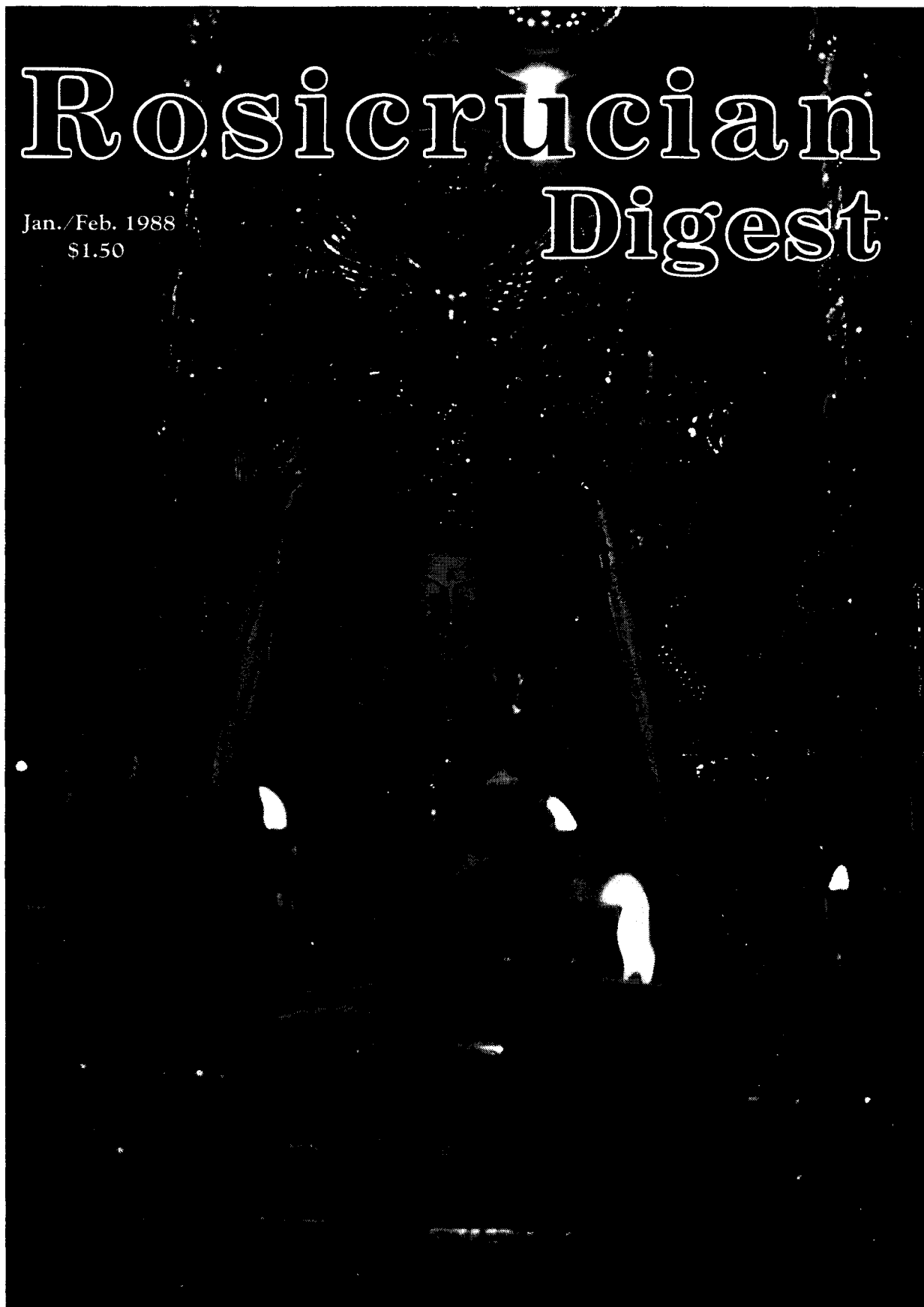


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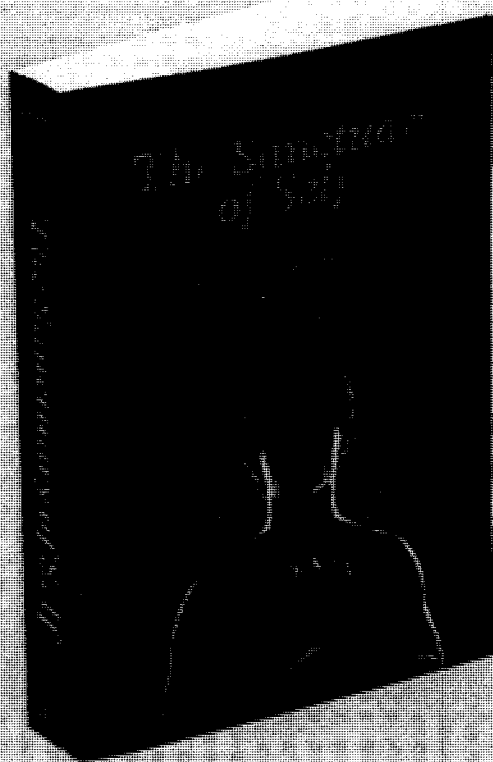


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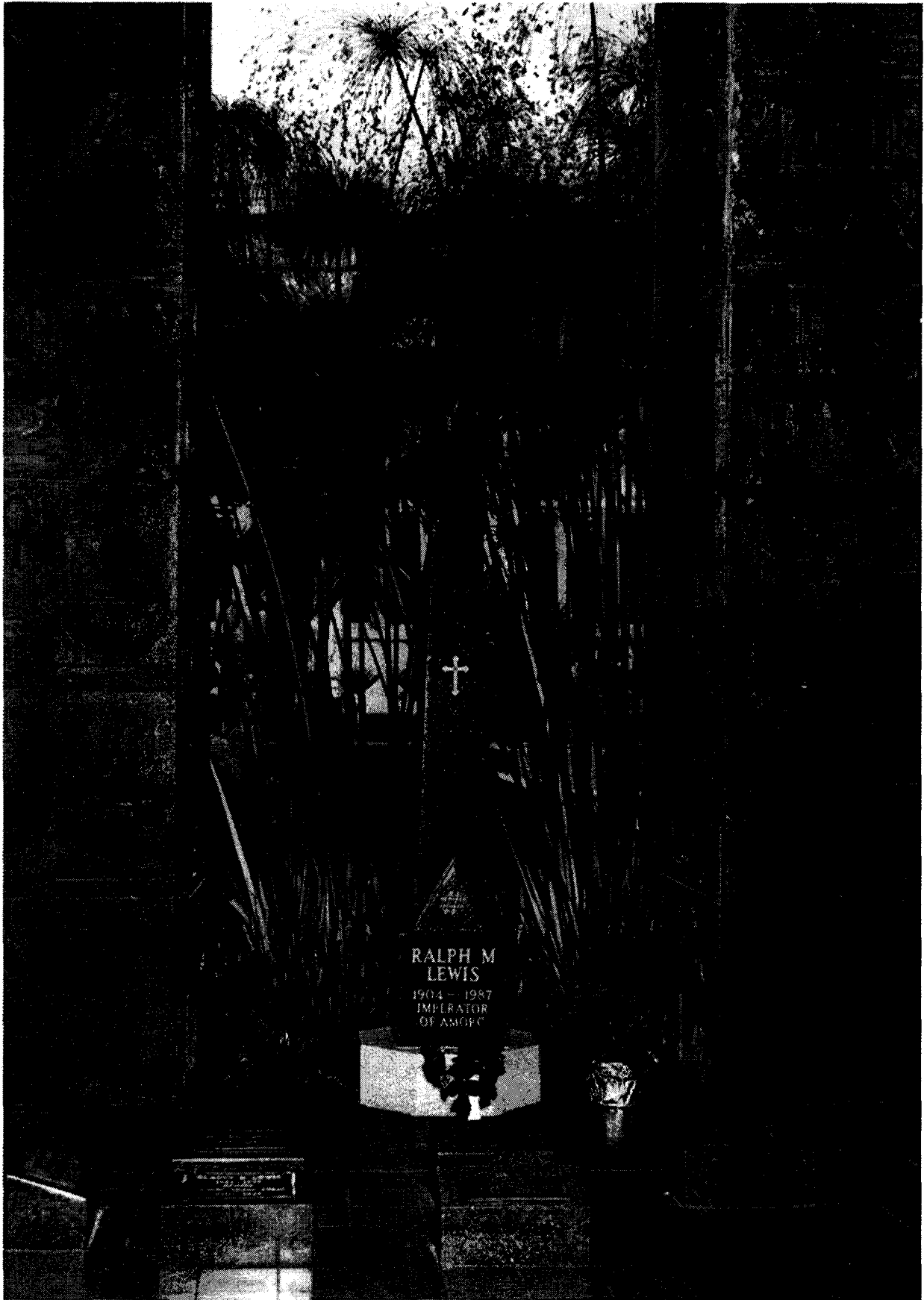
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Monument to Eternity ⇨

To commemorate the great accomplishments of Frater Ralph M. Lewis, Late Emperor of the Rosicrucian Order, AMORC, the Supreme Grand Lodge recently set in place this impressive monument within Rosicrucian Park's Akhnaton Shrine. This six-foot red granite obelisk, exhibiting appropriate symbology, commemorates both the Order's traditional founding in Ancient Egypt and the dedicated leadership of the Emperor in perpetuating the living tradition.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

The Practical Application of Mysticism

IN DISCUSSING the subject of mysticism, certain questions immediately arise: How do we define mysticism? What is its meaning? How is a mystical philosophy applied in life?

Mysticism is simply the awakening of the self to a consciousness of a divine reality. The self for the first time becomes aware of cosmic beauty in contrast to its own finite imperfection. The self then attempts to emulate the divine beauty which it experiences. Mysticism is a final and personal experience.

Throughout history there have been personalities who have been considered to be great mystics. Akhnaton, Plotinus, Plato, Clement of Alexandria, Francis of Assisi, Francis Bacon—these and other famous individuals are recognized today for their mystical outlook and philosophy. *In fact*, every person who awakens to a consciousness of a reality which transcends the objective senses is a mystic at heart; the relative perfection of his concept of reality is of secondary importance.

Plotinus, the Neoplatonic philosopher, said that mysticism is “the marriage between soul and God”—in other words, the personal realization of unity with the Absolute, the One. The mystical experience consists

of four elements. First is the *ineffable*. This means that the experience is difficult to explain—it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the *noetic quality*. This means that the individual experiences a unique new knowledge which consists of an illumination of greater depth than the intellect can provide. The third element is *transiency*. This is the inability of the individual to sustain the mystical experience for long. The memory of the experience diminishes with time. The fourth element is *passivity*. One finds that the self is completely passive during the experience. There is no emotional or mental turbulence at the time.

An Inner Experience

Mysticism is an *experience*, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience. Mysticism provides the substance, the material upon which we cogitate and then take action.

Mysticism denies that knowledge is limited just to the peripheral, or sense, impressions. The mystical principle of knowledge asserts that man is essentially divine and therefore capable of immediate communication with reality, the One.

It is important that we do not confuse mystical technique with *application*. There are various techniques, both Eastern and Western. Yet the technique, whatever it may be, is merely the means—a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference

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Due to the Emperor's extremely demanding administrative and travel schedule at present, he has requested that we feature this timely article by former Emperor, Ralph M. Lewis, as this issue's "Thought of the Month."

between learning to use tools and constructing a building. One must relate the principle of mysticism to an understanding and a use of life.

Meditation is one of the principal techniques of mysticism. But it also has a practical application which we shall consider. Meditation plays a particularly important role in a mystic's life as it allows the mystic to discover more about the self. In other words, it becomes apparent that there is more to our conscious being than we ordinarily realize. Self is more than just one phase of consciousness, much as electricity is not the phenomenon of a single voltage. Inspiration, insight, and new vistas of reality are the rewards of contact with other levels of consciousness. Some wrongly conceive of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is an entering into different chambers of the psyche.

One of the Benefits

One of the first great benefits derived from mysticism is a broad view of *ontology*, which concerns the nature of being. "Being" refers to absolute reality, the One, the *Cosmos*. Ontology is a basic study of metaphysics, but metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism, however, makes ontology a *personal experience*.

With ontology, the mystic senses a union of all reality. One is no longer confused by various theological divisions of the *Cosmos*. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, or the Absolute, or time and space. Nor does the mystic find so-called matter completely separate and apart from what is called the immaterial world.

The true mystic is also a pantheist. To him the Divine, the spiritual essence, pervades all things. Further, the laws by which the Divine functions, that is, manifests, are also divine. There can be no distinction between the essence and its laws of manifestation, just as a man's thoughts and his deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he realizes that no one thing, whatever it may be, is completely

representative of the Cosmic, the Divine. As the Dutch philosopher Spinoza said, neither is the totality of nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

Understanding Nature

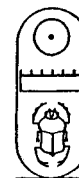
For this reason the mystical pantheist experiences his concept of God in every natural phenomenon. He endeavors to understand nature. He seeks a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that man alone has a spiritual essence. If the soul in man is an emanation of the Divine Consciousness, then all living things have soul, but manifest it to a lesser degree. The consciousness of life is united, regardless of the form which the organism assumes.

Does such an abstract subject as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes man to realize universal brotherhood, that is, the brotherhood of the Cosmic Force pervading all things.

Equality

Another practical aspect of mysticism is the concept of *equality* which it expounds. Philosophically, the word equality can appear as a logical paradox, seemingly contradicting itself. For example, a thing which is equal in every respect to another thing loses its own separateness, for such equality would include equality in time and space as well. Therefore, there would be no plurality, because just a single thing or condition would exist.

From this point of view there is no absolute equality. There is only relative equality, that is, similarity. Mysticism shows that there is no absolute equality in mankind except in essence, and this essence is the Vital Life Force pervading all living things. Humans vary in their intellect, emotions, and awareness of self. The only equality which we should strive for is the right to know ourselves. However, such a right carries an obligation that *all people* be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.



Another practical application of mysticism is its understanding of value. The mystic knows that value is primarily a relative term. What one person may accept as value, another may not. Are there then no absolute values toward which all mankind should strive?

The only absolute value is *life*, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of man. Life can be both *used* and *abused* by man. Life force in its pure state is *creative*, not *degenerative*. Man's personal value in life should then assume the same order.

Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic, or intellectual skills, each varying in its degree of development. It becomes our duty to give value

to our life, by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

Mysticism provides techniques for learning one's personal value in life. Intuition or insight is one of these techniques. The old mystical phrase, "the economy of life," instructs that man should not waste life. He should use it practically, that is, efficiently. He should idealize personal constructive creativity in some form.

Man need not be a genius to add value to his life. A helpful suggestion, a comforting thought, prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism. Δ

This Month's Cover

Our cover features a contemplative Buddha found within the temple of Jokhang Monastery, Lhasa, Tibet. Flickering votive butter lamps give a warm glow to the temple's interior. A beautiful golden winged *garuda*—the Tibetan phoenix—is seen above the Buddha. This monastery borders one of Lhasa's main bazaars, and the tranquility within contrasts sharply with the bustling marketplace outside.

(Photo by Gary L. Stewart, 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**.

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Arthur C. Piepenbrink, F.R.C.

Retires . . .



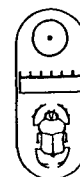
COMPLETING thirty-seven years of service to the Rosicrucian Order, AMORC, Supreme Secretary Arthur C. Piepenbrink retired on December 31, 1987. He retains his position on the Board of Directors of the Supreme Grand Lodge of AMORC.

Known to Rosicrucians throughout the world, Frater Piepenbrink has traveled six continents, meeting with members in both large cities and small out-of-way places. His vision, thorough understanding of the Rosicrucian teachings, and positive outlook have proven invaluable in his years of service as an administrator in the Order.

Frater Piepenbrink has been a Rosicrucian most of his life. Brought up in a Rosicrucian family in Wisconsin during the Depression, it was Frater Piepenbrink's youthful desire to someday work for the Rosicrucian Order, and he kept to this goal through his college and university years, preparing himself in speech and language arts, teaching, and school administration. He received his Master's Degree from the University of Chicago in 1950. He began his AMORC career in 1951, arriving in San Jose on New Year's Day, thirty-seven years ago. His extensive work for the Rosicrucian Order has included a year as field representative, seven years as Dean of Rose-Croix University and Extension Director, and five years as Grand Regional Administrator. On December 6, 1963, he became Supreme Secretary of the Rosicrucian Order, succeeding Ralph M. Lewis and Cecil A. Poole respectively in that position. Through the years he has also taken an active interest in the work of the Junior Order; and his son, Edward, was brought up in the Rosicrucian Order.

In a recent interview Frater Piepenbrink expressed that the most satisfying aspect of his work has been the opportunity to associate with members throughout the world, and through such association experience first hand the true meaning of Rosicrucian fraternity. The satisfaction this has brought will last a lifetime. He exclaimed that the major change seen in the Rosicrucian Order during his tenure has been "the expansion of the Order into so many different countries and language areas, making the teachings available to so many more people throughout the world." He stated that the major value of the Order's work is enabling everyone to see and experience first hand the Cosmic as a whole—*complete*. This outlook or "view of the world" is the basis of Rosicrucian philosophy. Most of his speaking, both publicly and to members, and most of his extensive writing, particularly in the *Rosicrucian Forum*, has been on this subject.

In retirement Frater Piepenbrink will continue to take an active role in the Order. Retirement will bring new joys and responsibilities. Frater Piepenbrink and his wife, Elizabeth, are expecting a child in mid-January. To Arthur Piepenbrink—teacher, administrator, Frater Rosae Crucis—Congratulations!





The Galleries of Knowledge

by Juan Pérez, F.R.C.

WHEN ONE WANDERS or browses around museum galleries, as in the Rosicrucian Egyptian Museum and other great museums of the world, we are introduced to achievements of man's past. But can we see something more than just the artifacts on display? Have we, perhaps, a glimpse of how such *galleries of knowledge* began? In other words, whence came the knowledge which produced them? How does our age stand in comparison to the originality displayed in these galleries of knowledge? Was theirs just a beginning, or an earlier, mysterious heritage?

During the centuries before the birth of Christ, Greek philosophers speculated upon a number of subjects that are strikingly in tune with concepts of modern science. Out of the many, we can choose three prime examples: 1) Democritus' theory regarding the structure of matter, conceived about 500 B.C., is very close in essence to modern ideas; 2) Epicurus' concepts regarding the infinity of time and space parallel the present view of science; 3) Galen's teachings from the 2nd century B.C. on the evolution of man from anthropoid apes preceded the theories of Charles Darwin by about 2000 years.

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*Modern Civilization Is Composed of
New People Doing Very Old Things.*

Interestingly enough, the most profound knowledge, authenticated by modern science, was possessed not by later Hellenic thinkers such as Ptolemy and Aristotle, but by those who preceded them—Solon, Pythagoras, Thales, Heraclitus, and Anaxagoras. The familiarity with esoteric knowledge obtained by them in Egypt, Persia, and Babylonia gave powerful impetus to the birth of Greek science. Thales of Miletus, the first luminary of Greek science, made his important discoveries in astronomy and mathematics after his visit to Egypt and Mesopotamia. The same is true of Democritus, who learned astronomy from Egyptian and Babylonian high priests. Pythagoras traveled to many countries of the East. After spending twenty-two years in Egypt, he was admitted to the caste of high priests and passed through an initiation involving an extremely difficult test of will power.

Not only does scientific and intellectual knowledge have its roots in ancient times, but religion as well. By observing in museums the galleries of knowledge, we stumble upon a legion of gods and goddesses, many of which were supposed to be the creators of the universe.

Creation Myths

The people of ancient cultures had many accounts about the Creation. The Egyptians, for example, did not have one widely accepted creation myth, but many explanations that were often in conflict with one another. Various methods were described by which life was brought about, and many deities were credited with the act of creation. Each Egyptian city ascribed the central role to its own major god or goddess. In some myths life was created when a god merely uttered a word, while in others man was molded by the deity out of clay. The sun god Ra is described in many texts as the creator of everything, yet the goddess Neith is known as the divine mother who bore the sun before anything else existed.

The people of Mesopotamia invented still other myths of creation involving another pantheon of god-creators. According to documents dating back to at least 2500 B.C., the universe was born out of the primeval sea, and heaven and earth were

then created by Enlil, god of the air. Then Enlil and the water god Enki created cattle, plants, and the yoke and plow to provide sustenance for themselves and the less important deities of the Mesopotamian pantheon.

One of the oldest records of creation is written in the pyramid text of the Egyptian pharaoh Pepi I. A portion reads:

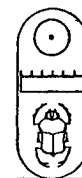
" . . . in the beginning the god Tem [or Atum] existed when not was sky, not was earth, not were men, not were born the gods, not were dead."

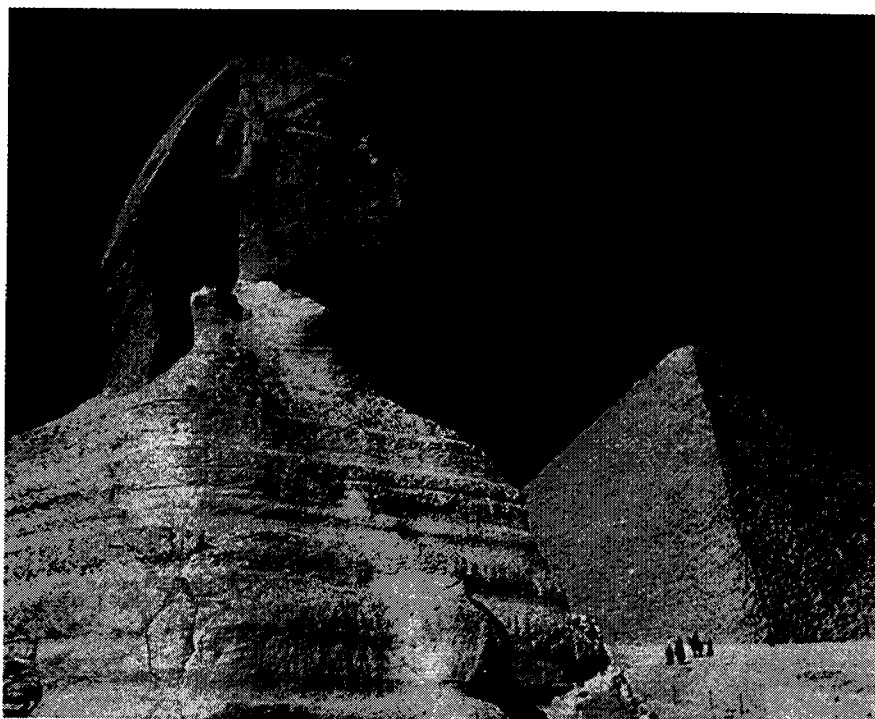
Where the god existed, however, is not stated in the text. To make a "home" for himself, Atum created the celestial waters, which the ancient Egyptians called Nu. For a time he lived in them alone. Then, probably because he was bored, in a series of thoughts he decided to create the heavens, celestial bodies, gods, men, animals, and plants. His thoughts were translated into words by Thoth, the god of wisdom.

Another pyramid text of the fifth century B.C. suggested that the self-created god Atum was regarded as bisexual. For the Egyptians, there could not have been a creation of any kind without feminine and masculine elements coming together, so the first god would logically be of both sexes. Therefore, the creator gods were formed in the image of man.

All this is nothing more than an attempt by mankind to give personification and human form to the impersonal Vital Life Force. From ancient times to the present the human mind has tried to assign dimension to the undimensional universe. The Rosicrucian Order and other schools of mysticism have taught for years that the universe never had a beginning and that the Cosmos, or Absolute Being, is a mass of kinetic energy; that is, energy in eternal motion, changing endlessly in many forms of expression. The so-called science of creationism, on the other hand, tries to imply a beginning. This leads to the conclusion that the God-idea is nothing more than an externalized representation of man's ego!

According to serious thinking historians, and the great minds of the past, when we analyze and observe carefully the galleries of





knowledge we see only the top of the Tree of Knowledge, or at best the top without the roots or trunk. The logical question then arises in any inquisitive mind: Where did the ancient Egyptians, Babylonians, Sumerians, and Persians get their knowledge? For instance, the people of Mesopotamia already had a complex number system when the inhabitants of Europe were hardly able to count to ten.

The Source of Knowledge

The qualitative leap into civilization took place around 7000 to 6000 B.C. in the river valleys of the Nile, Euphrates, Tigris, Indus, and Hwang Ho. This leap was promoted by the techniques of river valley farming. In order to survive the ever-occurring floods which destroyed the crops in these valleys, it was necessary to discover the hydrological regime of the rivers and to learn how to keep track of star movements in a precise system, thus working out complex calendar systems that would make it possible to foretell many years ahead the time of the beginning of the floods, the change in the climate, and the eclipses of the Sun and Moon. In [10]

other words, those ancient people developed and laid the foundations of meteorology, geodesy, and mathematics. When comparing modern scientific and technological achievements with the knowledge, imagination, and skills of the ancients, eroded by myths and time, we naturally feel like giants standing on the shoulders of dwarfs.

Unexplained Mysteries

However, there is still an endless number of striking, inexplicable facts existing today which are a permanent headache for scientists. An example is the powder metallurgy known to the Proto-Indians of 10,000 years ago, whose technique still has not been completely mastered by us. Another of the many "mysteries" is a tomb of a Chinese general of the third or fourth century A.D. which was patterned from 85 percent aluminum alloy. How was this possible if historical records show that aluminum was produced for the first time by means of electrolysis in 1808? The English philosopher Roger Bacon was condemned by religionists for adherence to esoteric

knowledge in expressing in the 13th century A.D. the idea that science would (once again?) invent the telescope, airplane, automobile, and telephone. What sources did Jonathan Swift use when he wrote about the two satellites of Mars 156 years before their discovery?

Expert geologists and astronomers estimate that our planet and solar system are at least 4.5 billion years old. Considering that figure, it is probable that protocivilization did exist. What did the Egyptian priests of the sixth century B.C. mean when they said to Solon: "O Solon, you Greeks are like children—you know nothing of the olden days or of the hoary knowledge of the past." Legends ascribe to the mysterious Atlantis an extremely high level of knowledge and technology. If this is indeed so, then could not this island, before disappearing into the depths of the ocean, have been only the distinguishable tip of the "iceberg" of protocivilization, and couldn't there have been several sanctuaries of this kind that were destroyed by man or a natural catastrophe?

Calendars of the oldest civilized people of the world—Proto-Indians, Egyptians, As-

syrians, and the later Mayas—point to the date of a catastrophe about the year 11,542 B.C. and started their chronological system from it. Some scientists think that our planet collided with a celestial body, while others say that there had been an intensification of solar activity, and that the people who survived scattered all over the planet, carrying with them the most precious possessions—children and knowledge—and began all over again. A new world was born out of ashes and, as we already know, the leap into civilization was performed by humankind of the riverine cultures of the East.

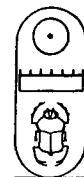
All this indicates that modern civilization is composed of "new people doing very old things"! At present we are already able to manipulate the genetic code, but perhaps it has already been discovered. What if the answer is somewhere quite close, coded in the stones of the pyramids, or in the allegories of myths? It may thus be imperative to take a closer look at these ancient people when we visit the galleries of knowledge. Who knows, maybe we will see a reflection of ourselves and of the future! Δ

Experience the Tradition— Live the Vision



From the tranquil heritage of Rosicrucian Park to the excitement of San Jose's newest convention center, past and present connect with the future in the 1988 International English Convention. Powerful lectures, vivid multi-image programs, and profound rituals reaffirm the traditions and values of our mystical past, and become the initiatory portals through which we step to face with hope and commitment the challenges of the 21st Century.

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Women of Ancient Egypt

by Dr. John Palo, D.C., D.A.B.C.O., F.R.C.
Member, International Research Council

EGYPT'S ANCIENT MONUMENTS can give us a false idea about the status of women in Egyptian civilization. After all, they were often portrayed as tiny afterthoughts at the feet of colossal male figures. Nonetheless, the historical facts reveal that women enjoyed high status in ancient Egypt. How can we explain this seeming contradiction?

It might help to keep in mind that throughout much of ancient Egyptian history the pharaoh was considered the direct representative of God. As such, any sculpture of him had to portray him as larger than other mortals—bigger than life. Yet, this sculptural inequity between a huge pharaoh and tiny queen at his feet was the exception rather than the rule. The colossi of Pharaoh Akhnaton, for instance, in the Cairo Museum show no diminutive queen at his feet. In numerous wall reliefs we find him normally slightly taller than his beautiful wife, Queen Nefertiti.

The largest Egyptian statues are of Rameses II at Abu Simbel which show a mini-queen at his feet. Yet, in Queen Nefertari's temple nearby, we see her portrayed in a statue of equal size with that of her husband, Rameses II, and the goddess Hathor. Likewise, a beautiful pair of statues from the Old Kingdom (Fourth Dynasty) of Pharaoh Menkaure and Queen Khamerernebt II depict them side by side and exactly the same size. So, while the pharaoh was looked upon as a god with an appropriately large statue, the queen as "God's Wife" was usually portrayed of equal size. Once we resolve the Pharaoh-equals-God idea, the occasional sculptural inequities no longer completely blind us to the true status of royal and non-royal women in ancient Egypt.

Female Pharaohs

Present research tells us that Egypt had at least five, possibly six, native female pharaohs. Statues and records of these pharaohs are rare. Pharaoh Hatshepsut is the [12]

exception. However, during her reign as pharaoh she never had a husband. Thus we have no grand statue of her with a little husband at her feet.

One of two female pharaohs in the Old Kingdom was Pharaoh Nitokerty. She reigned around 2180 B.C., at the end of the Sixth Dynasty. Records show, even as late as the Roman takeover of Egypt, that she was regarded as the bravest and most beautiful woman of her time.

The famous Cleopatra VII, a descendant of the Greek Ptolemaic pharaohs, reigned before and after the time of the Roman conquest of Egypt. At this late time in Egyptian history the building of huge personal statues of the pharaohs was no longer in vogue. We can only speculate, in that clash of Roman and Egyptian cultures, whether Julius Caesar or Marc Antony would have settled for less-than-knee-high statues of themselves at Cleopatra's feet. That is, of course, if Cleopatra had subdued the Romans.

"Daughter of the God"

It is important to keep in mind that from the First Dynasty (about 5000 years ago) the Egyptian royal line of descent was traced through the women. A princess of royal blood was considered a "Daughter of the God." A man of lesser birth who aspired to the throne sought marriage with a royal princess. The royal female descent was looked upon as the *God-line*. There was a strange offshoot to this idea. Male pharaohs who married someone outside this royal line felt compelled to later marry one of their own daughter-princesses. This, it

seems, helped to assure them of the *divine* character of their position as pharaoh. The marriage was probably all ceremony and involved no incest. In some way this ceremony helped the male pharaoh maintain an appearance of a man-wife association with the female royal bloodline.

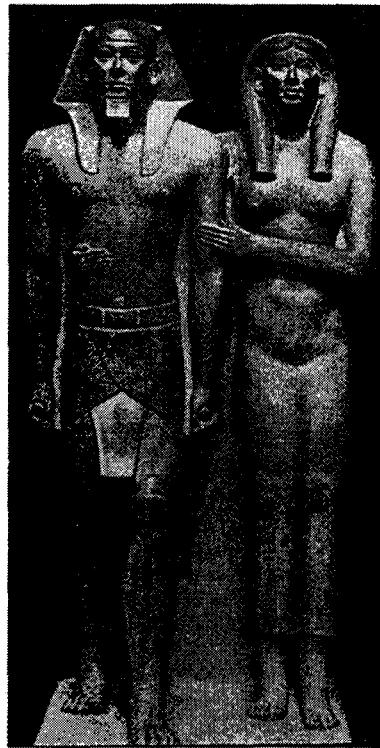
There is a more down-to-earth explanation for such royal bloodline marriages. They may have prevented the constant usurpation of the throne.

However intricate we may find pharaonic lineage in ancient Egypt, the fact of female pharaohs speaks well for the position of women in Egypt. After all, in the United States, where the citizens pride themselves in the field of equal human rights, a female president is yet to be elected. But, then, the United States is only 211 years old—making it a child alongside Egypt's 5000 years as a nation.

Yet, we should not overstate the case for equality of the sexes in the position of pharaoh. While ancient Egypt had some female pharaohs, we must admit this position was male oriented. For the most part female Egyptian pharaohs, great as they were, served as interim pharaohs. They often just succeeded their husband or served while a younger brother or son was prepared for the position.

Equal Pay for Equal Work

Once we leave the intricacies of royal male/female relationships, the scale of equality between the sexes become even more balanced. Most non-royal statues show men and women (noble or not noble) of equal size. Herodotus, the Greek "father of history," who traveled to Egypt in the middle of the fifth century, B.C., was surprised at the freedom of Egyptian women. He wrote, "The Egyptians themselves, in their manners and customs, seem to have reversed the ordinary practices of mankind. For instance, women attend market and are employed in trade, while men stay at home and do the weaving." In those times Greek women were very much confined to their homes. On the other hand, Egyptian women had been involved in trade for some 2000 years before Herodotus. And, of equal importance, the men and women of Egypt were paid equally in proportion to the work they performed.

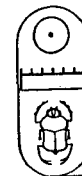


**Pharaoh Menkaure &
Queen Khamerernebt II
(Fourth Dynasty)**

In ancient Egypt it was not uncommon to have women supervisors in commerce and industry. At least one Egyptian woman was recorded as being both a judge and vizier. In religion, as early as the Old Kingdom, many women served as priests. And, the chief priest could be a woman. Both male and female priests received equal pay. Further, there is a record of one woman with the title "Chief of Lady Physicians."

Early Christian Equality

Even as late as early Christianity, Egypt differed from Rome, Greece, Gaul, Asia Minor, and provincial Africa in her attitude towards women's place in Christianity. Clement of Alexandria, an early Egyptian Christian father (and probably a Gnostic initiate), wrote, circa A.D. 180: "Men and women share equally in perfection, and are to receive the same instruction and the same discipline. For the name *humanity* is common



to both men and women; and for us in Christ there is neither male nor female."

Compare that with the words of Tertullian, a contemporary of Clement, whose views reflected those of most orthodox Christians. In a tirade against Gnostic Christians, he exclaimed, "These heretical women—how audacious they are! They have no modesty; they are bold enough to teach, to engage in argument, to enact exorcisms, to undertake cures, and, it may be, even to baptize!" In another attack against a woman teacher who dared to lead a congregation, Tertullian stated that he agreed with the "precepts of ecclesiastical discipline concerning women," i.e., "It is not permitted for a woman to speak in the church, nor is it permitted for her to teach, nor to baptize, nor to offer [the eucharist], nor to claim for herself a share in any masculine function—not to mention any priestly office." Sadly, it is Tertullian's attitude of male domination that still prevails in much of Christianity, as well as Judaism and Islam. The early Egyptian Gnostic Christian views of Clement of Alexandria may yet prove a beacon light for equal sacerdotal rights for women.

Equality Under Law

So, not only did ancient Egypt lead in female assumption of the highest national offices, Egypt also led in the field of female involvement in religion and the work place. In an excellent book, *The Remarkable Women of Ancient Egypt*, Barbara S. Lesko states, "Four thousand years ago women in the

Nile Valley enjoyed more legal rights and privileges than women have in some nations of the world today. Equal pay for equal work is a cry heard now but seems to have been the norm thousands of years ago in Egypt."

Again, let us not be fooled by those huge, eye-catching male pharaoh statues with minuscule queens at their feet. It merely depicts the pharaoh, *male or female*, as God personified. Aside from this seeming paradox, ancient Egypt was the world leader in equal rights for men and women. Talent and ability, not sex, was the prime key to employment and pay.

Perhaps Ms. Lesko sums it up best: "The Egyptian couple went everywhere together, sharing life's trials and delights as respected and equal citizens in their secular and religious communities, enjoying equality under the law as well. Surely this was one of the glories of Ancient Egypt." Δ

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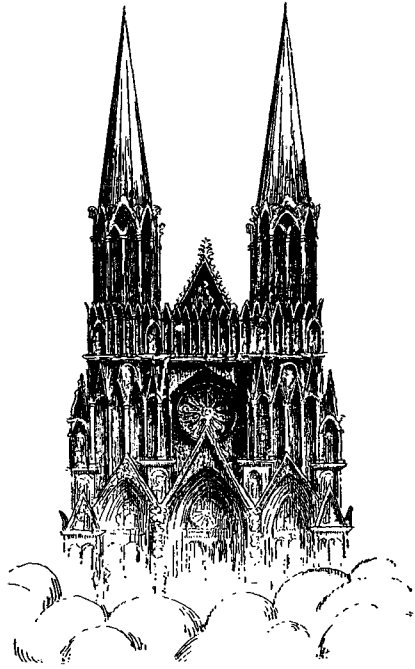
The
Rosicrucian
Digest
January
1988

When You Change Your Address . . .

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

Be sure to let us
know as far in ad-
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when your address
will change

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



The Celestial Sanctum

Three Steps to Attainment

by Dennis Kwiatkowski, F.R.C.

TRUE STUDENTS of mysticism are not content to drift aimlessly through life. The mystic desires knowledge of the laws of nature. He or she also desires to grow, to evolve, to become a better expression of human existence. The Rosicrucian system of study promotes the attainment of such knowledge, as well as the growth of the individual student.

Rosicrucians have always stressed *knowledge* over *belief*. It is more important to *know* than to *believe*. Belief implies uncertainty. When we believe something, we are not sure of its truth. We simply believe it to be so. On the other hand, when we *know* something, when we can prove it or demon-

strate it, this then becomes knowledge in which we can place our confidence. It becomes a part of us.

Knowledge is quite important in our lives. Even if our knowledge does not immediately enable us to solve a problem, it is still important and useful. A somewhat mundane example will serve to illustrate this point. If you are driving on the highway and you hear a rattling noise in your car, you will probably start to worry. All kinds of fears may creep into your consciousness. But if you find out the cause of the rattle, and it turns out to be something minor—something loose in the trunk, or a tree branch caught in the hubcap—you'll stop worrying. The sound may still be there, but you have *discovered the cause*, and this knowledge brings you relative peace of mind.

Frequently, such knowledge enables us to solve our problems. And yet, as human beings, we frequently *resist* knowledge and the enlightenment it can bring. Why should this be so? Let us consider a few possibilities:

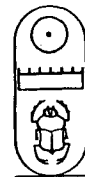
Ignorance is bliss: What you don't know can't hurt you. Many people have encountered this reluctance among others when they have tried to impart new knowledge. The others have responded: "Don't tell me about that—I don't want to know about that!"

Fear of responsibility: People sometimes feel that additional knowledge will create additional work or responsibility in their lives. Specifically, they fear that the new knowledge may cause them to have to make a change in their lives—to change negative habits or their way of living.

Fear itself: People fear the unknown. They frequently fear new and unfamiliar experiences.

People often have a preconceived idea of what they can do—of where their talents and abilities lie. However, often they sell themselves short. They are afraid to undergo new experiences because they fear they can't meet the experience—that they "don't have it in them." The unfamiliarity of the experience is really what they fear and they tend to become overwhelmed as a result.

(continued overleaf)



But, as human beings, each one of us has talents and abilities we have not dreamed of. Each of us is capable of more than that of which we are aware. Every one of us has tremendous potential. We have access to the divine source of our being—to the Inner Self—the Master Within. Our real desire for growth will draw us to new knowledge and new experience.

Step 1: Face the Fear

When we realize this, when we accept this and face the new experience that we may not want to face, we find that our fears were illusions. We find that we were able to handle the situation and to grow from it after all. And we also find that by undergoing the new experience, we have become a more complete and whole person. Let us use all of our experiences—the familiar as well as the unfamiliar, the seemingly good as well as the seemingly bad—to grow into fuller, richer, and more complete individuals.

After all, haven't each one of us personally experienced difficult and painful times? Haven't each of us wondered at some point in our lives: "How will I survive this situation? How will I get through this?" And yet, are not each of us here today, still in one piece, obviously having survived?

Step 2: Trust The Inner Self

In facing any of the fears we have about our experiences, it is most important to keep in mind that the Inner Self is always there to help us. No matter how we feel about our personal development—no matter how developed or undeveloped we may feel that we are—the Inner Self is there and we always have access to it. It is only necessary that we *trust* the Inner Self. We must learn to listen to the voice within and realize that the Inner Self is there and that it *will be there* for each of us as help in emergencies.

We have previously used the example of Houdini to help illustrate this point. As an escape artist, Houdini faced many dangers in his escape feats, particularly when things went wrong and the feat became life threatening. In every case, Houdini found that if he remained absolutely calm, something within would inspire him with the answer, pointing to a way out of the dangerous situation.

[16]

Anyone who has read biographies of the world's famous people knows how many hardships, disasters, and difficulties they have faced in their rise to greatness. And yet something inside each of them kept urging and pushing them on to overcome and master the limitations they faced. If the Inner Self could inspire people who may have been largely unaware of its capabilities, how much more can Rosicrucians accomplish when we have the awareness and technique for tapping into this inner power and developing a balanced rapport with the Inner Self!

So far we have covered two things which are necessary in overcoming our limitations and realizing our full potential: *facing* our fears, and *trusting* in the Inner Self. We should now consider one more—the necessity of developing tolerance.

Step 3: Develop Tolerance

A lack of tolerance is one of the great causes of strife and unrest in the world. It is tremendously destructive. In view of this, it is most important that we each develop tolerance within and that we realize that no one is perfect. In fact, in past lives, past incarnations, each of us has been less than we are today. At some point in the past, each one of us has done or exhibited the many things we might like to criticize in others today. The fact that we may now be more developed does not authorize criticism of others who may be struggling with the frailties of human nature. And even now, as developed as we may like to think we are, do we not still have many traits and imperfections which need to be overcome?

We frequently criticize in others what we cannot face in ourselves. We are deeply irritated to see in others something that, deep within, may still be a part of our nature. It is extremely important that we realize that all of us are mixtures of positive and negative qualities. No one is all good or all bad. To be at peace with ourselves, with others and with nature, we must accept ourselves—both the good and bad. We will then be less likely to exhibit intolerance toward others.

We may wish to chide someone for eating too much. But, stop and think: What is

too much? Do we not all eat the amount we desire to eat? We may accuse someone of showing off by wearing fashionable and expensive clothes. What is *showing off*? Do we not all wear what pleases us?

If we can learn to do just these three things—work to overcome and *face our fears*, develop *trust* in the Inner Self, and then become *tolerant* toward others—we will go far toward developing Cosmic Consciousness, Peace Profound, and becoming a true servant of the Cosmic.

The Celestial Sanctum

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

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 18, 1988
8:00 p.m. (your time)

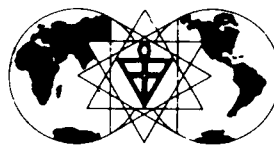
Thursday, May 19, 1988
8:00 p.m. (your time)

Thursday, August 18, 1988
8:00 p.m. (your time)

Thursday, November 17, 1988
8:00 p.m. (your time)

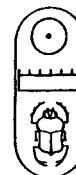
It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

Medifocus



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

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



THE IMPERATOR PROCLAIMS

Sunday, March 20 Beginning of the Traditional Rosicrucian New Year 3341

NATURE has been humanity's greatest teacher. It was the source of our early ancestors' first inquiry into the world around them. Nature also provoked men and women's curiosity about their own existence. Through a long and tedious contemplation of such mysteries our ancestors were eventually led from magic to religion and philosophy. Ultimately they challenged their former speculative beliefs and sought by experimentation either to confirm or reject them. It was then that the beginnings of science emerged.

Men and women throughout the ages have drawn parallels between the phenomena of nature which they observed and their own being. Our ancestors were far more observant of natural phenomena than people of today. They enjoyed a closer intimacy with nature than do most modern people who are figuratively walled in by the artificiality of the environment which they have created.

The nomads who drove their flocks from one grassy area to another slept beneath goat-skin tents. The tents were open at each end to permit the cool night air to enter. Lying there, they could gaze up into the inky canopy of the heavens, observing the constellations to which they gave names. These people deified the Sun, Moon, and many stars, whose majesty awed them and gave rise to the idea of supernatural beings. Eventually people began to keep records of the celestial phenomena they observed.

The changing of the seasons, especially the effects upon plant life, suggested a similarity to the birth and death of man himself. Also the seasonal return of plant life [18]

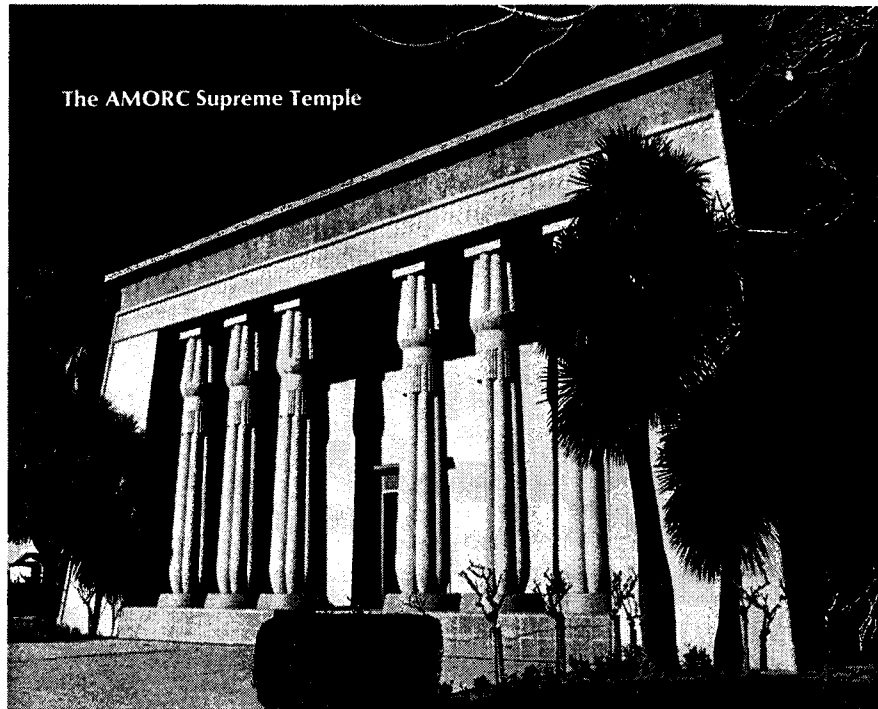
prompted the idea of resurrection and the immortality of man as a living being. These notions were further developed by the mystery schools. They became doctrines of the earliest religions, some of which survive today. They also became the foundation of ritual dramas, symbolically portraying the relation of natural phenomena to man's physical and spiritual being.

Ancient Egyptian Festival

One of the earliest ritual dramas and ceremonies was the celebration of the vernal equinox as the coming of spring. In the northern hemisphere this begins when the Sun on its celestial journey enters the sign of Aries on or about March 20. Solemn festivities were held at that time in commemoration of this phenomenon. There was also enacted on this occasion a ritual drama depicting human *birth, death, and resurrection*, as well as expounding the immortality of the human soul. The Egyptians called the soul *Ba*. They made a small model of it, resembling a bird with a human head. In the Rosicrucian Egyptian Museum in San Jose there are several original models of this ancient soul symbol. The coming of spring was also heralded by these ancients as the beginning of the New Year. It seemed the time of the *true* New Year because of the coming forth of plant life.

In Thebes, an ancient capital of Egypt, Dr. Adolf Erman, a noted Egyptologist, found a tomb inscription of the Eighteenth Dynasty in the hieratic style of writing (simplified form of hieroglyphs). The Egyptian text literally reads as follows:

"To a pillar attach a mirror in such manner that when the Sun rises on New



Year's day it will cast a reflection on to the stone called 'The Watcher.' New Year's day occurs when the Sun is in conjunction with the zodiacal constellation Aries, in the House of the Ram, the balance of night and day being about to reverse. At this time (the spring equinox) hold the Festival of the New Year, and the Religious Rite of the New Year."

The tablet carries an engraving which depicts the Egyptian celebration of the New Year on the morning of the spring equinox (corresponding to the modern date March 20, but later in March during ancient times).

This practice of a symbolical New Year ceremony at the time of the spring equinox spread to the later mystery schools of Greece and Rome. The *Rosicrucian New Year* is a perpetuation of these ancient customs and their symbolic presentation of profound historic truths.

Thus, the traditional and symbolic *Rosicrucian New Year* begins in the spring, when the Sun, in its celestial journey, enters the

sign of Aries—at the *vernal equinox*—on or about March 20. At this time each year a symbolic feast and impressive ceremony is held in all Rosicrucian Lodges, Chapters, and Pronaoi throughout the world.

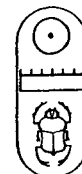
The New Year

The Emperor has proclaimed *March 20* as the beginning of the traditional Rosicrucian New Year 3341. All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in this illustrious and meaningful ceremony. There are no fees, but credentials of *active membership* must be presented.

Please note the following:

- (1) It is necessary for a member to consult our *Worldwide Directory* appearing in the March 1987 issue of the *Rosicrucian Digest*. There you will find a list of all the affiliated bodies.
- (2) Select the affiliated body nearest you, where you would like to attend.

(continued overleaf)



- (3) Then write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of the affiliated body.
- (4) Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date and time* at which the Rosicrucian New Year Ceremony will be held. As said above, there are no fees or obligations. Only your membership credentials are necessary.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 18*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some

other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available to Rosicrucian members for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$1.45*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

*Other Currencies

£1 00	A\$2 00	NZ\$2 50	--
¥5 75	R 3 00	CA\$2 00	

Rose-Croix University International

A Spring Study Program: March 14-18

Just prior to the Spring New Year's Ceremony at Rosicrucian Park, the following full-day courses will be offered for your study pleasure. Come and enjoy the New Year's celebration with us.

Your Personal Cosmic Bridge

Through examination and meditation on the nature of the bridge joining mind and body, students will come to a deeper understanding of themselves, and strengthen their concentration, meditation, and contemplation abilities.

Reflections of Self

Students will be working on their "reflections" as seen in the mirror of their classmates and will come to recognize a direct relationship between their own feelings and their resulting expressions of life.

▽ To receive an application and fee schedule, write to the Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191, U.S.A. ▽

*The
Rosicrucian
Digest
January
1988*

Rhythmic Cycles of Creation

by Karl F. Hollenbach, F.R.C.

RHYTHMIC CYCLES, their energies spiraling through all creation, are the key to self-knowledge and to knowledge of our surroundings. We easily observe and understand the rhythmic cycles of celestial motions perceived as days and as years. And we intellectually infer two great rhythmic cycles of celestial motion when their periodicity is explained and graphically illustrated: 1) the Great Year of approximately 25,000 Earth years when the Sun appears to move across the background of constellations called the zodiac, and 2) the journey of several hundred million years our solar system travels as it spins around the galactic center.

But what of those non-celestial rhythmic cycles of economics, civilizations, culture, and history involving rhythms of great frequency and of great time?

Fortunately, we have always had within us a means to help discern great rhythmic cycles—a means which science has only recently become aware of. The key lies in the two hemispheres of our brain which act as two brains. Generally, the left hemisphere is the predominantly logical one, best able to deal with numbers and utilize scientific procedure, while the right hemisphere is the more creative one, making best use of insight, intuition, and creativity. This predominantly creative, intuitive, insightful hemisphere enables us to discern those great rhythms surging through our native land, Western civilization, the electronic age, and the world community—each of which we are a part.

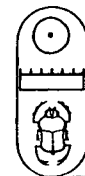
What have the scientists (those more fully utilizing the left hemisphere) and the poets and philosophers (those more fully utilizing the right hemisphere) had to say about rhythmic cycles?

The Greeks had enough technology and data to detect the motion of the Great Year. Hipparchus in 130 B.C. called this motion the *precession of the equinoxes*—a term still in use today. There is good reason to assume that Hipparchus actually rediscovered or



tapped into this rhythmic cycle, for it had been known thousands of years previously.

Some centuries before Hipparchus, about 700 B.C., the Hindus of India described a Great Year cycle, which they called a *Mahayuga*. This cycle was said to be 4,320,000 years in length.¹ The mahayuga has two halves—an ascending half and a descending half. This cycle explains human development, in that man's intelligence



gradually ascends so as to comprehend the flow of cosmic energy behind the visible world, and then descends to again comprehend only gross materialism.

The Poet Yeats

The age-old esoteric concept of the mahayuga has influenced modern poets and philosophers. For example, William Butler Yeats, considered by many to be one of the greatest modern poets, was deeply influenced by traditional esoteric concepts—both Western and Eastern. Yeats devised a system that was intended to describe the cosmic pattern of historical cycles as well as the evolution of the individual soul in its progress from birth to birth, that is, from incarnation to incarnation. Yeats then applied his cosmological system to the concept of the cycle of the Great Year. It is not easy to read some of Yeats' poetry (for example, "The Second Coming" or "Leda and the Swan") without an understanding of his cosmic system. A Rosicrucian student will, however, perceive more in these and other of Yeats' poems, as well as in his cosmic system which he describes in the book entitled *A Vision*.

The Big Bang

How do the philosophical poets and the modern scientists view the *greatest* cycle of them all—the beginning and end of our universe? The Big Bang theory is one explanation accepted by many scientists as one of the most plausible theories of origin. This theory states that several *billion* years ago a very compact universe exploded in a big bang. Echoes of this explosion continue on today. Our universe, the result of this big bang, is still expanding. Eventually this expansion, some scientists suggest, will slow down and the contraction of our universe will begin.

The Hindu scriptures also speak of the universal cycle in *billions* of years. In the following paraphrase from the *Bhagavad-Gita* the universal cycle is compared to the cycle of day and night.

*A thousand Yugas is Brahma's Day;
A thousand Yugas is Brahma's Night.
In the day of Brahma, all living things
come into being,
But with the night all fades back again
to Him who set it forth.*

[22]

The universal cycle is also referred to as the *Breath of Brahma*. Brahma breathes in and breathes out the universe. Both the poet and the scientist, utilizing the right and left hemispheres of the brain, describe our universe in terms of cycles. The scientist speaks of an *expansion* and a *contraction*; the poet writes of an *exhalation* and *inhalation*. These descriptions of the cycle, nonetheless, both imply a rhythm.

Four Tools

What are some of the "tools" that may help us as we use the right hemisphere of our brain to discern intuitively and perceive creatively great rhythmic cycles? Let us discuss four of them.

1. Every end is contained in its own beginning. What can this mean: Every end is contained in its own beginning? Mythology gives us an ideal example. When Achilles was born, his mother dipped him into the river Styx to make him invulnerable to any wounds. But carelessly she did not see to it that water also covered the baby's heel, the part of his foot by which she held him. Years later, in the battle of Troy, an arrow struck Achilles in the heel of his foot, the one spot where he could be wounded. Likewise, at the beginning of any cycle, there is an "Achilles heel"—that which will foretell its own end.

During the Middle Ages the idea of every end being contained in its own beginning was expressed in the aphorism, *Every dragon creates its own St. George*.

Where engineers cut through a huge mountain for a highway, the sides, rising sometimes several hundred feet, often appear to be multiple rocks piled one upon another. Sometimes a seed from a tree will fall between the rocks and germinate in a crevice partway up the wall of the road cut. Generally the seedling must grow straight out, not up, while its roots cling precariously to the wall-like structure, just able to obtain sufficient water and light to nourish itself. But as the tree grows each year, its increasing weight pulls it down more and more until eventually the tree's roots can no longer support the huge mass. At the very moment the seed germinated in the crevice years before, its future end even as a tree was also ordained.

2. Every end is a beginning. Centuries ago the idea that every end is a beginning was symbolized in the *uroboros*, the snake curled in a circle swallowing its own tail. Today we find this idea expressed in Ralph Waldo Emerson's essay *Circles*. Emerson said, "There is no end in nature; every end is a beginning."

Often an event that seems to change from one point of view to an opposite one, to vibrate from one pole to the other pole, is actually circling or cycling. This idea may be explained with an example. If a ball rolls around the inside of a glass bowl and you look down upon it, the movement of the ball is seen to be circular. If, however, you view it from the side, the ball will seem to move back and forth. What from one perception may appear as something vibrating to and fro will from another perception seem to be circling.

Perhaps a better example of how every end is a beginning can be seen in the spiraling wire coil children call a "slinky." At first this appears to be a stack of wire circles joined where one circle "ends" and the next circle "begins." When stretched out, it easily is seen to be a single wire in spiral form, not a series of circles.

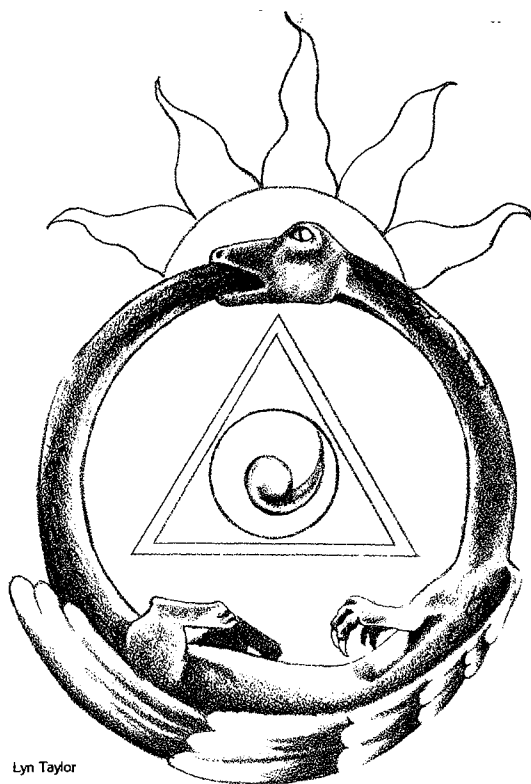
An event that recurs and recurs (establishes a rhythm) may only appear to be moving in a circle, that is, returning to the place from which it began. With each recurrence a *slight* difference takes place and the event spirals rather than circles, evolves rather than revolves.

3. Every cycle has seven phases. Sir Winston Churchill implied these seven phases with his response to a question at the time of the North African invasion: Was this the end of the war? Sir Winston said that it was certainly not the end (seventh phase). It wasn't even the beginning of the end (sixth phase). But it probably was the end of the beginning (second phase).

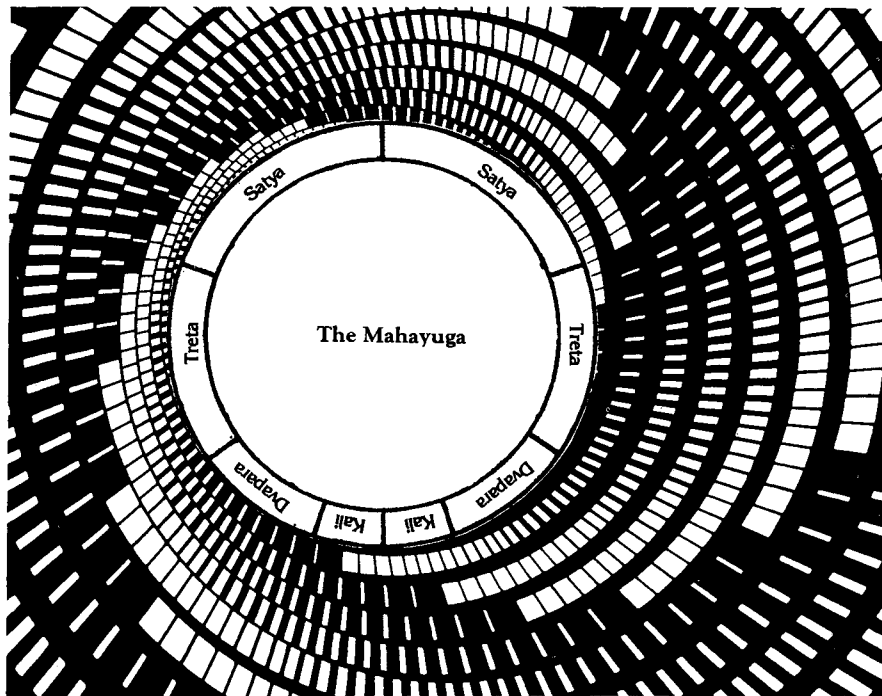
Each phase has its allotted time. Only in our wishes do they hurry or slow down. An example from recent history occurred in China during the dictatorship of Mao Tze Tung. He attempted to perpetuate the revolution, that is, to continue the first phases. As in all such efforts to freeze movement, failure and disaster resulted.

Some years ago the comment was made that there seemed to be little difference now between the attitude of the United States government and that of George III of England during the American Revolution. The "little difference" was merely a perception of like phases of two separate cycles, that of the United States government and the government of George III at different times in history.

The Russians tell a humorous story about Leonid Brezhnev when he became premier. The new premier showed off his sumptuous new living quarters to his aged peasant mother. Surprised by the elegance, she whispered, "What if the Reds find out?" She



The Uroboros: The serpent shown here represents earthly creation made manifest, with the power to perpetuate its own body and existence. The head is the focal point. The symbol of the uroboros or serpent surrounding the triangle combines some of the earliest mystical and philosophical concepts of creation.



readily perceived that her son was “out of phase” with the “Reds”—the initial revolutionaries.

To further explain phases, let us return to the mahayuga cycle.² The cycle is divided into an ascending half and a descending half. In the complete eight-part circular cycle there are seven phases. Starting from the “bottom” of the cycle and ascending upwards, the fourth and fifth parts (the two satya yugas at the top of the figure) make up the krtayuga, the fourth phase of the complete cycle—representing the high point of the cycle. You will note that the phases increase in time during their ascent, and decrease in time during their descent. This unequalness of the phases is analogous to the deceleration of an object thrown upward and the acceleration of a falling object.

A recent example of this apparent unequalness of phases is found in the comments of a leading British political columnist, Peter Jenkins of *The Guardian*. At the beginning of 1985 he wrote about the consequences “of a decade and a half of accelerated decline.” He quoted an observer of the seventeenth century who said that the Span-

ish decline had become so rapid that one could “actually see it occurring from one year to the next.”

4. Every phase is in itself a cycle, and every cycle is in itself a phase. Gears within gears; cycles within cycles.

This paragraph is a cycle with a beginning and an end. One of the phases of the cycle is part of this sentence. In turn, this paragraph is one phase in a series of paragraphs. And in turn, these paragraphs are phases of the entire article.

The slinky (the coiled wire toy) can demonstrate the principle of cycles within cycles. If you stretch it out, you can see a simple harmonic motion, a continuous, equal up-and-down wave. But by vibrating the stretched out slinky and creating an additional larger wave, the series of small, equal waves will be contained within the larger wave.

In summary, as we use our intuition and creativity (our right hemisphere) to discover those rhythms not easily perceived, we may make use of four ways of expanding our perception. We can infer the end of a cycle as we perceive its beginning; i.e., do

we see Achilles heel? We can see continuous movement, ends becoming beginnings; i.e., do we see circles or spirals, revolution or evolution? We can discern the separate phases of our life as we realize that each of these phases is itself a cycle. We can imagine the cycle of which this life is but a phase in the rhythm of life. △

Footnotes:

^{1,2}A mahayuga consists of four ages: Krtayuga (4800 years), Treta (3600 years), Dvapara (2400 years), and Kali (1200 years). Altogether a mahayuga consists of 4,320,000 human (Earth) years—which according to Hindu cosmology, equal 12,000 years of the gods. In turn, 2000 mahayugas are said to be one *kalpa* (aeon)—a “day in the life of Brahma.”

Birthday Thoughts

AT Epcot Center, Florida, I sat on a garden-side bench beside my mature daughter—my only child. We had come to this amazing place to celebrate my seventieth birthday. The weather was perfect. The day had been glorious, full of wonder and love.

There, together on the bench, a generation spanned out between us. She was young, strong, inquiring. We had spent six hours of this golden day together, and now I could feel the differences between us moving in, separating us, as I knew they inevitably must, on this day and in times to come. So, we decided to part, each go our own way, and meet later at the hotel.

Smiling, touching me lightly, she said: “I think I’ll take this bus and come back across the lake in the boat.” Half-running, half-walking, she reached the bus, and without a backward look, grasped the door handle and swung inside. Seeing her move so quickly I realized only then how she had tempered her pace to mine those hours while we were looking, experiencing, enjoying. I saw the bus door snap shut, heard the motor rev, and lost sight of her. Through tear-blurred eyes I watched this roaring yellow monster carry its load of passengers down the street taking her away from me.

There, among strangers, I was alone. My daughter was gone, and I was torn by this

temporary parting. She had left me behind to go her own way, and I well know that I will do the same one day. I will leave her without a backward glance to go my own way, go alone, go forever, leave her behind.

Yet, I know that after her hurt has dulled, she will find new strengths within herself. Without our occasional time together, new opportunities will emerge for her. With the loss will come a new freedom to live more spontaneously, to drive ahead without a hold from the past, however sweet and loving it has been. She will find new paths, new attachments, new loves.

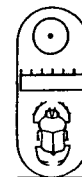
I, too, will progress forward, shed this body, this pattern of life, and find a new birth, a whole new existence, new loves. Another chance.

Yet, I cannot bear the thought of losing this precious bond of love. How will she stay with me in my new life? How will her love sustain me, as it has over the years? I wonder about these things, as I sit there on the bench with teeming humanity passing by, music in the air, the scent of gardenias coming over my shoulder. How? How will this wondrous love we share carry over? Go with me? I do not know the answer. Yet, I do know—I am sure—that somehow it will.

—Blanche Jefferson, Ph.D., F.R.C.

WE THANK YOU

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



Death or Transition?

by Matthew W. Miller, F.R.C.
Grand Archivist, Traditional Martinist Order

DEATH AND TRANSITION. How many of us think that they are one and the same? As mystics, we say that when a person dies, he or she is really experiencing a "transition" to another level of consciousness. In our view life continues in another form—it does not end.

As we analyze the foregoing statements, we may realize that death and transition may or may not really be the same. It all depends on how we view the particular experience. When viewing a friend or loved one who is slowly coming to the end of his or her life, we may see someone who is slowly losing the ability to function physically and mentally. This process continues until the person finally stops functioning and experiences "death."

This can be quite depressing because we view the loved one in a state which is so different from how we may have known him or her earlier in life. In addition, associated with death is an aura of fear and superstition that has been taught us since childhood. Because of this attitude and perception, we then think of death as the end. On many occasions, this is confirmed if we happen to view the body after the soul personality has left.

The Mystic View

Another view, a mystic's view, is to see the same loved one, but with an enlightened consciousness, realizing that the loved one is slowly making the "transition" to a higher form of consciousness. Since this higher form of consciousness does not require a physical body, the services which the physical body provide become gradually less necessary. This is why, during the last stages of earthly life, the functions of the physical body diminish in steps until they cease to function at all.

The transition period is a gradual process which can take as little as a split second or [26]

extend over a number of years. This process accounts for the failing of some of the bodily functions as well as the lack of clarity in thinking or forgetfulness the loved one experiences.

The mental phase, particularly, can start much earlier than the physical phase. As one's thoughts, even subconsciously, are directed to "getting ready" for transition, attention is paid more and more to the contemplation of the higher and finer things of life. Review of how one may have lived his or her life, or the significance of the more spiritual aspect of our existence on this planet will come to the fore. As a result, attention to mundane activities becomes less important.

All of the foregoing was profoundly demonstrated to me during the first part of 1986. During the first four months of the year, my first wife Renée became ill and passed through transition. The first physical evidence that she was entering the period of transition occurred in early April. She had great difficulty in staying awake and during the time when she was awake, she would experience an odd type of headache. A thorough physical examination revealed that she had two brain tumors which were inoperable.

After receiving the news, it was almost as though she had confirmed what she knew all along, that this was her time to experience transition from this life.

I remember reviewing the way in which Renée had acted during the earlier part of the year. It was as though her thoughts were always someplace else, not on that which was before her. She had required more than twice as much time as usual to complete one of her last designing jobs. Now, some may say that this was due to her illness, but the neurosurgeons confirmed that the tumors were not present at that time.

After her disease was diagnosed, more emphasis was placed on the reading of spiritual treatises, listening to music, studying different religions and generally taking time to look within and contemplate the many aspects of life. We had many conversations about the future and her eminent transition. I say transition because that is exactly how Renée viewed the few short weeks that were left for her on this plane.

No Fear

She approached her passing with confidence and faith in the Rosicrucian teachings which had provided a method whereby she could attune with the God within. She had no fear regarding transition, even up to the actual passing. In fact, the closer the time came, the more she was at peace. It was obvious that her application of the teachings was what sustained her during this most rigorous phase of her life. She often stated that the principles were designed to be used most effectively during the hardest times of our lives.

A week before my wife's passing, we went away for a few days. During that time, I could really see how the different bodily functions began to slow down. In addition, she almost seemed to be two people mentally. At times she would be very concise and articulate as before. At other times, she was almost like a child in her reasoning and logic. It was obvious that a "passing" was in progress. Each day, for four days, these dramatic changes took place.

When we returned home, Renée went to bed where she remained until her transition

three days later. Most of the time she seemed to be in a half-sleep state except one morning at 4:00 A.M. On this morning before her passing, she awakened and we had a discussion concerning her imminent transition. She was particularly articulate and very much in control of all phases of her physical and mental body.

She then fell back asleep, only to awaken a few hours later with a severe headache. This lasted for about four hours, after which she seemed to be beyond the pain. She was still conscious and said that she had no fear and was just "going with the pain." I noticed how one by one her physical functions slowed to a stop.

During this period Renée was surrounded by her family and friends with whom she had brief conversations. More was felt than said.

Late that night with our son and myself holding her, she whispered in my ear that she had seen where she was going and it was beautiful. Renée then simply lifted out of her body and entered the Cosmic Realm.

Her transition was peaceful and was really a rebirth into a higher realm. This was because she understood the higher aspects of transition and had no fear of this graduation. Renée showed me what a beautiful time this can be—a time for going home. Although I miss her greatly, I know that she is in a finer state where her beauty and joy help many others.

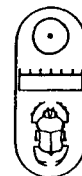
I hope for all of us that we approach this phase of our existence not as death but as *transition*. △

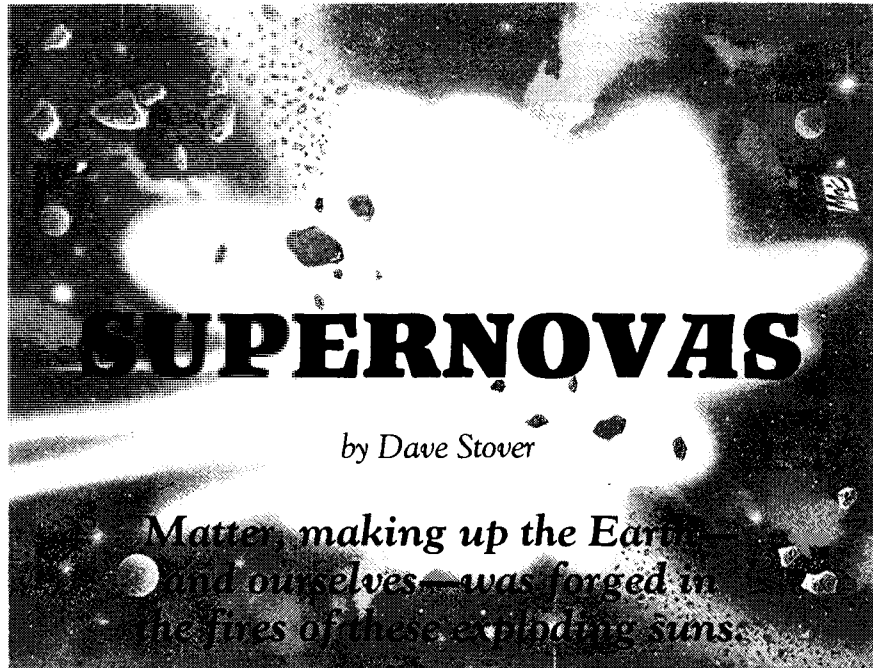
Find some degree of happiness each day, for life gives no assurance that it may be attained at a future time.

—Validivar

ROSICRUCIAN DIRECTORY

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





IN THE YEAR 1054 Europe still slumbered in the Dark Ages, and the Norman conquest of England was a dozen more years in the future. The grandeur of Greece and Rome was only a misty memory. But on July 4 of that year something extraordinary happened. In the constellation Taurus—easily visible in northern Europe, Asia, and North America—a new star burst forth.

Two or three times as bright as Venus, the celestial visitor dominated the predawn sky. For several weeks it could even be seen during the day. And almost two years elapsed before its glow faded from the nighttime sky altogether.

In China, the emperor's court astronomers recorded the presence of the so-called "guest star." Observers in Japan, the Middle East, and Italy also noted its appearance. No doubt all were astonished by the fact that a new star had suddenly appeared where there had been none before. But now we know that the stargazers of 1054 were not viewing a new star at all, but instead the death throes of an old star—what scientists today call a *supernova*.

The supernova of 1054 was not unique. In A.D. 183, and later in 393, Chinese and Japanese astronomers recorded the appear-

ance of new stars which, for short periods, rivaled the brightest stars in the sky. In 1006 a star appearing deep in the southern sky reportedly shone forth almost as brightly as the full moon. Other new stars appeared in 1181, 1572, and 1604. And more recently, in February, 1987, Ian Shelton, a Canadian astronomer working in Chile, sighted the brightest supernova in 383 years.

Stargazers observing these sudden outbursts in the night sky have usually had no idea what they were witnessing. But we now realize that supernovas are explosions so powerful they make man's most destructive weapons of war seem like mere firecrackers by comparison.

What, then, is a supernova?

Let's begin by first considering a question asked by most children sooner or later:

What makes the Sun shine? A simple question—with a complex answer.

Stars are composed mostly of hydrogen, the lightest element, which is compressed by the Sun's tremendous gravity. When you compress air—by, say, pumping it into a bicycle tire—it heats up. The same thing happens, on a far greater scale, within a star. At the Sun's center, the temperature soars to 20 million degrees Fahrenheit.

At that temperature, the atoms of hydrogen are broken apart and slammed together at enormous speeds. When four hydrogen atoms are smashed together strongly enough, they stick together to form a helium atom—the second-simplest element. Hundreds of millions of these reactions occur every second within the centre of the Sun. In that process, a little bit of energy is released, and that energy is what makes the Sun shine.

Stars consume huge amounts of hydrogen in their production of energy. But we must not forget the enormity of stars: our own Sun, an average-size star, is 330,000 times as massive as the Earth. The Sun has been shining steadily for about five billion years, and scientists estimate it should remain much as it is now for at least as long into the future. But eventually the hydrogen will run out, and what happens then depends on the size of the star.

Red Giants and White Dwarfs

When hydrogen reserves run low, a star shifts to using helium as fuel, smashing helium atoms together to form still more complicated elements. This increases the temperature of the star's core; the extra heat causes the star to swell into a "red giant," extending its shell of hot star stuff far out into space. When our Sun becomes a red giant, five billion years from now, the two inner planets, Mercury and Venus, will be engulfed, and Earth—if not actually destroyed—will be scorched to a crisp.

Helium doesn't yield nearly as much energy as hydrogen, and a star such as the Sun is too small to generate enough heat to use still more complex elements as fuel. Soon the helium is depleted, and with no more energy being produced in the core to hold up the weight of the outer layers, the

star collapses—resulting in a "white dwarf," a tiny star no larger than Earth. If our Sun were to be suddenly transformed into a white dwarf, it would appear to observers on Earth as a piercingly bright, starlike point of light, only 1/100 as wide as it is now.

Small as it is, a white dwarf still contains nearly all the material from the original star—thus it is incredibly dense. A mere pinch of white dwarf matter would weigh as much as a dump truck.

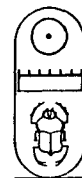
Single white dwarfs, far away from other stars, remain pretty much unchanged, slowly cooling to become, in time, black dwarfs—cosmic cinders. However, more than half of all stars are members of pairs (binary stars) or even larger groups. Imagine a pair of stars in which one member has already collapsed into a white dwarf, while the other star has evolved to the red giant stage. As the red giant swells, the white dwarf's gravity tears away some of its material, which is then drawn into orbit around the white dwarf. As material accumulates, thermonuclear reactions heat and compress it until the star suddenly explodes—resulting in what astronomers call a "nova."

A nova and a supernova are *not* the same thing. At their brightest, novae are about 150,000 times as bright as the Sun, while supernovas are *billions* of times as bright. And novae can happen over and over again in a binary star system—whenever enough material builds up around a hot white dwarf, leading to an explosion.

How, then, does a supernova come about?

In white dwarfs originating from smaller stars, such as our Sun, the tremendous pressure within the dwarf star breaks atoms apart, so that the electrons—which ordinarily form the outer shell of the atoms—circulate freely. The pressure of this "electron gas" keeps the white dwarf from collapsing further.

But in stars much larger than our Sun—stars more than six solar masses bigger than the Sun—something very different occurs. Because of their great mass and rapid fuel consumption, these big stars have the potential to explode in the fiery brilliance known as a supernova.



To understand such an explosion, we must consider the fate of a star much larger than our Sun. Such a star will exhaust its fuel more quickly, burning out in only a few millions of years, not billions. Because it is so much more massive, it will form a much larger red giant than the Sun will, and the temperature at the core will soar to a billion degrees Fahrenheit.

Once the hydrogen runs low, helium will become the star's main source of energy. But the giant star's core is so hot that the process doesn't stop there. The more complicated elements are smashed together again, and ever more complex elements—nitrogen, oxygen, silicon, and so on—are formed. The process continues until iron is formed.

But iron is a dead end fuel, no more effective as *fuel* than rocks in a campfire. Smashing iron atoms together won't release any more energy; instead it absorbs energy. Out of fuel, the star's energy production ceases. And with no heat being produced to support the weight of the outer layers, those layers come crashing down. The ensuing implosion in the core is followed by a massive explosion of the exterior, flaring brilliantly outwards into space until it is possibly 2 1/2 billion times as bright as the Sun. The outer part of the star is blown off into space. The inner core is compressed until it forms a tiny, superdense neutron star—a star which may be two to three times as massive as the Sun, yet only ten miles across. A pinch of material from it would weigh as much as an ocean liner. If the star was particularly large, its core may shrink even past the neutron star stage to form a "black hole"—a phenomena whose gravity is so strong even light can't escape from it.

The Crab Nebula

Depending on various factors, supernovas are classified by scientists as Types I—V. A Type I supernova can be as much as 2 1/2 billion times as bright as the Sun, while Type II supernovas are usually about a billion times as bright as our star. The "new star" of 1054, which I described at the start of this article, was a Type II explosion. In fact, the remains of that explosion—a vast, expanding cloud of gas—have [30]

been discovered. Those remains are called the "Crab Nebula," because the tentacle-like trails of gas reminded one early observer of the legs of a crab. At the center of the nebula is a tiny, pulsating neutron star—what's left of the star which once exploded and brightened the skies of Earth.

The New Supernova

About three supernovas erupt in our galaxy each century, but because dust clouds obscure most of the galaxy from view, on average only one in ten is visible from Earth. In early 1987, the brightest supernova to be seen since 1604 became suddenly visible in the Southern Hemisphere. Designated "1987A," it was a member of the Large Magellanic Cloud, a smaller cluster of stars which is a satellite of our own galaxy. Light from 1987A took 170,000 years to reach Earth, which means that (in astronomical terms) the supernova is practically in our own backyard. Thus astronomers have been able to study it very closely. For instance, certain theories about supernovas were confirmed when a burst of neutrinos (subatomic particles with little or no mass) was detected at virtually the same moment light from the supernova reached Earth.

However, scientists were puzzled that 1987A didn't become as bright as they expected. Originally they thought it would rival the brightest stars in the sky, but it only reached a medium level of brightness. Clouds of gas thrown off by the explosion may have dimmed it somewhat, or 1987A may represent a new, dimmer type of stellar explosion. Valuable information on how stars develop will be gained as astronomers watch 1987A collapse and fade away. And by studying 1987A, they hope to learn more about what kinds of stars are most likely to form supernovas. (By the way, our Sun is too small to become a supernova.)

Why should we care about supernovas, these distant explosions in space? Curiosity is one reason. Another is that the matter which makes up the Earth—and ourselves—many have been forged in the fires of these exploding suns.

Astronomers think the universe was originally hydrogen and helium. None of the

heavier elements—carbon, oxygen, silicon, aluminum, iron, uranium, and the rest—existed. But those heavier elements form the bulk of planets like the Earth—and, for that matter, of living organisms like you and me. So where did they come from?

Astronomers now think the heavier elements came from the supernovas. All the elements up to iron are formed in the red giant stars which eventually explode as supernovas. And in both Type I and Type II explosions, so much energy is released so fast that even elements heavier than iron are created and spewed into space.

Over billions of years, supernovas “seeded” the galaxy with the heavy elements needed for the creation of planets—and life. Our own solar system probably

formed from a cloud of dust and gas which had been seeded in just this manner. Indeed, a shockwave from a nearby supernova explosion may have started the cloud contracting to form the solar system as we now know it.

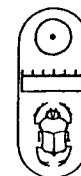
A supernova is not just the spectacular death of an ancient giant star—though it is that. Within the fiery destruction of past supernova explosions were created the elements that would someday form the planet Earth and its inhabitants. Atoms created by the explosions of vast and ancient suns are now part of the air you breathe, the chair you sit on, even you, yourself. As the American astronomer Carl Sagan once observed, in the end we are all starstuff—one with the universe in which we live. △

Service Award to Maritza Dalby F.R.C.

A TWENTY-FIVE-YEAR service award was recently presented to Maritza Dalby (shown with Arthur Piepenbrink) on her twenty-fifth anniversary as an employee of AMORC. In 1962, while serving as secretary of an AMORC affiliated body in Panama,



she was offered employment at Rosicrucian Park. Beginning her AMORC career as a translator and proofreader, later that year she was promoted to the post of executive secretary to Supreme Secretary Cecil A. Poole. In 1972 she advanced to the post of executive assistant, becoming responsible for maintaining the many legal requirements of that office—trademarks, copyrights, affiliated body tax returns, property matters, wills and estates, etc.—and continued in that position through Arthur Piepenbrink’s term as Supreme Secretary. Soror Dalby has traveled extensively with her husband, Grand Master Rubén Dalby, and is well known to Spanish-speaking Rosicrucians everywhere. She serves as liaison between the Spanish-speaking membership and the Supreme Grand Lodge, translating letters and documents to keep Supreme Grand Lodge officers abreast of activities and developments in the large and active sector of AMORC’s worldwide membership.



A Study Plan To Suit Your Needs . . .

Rose-Croix University International Summer, 1988

Never before have the opportunities for assisted and directed summer study been so convenient and offered in such variety! Half-day courses are offered Monday through Saturday, and full-day courses are offered Monday through Friday. Session A precedes the Rosicrucian International English Convention, and Session B takes place during the two weeks following the Convention. From one to four weeks may be attended! From one to eight courses are yours to enjoy!

SESSION A

First Week, June 20-25

<i>HALF-DAY COURSES</i> Religions of Man <i>and/or</i> Rosicrucian Problem Solving Techniques	<i>FULL-DAY COURSES</i> (Choose One) Health & Healing: A Deeper Understanding <i>or</i> Your Personal Cosmic Bridge
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Second Week, June 27-July 2

<i>HALF-DAY COURSES</i> A Mystic's View of Stress <i>and/or</i> Creative Writing	<i>FULL-DAY COURSES</i> (Choose One) Fate and Free Will <i>or</i> A Holistic Approach to Nutrition
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SESSION B

Third Week, July 11-16

<i>HALF-DAY COURSES</i> Echoes from the Masters <i>and/or</i> Rosicrucian Principles in Life and Healing	<i>FULL-DAY COURSES</i> (Choose One) L'Approche Holistique en Nutrition (in French) <i>or</i> Communication: The Art of Self-Expression
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Fourth Week, July 18-23

<i>HALF-DAY COURSES</i> (Select only two) Great Cycles of Life & Nature Mental World Color and Consciousness Esoteric Principles in Art	<i>FULL-DAY COURSE</i> Parenting from a Rosicrucian Point of View (only one full-day course to choose from this week.)
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If you choose a full-day course, only that course may be attended during the week for which it is offered. If you choose a half-day course, then, of course, you may choose a second half-day course offered in the same week if you wish.

To receive an application, course descriptions, and fee schedule, write to the Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191, U.S.A.

Rosicrucian Activities

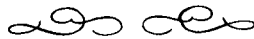


A worthy Flore Shaw proudly holds her Rosicrucian Humanitarian Award after her special fortieth anniversary piano recital.

THE FOSTERING of artistic expression is one of the most worthy endeavors a person can engage in, as the positive energy that is released in such creative work not only brings pleasure and enlightenment to the student, but to society as a whole. Such furtherance of society is a mark of a humanitarian—and the Rosicrucian Order was pleased to have honored last summer a worthy teacher, Flore Shaw, of Berwyn, Alberta, Canada. For forty years her piano students have been inspired by her thoughtful instruction, kindly personality, and love of music. As a show of devotion, twenty of her students performed in her honor at her fortieth annual piano recital. Numerous letters of acknowledgment were sent by her former

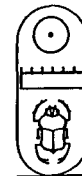
students, many prominent in the music world, as well as the University of Alberta Faculty of Arts and the Western Board of Music. After the recital Frater Martin Iftody presented Flore Shaw with the Rosicrucian Humanitarian Award as further acknowledgment of her dedication to the community, its people, and numerous hours of volunteer work to civic organizations.

May you continue to inspire others, Ms. Shaw! As the Humanitarian Award states, "Such service to society represents the highest ideal to which we can aspire. It is a valuable contribution to the progress of humanity, and it serves as an example to stimulate and encourage each one of us."



The mystic never departs from his intimate experience. It is part of his being. He alone must evaluate it.

—Validivar





THE ROSICRUCIAN ORDER continues to expand, bringing its important teachings to an ever-increasing number of men and women throughout the world. The happy group of fratres and sorores shown above hails from Monrovia, Liberia—site of one of the newest Rosicrucian pronaos, and the first Rosicrucian affiliated body in that West African nation. Pronaoi officers shown seated in the front row are (second from left): Joseph J. Foray, Secretary; Gibson Maxwell Allotey, Master; and Molly B. Marvey, Guardian. The photo was taken just following the pronaos' first convoca-

tion, and in the words of Secretary Foray, "The members who were present at the convocation were extremely happy as this was their first time to participate in a convocation ritual of this nature."

Liberia is Africa's oldest republic, has a population of about 1,500,000 and spreads over 43,000 square miles. The nation is a major producer of iron ore and rubber, and its capital, Monrovia, commands a sweeping view of the Atlantic Ocean. We at Grand Lodge welcome this new pronaos—a first for Liberia—and wish its members all future success!

IN an autumn European trip Imperator Gary L. Stewart met with over 6000 Rosicrucians in conventions and convocations in several nations. Traveling through France with his wife, Phyllis, and Supreme Legate Christian Bernard, Frater Stewart visited lodges and chapters and was impressed by the growth of the Rosicrucian Order in France. Traveling on to Switzerland, they attended a French-language convocation in Geneva and met with members of the Italian Grand Lodge. German Rosicrucians welcomed the Stewarts at a large convention, with members attending from throughout that nation, and the Imperator also visited Belgium and the Netherlands. [34]

Wherever he went on the Continent, Frater Stewart was much impressed by the warm and lively spirit of Rosicrucian fraternalism. He emphasized the importance of this in a speech to AMORC staff on his return, stating, "The global international perspective needs to be emphasized throughout the Order—building strength in the organization."

In November the Imperator and his wife visited Japan, meeting Japanese Rosicrucians at a national convention in Tokyo. At press time Frater Stewart is in the Australian Outback meeting with Australian Aborigines to learn more of their traditional culture and cosmology.



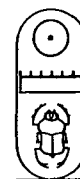
Recent New England Conclave: On a beautiful October weekend, amidst the splendor that only autumn in New England can provide, the thirty-eighth annual New England Rosicrucian Conclave was held in New Haven, Connecticut. Hosted by Pyramid Chapter, AMORC, the theme of "Imagination" acted as a catalyst in encouraging the expression of many original and fascinating programs. Representing Grand Lodge was Soror Stephanie Aguilera, Class Master in the Department of Instruction. In the above photo, Soror Aguilera (center, behind Colombes, in robe) is surrounded by some of the many members from New England who attended the Conclave. Soror Marianne Wigginton, Conclave Chairperson, is to the right of Soror Aguilera. Other dignitaries present were Grand Councilor Clarence C. Brown, and Regional Monitors Carl Williams, George Dews, and Hensey Fenton.

LATE October marked the sixtieth anniversary of Charles Dana Dean Chapter of Winnepeg, Manitoba, Canada. To celebrate this significant occasion, a two-day program was held which included Convocations, presentations by Grand Councilor John Blazina and Regional Monitor Emeritus Glen Plantin, and a closing banquet. The Grand Lodge was represented

by the Martinist Order's Grand Archivist, Matthew Miller, who presented a program entitled "Music and Mysticism." Although an early snowfall made driving conditions difficult, Rosicrucians from near and from a distance of over 700 miles joined in to make this celebration of sixty continuous years of inspirational work a real success.

IN THESE DAYS of rising land and construction costs, the building of Rosicrucian temples may seem out of the question. Yet, with creative thought and ingenuity this worthy endeavor can be accomplished as is evidenced in a report recently received from Atlantis Chapter in Washington, D.C. Thirty-eight years after the Chapter's formation, proud members have moved into permanent quarters. The building purchase has been facilitated in three ways: 1) Atlantis Chapter has entered into a lease-purchase type of agreement with an option to buy in 1990; 2) the Chapter has agreed to complete the inside of the building—wood-

working, spackling, sanding, painting, etc.; and 3) the Chapter has created innovative fundraising methods including a century club (for donors of \$100 or more) and a dedicated items list (for donors of specific items needed for the building). Chapter members, under the able direction of Chairman Jorge Mora, are successfully completing construction on the two floors and have even decided to finish part of the basement for use by the new Child Care Committee. Such labors of love can truly accomplish miracles, and the hard work of this worthy group of Rosicrucians is an inspiration to us all.





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A fascinating FREE discourse entitled "Karmic Justice" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$9.00* a year. Simply request the discourse by name when subscribing.

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Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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Message in the Stone

Yangshou, China →

This beautifully carved stone is found at the entrance to natural caves in Yangshou, China. The intaglio calligraphy shows two different forms of Chinese writing—the modern and the more ancient form, side by side. Stones carved with writing can be found throughout China. However, often their meaning is obscured because of the use of antique dialects.

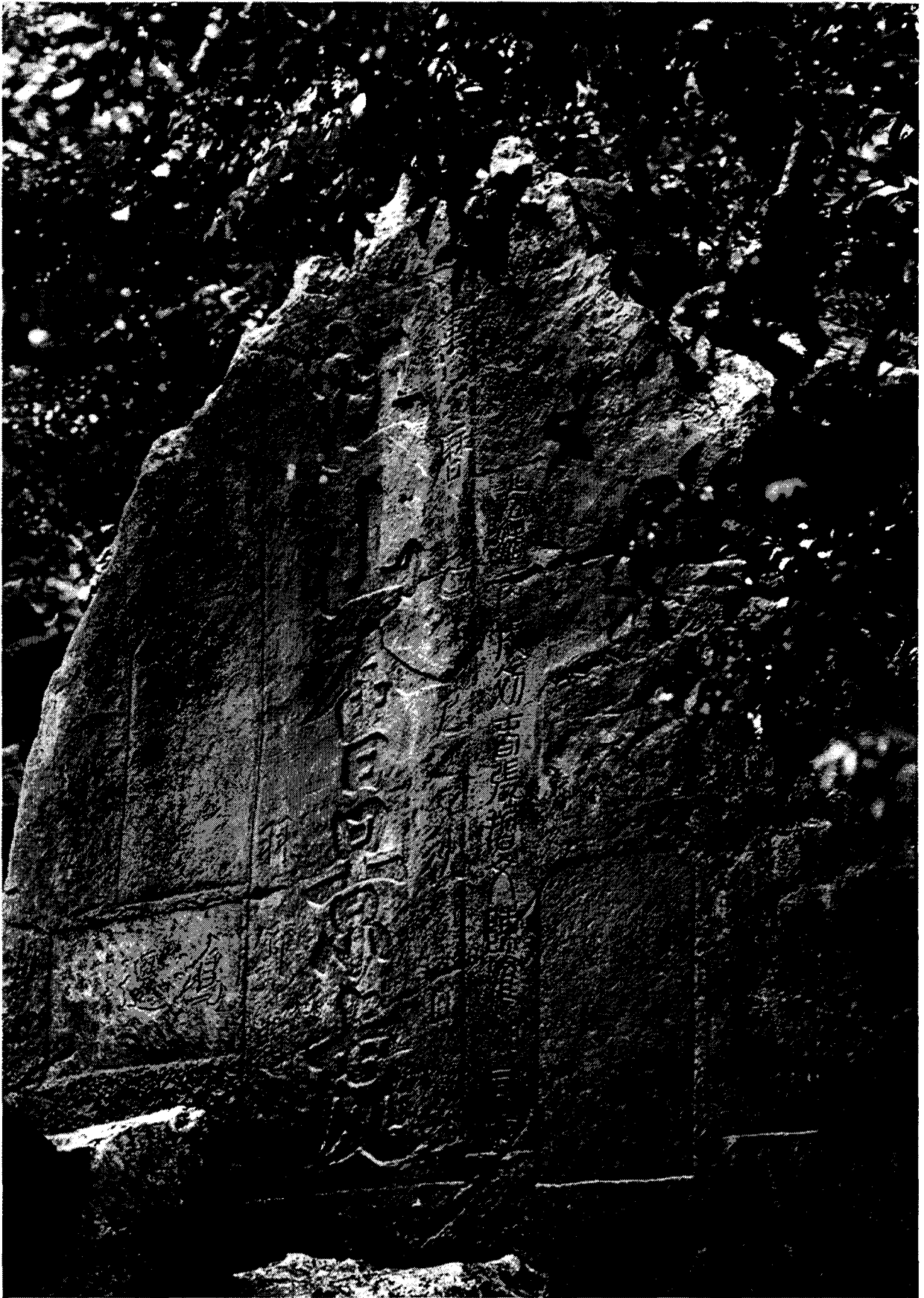
(Photo by Jerry Chapman)

Morning Marketplace

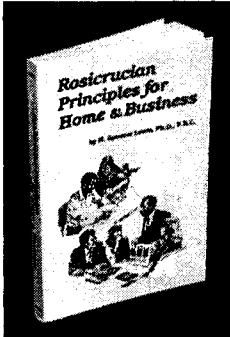
Beijing, China (overleaf)

These vendors offer tasty portions of rice cakes to hurried passersby. China's capital rises early, with thousands scurrying to work after taking part in morning exercises in streets and parks.

(Photo by Jerry Chapman)







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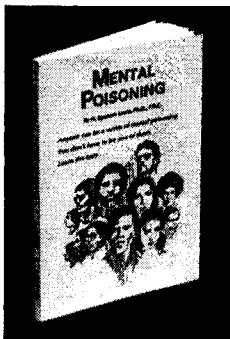
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The author, Dr. H. Spencer Lewis, was a veteran of several productive business ventures prior to his responsibilities as Emperor of the Rosicrucian Order. Even during his term of office, he was consulted by professionals in many fields and was a guest speaker for numerous organizations. *Rosicrucian Principles for Home & Business* offers you Dr. Lewis' wisdom and experience through simple, effective techniques that have retained their value throughout the years.



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Enjoy the exquisite beauty of Egypt's mystic queen. This delicately crafted sterling silver charm captures the elegance and grace of Nefertiti, whose very name means, "Beauty's Arrival." Inspired by the famous bust of her which is now on exhibit in the Berlin Museum, this charm embodies ideal feminine qualities that transcend the physical realm.

This charm, which measures 7/8 inches in length, can be worn either as a pendant or on a charm bracelet. Whether you buy it for yourself or to give as a gift, it will be a treasured symbol of harmony and eternal beauty.

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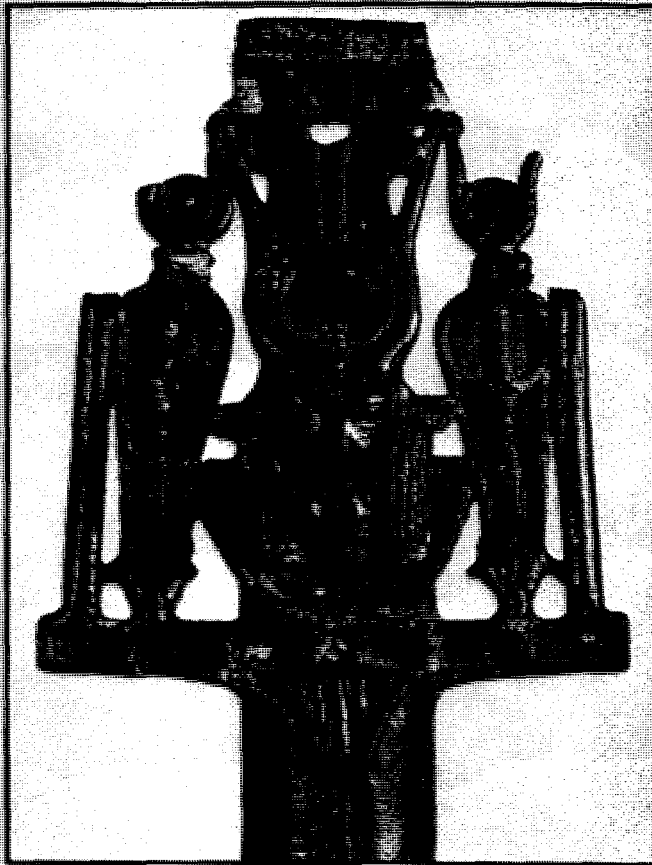


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TREASURES

FROM OUR MUSEUM

Hathor Finial



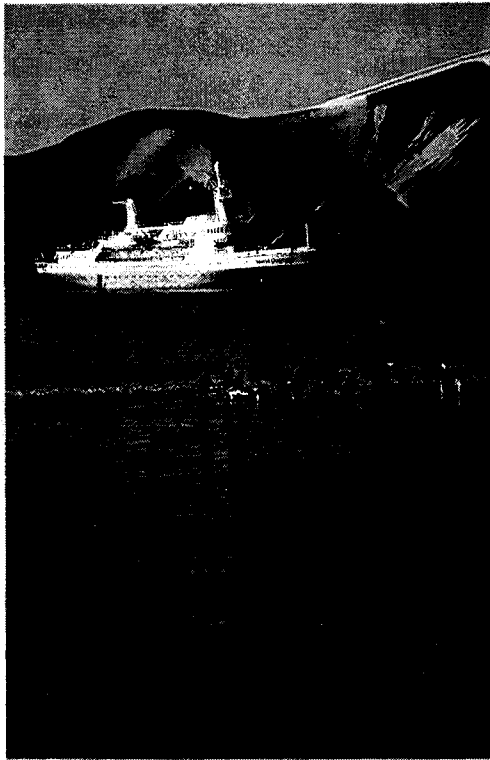
This unusual finial is a bronze fragment, depicting the goddess Hathor in her cow-headed form, and dates from the Late Period (712-30 B.C.). It shows the cow-headed goddess wearing the identifying crown of Hathor—a sun disk with horns and uraeus, as well as a striped tripartite wig and menat necklace. Her head is flanked by crowned uraei and rests on papyrus blossoms—symbols of Upper and Lower Egypt. Finial standards such as this one were fastened to staffs that were carried by priests in great religious processions.

The name Hathor means literally "The House of Horus." Many myths surround this goddess. According to one of them, she stood in the form of a cow upon the earth in such a way that her four legs were the pillars holding up the sky and her belly was the firmament. Each evening Horus, as the sun god, flew into her mouth in the form of a hawk and each morning appeared again reborn. In another ancient myth Hathor was supposed to have raised the youthful sun up to heaven by means of her horns.

Hathor was one of the oldest goddesses known in ancient Egypt. Symbolizing the Great Goddess who conceived, brought forth, and maintained *all life*, she not only nourished the living with her milk, but was said to supply celestial food for the dead in the underworld as well.

—The Museum Staff

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.



Kitty Baker

*Anchored ship and cavorting penguins,
Whalers' Bay, Antarctica.*

World Of Wonder

Antarctica

At 10:30 p.m. the midnight Sun was obscured behind cliffs of ice and mountain peaks jutting through blue fields of snow. Old icebergs, carved by currents of water, had flipped over, revealing intricate frosty passages and caves. Some, almost as large as our ship, drifted silently by with two-ton elephant seals sleeping on frigid verandas. Mirrored in the black water, we thought each glacier and turn of the channel more spectacular than the last. Then the captain shouted, "Whales on the starboard bow!"

—an Antarctic traveler, 1986

FEW PLACES ON EARTH evoke such a sense of wonder as the awesome blue and white icescapes of Antarctica—some of which have been 300 million years in the making. Few travelers have ever visited this unusual continent at the bottom of the world. I traveled to Antarctica in the almost constant daylight of January—the Southern Hemisphere summer. After 7000 miles of air and sea travel, we finally stepped ashore on Weinke Island off the coast of the Antarctic Peninsula. I have seen snow and mountains in many parts of the world, but never before in such flamboyant combination with mammoth glaciers and rocks, cold expanses of water, and a fascinating variety of sea animals and bird life. In the summer Sun's warming glow the air was clean and clear, and I was moved by the continent's spectacular beauty.

In a cove littered with bleached whale bones, I was sadly reminded of a time when Weinke Island was a whaling station. One huge vertebra had been placed on a rock by Captain Jacques Cousteau, I was told, when he filmed the ossuary the previous year. However, except for a small deserted building and the whale bone high on the rock, we felt as though we were the only people to have ever walked on this land.

The silence of the coves was later contrasted with the noisy liveliness of Antarctica's penguins. From a comfortable rock perch, I spent an afternoon enthralled by the antics of these birds that cannot fly. A penguin rookery is a noisy, hectic place when the black, fuzzy chicks grow almost as large as their parents—kept constantly busy feeding the young. Both parents feed their offspring a diet of regurgitated protein-rich krill.

For glaciologists, Antarctica's mile- to two-mile-deep ice cap (which depresses central Antarctica to below sea level) is a treasure trove of stored information. In young icebergs we saw clearly marked strata—successive layers of trapped air bubbles containing minute samples of world climate and atmospheric conditions at the time the ice was formed. Ice cores taken by drilling from the top of an ice mass and examined by scientists can yield an unbroken record of earth history going back thousands of years. The strata includes samples of every volcanic eruption and even fallout from 20th-century nuclear tests.

Perhaps someday the entire continent will be set aside as a World Park—off limits to political and commercial exploitation—to preserve forever the landscape and biosphere of our last unspoiled wilderness.

—Kitty Baker