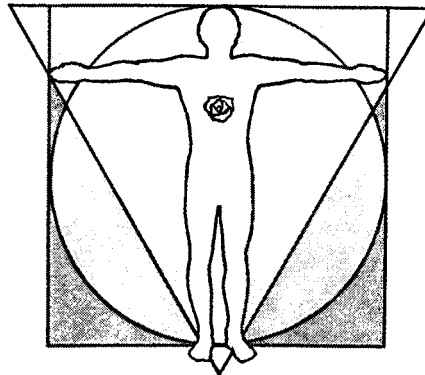
In vertebrates the electromagnetic fields of nervous tissue also appear to be of special importance in the process of regeneration. In this regard a nerve-to-tissue ratio of 1:3 has been found necessary in those amphibians capable of spontaneous limb regeneration. While partial limb regeneration in mammals is stimulated by the application of external electromagnetic fields, it can also be stimulated by surgically increasing the amount of nervous tissue in the region of regeneration. These observations seem to show the importance of what Rosicrucians call "nerve energy" in the growth and regenerative processes.

The Rosicrucian Research Laboratory has explored the role of electromagnetic currents and the nervous system in the promotion of regeneration in contact healing. In this regard, the system of sympathetic chain ganglia on either side of the spine appear to be involved in the generation of weak electrical currents flowing throughout the body. These weak currents have a profound effect on balance and regeneration; they are easily manipulated by external forces; and they form a foundation for the Rosicrucian contact healing treatment. This will be the subject for a future Mindquest report.

The Rosicrucian Research Laboratory has also demonstrated the importance of electromagnetic fields in the regenerative processes promoted by absent healing. Although normal changes can be observed in electrical potentials of the body, instantaneous and more extensive changes in these potentials have been recorded in subjects during Rosicrucian absent-healing treatment. That such influences as these can regularly occur at a distance is indeed remarkable to those holding the usual attitudes held in our world. Yet Whitman would have the world:

*Look upon this wonder
For it the revolving cycles truly
and steadily roll'd*

The ancient Nodin manuscript studied by Rosicrucian students supports Whit-



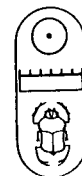
man's idea celebrating the vibratory energies and forces pervading all space and matter. Two forms this vibratory essence is said to take are electricity and magnetism.

Celebration of Vibratory Energies

Electricity is defined as the *passion of space*, and magnetism as the *passion of matter*. The word *passion* here is important. Webster defines *passion* in the philosophical sense as meaning, "the state or capacity of being affected by external agents or forces." Since this is the same space and matter that is pervading the body, we have the idea that the body's electrical nature consists of the state or capacity of being affected by external agents or forces in space, and the body's magnetic nature is the state or capacity of being affected by external agents or forces in matter.

The picture the Nodin Manuscript gives the Rosicrucian student is of a universe of interacting and interconnecting vibratory forces. To paraphrase Whitman, "Armies of those we love engirth us, and we engirth them." What do external agents and forces want from us but that "we respond and they respond, that they charge us and we charge them full with the charge of the soul."

The passion of space and matter and the passion of our bodies are one. They are connected through the vibratory expressions of electricity and magnetism. In the presence of the universe and in the presence of our being, all we experience is interactive and mutually influential. Nothing can be truly separate. We are not alone.



So, when we sing in praise of the body electric, we acknowledge the presence of the same energies and forces that create the universe as we know it; and also, we acknowledge the presence of the same energies and forces that create for us a unique expression of the universe in Man. To paraphrase an ancient Hermetic axiom, "As beyond, so within. As within, so in all that seems beyond." As Walt Whitman concludes:

Oh I say these are not the parts
and poems of the body only, but
Of the soul!
Oh I say now these are the soul!



—George F. Buletza, Ph.D., F.R.C.
Director of Research, AMORC

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The Seal of Pharaoh Thutmose III

————— Cartouche Ring —————

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**The
Rosicrucian
Digest
August
1986**

A Code of Mystical Functions

by M. Jophphy Jessie, F.R.C.

NO MATTER how much wealth and ambition you have, if you are not happy, you have nothing. There are inner motivations, or we may call them *mystical functions*, which reveal the way to true happiness and peace of mind. Pursue this pathway, and no matter what else happens, you will experience the most sublime pleasure that a human being can know. Ignore it, and no matter what else you achieve, your life will be unfulfilled. This mystical formula of lasting happiness exists in ten progressive functions. Each will help you find the kind of life you've always wanted: life filled to the brim with gladness and peace of mind. Each function is charged with innate cosmic power, and as you perform these functions in your daily life, you will feel a sense of increasing warmth and fulfillment.

Mystical Function No. 1: This is the joy of *giving* and involves helping those who are less fortunate than yourself—yet it is not limited to them. You can also give things to those you love and care for. Such can be of a non-material nature, as admiration, respect, and sympathy. The more you give, the more you will experience a sympathetic response within yourself.

Mystical Function No. 2: This is the joy of *humility*. It involves acceptance of yourself for what you are, without exalted pride. Its simplicity requires that you must treat all people with equal respect and courtesy, regardless of their social or other status in life in comparison to your own.

Mystical Function No. 3: The joy of *working*. This is the sincere contribution of your full effort toward everything you do, whether for yourself or for others. It means not holding back, nor slacking off, but giving your *all* every time.

Mystical Function No. 4: The joy of *caring* involves reverence for life. It means that you must respect the life of every living thing. You must have concern for the needs

of others, whoever they may be, and make an effort to help them whenever possible.

Mystical Function No. 5: The joy of *fidelity*. This involves loyalty to those whom you love and to true friends. Never betray their trust, nor abandon them. This does not require one to lower his own ethical or moral standards to adjust to those of others.

Mystical Function No. 6: The joy of *sufficiency* means seeking satisfaction and enjoyment in simplicity—not just in quantity or monetary value. The greatest secret of happiness is not in wanting more, but in desiring less. Cast out greed and envy from your mind, and take pleasure in what you have earned.

Mystical Function No. 7: The joy of *calmness*. This is found in the discipline and control of the passions and emotions. One must strive to master events, rather than let events control him. One must further avoid anger, jealousy, resentment and the distress of negative emotional states.

Mystical Function No. 8: The joy of *learning* is found in the improvement and development of the mind. Just as we improve and develop material objects, so should we fill our minds with useful, constructive knowledge.

Mystical Function No. 9: The joy of *meditation* involves contemplation of self, of the society in which we live, and of the universe in which we exist. Set aside half an hour a day for this purpose and you will soon note a tremendous difference in your vista of life and those worthwhile values.

Mystical Function No. 10: The joy of *reverence* involves merging the self with the Cosmic Mind, according to the principles of your faith, and with the regularity of devotion. You will thus gain everything worth gaining.

The foregoing functions are not mere dulcet platitudes. In their simplicity exists their efficacy.



New Lodges, Chapters, and Pronaoi

of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February 1986 issue of the *Rosicrucian Digest*. For further information regarding other Rosicrucian affiliated bodies, please see that issue.

BELGIUM

Bruxelles: Marie Rooms Chapter

BRAZIL

Cacoal: Cacoal Chapter

CAMEROON

Maroua: Kaliao Pronaos

CANADA

Saint John's, N.F.: Atlantic Rose
Pronaos

FRANCE

Sainte-Maxime: Antoine de Saint
Exupéry Pronaos

GABON

Gamba: Helipolis Pronaos
Tchibanga: Johannes Kelpius
Pronaos

ITALY

*The new address of the Grand Lodge
of Italy is:*

17 Chemin de Grange-Bonnet,
1224 Chêne-Bougeries;
Casella Postale 49,
1211 Ginevra 1,
Switzerland.

IVORY COST

Abidjan: Amenhotep IV Lodge
Abidjan: Thoutmosis III Lodge
Abobo-Garé: Triade Lodge

JAPAN

Sapporo: Hermes Pronaos
Sendai: Cosmos Pronaos

NIGERIA

Oguta: Oguta Pronaos
Omoku: Omoku Pronaos

SOUTH AFRICA

Benoni: Kether-Ra Pronaos
Welkom: Welkom Pronaos

SWAZILAND

Mbabane: Ra-Simakade Pronaos

UNITED STATES

Brownsville, TX: Brownsville
Pronaos
Sarasota, FL: Sarasota Pronaos
Thousand Oaks, CA: Light of the
Oaks Pronaos

ZAIRE

Bunia: Maendeleo Pronaos
Isiro: Lumiere Pronaos
Tshikapa: Kut-Hu-Mi Pronaos

*The
Rosicrucian
Digest
August
1986*

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

What Is Karma?

ONE OF THE subjects of mystical, metaphysical, or Oriental philosophy which seems to puzzle the Western-world type of mind, perhaps more than does any other subject, is that of Karma. The very word itself appears to be so mysterious and undefinable that it creates the impression in the minds of many casual readers that Karma is an indefinite something that is the cause of all of our suffering, illness, unhappiness, misfortune, and despondency.

The free and liberal manner in which the word and the law are represented, as translated and explained by self-appointed teachers of mystical and metaphysical theories, and the glib manner in which thousands of misinformed students and readers use the word to explain all the personal events of life, have led to a greater misunderstanding of the real principles represented by this word than of any other principle associated with the very broad field of mystical and occult philosophy.

Briefly stated, *Karma* is a Sanskrit word unfortunately chosen and popularly adopted for what is known as the "Law of Compensation." This law represents that form of both spiritual and worldly action by which the thoughts and deeds of human beings are balanced. This process of balancing may be likened to the familiar process of nature whereby one reaps what one sows.

The law has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle, made manifest by many experiences in the understanding of every sincere student of mysticism and metaphysics. It shows that we can and do bring upon ourselves in the immediate or near future the conditions and cir-

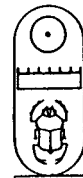


cumstances which constitute our lot in life. Through our observation of the working of the law, we are warranted in believing that it is an immutable law, a law that will work in the distant hereafter as well as in the present cycle of time, and also that we can and do create for ourselves in the future afterlife many of the circumstances and conditions with which we will have to contend.

Compensation

There is ample proof of the truth of the statement that everything that occurs in life is due to some cause, and that every cause has its definite effect. In the spiritual and social world it has proved that we cannot do a kindness or an injury to another human being or even to a so-called dumb animal without someday in some way making adequate and just compensation for our act, or receiving just and adequate recompense.

In carefully watching, studying, and analyzing events in the course of our lives, many thousands of us have learned beyond any doubt that we can and do create events and conditions in the near or distant future by the thoughts we hold, the thoughts we express, the motives behind our acts, and the acts themselves. We have learned also that there is no way of avoiding the Law of Karma or Compensation except by making compensation and adjusting the balance of



the scale either before the law forces us to do so, or when the demand of the law is upon us and we are within its grasp.

And we have learned that no unkindness, no unjust or just thought or deed, no unmerciful or merciful act or plan that goes into action ever escapes the karmic records or goes uncompensated, unadjusted, or unbalanced. It may take months or years before the inevitable results of our acts are brought home to our attention or compensation is made, but the law is as positive and sure in its working as is the so-called law of the Medes and the Persians.

Man and his arbitrarily made laws for the civic conduct of citizens and the social, ethical, and moral conduct of peoples may attempt to adjust and punish or compensate individuals for their acts, but such punishment or compensation is never as just, never as merciful and considerate, and never as sure and efficacious as is the inevitable operation of the Law of Karma.

We have said that the law is immutable, and we mean by that that it is a divine principle or divine law created by God, and in nowise contrary to His divine principles for mercy, justice, forgiveness, and love.

Suffering in Goodness

The Law of Compensation, or Karma, is not a blind, cold, mechanical thing that demands an eye for an eye and a tooth for a tooth as man demands in his arbitrarily made law. Such a process is never wholly just or merciful; and, most of all, it is not constructive or beneficial to the individual and to society, whereas the Law of Karma naturally and eternally seeks to be constructive and wholly beneficial to the individual and to the society of individuals.

But for some strange reason—probably due to the misrepresentation of the true Law of Karma and to the lack of intelligent understanding of it—thousands of casual readers of mystical philosophy and many early students of such philosophies believe—along with some of the leaders of so-called humanitarian and various mystical movements—that *all suffering is karmic*. This belief is undoubtedly based upon logical fallacy often stated as: “All misdeeds

lead to suffering; therefore, all suffering is due to misdeeds.”

If the Law of Compensation is just, merciful, and constructive, as we must consider it to be if it is universally active and therefore a law of divine origin, it must make compensation for good deeds as well as demand adjustment for evil deeds. The fairness and justice of the operation of the law in both ways appeals to our good sense and at once brings out the absurdity of the idea that the Law of Compensation, or Karma, is only a form of punishment for misdeeds.

I have inferred that the word *Karma* is an unfortunately chosen word. To many students of Oriental philosophy, the word *Karma* implies only suffering, or the trials of life. Therefore, it is not a good term for describing the Law of Compensation. For, were not our good deeds compensated and rewarded, if by nothing more than the personal pleasure and happiness we get out of doing good, man would not be tempted or inclined to live a noble life, to do good unto others, and to contribute freely to the constructive, uplifting progress of civilization.

Threat of Punishment

If man were *only punished* for the evil he did, he would neither be deterred in his evil actions nor motivated and inclined to do good in place of evil. Most of man's arbitrarily made laws relating to social, ethical, moral, and civic conduct provide forms of punishment for evil acts, even to the demand of an eye for an eye and a tooth for a tooth. But a review of the history of civilization since its dawn up to the present moment proves very convincingly that the threat or promise of punishment for evil acts has not lessened crime or the amount of evil done by those who are so inclined.

If we were to take out of our scheme of things all of our natural desires to reward good deeds, to give praise or compensation or acknowledgment to the good that is done, and to encourage those who try to do good, we would soon find more evil in the world than good, despite any cosmic or man-made law of punishment for the commission of evil.

The operation of the Law of Compensation alone would be sufficient reason for the human individual to strive to do good, to be tempted to do good rather than evil. Our good acts, good thoughts, good intents, and good motives bring their rich rewards inevitably and as surely as our evil acts, motives, and purposes bring some form of suffering, of chastisement, of denial or adjustment which impresses upon us the fact that we cannot be unjust, unfair, and unkind to man and God without having the lesson or principle brought to our attention in that form, that degree, that nature, or that time, or under those conditions when the chastisement or correction will be the most impressive and the most constructive.

Indirect Causes and Effects

The idea, however, that all suffering, all illness, all pain, all sorrow, all disappointment, and so-called bad luck is a karmic result of some similar or dissimilar unkindness or evil act or intent on our part is an absurdity. Also, not all rewards from God or man, from the Cosmic or from worldly society, nor all our joys and happiness, or so-called good fortunes, are karmic results of good deeds, kind acts, and constructive thoughts on our part.

There are many causes for some of our illnesses and misfortunes, some of our unhappiness and our trials, that have no relation to any evil or unfortunate or erroneous act or thought, consciously or unconsciously performed or expressed by us either in this life or any previous life.

While it is undoubtedly true that our lot in life today is very greatly the result and the accumulated effect of what we did and did not do in previous years or previous times, on the other hand life is daily fraught with unexpected, unanticipated, and seemingly undeserved blessings, benedictions, rich rewards, and magnificent opportunities. And each day brings its incidental tribulations and various forms of sorrow and suffering, either in a minute or large degree, from no cause that is remotely associated with yesterday or yesteryear or any preceding year of our life, or any act or thought performed by us at any previous time.

For instance, the idea is *unsound* that the three little girls who were brutally and fiend-

ishly murdered (1937) in Southern California by a madman, an individual of criminal instincts and passions, were victims of a karmic action and must have committed some acts or act in their present lives or preceding lives which brought upon them this unfortunate tragedy. Such conclusion is *unsupported* by logical reasoning and by adequate analysis of all universal laws.

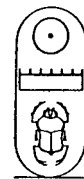
In the first place, if we are to believe that suffering—all the pain and sorrow, and all the illness and misfortunes which come into our lives—is wholly and solely decreed by Cosmic Law operating as Karma, then we would have to assume or believe that the individual who so fiendishly and brutally mistreated these three very young children and then murdered them was acting as an instrument for the Law of Karma and was a channel through which that law operated.

In other words, if we assume that what occurred to these three children was cosmically decreed through the Karmic Law, then the man accused by the police and looked upon as a criminal and classified as out of harmony with all cosmic and divine principles is, after all, an instrument of the Cosmic, a worker in God's vineyard, a channel through which one of the divine laws operates. Therefore, he should neither be punished by man for what he did nor should he suffer at the hands of the Law of Karma for the crime he seems to have committed.

Is Everything "Karma"?

Certainly it would be unjust of the Law of Compensation or the Law of Karma for it to choose an individual to carry out a divine decree of Karma and ravage, mutilate, and then murder three young children who could not have committed any crime in this incarnation to deserve such punishment, and then punish the instrument which the Cosmic chose for carrying out its divine decree. In other words, can you consistently believe that the Law of Karma is just if it selects and then causes and empowers a man to commit a horrible crime against life and society, and then punishes that man for fulfilling the divine mission that was decreed?

If, on the other hand, you should want to argue as some of the unthinking occult stu-



dents argue that, since the man acted as an instrument or channel for the fulfillment of the Karmic Law in the case of the three children, he should be allowed to go free of any man-made punishment or even cosmic punishment, then in such a case you would have to admit or assume that there are crimes which an individual can or may commit against God or God's children, against universal laws, life, and society. The conclusion would then have to be that for such crime the individual should never be punished nor censured, and should not even receive condemnation at the hands of man.

Foundation for Future

God and the cosmic laws working in accordance with God's scheme of things have the right, the privilege, and the prerogative of bestowing upon man certain blessings, benedictions, and rewards, certain unexpected and unanticipated advantages or opportunities which will enable him to maintain or continue his mission in life or to help others. Also, on a larger scale one's mission may be to carry out a cosmically inspired plan of humanitarianism or to bring resulting advantages to society generally or to add one step or more to the progress of civilization.

These advantages and blessings and benedictions may come in this manner to individuals who have not directly or indirectly earned them or deserved them through any definite act or thought in the past which could be logically or reasonably interpreted as a direct cause of the blessings and benedictions. There is some cause, of course, for the results that have been made manifest, but that cause need not be wholly or solely of a karmic nature. What the individual does with these blessings and advantages, these benedictions and these opportunities, may be the *cause* of future karmic action, but they are not always the *result* of some karmic action. The same is true of unfortunate matters that come into our lives.

Undoubtedly God often grants to us or visits upon us many blessings and awards, many forms of "trials and tribulations" for the sake of testing us or giving us an opportunity to test our selves, or contributing to the general scheme of things as a channel or

an instrument. Much good has come into the lives of many individuals through suffering, through various trials, and even through spells of illness without the action of the Law of Karma. We grow spiritually and in every element of character and makeup of personality through the things we experience, both good and evil, both happy and unhappy.

To make all of the experiences of life a direct result of previous acts would be to put the whole of life upon a purely mechanical basis, leaving no provision for the intervention of God or the spontaneous expression of God's rights or privileges. It would reduce the universal scheme of things to an unintelligent system of action and reaction, with no progressive outlook or anticipatory factor and no divine element of mercy and love.

Correcting False Information

Perhaps the Rosicrucian Order (AMORC) is the only mystical organization operating in both the Western and the Oriental worlds today which has this distinct and comprehensive understanding of the Law of Karma and the Law of Compensation. However, that is no reason why each Rosicrucian should not do his utmost to understand the matter thoroughly, competently, and interpret his understanding and spread a comprehension of it among those persons who are unacquainted with the real facts and who do not have this correct realization. We all should do our utmost to correct the false impression that exists in regard to the true nature of the Law of Karma and the true operation of the Law of Compensation.

And in answer to the inevitable question that will be asked, "How can one tell or determine whether a condition, either good or bad, that has come upon an individual, is a result of Karma or of direct divine decree?" let me add that the *cause* of any mysterious or unexplained occurrence in our present lives is not so important as our realization of the *lesson* to be learned from the occurrence. If we receive at any time a rich reward or an incidental reward, a blessing or a benediction, an opportunity or an advantage, let us give thanks to God and the

Cosmic for it and realize that whatever may have been the cause that brought it about, our obligation and our duty now is to use it—unselfishly, lovingly, and constructively.

If illness or sorrow, disappointment or disadvantage, come to us, then instead of searching into the remote past for a probable cause we should strive to learn the lesson that the situation may include and do our utmost to overcome and master the conditions and thereby strengthen our character and add to our wisdom. We should determine to so live our lives from day to day that we shall not earn again a similar experience through any possible karmic action; and thereby we shall also be

prepared to meet such a contingency in the future. In this wise, we will be harmonizing with universal cosmic laws in turning all of our experiences, good and bad—all of our situations, circumstances, and incidents of life—to good advantage for the benefit of ourselves and the benefit of mankind generally.

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

In Loving Memory. . .

Donald Stone, AMORC Regional Monitor, Tucson Pronaos, Arizona, passed through transition on May 14, 1986. His faithful service and devotion to the ideals of the Rosicrucian Order will be remembered by many Rosicrucians and friends.

ROSICRUCIAN DIRECTORY

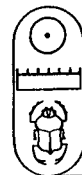
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

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.



Symbolism of Flowers

(From page 7)

According to the traditional Indian and Buddhist explanation of the glorious lotus flower, it appears not to spring from the sordid earth but from the surface of the water, and it is always unsullied and pure, no matter how impure the water. This symbolizes all first created objects arising out of primordial chaos—confusion and darkness. In other words, from out of the darkness came *light, beauty, and form*. No matter what one's environment, the spiritual truth latent in one's nature may blossom forth and remain uncontaminated if one turns toward the light.

As a symbol of divine birth, the lotus is the most common symbol in Buddhism. As with the Egyptians, the Buddhists identified this flower with the sun. Buddhist writings suggest, symbolically at least, that the sun resided in the closed lotus flower in the underworld at night, and was resurrected the next day. In *Mahayanist Buddhism* (the Buddhist interpretation of theism or a supreme god), there is a most important sacred scripture known as *Lotus of the True Law*. It is really a dramatic play concerning creation, much as is the Book of Genesis in the Old Testament.

In Tibetan literature there are references to three lotus deities. "The lotus order of deities represents the deified principles of certain functions within ourselves." In other words, the lotus deities are but *esoteric* symbols of certain human capabilities. In the *Dhammapada* (Path of Law") there is a chapter on the symbolism of flowers and their relation to human virtues and frailties. There are, however, no particular references to the lotus.

The Lily

Much reference is made to the lily in ancient Egyptian literature. However, it would appear that the lily and lotus are synonymous, because often the same symbolism is attributed to both. We have seen that the lotus is the symbol of the god Nefer-Tem. But we also find the following, "the blessed one rises like Nefer-Tem, like a [34]

lily, at the nostrils of Ra. He appears on the horizon every day and the gods are purified by the sight of him." Elsewhere we noted that the lotus also was "at the nostrils of Ra." E. Wallis Budge, an eminent Egyptologist, in referring to the symbolism of the lily, uses "lotus" interchangeably with "lily"—further indicating that they were used synonymously. The lily is also seen as growing out of streams and lakes, and in myth the figures of the four sons Horus stand on the flower.

In "The Virgin of the World," a fragment of the lost Trismegistic treatise entitled *The Sacred Book*, which was said to have its origin in ancient Egypt, we read, "I am the pure lily, carrying forth from the Lily of Light. I am the source of illumination and channel breath of immortal beauty." This symbolizes, we note, spiritual life, beauty, and illumination. According to mythology, the white lily is fabled to have sprung from the milk of Hera, who was the wife of Zeus. Thus it was a symbol of *purity*.

The *Zohar* of the Hebrew Kabala speaks of the thirteen leaves which surround the lily as the thirteen attributes of God which encompass Israel. It likewise mentions that the five leaves of the rose are the first five words of the *Shema* (short passages from the Pentateuch). The faces of the righteous are as a lily, we are told. Later Kabalists use the lily as a symbol of resurrection. The Hebrews held that, "as a lily withers in sunlight but blooms beneath the dew, so Israel withers away except as God becomes dew for her." A lily among them is likened to "Rebecca who remained pure amid evil surroundings." The passage in Psalms 130:1, "Out of the depths," is explained as an allusion to the lily of the valley.

The symbolism of the lily has passed from the Jews to the Christians, and perhaps originally from the Egyptians, if the lotus and lily were held by the latter to be synonymous. The Angel of the Annunciation is conventionally represented as bearing lilies. Then, again, in Matthew 6:28, we

find "Consider the lilies of the field, how they grow." This is interpreted to mean that Christ was alluding to the fact that no wealth or raiment can make man as beautiful as the real nature of the flowers of the field. The fleur-de-lis—the emblem of the lily of France—it has been contended, had its origin in the ancient crux ansata (Egyptian looped cross), the symbol of the duality of the forces of nature. The lily has

likewise been used for centuries in the coat of arms of the city of Florence.

At least we must concur with Francis Bacon who said, "God Almighty first planted a garden and indeed it is the purest of human pleasures; it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork." △

ROSICRUCIAN CONCLAVES

Edmonton, Alberta, Canada

Prairie Regional Conclave—September 12-14, Highland Masonic Hall, 5526-118 Avenue, Edmonton. Grand Lodge will be represented by Frater George Buletza, Director of AMORC's Research Department. For more information, please contact Fort Edmonton Chapter, AMORC, P.O. Box 8416, Station F, Edmonton, Alberta, Canada T6H 4W6.

Girard, Ohio

Great Lakes Regional Conclave—October 3-5, Holiday Inn North, 1620 Motor Inn Drive, I-80 and Ohio Route 193, Girard. Grand Lodge will be represented by Frater Warren Russeff, Class Master, AMORC's Department of Instruction. For more information, please contact Sunday Pitinii, Conclave Secretary, c/o Youngstown Chapter, AMORC, P.O. Box 2433, Youngstown, OH 44509.

Pacific Grove, California

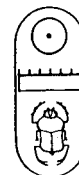
Central California Conclave—October 3-5, Asilomar Conference Grounds, 800 Asilomar Blvd., Pacific Grove. Grand Lodge will be represented by Soror Donna O'Neill, Class Master, AMORC's Department of Instruction. For more information, please contact Joan C. Powell, 313 Highview Ct., Santa Cruz, CA 95060.

Raleigh, North Carolina

Southeastern Regional Conclave—October 10-12, Raleigh Inn, 6339 Glenwood Ave., Raleigh. Grand Lodge will be represented by Frater Pall Grondal, Director of AMORC's Audio-Visual Department. For more information, please contact Ms. Johanna Apflauer, P.O. Box 12341, Research Triangle Park, NC 27709.

Richmond, British Columbia, Canada

Pacific Northwest Regional Conclave—October 10-12, Airport Inn Resort, 10251 St. Edwards Drive, Richmond. Grand Lodge will be represented by Frater John Hipsley, Executive Assistant to AMORC's Grand Master. For more information, please contact Mr. James Haughey, Chairman, Vancouver Lodge, AMORC, 805 West 23rd Avenue, Vancouver, B.C., Canada V5Z 2B1.





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Where Christian Rosenkreutz Dwelt ➡➡

Shown here is a street in the age-old city of Fez, Morocco. Christian Rosenkreutz, symbolic name of an officer of the Rosy Cross in the 14th century, is said to have journeyed to Fez in quest of further *light* from the East. There, at the ancient university—one of the oldest in the world—he studied the sciences and philosophy under the aegis of the mystic sages and professors. The old section of Fez shown here has changed little since C.R.C.'s sojourn there.

(Photo by AMORC)

Temple of Luxor (overleaf)

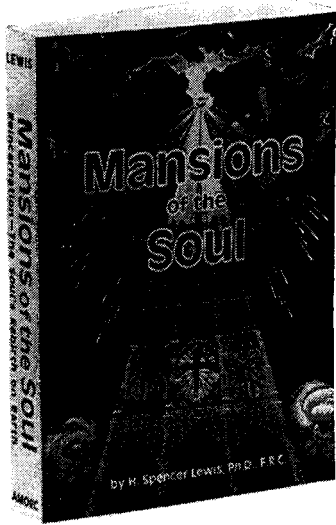
**The
Rosicrucian
Digest
August
1986**

Luxor is about 450 miles south of Cairo on the east bank of the Nile. The area was once part of Thebes, the ancient capital of Egypt. The Temple of Luxor was founded by Amenhotep III about 1400 B.C. Later, other pharaohs added great structures and statuary. In 1333 B.C. Ramses II built this impressive double row of columns adjoining his great court and pylon. The name Luxor is a corruption of the Arabic *El Aksur*, which means "the palaces."

(Photo by AMORC)







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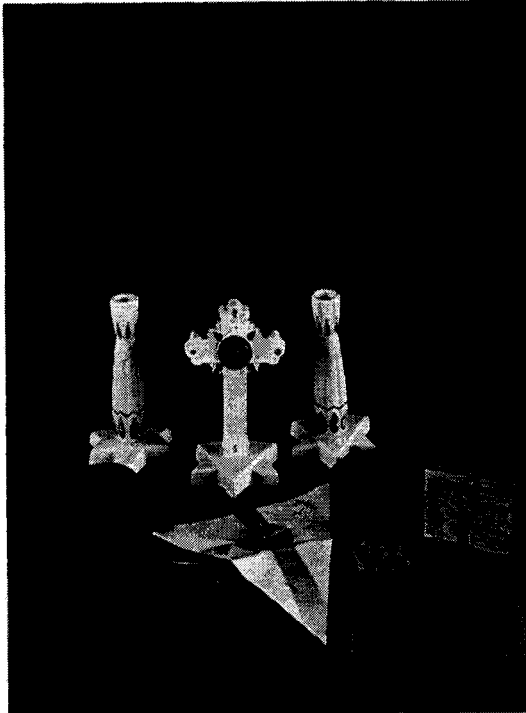
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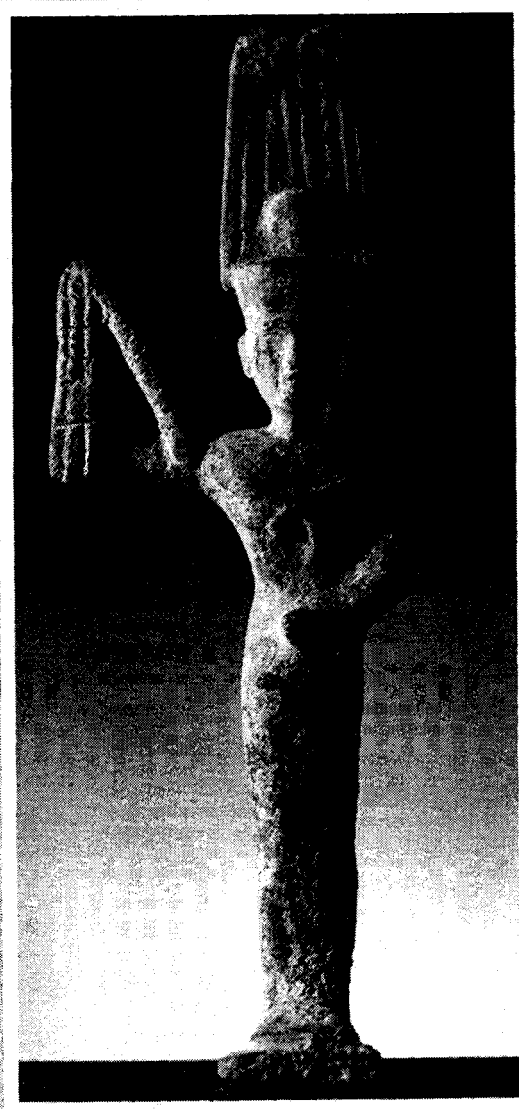
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TREASURES FROM OUR MUSEUM



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

The God Min

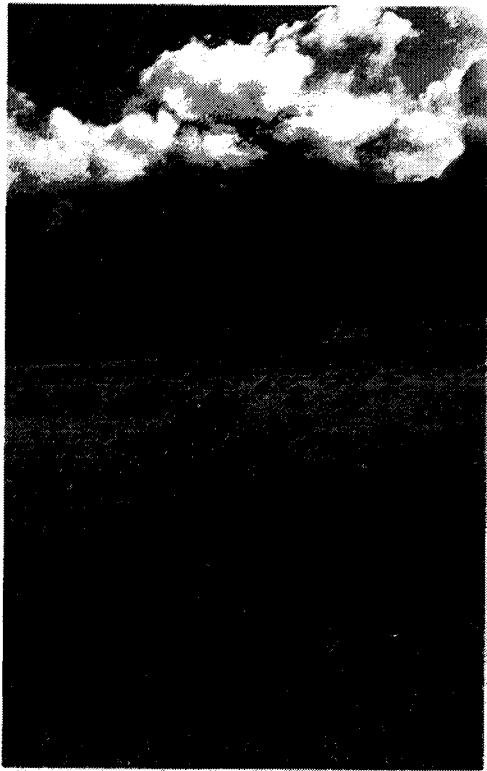
From the dawn of consciousness, man was fascinated by the mysteries of growth and reproduction taking place all about him. Although man understood little about these processes, he conceived of a universal reproductive force giving life, energy, and motion to mankind and all life on Earth. Early man often thought of this great fecundating power as coming down to Earth from the sky, the sun, or the moon—impregnating nurturing Earth with its energies.

In Egypt the powers and energies of this universal life-giving force were personified in the god Min, usually portrayed standing ithyphallic and mummified—denoting eternity. Representations of Min, symbolizing "generation" or the productive power of nature, were found in all parts of Egypt.

We must bear in mind that phallicism, a worship of this generating power, was common among primitive men, and later civilizations throughout the world recognized the divine attributes of the reproductive power and symbolized it in the form of gods and goddesses. For example, Askur, the Assyrian god of fertility, married Ishtar, goddess of fertility and love. The Phoenicians knew this same goddess as Ashtoreth, while the Canaanites called her Askerah, and the later Greeks and Romans worshiped her as Astarte. The Greeks also symbolized the generating power of nature in their god Priapus, the Greco-Roman equivalent of the Egyptian Min.

This bronze statuette of Min from the collection of the Rosicrucian Egyptian Museum, dates from the Ptolemaic period of Egyptian history. His upraised arm holds a sceptre, and the feather-like headdress symbolizes a bridge or connection drawing procreative power from the Cosmic.

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



Paradise Pass, Nevada

R. Thompson

World Of Wonder

High Trail in the Panamints

FROM THE HIGH TRAIL up to Telescope Peak in the Panamint Range, the hiker can look back down into the deep cut of Death Valley. Up here, among the juniper, piñon, and ancient bristlecone pine, perhaps the earth's oldest living things, I feel a freshness. Especially in spring, when numerous wildflowers bloom alongside the trail, there is a wonderful feeling of renewed life.

Gazing from these heights across the landscape below, I see little sign of life—plant or animal—for the valley's scant 2" annual rainfall, searing heat, and 200-square-mile salt pan place extreme conditions on life. And yet, there is life in Death Valley.

Far from the wasteland pictured in the popular imagination (or lack thereof), Death Valley is a living environment and home to many species of plants and animals, some particularly unique and specifically adapted to the valley itself. Scattered across the National Monument are 600 kinds of plants. Easily seen on the valley floor, where water permits, are mesquite, creosote bush, arrowweed, desert holly, and, higher up, there are numerous forms of cacti—including cholla and prickly pear. About 140 species of plants live on the hot valley floor below sea level, and 21 species are unique to Death Valley.

Among the more unusual and surprising animal species found in the valley, diminutive Desert Pupfish inhabit pools on the valley floor. Descended from Ice Age species, they were isolated here when ancient lakes dried up.

Another unusual animal, the Desert Bighorn sheep is superbly adapted to life in this harsh environment. Browsing on only about 2% of the available food in any area, they keep on the move, and in summer they require water just once every three days. A shy animal, you'll probably see few Bighorn, but you may see many of its competitor, the rapidly increasing wild burro, an introduced animal which is gradually ruining the forage and water supplies of the native Bighorn.

I turn, and continue on up the trail to Telescope, a cool breeze returning my thoughts to the high country. I pad softly, conscious of the fragile beauty all about me.

—Robin M. Thompson, F.R.C.