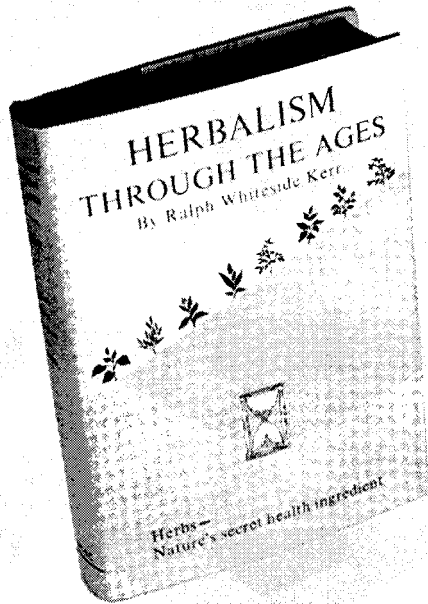




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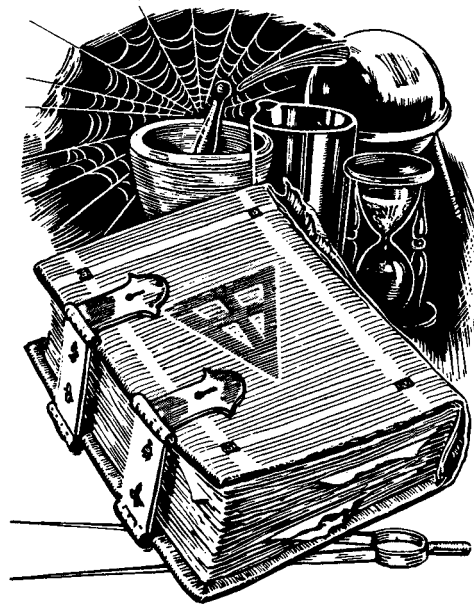
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Rosicrucian Digest

Published Bimonthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

May/June 1988 Vol. 66, No. 3

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Subscription: \$9.00* per year, single copies \$1.50.
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Postmaster: Send change of address to *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. The *Rosicrucian Digest* (ISSN 0035-8339) is entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:

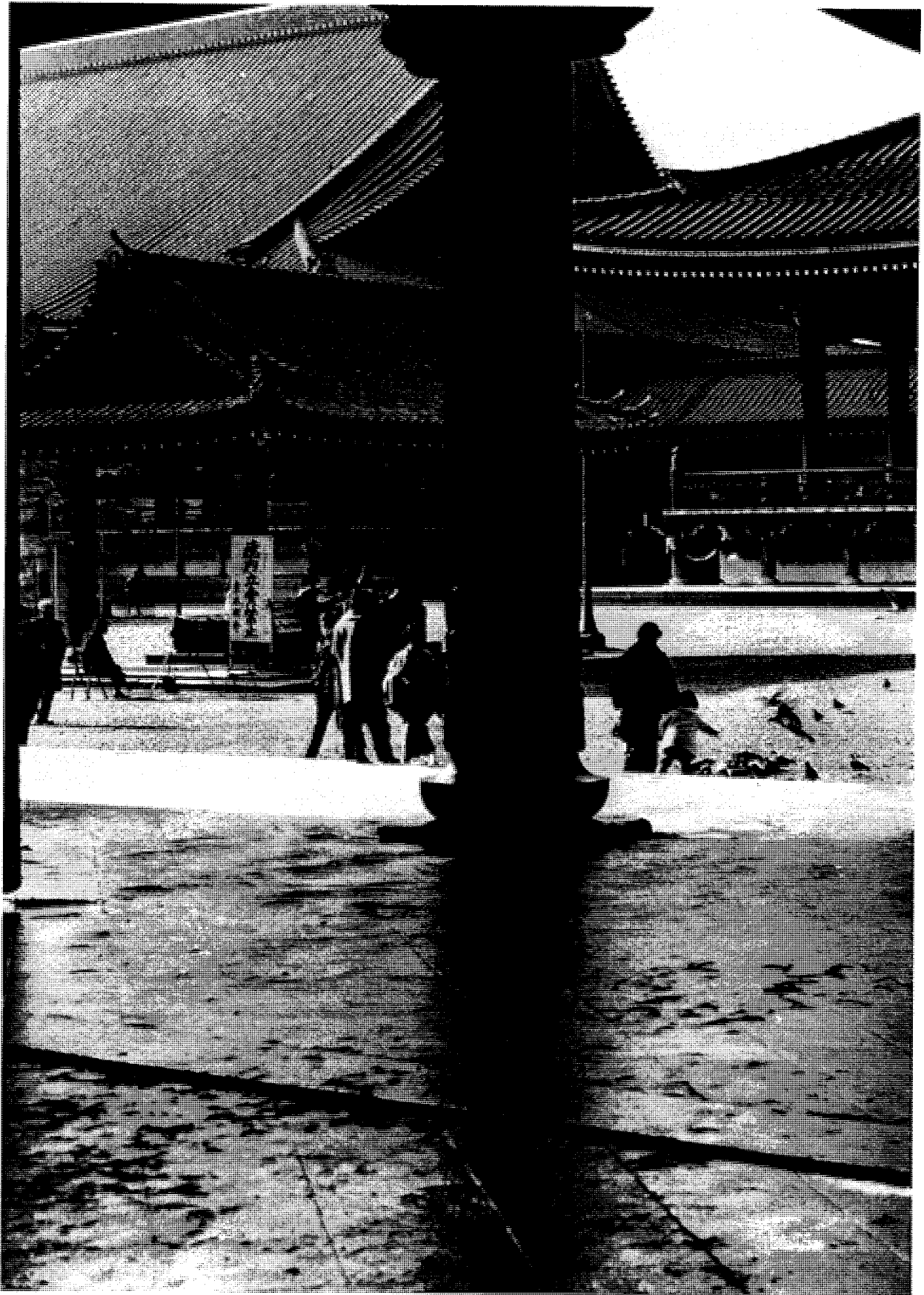
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Japanese Buddhist Temple ⇨

The Higashi Hongonji Temple in Kyoto, Japan, serves the largest Buddhist sect in that nation. Actually the temple consists of a complex of buildings constructed at various times. The facade of some of the edifices consists of designs inlaid with gold.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

Body, Mind, Soul Changing Concepts

WHAT IS UNITY? We are accustomed to thinking of unity as being a single thing, state, or condition. However, the idea of unity arises from multiplicity. When two or more things seem to merge into singleness, we refer to it as *unity*. Man's introspection, his inquiry into himself, dates back thousands of years. Rarely, however, would man look upon himself as a single entity.

There were functions of man's being that were strikingly different from each other. Consequently, man has for long thought of himself as being a unity of three substances, or qualities. Furthermore, their relationship in him is a mystery which he still ponders. In general, these three different qualities of man's being are termed *body*, *mind*, and *soul*.

Of this conceived trinity man has held his body in the least esteem. In fact, he has often been contemptuous of it. He has in his religions and philosophy often subjected the body to self-abnegation and self-mortification. In other words, he has denied the body's needs at times and even tortured it.

The ancient Orphic school of philosophy thought the flesh to be evil and corrupt. They believed the body imprisoned the divine element, namely, the soul. They taught that the soul was constantly seeking freedom. This freedom was construed as

the soul's flight back to its divine origin. The Socratic and Platonic schools were greatly influenced by this idea about the body.

Philo Judaeus of the first century B.C. was a Jewish philosopher who was born in Alexandria. At that time, religious beliefs were greatly influenced by Hellenic, that is, Greek culture. To Philo, God transcended all; he was eternal. But *coeternal* with God, existing with Him, was said to be matter. Thus, there was a dualism—God on the one hand with matter opposing Him on the other. Philo said from God there descended *logoi*, that is, forces. The two principal *logoi* were *goodness* and *potency*, or divine power. These Philo termed the *messengers* or intermediaries of God.

Philo also taught that there were lesser *logoi*. These lesser ones, he said, were caught up and became matter. The soul—the *logoi*—was imprisoned in this matter. The body was matter; therefore, it was thought to be potentially evil. Man became sinful, evil, Philo said, by the misuse of his will power; in other words, he gave way to his senses and bodily temptations. Only by meditation and contemplation upon his divine qualities, it was declared, could man rise above matter and the body. These ideas of Philo left definite impressions on the Judaic and Christian theologies. The New Testament reflects these ideas.

What were the principal causes of those adverse concepts of the human body? What are the psychological reasons behind them? Even in primitive cultures, man has thought of the body as evanescent, that is, con-

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The Emperor requests that we bring this very important article by late Emperor Ralph M. Lewis to our readers' attention.

[4]

stantly changing. Like plant life, it was observed to decline and lose its qualities. The body could be easily injured, destroyed even by man himself. The body, therefore, suggests no permanency, immutability, or eternal nature. Compared to the heavenly bodies as the sun, moon, and stars, the body appeared to be an inferior creation.

Also, to primitive man, the ills and pains of the body seemed to emphasize its lack of purity. Even the appetites and passions were thought to be the examples of the body's weakness. They were comparable to the bodily functions of animals, which man thought to be beneath him.

But there was also the second quality of man's triune nature. It was the *thinking* part, the mental processes. We group these under the heading of mind, but there was a vast distinction between these functions of mind and that of the body. There was an intangible characteristic about the thinking part of man. It could not be seen or dismembered. The most impressive thing to man about this thinking part was that it was *indwelling*. It was a dynamic something which moved the body as man might choose. This something inside would speak to him. It could command and plead and yet it was not visible.

The Idea of Self

Also, the body acted upon this something, on this thinking part, and this reaction caused man to experience fear, surprise, happiness, sorrow. Which, then, was the real? Which was the true entity or being of man? Here was born the idea of *self* enclosed in a shell. It was generally thought to be inert, passive. The body was moved only by the world outside, or by this something within. The self, the realizing conscious part, was thought to be positive, the real being.

Here we see the beginning of dualism, the dichotomy, the division of man into two parts. This idea of the splitting of man's nature still persists with most religions and ethical philosophies. This thinking part of man was observed to exist only in the living body. It departed with death, so it was conceived as an attribute of whatever gave body life. Life was observed to enter and depart

the body with the breath. Breath was air; air seemed infinite and eternal, therefore, *breath* was soon assigned a divine quality by ancient man. For example, in Genesis 2:7 we find: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

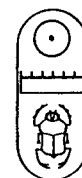
But if we assume that life force is divine, it must do more than just direct the organic functions of the body. Man thought that it must have some superior purpose to perform in the body. Regardless of what form man conceives the Divine to be, it was thought to be possessed of a superior intelligence. With the development of his self-consciousness, man acquired an increasing self-discipline. He began to experience strong emotional reactions to certain phases of his behavior. Some of man's acts caused him to experience pleasures; however, these pleasures were not related to the sensations of his appetites. There were some that were far more subtle. They provided a kind of deep inner satisfaction. These sensations, man called the *good*; their opposite was *evil*.

It was easy for man to believe it was the Divine Essence, or Substance, within him that pointed out to him the good. It was thought to be the Intelligence of the Divine in man. It was likewise thought that this Intelligence was a superior part of man's nature. This third quality of his being, man came to call *soul*.

Reason

Man soon learned of the illusions and deceptions of the senses. The senses were related to the finite body; therefore, they were not considered a dependable source for arriving at truth and knowledge. The thinking part of man, reason, seemed to provide him with illumination. In other words, it gave man personal answers to many of his experiences. Because of this efficacy attributed to reason, it was associated with the divine element of man. Reason was said to be an attribute of the soul. Plotinus, the Neoplatonic philosopher, said reason is "the contemplative soul."

How were these triune elements of man's nature to be integrated? Which should be the controlling power of human nature? Plato related these three elements to the



classes of society proposed for his *ideal republic*. He said that reason in man should be like the philosopher ruling class; the will should be like the warrior class and should enforce the dictates of reason; and the body should be the workers who provide sustenance for reason and will.

Modern metaphysics and mysticism reconciled with science have repudiated the old Trinity idea, and with the rejection many superstitions, doubts, and fears were dispelled. Their first proposition and doctrine is that all phenomena, regardless of their manifestation, are interrelated. They do not recognize an actual duality, such as *material* on the one hand, and *immaterial* on the other. This modern mystical and metaphysical concept also does not expound that one state or condition of man's nature is basically good and that another is evil. It holds that such concepts are only relative to the values of the finite human mind.

The notion of duality presupposes that one state, thing, or condition created the other. Why should such be done? Which part of any two is the superior? Or why would one permit the other to be inferior or opposed to it? These questions have beset the dualistic theory of reality for centuries. Consequently, modern metaphysics expounds instead a *monistic* state.

Monistic State

This monistic state, this "One," is the *Cosmos*. It is eternally active. Being, the *Cosmos*, is active because it is the fulfillment of what it is. Being is inherently positive, dynamic. Man's idea of nonbeing, a negative state, is only inferred from being. It is the presumption of the absence of what is. Conversely, however, an absolute nothing does not suggest a something.

The second metaphysical, mystical proposition is that the *Cosmos* is formless. No single thing or expression in itself is the *Cosmos*. As Spinoza, the Dutch philosopher, said, Being is infinite in its attributes. The *Cosmos*, therefore, in its eternal activity is ever changing its manifestations. It is a spectrum of pulsating energies. The electromagnetic spectrum and what we term matter and life are all of it. The *Cosmos* is infinite in its variety of expressions, but man's per-

ception of them, his ability to realize them, is limited. In what man calls *time* some of these manifestations of the *Cosmos* may seem to him to be constant; in other words, they may seem to have one eternal form. But again, time and change are relative to the human consciousness and experience.

The third principal doctrine is that in essence the *Cosmic* is the same. No expression of it has a superior quality to it than any other. To think of one aspect of the *Cosmos* as divine, and others not, is fallacious human reasoning—it is the judging of cosmic manifestations in relationship to their effects upon mortals.

The Activity of Being

Modern metaphysics has an explanation about the activity of Being, the *Cosmos*. It contends that it oscillates between two states, or poles, of its own nature. One pole is expansion; the other contraction. However, this expansion must not be construed in the ordinary sense of the word. It is not an accretion, that is, growth. It is not an adding of something to itself. Since the *Cosmic*, or Being, is ALL, there is nothing beyond to add to it.

We may use the homely analogy of a soft rubber ball. If we squeeze the ball, we seem to diminish it. Actually, we have only concentrated the substance. When we release the pressure, it expands again; however, it has not added anything to its substance in so expanding. Consequently, there are opposite polarities generated in Being by this expansion and contraction. We may think of the state of contraction as relative to the *positive polarity*. The so-called expansion, by its lesser density, has a *negative polarity*.

It is this pulsating that produces all the energies and the phenomena of the *Cosmos*. The energies coming forth thus have a relation to each other as positive and negative poles. They attract and repel, as science demonstrates.

It has been said that nature abhors a vacuum; in other words, Being continually strives to be. This striving to be is the very necessity of the *Cosmos*. That which is aware of the necessity of its being is consciousness. Therefore, modern metaphysics and

mysticism perpetuate a traditional concept. It is that the Cosmos is *self-conscious*.

The consciousness of Being functions in various ways throughout every expression of the Cosmos. We find consciousness even in inanimate matter. It is in the nuclear structure of matter and it is manifested as the inherent positive and negative polarity that matter obeys. We find it in the positive nucleus of the living cell and in its negative outer shell.

The consciousness of "One" cosmic energy may dominate and arrest another. For example, the energy that impregnates matter and makes it *alive* has a great potency. It is relatively more positive than matter which by contrast is negative. This superior aspect of consciousness and force then arrests and controls matter. It compels the structure of living matter to conform to it. That is why in the DNA and RNA molecules of the living cell the development is in one direction only. The living cell will not regress in its pattern. Only great interferences can produce a mutation, a deviation.

There is therefore a combination of consciousness in each living form, no matter how elementary it may be. This combination of consciousness is transmitted by an evolutionary process. It becomes a growing *group consciousness*. This group consciousness includes all the previous stages of consciousness. As humans, we have the consciousness that is the basic energy force, the spark of life. But also we have within us the consciousness of every form of life from which man has ascended.

Just as the living cell has that impelling consciousness by which it strives *to be*, so too does man. The complex organism of

man—brain and nervous systems—provides him with self-consciousness. *He knows that he is*. He becomes an entity unto himself. But the variations of consciousness manifesting through the complex organism of man produce different sets of sensations. There are such phenomena as intuition, reason, the emotions, and the deeper sensations or moral impressions.

These different sensations and feelings which man experiences, he has come to segregate and classify. As we have said, he has imagined himself to be a triad. For analogy, suppose we have several taut metal strings of different lengths, as in a musical instrument such as the harp. If we direct a strong current of air through them, they will emit different sounds. Yet, it was the same volume of air that produced the different sounds. The air only caused the strings of different tension to vibrate differently.

So, too, our organism causes the variations of the universal consciousness in us to produce different sensations. The body, mind, and higher consciousness of self, which is called *soul*, are all but effects of this *one* group consciousness in us. The distinctions are not in their essence but in the functions produced. It is just as all the different musical notes are nevertheless sound. Only as man comes to understand this concept will he cease exalting one function of his being at the expense of others.

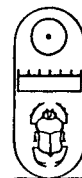
The body is of the same divine cosmic source as that which man chooses to call soul. But the body is limited in serving the whole man. In conclusion, as the poet Alexander Pope said, "The proper study of mankind is man." △

This Month's Cover

This fascinating rock formation rises out of the landscape in the northern part of Western Australia north of the Great Sandy Desert. Rosicrucian Imperator Gary L. Stewart visited this interesting area recently in his continuing study of culture and the mysticism of the Australian aboriginal people. Nearby is Christmas Creek, an aboriginal community a few miles south of the Great Northern Highway (Hwy. 1). Beautiful and symbolic aboriginal rock paintings can be found in the area.

(Photo by Gary L. Stewart)

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Matthew W. Miller

AMORC Supreme Secretary



In January, 1988, the Supreme Grand Lodge of AMORC elected Frater Matthew W. Miller to the position of Supreme Secretary Elect, succeeding Arthur C. Piepenbrink, who retired in December 1987. In March, Frater Miller was elected to the Board of Directors of the Supreme Grand Lodge of AMORC, and officially and fully assumed the duties and responsibilities of Supreme Secretary and Board Member. Frater Miller brings to his new position years of successful experience as an AMORC Grand Councilor, preceded by extensive work in affiliated bodies and as a Regional Monitor. A practical mystic who believes strongly in applying the Rosicrucian principles and the principles of mysticism to all aspects of everyday life and experience, Frater Miller was a management consultant to various businesses throughout Southern California before coming to work for AMORC. Most recently he served on the AMORC Staff as Grand Archivist for the Traditional Martinist Order. His thorough knowledge of AMORC doctrine and ritual, along with his management experience, will be invaluable in the position of Supreme Secretary.

Hailing from a Rosicrucian family and himself a dedicated member for over a quarter of a century, Frater Miller in recent years had been privileged to work with his predecessor, Arthur C. Piepenbrink, and the late Emperor of AMORC, Ralph M. Lewis, on special projects involving AMORC affiliated bodies. Well-loved and respected by those who know him, he brings to the important position of Supreme Secretary not only rare leadership skills and a wealth of management and administrative experience, but an abiding appreciation and love for people as well. He currently lives in San Jose with his wife Mary Ann, also on the Rosicrucian Order staff, and enjoys music and sports in his spare time. We wish Frater Miller the very best in his new responsibilities.

The Purpose of the Rosicrucian Order

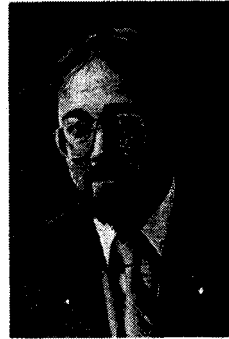
The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive 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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Warren Russeff

AMORC Supreme Archivist



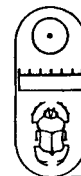
Also in January, 1988, the Supreme Grand Lodge elected Frater Warren Russeff to the office of Supreme Archivist. This position was reactivated by the Emperor from previous cycles of the Order. As a Supreme Grand Lodge Officer, Frater Russeff is responsible for the maintenance of Rosicrucian doctrine and ritual as decreed by the Emperor and to ensure that all jurisdictions of the Order are properly informed of decisions in these particular aspects. At this time he serves as an ex-officio member of the Board.

Frater Russeff became a member of the Rosicrucian Order in 1976. A native of Mason City, Iowa, he attended Iowa State University majoring in physics. In 1977 Frater Russeff moved to California, and the following year he became actively involved in a local Rosicrucian Chapter. His particular interest in helping other people to help themselves led him to Rosicrucian Park where, in 1980, he secured a position in the Shipping Department. Since that time Frater Russeff has steadily worked his way through the ranks of the organization, gaining invaluable experience in the Council of Solace and the Department of Instruction where he served as Class Master.

Frater Russeff's most recent staff position as AMORC Archivist enabled him to focus primarily upon the doctrinal, ritualistic, and historic areas of research which serve as the very foundation of AMORC today. Frater Russeff also has the distinction of having worked with Emperor Gary L. Stewart on a variety of special research projects, as well as having worked closely with the late Emperor Ralph M. Lewis as director of allegory and ritualistic dramas and Convocation Director for the Supreme Temple.

An RCU instructor, Frater Russeff's mystical and metaphysical interests range from intensive knowledge of the Kabala and Hermetic sciences to the Knights Templar and their traditions, extending to the mystical foundations of the Arthurian legends and the esoteric traditions of the world's great religions. His profound respect and knowledge of AMORC's mystical traditions and history make him well-suited to his new responsibilities. When not involved in his work, Frater Russeff enjoys mountain-climbing, hiking, practicing the martial art of aikido, volleyball, and chess.

Cecil A. Poole continues to serve the Rosicrucian Order in his position of AMORC Executive Vice-President, Retired. For more than five decades he has served the Order, and his extensive knowledge and vast administrative experience are invaluable and fully appreciated today by the Supreme Grand Lodge, Grand Lodges, and Rosicrucians throughout the world.



Words of Silent Wisdom

by Samuel Avital, F.R.C.

So shall my words be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
Isaiah 55:11

TODAY, when observing the world around us and our place in it, we find that language is being abused alarmingly and has thus lost its spiritual reality. We live, without doubt, in a very verbal society, within a web of noise or a verbal prison that seems to have no exit. We long to search for a quiet place within, to restore self and collective sanity.

From the edge of noise, we can find that quiet space where we can experience, in the serenity and calm, a center of silence from whence word and sound are born.

Mankind invented the word out of fear of silence. The more we abuse words, the more we become alienated from the true nature of our being. Words become a "rational" escape from the true reality of self.

Now, at this crucial crossroads of quick change and increased noise in all aspects of life, we are seeking a map of return to the sanity of life, of harmony and true creativity, a return to the original way of balance in nature and with oneself. For this map to be drawn, we must reevaluate the way we use words, sound, and color in this civilization. We will then find the way of balance and work toward a reconciliation of all "opposites."

"Until we learn the use of living words, we shall continue to be waxworks of words by gramophone." This observation by Walter de la Mare states clearly the importance of using words properly, so that we can end the trend of parroting words containing no life or power within them.

The purpose of words is to express thought. Words are like an envelope, the

visible manifestation of the invisible thought which, in turn, assists us in establishing order in communication between one another, with nature, and with the higher self within. Ibn Ezra (1092-1167 A.D.) wrote, "A word without a thought is like a foot without a muscle."

Word Environment

Humanity is being increasingly bombarded by an immense deluge of words from all directions. The media, both printed and electronic, are an example. Even in our modern computerized age, words are still the vehicle of communication and knowledge, and they must be used properly so as to maintain harmony.

One must choose carefully the kind of words to use—and the less the better! Words are the outer form of the inner reality, much as clothing is to the body. With inspiration and intuition one can express thoughts through essential words only, and thus keep the communication clear, simple, and precise.

As the kabalistic sage would say, "Say little and do more" (*Sayings of the Fathers*, 1:15).

We are what we think. We are what we speak. We should not pollute the air with unnecessary talk because through our speech we invoke the presence within, and the quality of thoughts translated into words becomes the expression of the inner truth, the reality of becoming.

An increased awareness of the power of the silence between words is essential. The attentive use of the word assists us to be productive, and by conserving this energy

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of speech through silence we increase our potentiality to live harmoniously, and to use this power for the benefit of ourself and humanity.

An event from childhood, illustrating the necessity of conserving the energy of words, is appropriate here.

My grandfather's way of imparting this potent lesson to me has been of great significance throughout my life. "Before one is born," he said, "one is given a certain amount of words to use in one's lifetime—like a cosmic word bank, a word account. You must be very careful in using words properly, and with measure, and in *how* you use them to express yourself. Every word you use is out of your cosmic account. That is why you should turn your tongue seven times within your mouth before uttering a word. Otherwise you may finish your quota early in life, and you will find yourself mute."

This statement had a great impression on me as a young being; it was engraved in my consciousness as a positive power. Probably this affected me so much that unconsciously I chose my artistic lifework to be in the Theatre of Silence. This knowledge, imparted to me by my grandfather, is an old knowledge, and it can be found at the heart of many religions and philosophies.

Thoughts for Contemplation

From Kabalistic and Sufi traditions, here are a few thoughts for contemplation:

There is a proverb which says that every word should pass through three gates before being uttered. At the first gate, the gatekeeper asks, "Is it true?" At the second he asks, "Is it necessary?" And at the third he asks, "Is it kind?"

A word is like an arrow: in a hurry.

One word can start a war; one word can make peace.

Words are like medicine: they should be measured with care, for an overdose may hurt.

A learned being spares words; fools love to use words.

The great poet and philosopher ibn-Gabirol (11th century, Arabic Spain) reminds us: "Guard your tongue as you treasure your wealth." And from Proverbs 18:21 we learn that "Death and life are in the power of the tongue. . . ."

What Is A Word?

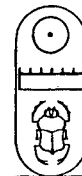
Now let us examine and observe together what a word is.

In the Hebrew language *davar* (דָּבָר) means "word." According to tradition the Word is an agent of the inner realms of the Essence, a communication device with the creative potential. The Word symbolizes the creative force of consciousness, a creative idea that brings order and form to matter, a bridge between heaven and earth. The Word is the creative mediator between God and humanity; between humans; man and woman; between the Master Within and the soul personality; between spirit and matter.

Now, *davar* (דָּבָר) is formed of three letters: dalet (ד), beth (ב), and resh (ר). Each letter contains a certain spiritual and cosmic power of great significance. Using the kabalistic code of letters, *davar* means this: "The balance and harmony of the Universe is contained in the cosmic container, funneled through the particular container of the human vehicle, the body of creation, and through sound and the utterances of creative forces. Once in the human container there is the choice of use and abuse, and the law works accordingly."

Another word in Hebrew for "word" is *amor* (אָמוֹר), spelled aleph (א), mem (מ), and resh (ר)—*amarim* in plural (אָמוֹרִים). The kabalistic interpretation of this word is thus: "The power of life and death, the nameless, timeless, and spaceless is invigorating and impregnating, and fills this container with the cosmic waters of life through the sound, and intelligently fashions thoughts through the envelope of the human organism."

A third word for "word" in Aramaic is *memra* (מַמְרָא), spelled mem (מ), yod (י), mem (מ), resh (ר), aleph (א). Here it is formed of the same root verb as the word *amor*, but with the double letter of mem (מ). This accentuation doubles the element of



the waters of life for emphasis. Since the letter mem (מ) is the basic sound of all humanity, this is quite significant.

Memra also connotes the Divine Word, in Hebrew manifested in the word *hokhmah* (חכמה), which is the Divine Wisdom that guides the mouth and heart to utter the truth of being. *Hokmah* is the left side of the upper triangle in the holy tree of life of the Kabala, the female creative force of the universe.

Memra means "uttering" and connotes the manifestation of God's power in creating the world by "uttering" through sound. It acts as a messenger and is analogous to the Holy Shekinah (שכינה), the Divine Presence and wisdom in all creation.

"Words are bodies; meanings are like souls"; so says Ibn Ezra's wisdom.

Inspired Words of Wisdom

Teaching without words, and work without doing are understood by very few.

—Lao Tzu

If I do not utter a word, I am its master. Once I utter it, I am its slave.

—ibn Gabirol

Words are manifested movements of the mouth and the tongue, activating the whole organism. One can be guided by the inner wisdom, the silent murmur of the soul, the Consciousness of the Cosmic directed by the Master Within. With this conscious

attitude, speaking and uttering words is the path of Light and Love within each and every human living being.

As the passing travelers on this physical plane of life, we must be genuinely aware of the good use of words as a way to communicate between one another, and between the higher self and this plane, between the invisible realm of reality and the visible space of being.

Words before realization are empty. Words after realization are powerful, potent, and healing.

We are told in Proverbs 16:24, "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."

In conclusion I would like to share some words of Lao Tzu which might appear very contradictory to some, but with an unconditional observation and reflection they penetrate the real essence of understanding.

Truthful words are not beautiful.

Beautiful words are not truthful.

Good men do not argue.

Those who argue are not good.

Those who know are not learned.

The learned do not know.

—Lao Tzu

Words! The way is beyond language.

For there is

No yesterday

No tomorrow

No today.

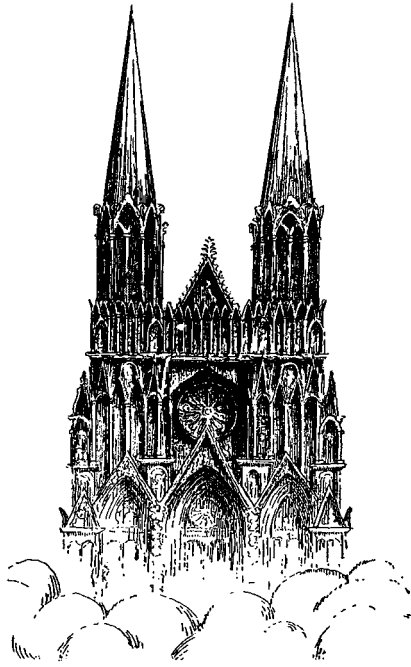
—Hsin Hsin Ming, the third Zen Patriarch

PAST IMPERATORS' DAY

October 14, 1988

This year on October 14th, Rosicrucians the world over will be celebrating "Past Imperators' Day" for the first time. All Lodges, Chapters, and Pronaoi will conduct a special meditation in recognition of the great contributions of the beloved past Imperators for the present cycle, Frater Harvey Spencer Lewis (1883-1939) and Frater Ralph Maxwell Lewis (1904-1987). The traditional commemorative date of August 2 will be superceded by this celebration of their lifetimes of service on October 14. In addition to this celebration, those who wish may also conduct a private meditation on November 25, the birthdate of H. Spencer Lewis, and on February 14, Ralph M. Lewis' birthdate.

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The Celestial Sanctum

The Inner Self

by Dennis Kwiatkowski, F.R.C.

OUR *Rosicrucian Manual* defines the Inner Self as the spiritual consciousness within the physical body. It further goes on to relate that this consciousness constitutes man's real being and is part of the soul or the divine element of each person's existence. The physical, material part of man is related to the spiritual consciousness, for both are part of the same cosmic whole and both work in harmonious parallel. The Inner Self, however, is unlimited and is in no way restricted by "time" and "space" or by the nature and quality of material things.

Unfortunately, the Inner Self is relied upon far too infrequently by the average

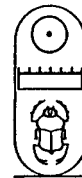
person. In fact, it would not be outrageous to say that some people will do almost everything in their power to squelch the urgings, inspirations, and inner promptings which arise from deep within them through the medium of the Inner Self.

Perhaps all of us can identify somewhat with the preceding statement as it is all too easy to ignore the still, small, and subtle voice within us which can be such a vast source of help in our lives. The Inner Self, the spiritual part of our nature, will not compel us to listen to the wisdom which it imparts to us. The Inner Self will not compel us to act or behave in any particular way. The choice of employing this wonderful faculty is ours alone. Whether or not we take advantage of this superb source of aid is completely up to us.

As human beings, with all the frailties of human nature, we frequently try to do the things which we *prefer* to do, even if our Inner Self urges us to the contrary. We often have preferences for things or actions which we feel will bring us happiness. If the pursuing of such a course of action strikes a discordant note deep within our beings and the Inner Self attempts to prompt us to behave differently, we can, if we choose, suppress the urge from the Inner Self.

Many people will say that they wish to improve as human beings. They attempt to work on those aspects of their personalities which are in need of refinement. They visualize themselves as better people, people who are expressing more and more of the divine qualities of their nature. They petition the Cosmic for inspiration in the accomplishment of this goal.

However, when the Inner Self *responds* in the form of inspiration or clarification in regard to this goal, many of these same people will not be receptive to the information. Some will simply ignore the information and continue looking elsewhere for what they are seeking, all the while moaning that they are not achieving results. Others will crush the new information as soon as the door to insight begins to open. Some will not only rush to close the door, but they will bolt the door, put chains across it, and throw away the key as well. ⇒



It is a part of human nature to take the line of least resistance. When the Inner Self points out something that needs changing in our lives, we will often put off considering the information in order to see if there is an easier way of accomplishing the same end. It is also human nature to procrastinate.

Importance of Action

Thus, even when we are receptive to what the Inner Self has to communicate to us, unless we *act* on the information, it will not be of much use to us. All mystical students, regardless of how evolved or developed they may be, or how undeveloped they may feel they are, constantly have access to and are aware of “advice” from the inner part of their natures. But, as mystical students, we often act upon and put into practical use *far too little* of the insight we receive.

The communication we receive in attuning with and listening to the Inner Self may range from simple insights for smoother living to major revelations about our personality and life direction. Our experience may be simple; perhaps, as an example, an uneasiness and feeling of reticence when we are about to reach for a piece of pie or preferred food which might not be in our best interest at the time. Or, we may simply have an idea of how to better handle a difficult situation.

We may also just have a “feeling” within us that we are proceeding in a proper manner—or, conversely, in an improper manner—when about to embark on something. On the other hand, our experience may be a premonition of a future event—a premonition which may forestall disaster. We might also experience great inspiration or a flood of creativity.

Attunement

Our experience of the Inner Self may be subtle, or it may be very strong indeed. It may occur just after meditation or an attunement exercise, or it may occur at any hour of the day or night and seem to be unrelated to any metaphysical exercises. Yet, it is a mystical student’s metaphysical exercises and attunement periods which are responsible for the frequent and easily
[14]

accessed rapport which he or she has with the Inner Self.

It is through such a system of study offered by the Rosicrucian Order that we are able to use more fully our inner, divine qualities. The carefully graded system of study, the metaphysical and mystical exercises, and the structured periods of attunement allow for the establishment of a rapport with the Inner Self. The development of this link between the outer, objective self and the inner, subconscious aspects of our nature is the whole purpose of our Rosicrucian studies. To have a ready access to the infinite potential of our inner spiritual consciousness, and the flow of energy therefrom, is to have a source of power and aid which is unique and indispensable.

Our contact with the Inner Self will always produce *practical* results. If the fruits of our attunement were not practical or useful, what would be the point of pursuing mystical studies? However, to take advantage of our mystical contacts, we must act upon any urgings or promptings coming from the Inner Self. If we continually fail to apply the insights we receive—if we continually ignore what is coming through to us—we will have created a habit of not being receptive. In addition, the constant procrastination may ultimately weaken our will to act.

This being said, at times a person’s inability to follow through on insight received from the Inner Self may not be due to procrastination or to taking the easy way out, but to the fact that the insight received may be unsettling.

As we are all students endeavoring to improve our lives and perfect our personalities, our attunements will often provide us with insights into our own personality and character. We may not always be pleased to have highlighted an area in our makeup which needs additional work. And yet, if we truly desire to grow and evolve, we cannot ignore the manifestation of the very insights we have desired. If we do ignore the insights which our sincere desires have brought about, we may create a discord and experience one frustration after another in that area of our life.

Keep in mind that *the Inner Self is always there to help us*. In this regard, I am reminded of the experiences of the celebrated escape artist Houdini. The example of Houdini is perhaps particularly appropriate since so many people enter meditation with the hope of finding a solution to a problem or of extricating themselves from a difficult situation; Houdini has become a symbol of the ability to rise above limitations and of overcoming the shackles and frustrations of our day-to-day existence.

In any number of his famous and dangerous escapes, Houdini could easily have perished, especially in his underwater feats. The posters advertising these underwater escapes pointed out that "failure to escape means a drowning death." Houdini always prepared painstakingly in advance for each escape and left nothing to chance. Nevertheless, on many occasions, the unexpected would suddenly occur, and he would find himself faced with a situation which could have ended his life within moments. In every instance, Houdini later related that he found that if he remained absolutely calm and did not panic, an idea would always flash into his head which would provide the way out and enable him to overcome the situation.

Cannot each of us here today relate to this situation? Have not each of us been faced at one time or another with a very difficult situation—perhaps a very painful situation? We may have wondered: "How on Earth will I survive the predicament that I am in?" "How will I ever get through this?"

And yet, despite any difficulties that may have been encountered in the past, each of you are here today—obviously having survived. The Inner Self is always there. When life is at its bleakest, when even attempting to carry on seems futile or pointless, it is the Inner Self which keeps us going. And it is only later that we understand the benefits of our unpleasant experience and how that experience has added immeasurably to our life and understanding.

It is most important to *trust* in the Inner Self. It is important to let go of our extreme worry and allow the Inner Self to aid in our situations in life. By realizing that life is unfolding precisely as it should be, by realizing that once we have done our best and tried our hardest, we *will receive* any additional help we need. By *trusting* that, the Inner Self *will manifest* when it is most needed, by letting go—we will find that we have tapped into a tremendous source of power and that we can confidently meet and overcome any situation in life.

The Celestial Sanctum

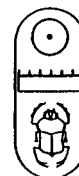
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate 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.

Heart Unafraid Seminar

Washington, D.C., Area

Saturday, May 14, 1988

Dr. George Bulezta, Research Director, AMORC, will present a fascinating Rosicrucian seminar at the Holiday Inn-Ballston, Arlington, Virginia. Time: 9 AM to 5 PM, registration (\$25) at 8 AM. Members may bring friends. For more information, contact Mr. Vern Isenberg at (703) 534-4889.





The Constructive Application of Rosicrucian Mysticism

*by Raymond Bernard, F.R.C.
Supreme Legate Emeritus
Personal Consultant to the Imperator*

WE MUST NEVER FORGET that we have many acquaintances but our real friends may be counted on the fingers of one hand. We must never forget that the Rosicrucian Order is, above all, our friend. It has brought us strength in the past, during difficult moments, and today it gives us the same knowledge, the same basis of life, and it is this knowledge as well as this basis that form in us the inner strength which will allow us to choose rightly, to resist, and to build our tomorrow.

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We live in a world of suffering and difficulties. Whether through karmic conditions or merely repeated human mistakes, it is nevertheless a fact that humanity finds itself, once again, at a crucial point in its evolution.

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It is said that history continuously repeats itself. This is no particular compliment to mankind, for can we consider the ceaseless repetition of fundamental errors leading us always to the same dilemmas as a proof of wisdom or civilization? Whether man kills

with a crossbow or with the most modern weapon, is the result not identical? Obviously, the material progress achieved by our era is remarkable and it has enabled us to better the living conditions of mankind. Unfortunately, however, it has also made possible the discovery of frightening weapons and the conscious undertaking of experiments that are undoubtedly dangerous both for the individual and for the world.

Choose Ye the Way

Thus, presents itself, on a collective scale, the problem which we all have to face—that of good or evil, of choice. It is necessary, however, that, collectively, mankind be able to distinguish between two opposed tendencies. This is where philosophy plays its part. It is necessary that all material questions be transposed to the realm of thinking so that humanity may never be guided by selfish instincts alone. Finally, through synthesis, all problems are brought back to the original one: the problem of man and his reason for being.

The duality of all things is manifest at all the stages of creation and human behavior; and thus we notice that, although materialism has advanced, mysticism has also progressed at the same rate.

The modern mystic, the Rosicrucian, must be conscious of his or her responsibilities. The Rosicrucian mystic has undertaken personal renewal through an age-old, but ever-current method. The aspirant must constantly remain the living expression of his or her philosophy in all fields—through tolerance, goodness, fraternity, and devotion. The mystic must learn to remain calm—the master of himself or herself—for he or she will then know how to also control the surrounding conditions. Knowledge is a source of serenity, and serenity generates strength.

The Mystic Serves

The mystic, in searching for wisdom, must remember that it is contained in the words *to serve*. It is not by meditating continuously, remaining within oneself, and closing one's eyes to surrounding conditions that the Rosicrucian fulfills his or her mission. If what the aspirant learns must

remain lifeless, buried in memory for personal satisfaction alone, then what the aspirant draws from the teachings of our Order is useless for him.

However, if the Rosicrucian student wishes, he or she may be a determining factor in human society. For that purpose, the Rosicrucian student does not need to accomplish some brilliant action. The student's role is to work silently in the midst of the invisible fraternity of our Order and thus become in this cycle one of its main links.

The Power of Thought

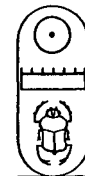
One of the fundamental principles of mysticism is the power of thought, which Rosicrucian experiments try to develop to the highest degree that may be humanly attained. This power, which is the putting into action through ourselves vibrations of a high frequency and directing them toward a constructive and positive manifestation, must be used by the Rosicrucian to serve others—and we all know that in this field we receive as much as we give.

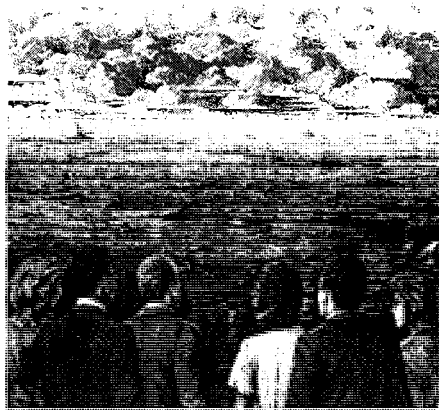
Serving others, which the Rosicrucian must constantly do, needs no ostentation. It is merely of the Cosmic and is performed permanently, silently, and invisibly.

Invisible Help to Others

There are near you beings who suffer, tortured in their minds and in their flesh. You meet them every day, and you may not recognize them. They are, nevertheless, your brothers and sisters since, like yourself, the earth is their home and mankind is their family. They are even more, for deep inside, they are yourself and you do not know them. Naturally, they hide their pain; they come and go, worried, closed within themselves, not wishing to show to the world what society considers a stigma—unhappiness.

Wherever you are, at whatever time and conditions, discreetly examine those who surround you. If someone seems sad, anxious, or in some negative state, close your eyes for a moment, concentrate within you this vibratory power which is always at your disposal. Then, from your place, quietly and unassumingly, direct toward the person you wish to help the construc-





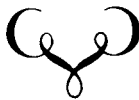
tive vibrations he needs and quickly come back to yourself. It may be that you will then witness seeming miracles, but you must not worry about that; your duty is anonymous; you have performed it; the rest is no concern of yours.

This same service, you must perform every moment for your friends, for those who are near you, and for those who are

far—for those you know on the human plane and for those you do not know.

If your newspaper tells you of an accident, an earthquake, or any other catastrophe anywhere in the world, you must follow the same procedure. In one word, you must always be alert, ready to fulfill the spiritual work of fraternal love and human solidarity. Gradually, this task of the mystic will become a habit, a need, and you will extend it progressively, almost instinctively, to your brothers, to the animals, and to all that constitutes our visible and invisible world.

The main responsibility of the Rosicrucian is in the study and the application of the principles that are taught to him by AMORC. The example that he sets, his contribution to civilization, and his efforts in a world of which he is a part, are due to his understanding of the fundamental problems of existence. He who knows is capable of great things. He is capable of these for himself, through himself for others and, finally, for the world in which he lives. Δ



This Month's Back Cover . . .

. . . features a close-up view of the impressive new monument within Rosicrucian Park's Akhnaton Shrine commemorating the great accomplishments of Frater Ralph M. Lewis, Late Emperor of the Rosicrucian Order, AMORC. Cut in red granite from the same quarry as the pyramid monument honoring former Emperor Dr. H. Spencer Lewis in the center of the shrine, the distinctive new monument, an obelisk 6 feet in height, matches the nearby pyramid in commemorating both the Rosicrucian Order's traditional founding in Ancient Egypt, and the dedicated leadership of the Emperor in perpetuating the living tradition. In Ancient Egypt the obelisk, as well as the pyramid, was related to fiery solar symbolism. At the base of this commemorative obelisk four raised equilateral triangles each represent a partially unfolded pyramid. Engraved on each triangle is an insignia representing one of the Emperor's various offices—the Emperor, the Rosicrucian Order, the Traditional Martinist Order, and the Militia Crucifera Evangelica—all of which Frater Lewis directed. This monument to eternity truly signifies the continued evolvement of Ralph M. Lewis' Great Work of expansion upon the Rosicrucian Order's firm foundation.

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(Photo by Jerry Chapman)



BRIGHTEN YOUR DAY

With your registration for an RCUI Extension course at one or more of the following locations . . .

MICHIGAN, May 2-6
Mental World: Initiations of the Mind
Host: Thebes Lodge, Detroit, MI

FLORIDA, May 16-18
The Tree of Knowledge
Host: Aquarian Lodge, St. Petersburg, FL

PENNSYLVANIA, July 18-22
A Holistic Approach to Nutrition
—and—
The Celebration of the Rose
Host: First Pennsylvania Lodge, Loretto, PA

NEW YORK, August 7-12
Your Personal Cosmic Bridge
Host: Chautauqua Lake Pronaos, Clymer, NY

OHIO, August 15-19
Your Personal Cosmic Bridge
Host: Elbert Hubbard Chapter, Beavercreek, OH

More information on course descriptions, instruction location, fee schedule, and accommodations will be mailed from each host affiliated body to members and neighboring affiliated bodies in their vicinity. For members in other areas of the country and world, please write to the Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191, U.S.A.



Make Vacation

The 1988 Rosicrucian International Convention July 7, 8, 9 — San Jose, California

This Rosicrucian English International Convention boasts a superb array of outstanding speakers which you surely won't want to miss. Our program includes more . . .

July 7

Imperator Gary L. Stewart's Opening Address

General Welcome

Master of Ceremonies Edward Lee

Grand Processional

*Featuring Colombes, Supreme Grand Lodge Officers,
Grand Masters from throughout the World,
Grand Councilors, Regional Monitors*

Inspiring Opening Convocation

Grand Master Dennis Kwiatkowski presiding

Rosicrucian Children's Convention

July 7-9, exciting, supervised activities for your children

Degree Review Class

Informative sessions (presented by AMORC)

"Water"

Multi-image presentation of a profound alchemical process

"Screen of Consciousness"

Color and light demonstration

Supreme Grand Lodge

"The Tomb of C.R."

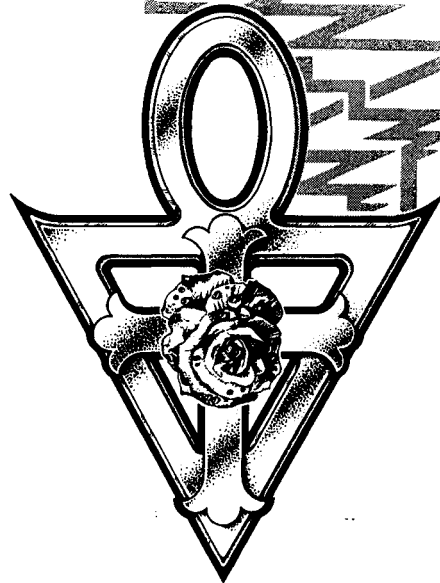
Mystical allegory by Frederick Schlegel

"The Mirrors of the Gods"—Experiential Shamanistic Art Display, continuously running

All this—plus a variety of pre- and post-convention activities, fraternal gatherings (see page 22) to add to your exciting stay at the headquarters of the Rosicrucian Order, AMORC. To take full advantage of this opportunity, please forward your registration to:

Plans Now!

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Imperator's Mystical Convocation

"The Tapestry of Vision"

Fascinating audio-visual program blending hermetic, kabalistic, and gnostic traditions

"Building A Better World"

A positive plan for action presented by Grand Regional Administrator for Nigeria, Kenneth Idiodi

"The Land Has Stories Older Than Time Itself"

Mystical Concepts of the Australian Aborigines

"In Consideration of Light"

A glorious exploration of the mystic's search for Truth

Banquet & Rose Ball

Convention Secretary
Rosicrucian Order, AMORC
Rosicrucian Park
San Jose, CA 95191, U.S.A.

Pre- and Post-Convention Activities . . .

Wednesday, July 6

*Traditional Martinist Order
Conventicle*

Seventh Degree Initiations
for preregistered participants

Sunday, July 10

Temple Builders Initiations
for preregistered participants

Imperator's Hierarchy Ritual

Hourly Planetarium shows and guided Museum
tours available both days.

Regularly scheduled transportation available between Convention Center and Rosicrucian Park—the Santa Clara Convention Center is a twenty-minute commute from Rosicrucian Park.

Convention volunteers still needed. If you can help out, please contact Chuck Prather, c/o Grand Master's Office, Rosicrucian Park, San Jose, CA 95191.

ROSICRUCIAN CONCLAVES

Lagos, Nigeria

Lagos Zonal Regional Conclave—August 5-7. For more information, please contact Frater E.M. Cobhan, c/o Sacred Light Lodge, AMORC, P.O. Box 1145, Apapa, Lagos State, Nigeria.

Birmingham, England

United Kingdom Regional Convention—August 12-14, Aston University, Birmingham. Grand Lodge will be represented by Frater Dennis Kwiatkowski, AMORC Grand Master. For more information, please contact Soror M.A. Bisconti, Convention Chairperson, c/o Birmingham Chapter, AMORC, 2d, Hillaries Road, Erdington, Birmingham B23 7QP, England.

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Modern Miracle in Milan

by Shirley W. Belleranti

TOWARD the end of his life, Leonardo da Vinci wrote, "I have never achieved a single work!" Incredible words, coming from the artist known as the "Renaissance Man," but perhaps Leonardo was thinking of his many unfinished projects. His dreams, like his mentality, were limitless, but they were confined within the body of a mortal man. Nor did he have an extremely long lifetime in which to fulfill his visions, for Leonardo da Vinci died in his sixty-seventh year.

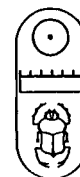
Today visitors to the church of Santa Maria delle Grazie in Milan, Italy, can watch a modern miracle taking place. Leonardo's fresco of the *Last Supper*, seemingly doomed to oblivion by the ravages of time and the master's creative idiosyncracies, is experiencing an unprecedented renaissance of its own.

For the past several years Dr. Pinin Brambilla, Milan's foremost art restorer, has been cleansing and repairing Leonardo's crowning achievement. Working inch by inch, peering through powerful magnifying glasses, Dr. Brambilla has been removing the effects of centuries of grime, neglect,

and abuse. By the time her work is completed, she expects to reveal the *Last Supper* much as Leonardo originally painted it.

Spectacular discoveries have already been made. Slices of lemons and fish, obscured for centuries, have surfaced on shiny pewter plates on the table. A golden thread has become visible around the rims of the glasses. Modern technology is making it possible to achieve dramatic results in unveiling the 500-year-old fresco.

The *Last Supper*, one of the great treasures of world artwork, was originally commissioned by the Duke of Milan, Lodovico Sforza. He worshiped at the church of





Close-up of the restoration work on da Vinci's "Last Supper." This section shows Matthew, Jude, and Simon; the dark squares and rectangles are sections not yet worked on. The mural's restoration is being carefully done in small sections. As more of the masterpiece is restored, intricate details emerge fresh and bright after being hidden for centuries.

Santa Maria delle Grazie, and in 1492 he had the old church torn down and a new one built. An artist from Milan, Giovanni Donato Montorfano, was commissioned to paint *The Crucifixion* on the back wall of the refectory; and Leonardo da Vinci, who had been in the Duke's service for more than ten years, was commissioned to paint the *Last Supper* on the front wall.

He Drew From Life

Recognizing the importance of the commission, Leonardo wrote extensive notes and drew countless sketches as he planned the figures and composition of the fresco. After he decided what characteristics each disciple should have, he ventured forth with pencils and paper, seeking likely models among gatherings of people. Occasionally he brought models to his studio, where he made red chalk studies of their faces and gestures. Many of those studies, exquisite in [24]

themselves, are now preserved in art collections around the world.

All of the figures in the painting were placed on one side and the two ends of the table. However, the emotion reflected in the various faces is so intense that the viewer is virtually unaware of the unusual seating arrangement. Prior to that time most depictions of the *Last Supper* simply gathered Jesus and his disciples about a table, partaking in a meal. Leonardo wished to reveal psychological truth, which he did by showing the disciples reacting vigorously to the Master Jesus' declaration that one of them will betray him.

Imbuing the Figures With Character

The apostles' faces and postures reveal shock and anger, as well as dismay and sorrow. Only Judas appears unmoved, as he leans forward and clutches his sack of coins.

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Unlike the other apostles, he leans *away* from Jesus, immersed in shadow. This is in direct contrast to the figure of Jesus, silhouetted in the middle one of three windows and bathed in light. Interestingly, Leonardo's Jesus does not show a halo.

The artist painted the figures of Judas and Jesus last, taking great care to portray exactly the right facial characteristics. There has been speculation that the face of Jesus was inspired by the martyrdom of the monk Savonarola, who was burned alive in a public square in Florence in 1498. Some have suggested that Leonardo's Jesus was at least a partial self-portrait. Giorgio Vasari, an art historian of da Vinci's time, asserted that Leonardo did not "perfect" the head of Christ because he could find no worthy model.

Care was taken in painting even the background. The three windows behind Jesus reveal countryside much like the terrain around Leonardo's boyhood home of Vinci; and a fernlike plant prevalent in that area is duplicated in tapestries on the walls and in the tablecloth. The human forms and faces, even the wrinkles in Christ's robe, were all placed in accordance with geometric principles to provide a perfect balance.

Aliveness of the Scene

Leonardo's genius for perspective makes the fresco look like an actual extension of the dining hall. The cups and plates on the table are identical to those used by the monks in the refectory when he worked there, and the tablecloth was described by those monks as appearing so real one could see the texture of the threads. Those fortunate enough to have used the refectory while the painting was fully intact must have experienced the eerie feeling they were actually in the Upper Room with Jesus and the apostles!

The Vicissitudes of Time

Leonardo's fresco has suffered from a multitude of problems since its creation. Even the artist himself contributed to its unhappy fate. We can only speculate as to why he used an experimental tempera to paint the *Last Supper*. Perhaps it produced certain special effects he was seeking. Or perhaps Leonardo found that his special

tempera was easier to use than regular fresco medium when creating this large, 14 by 28½ foot, masterpiece. Unfortunately, the paint began to crack and peel within a decade after the fresco was finished.

In 1499 the French invaded Milan and King Louis XII, enthralled by the *Last Supper*, vowed to take it back to France at any cost, even if he had to tear down the wall. Fortunately, his plan was never executed.

In 1656 the resident monks decided to enlarge the doorway that led to the kitchen. The door was underneath the fresco and, when the work was completed, the table legs and the feet of Jesus and the apostles on either side of him were obliterated.

More than a century later, the French again invaded Milan and the refectory was used to house the cavalry. It was reported that the cavalymen amused themselves by hurling their dirty boots at the figure of Judas in the fresco.

Through the years smoke from the adjoining kitchen discolored the painting. Numerous restoration attempts damaged it further and careless retouching actually altered some of Leonardo's work.

Total destruction seemed imminent in August of 1943, when a World War II air raid over Milan nearly destroyed the building. Only the frescoed walls, bolstered with sandbags, were left standing.

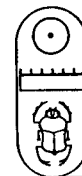
After the refectory was carefully rebuilt, additional attempts were made to restore the *Last Supper*, but until recently the painting appeared to be doomed.

Leonardo's faithful pupil and friend, Francesco Melzi, commented when the master died, "It is not in the power of nature to reproduce such another man!"

Nearly five centuries later those words still ring true; but, hopefully, the modern miracle now occurring in Milan will preserve Leonardo da Vinci's greatest achievement for generations yet unborn. △

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Photos: Courtesy of the Italian Government Travel Office (ENIT).



Leonardo da Vinci

Master Mystic

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

IT SEEMS to be the common practice in biographical and historical sketches to praise individuals for their scientific attainments, but merely to *accept* the fact of their greatness in art or music. The human mind seems to look upon greatness in music and art as a gift of the gods, not necessarily implying any effort, preparation, or worthiness to receive that blessing; whereas greatness in the sciences is considered an attainment through personal volition, effort, and extreme sacrifices of time and thought.

For this reason, many writers speak only casually of Leonardo da Vinci's artistic abilities. While they acknowledge that some of his paintings represent the highest degree of mastership, they marvel more at his achievements in science and lead one to think that he was more of a scientist than an artist. On the other hand, the average person is usually surprised to learn that one whom he had learned to love and admire as the master painter of the *Mona Lisa* and *The Last Supper* should have known anything at all about the sciences.

What will probably interest our readers more than the fact that he attained mastership in art and the sciences is the fact that he attained mastership in mysticism. It is the latter fact that is unquestionably more responsible for his unique mastership in art and science than any other. Granting that a previous incarnation had established the foundation for both his artistic talents and his scientific knowledge, we must realize that it was his further development in the field of mysticism that enabled him to achieve the unique place he holds in both the others.

Leonardo da Vinci was born in 1452 at Vinci, a Tuscan mountain town. Because of

his father's great wealth, he was given an excellent education in Florence, which at that time was the intellectual and artistic center of Italy. In his youth, he was extraordinarily impressive, handsome in appearance, powerful in physique, and a very fine conversationalist.

He early manifested a natural ability to express the dreams of his soul and consciousness in music and was known as one of the most marvelous improvisers in the musical circles of the city. On the other hand, at odd times he manifested the ability to sketch and to express his thoughts in quick and deft strokes of pencil or crayon.

Thirst for Knowledge

But there was also born in him, to be a companion of his genius, an insatiable desire for extraordinary knowledge, or that knowledge which was then considered arcane and secret. It was said of him that whenever he went to a library or the reading and reference room of an academy to seek facts pertaining to one of the academic subjects he was pursuing, he was always tempted by some casual subject in some forgotten book that required further research or more extended investigation. Long before he thought seriously of developing his natural artistic talents, he was deeply involved in the subject of natural sciences and especially in natural and spiritual laws.

After the development of his artistic talents, Da Vinci was commissioned by king and court, by church and state, to produce certain paintings, which for spiritual significance have never been equaled. Because of the wide range of his work in painting and the great amount of it accomplished, few knew that he was interested in anything other than his art.

But to him there was another art as great as that which he had carried over from the

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past, and it was not long before his cosmic inclination in this direction brought him in contact with the art of the Rosicrucians; then he began the dual career which makes him an outstanding character in mystical literature.

First Contact With Rosicrucians

His first contact with the Rosicrucians was in Florence at about the time he was completing his academic studies. A few years later he made a number of journeys to a monastery believed to be situated in what is now known as Amalfi, where he came in contact with one of the secret schools of the Rosicrucian mystics.

At any rate, at about this time he became initiated into their arts and mysteries, and was gradually prepared to be proficient in the use of their manuscripts and their laboratories. There began his experiments, which he recorded in manuscripts now known to be the secret writings of a great master.

In an appreciation of Da Vinci written in German by the student of philosophy, Houston Stewart Chamberlain, we read: "No greater painter ever lived; and this great painter was like Dürer, and even more than Dürer, a preeminent mathematician and mechanic. At the same time—as we see every day more clearly—a man of an all-embracing intellect, a Seer who penetrated all that his eyes saw, a Discoverer so inexhaustible that the world has perhaps never seen his like, a deep, bold Thinker."

Inventions

Many of Da Vinci's unpublished manuscripts are carefully preserved, waiting the proper time for publication. They contain scientific facts now secretly known only to the higher workers in the Brotherhood. Other manuscripts, published centuries ago, deal not only with cosmogony and physiology, but also with astounding observations in meteorology, the moon's influence upon the tides, the manner in which to figure the elevation of continents, the laws and principles pertaining to fossil shells, and the like.

It was Da Vinci who originated the science of hydraulics and invented the

hydrometer. His plans for the canalization of rivers are of great value in modern irrigation. He invented a large number of labor-saving devices and machines, many of which are remarkable for his period.

In keeping with the old arcane schools and their systems of study and writing, Da Vinci adhered to the mystic principle that "in the beginning God geometrized." Therefore, all of Da Vinci's manuscripts are filled with geometrical symbols, and every law and mystical principle is worked out in mathematical harmony. Across the top of one of his most important manuscripts were written these significant words: "Let no man read me who is not a mathematician." In other words, let no one attempt to read and understand my writings who is not a mystical geometrician.

Looking at his achievements broadly, one may ask what it is about his art that makes his painting so attractive, so impressive, and so distinct as to put it in a class of its own. Unquestionably, it is the mystical element.

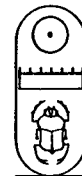
The picture, *Mona Lisa*, is probably the most mysterious and most difficult of any portrait to analyze. Even those unacquainted with the technique of art are held in a spell of fascination although they cannot explain the evasive smile on the countenance of the woman.

The Last Supper

In the case of the famous painting in Milan, known as *The Last Supper*, many thousands have stood before it in awe and spiritual humility, unable to determine what it is that makes it seem to be a thing alive—with a spiritual, mystical story that tells itself to one's very soul.

I have analyzed the painting carefully and found at least seventeen mystical principles; yet I sense that I have not discovered others far more important. If one asks what it is in his scientific achievements that made him famous as a scientist and, in fact, the foremost revealer of nature's great laws, one must admit that it is the mysticism which he revealed in those things usually considered grossly material and purely scientific.

One of the foremost contentions of Da Vinci was that not only the objective senses



but also the psychic or spiritual senses, and especially the eye and its functioning, were ideal channels for the reception of universal truths. He argued that the eye first, and the ear second, were the most important in this regard.

The Artist's Advantage

He claimed, however, that the poet failed to reveal the great truths which the artist could reveal, and that the musician came nearer to revealing them than did the poet. The artist, in his estimation, was the most capable of all. His explanation for this is purely mystical, truly sound and rational.

He contended that the poet was able to give only one impression and one idea at a time, for he was limited to words which had to be seen by the eye individually and which could convey only a limited impression at one time. Therefore, the ideas suggested in words were always lacking in that harmonious grouping and relationship to other essentials which made a harmonious composition.

The artist, on the other hand, was able to paint or depict his story in such a manner as to convey one central idea to the eye with a proper grouping of secondary essentials so related to the primary one that all of them formed a harmonious group, giving the mind a harmonious impression or a complete concept. The musician was able to do this same thing but perhaps to a more limited degree.

As an accomplished musician, Da Vinci was competent to criticize and comment upon musical compositions. He declared that in a simple melody, consisting of one note played at a time, we have the *one idea impression* which the poet finds as his limit. In a chord, we have a composition of harmonious impressions conveyed to the ear at one time—thereby giving to the spiritual and psychic natures a central idea, the related and harmonious elements of the chord establishing a background and a more perfect picture.

With the proper harmonic notes played by a second hand giving us an additional chord, we add to the complex impression on the ear; for the tone colors and details of the composition cause an impression that [28]

is no longer a simple idea but a composite one, almost as complete as a picture.

In this argument we discover some of the mystical principles which Da Vinci used, *not unconsciously*, but masterfully in his paintings—principles which the technical critics of art have failed to realize since they are not students of mysticism. Every mystic and everyone spiritually attuned will sense them, though, when he stands before Da Vinci's pieces.

True Understanding

Like the true mystic, he warns of the work performed by those who have merely an imagination as a foundation for their creations in contrast to those who have *lived* and *experienced* the things they portray. He constantly refers to the fact that *experience* is the only foundation for true understanding, and that we must come to experience the things of life, both good and bad, joyous and sorrowful, if we would develop the true understanding of life. No amount of imagination or impersonal logic supplant actual experience.

Therefore, he exhorts us to put no faith in authors, who have sought by the force of imagination alone to make themselves interpreters between nature and man. He warns us, too, not to give ourselves to those things of which the human mind is incapable and which cannot be demonstrated by natural example.

The whole life of Da Vinci proves that he adhered to his injunction which he proclaimed should be the law of every artist, poet, sculptor, and scientist: "You must compete with nature!" He claimed that the artist in painting must learn how to give that harmonious arrangement of essential elements in form, perspective, and color which nature presents in her inimitable way.

While no artist can successfully compete with nature in such compositions and portrayal of colors, he must constantly attempt to do so. So with the sculptor and the writer as well as the musician. In his scientific experiments, Da Vinci constantly sought to duplicate nature's constructive processes, and therefore experimented with transmu-

(continued on p. 31)

The Symbolism of Water

by Phyllis Bordman, F.R.C.

WATER is a universal symbol in that it naturally lends itself to representing many ideas and things. Water *cleanses*, and in religions throughout the world people ritualistically wash themselves as a sign that they have been made clean spiritually as well as physically. Water *refreshes*, and in some religions bathing in rivers enables people to experience a regeneration of energy and to feel connected to the source of that energy. Water *gives life*, and thus initiation rituals marking the beginning of a new way of life often involve washing or immersion in water. Water also *brings death*, and so in some religious myths water symbolizes the chaotic state of things before life began, and in other symbolical systems death is the sea from across which no one returns. In dangerous situations such as storms at sea, water unmistakably speaks of death; however, in nurturing, harmonious situations, such as the growing of crops, water just as clearly signifies life.

Water has been used in rites down through the ages in a variety of ways. Rites and ceremonies have involved total immersion in water, pouring of water, and sprinkling of water. People have engaged in these ageless rites long before the time of Christ, and the Christians adopted the sacramental rite of baptism in that water as a natural symbol points to both the *death* and *resurrection* of the Master Jesus. From its earliest days, Christianity has seen baptism as an appropriate ritual to initiate new members into the Christian community by symbolically linking them with Jesus in the mystery of his dying and rising. Going down into the water meant a sign of Jesus' death, and then emerging was a sign of his risen life. This baptism became an initiatory rebirth of the candidate and an indication that his or her life had undergone a transformation or change.

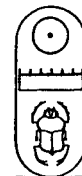
There is a long history of initiation and reconciliation and use of water as a symbol

with roots in Israelite biblical history and in Judaism. One reason water acquired such a rich symbolism was because it was related to the people's crossing of the waters when they fled from Egypt. The water used liturgically by later Israelites recalled the exodus and allowed the celebrating group to accept into their own lives the covenant established during this journey from Egypt to the promised land. Religious historians tell us that therefore when a convert to Judaism, a "proselyte," was baptized, it was to make up for the fact that his ancestors had not passed through the exodus waters.

The Essenes and Spiritual Purification

After 100 B.C., in the period of late Judaism, a baptist movement spread throughout the region of Palestine and Syria. The various unorthodox Jewish sects that were part of this movement used frequent ritual baths for self-purification and in preparation for the coming of the Kingdom of God. The best known of these groups is the *Essenes*, knowledge of whom has been greatly increased by the discovery of the Dead Sea Scrolls in a cave at Qumran. The Qumran community practiced a daily ritual bath as an important feature of their religious life. Its purpose was spiritual purification, but the ritual cleansing was also closely related to interior dispositions and ethical behavior.

The Essenes had separated themselves from society at large, and particularly from the religious philosophies of the prominent Sadducees and Pharisees. They rejected as illegitimate the priests who controlled the Temple in Jerusalem, and they rejected the Roman way of life. Members of the Essene community engaged in agricultural and artisan labor and in the study of holy books. They resembled a monastic order, though many of them were not celibate. Historians tell us that at least one group permitted marriage for the sake of procreation. Essene



initiates had to promise to keep its doctrines secret. Their rituals included wearing of white garments, frequent ritual baths, and daily communal meals accompanied by prayer and recitation of scripture.

The Jewish historian Josephus relates that the Essenes numbered about 4000 in the first century A.D., and that Essene "prophets" or holy men were held in high regard by both the masses and the kings for the accuracy of their predictions and for their medicinal lore. The desert climate in which the Essenes lived no doubt preserved their hidden scrolls of knowledge, but the harsh, arid climate and environment also made water synonymous with survival. At the ruins found on a cliff north of Wadi Qumran (a wadi is a desert watercourse occasionally filled by torrential rains), an elaborate arrangement of cisterns ensured an adequate supply of water. The Qumran ruins also include a tower, assembly chamber, kitchen, writing room, and workshops. The members apparently slept in tents, caves, or upper floors of the buildings. The Dead Sea Scrolls are probably the remains of their library, hidden during the Roman-Jewish war when Qumran was destroyed by Roman soldiers.

Water Rituals

Water rituals were used in many parts of the world to signify life and growth, or cleansing and purification. For instance, in Pre-Columbian Mexico, women bathed newborn children and dedicated them to the goddess of the waters who gave them life. The ancient Greeks used water to wash away guilt, while Romans used it to wash away madness. Moslems, even today, purify themselves before entering a mosque by washing their hands and face. Hindus bathe in the Ganges to experience physical and spiritual regeneration.

Symbology speaks a language all its own, well understood by the inner self. It is a way of entering into the experience of sacred meaning. Symbols can be anything—gestures or actions, natural or man-made objects, spoken or written words, pictures or sounds, persons or places. The sacramental symbols, such as baptism, can be an occasion for a "hierophany"—the manifestation of something which is holy and mys-

terious. This can happen in initiatory rites and can be the occasion for changes in consciousness, therefore bringing about changes in one's life. Philosopher Mircea Eliade in his writings points out that even in different religions symbols often generate the same kinds of hierophanies. For example, the sky is usually a symbol of transcendence, stones are often symbols of permanence, and plants symbolize life. Cleansing with water and other rites of purification can act as a sacramental means of restoring relationship when they symbolize the washing away of an attitude which impairs that relationship.

The Mystery Schools

Many religious ceremonies are similar to the initiations of the Mystery Schools. Initiation ceremonies are in fact dramatic presentations of esoteric or mystical ideas. They play on the gamut of the emotions, from fear to a state of ecstasy. Perhaps the most prominent mystery ceremony of Egypt was the "Passion of the God Osiris." This concerned Osiris' death, resurrection, and immortality as a god. The events of his life, as traditionally believed, were performed dramatically. These rites played a similar role as the passion plays of the Crucifixion and Resurrection of Christ which are held today in Europe and elsewhere.

Herodotus, the eminent Greek historian, and Plutarch, a mystical philosopher, both relate that in Egypt a special initiation was reserved for a chosen few, which went beyond the regular and official rite of the "Passion of Osiris." Here the candidates had to pass through an artificial representation of the underworld in which the altars of the gods were revealed to them. The procedure consisted of a test of the worthiness of the candidate. Midnight was thought the best time for conferring the initiations. Many such initiations were performed on a body of water such as the Sacred Lake of Karnak, which still exists. Water symbolism played a major part as a purification symbol, and also as a representation of the life-death theme of resurrection and immortality.

Greek initiation rites were also held with emphasis on the mysteries or esoteric knowledge. The Greek word for initiation, when

literally translated, means "accomplishment," a fulfillment, an attainment. And this rite of accomplishment was revealed to the initiate through the elements of mysteries held in drama-like sessions. An example was the Eleusinian Mysteries in Greece. It is related that 100,000 candidates annually journeyed to Eleusis for the event. An Eleusinian initiate exclaimed that "thanks to these beautiful mysteries which come from the gods, death is for mortals no longer an evil, but a boon." Often fasting, abstinence from the pleasures of the senses, and ritual bathing served as preparation for these events. After the subjugation of Athens, its citizens could not gain admission to the sacred area of the Eleusinians without first undergoing the formality of an initiation ceremony. Some of the rites of the Eleusinian Mystery schools are still carried on today by such societies as the Rosicrucian Order and the Masonic Order.

Initiations are more a part of our lives than we imagine. They are in all instances a new beginning, a new start in our life and activities and in our thinking. Each ends with a sense of rebirth, an awakening to new

knowledge, and a discarding of the old. And symbolism plays a great part in this transformation or change. Carl Jung, the eminent psychologist, felt that symbols are of the utmost importance and represent the psychic forces of the world. These he called "archetypes." In his writings he continually referred to a "collective unconscious," in addition to the individual's unconscious. For Jung, the collective unconscious was the primordial consciousness of the races of mankind as a whole, which is at its bottom the same in all people. It is the "psychic," the soul force of mankind. This indicates why different people at different times have used the same symbology in their rites. The symbols are innate within mankind, abiding in the collective unconscious. As an ever-changing element all about us, water continues to be an important symbol of growth and transformation, especially for Rosicrucian students.

Note: For further information regarding Egyptian and Greek rites, please see "History and Mystery of Initiation" by Ralph M. Lewis in the *Rosicrucian Digest*, December 1985, pp. 4-7.

Leonardo da Vinci

(From page 28)

tation and with spontaneous generation and other processes whereby nature created and produced the marvels which we witness. It was in such experimentation that he learned the truths which made the greatest of all scientists.

Naturally, in his *esthetic mysticism*, and in the nobility and spiritual beauty of his life,

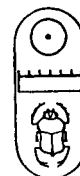
he attempted to imitate the Christ Spirit and to duplicate the spiritual, creative processes of the Cosmic. This made him a man beloved by his friends and at the same time feared by the enemies of Light and Knowledge. As the greatness of his career has become known, his whole life has been seen to be one of spiritual nobility and mystic sublimity. △

CONSTITUTIONAL GUARANTEES

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

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The Cathedral of the Pines

Rosicrucian Emblem Installed in Sanctuary of World Peace

IN A MAGNIFICENT setting of woods and lakes below Monadnock Mountain in Rindge, New Hampshire, one may discover a place of spiritual refreshment and inspiration called the Cathedral of the Pines. Amidst the serenity of the lofty pines the seeker finds the tranquillity where the materially oriented mind and emotions are stilled, leading to communion with the Cathedral of the Soul. Nondenominational in scope, the visitor to the Cathedral of the Pines encounters no prejudice or limitations as everyone is encouraged to express his own idea of God.

The concept of the Cathedral began over forty years ago as a memorial to Sanderson Sloane, an American Air Force flyer who was killed in action in Europe during World War II. His father, Douglas Sloane, a member of the Sons of the American Revolution, called on fellow members in other States to send a stone to become part of the proposed Altar of Nations which would be erected in memory of Sanderson Sloane.

Over the years, stones have been received from numerous high-ranking dignitaries—among which are every President of the United States from Truman to Reagan; governors of fifty states and territories; presidents of women's clubs, scout organizations, fraternal orders; and the heads of more than fifty different religious groups from all over the world.

Moreover, historic places around the world are represented at the Cathedral of the Pines. Stones have been brought from the old U.S. Capitol Building, the Rock of Gibraltar, the Great Pyramid of Egypt, the Temple of Diana at Ephesus in Turkey (one of the seven wonders of the world), King Solomon's Temple in Jerusalem, the Great Wall of China, the Pyramid del Sol in Teotihuacán, Mexico, an Incan temple in Peru, and Rheims Cathedral in France.



The distinctive Rosicrucian plaque—the symbolical red, blue, and gold triangle and ankh—joins the insignia of other organizations inlaid in the stone memorial pulpit of New Hampshire's Cathedral of the Pines.

Types of stones used range from marble of the Parthenon in Athens, Greece, to a stone with a natural cross in the center from the Grand Tetons. Literally thousands of stones of every shape, color, size, and texture have been incorporated into all of the structures on the property of the Cathedral of the Pines by grateful and inspired hearts from all over the world. These structures include the pulpit, lectern, baptistry, and memorial bell tower.

The first service held in the Cathedral using the completed altar and pulpit took place July 4, 1946, and the Service of Dedication as a shrine where "all may worship freely" was conducted two days later.

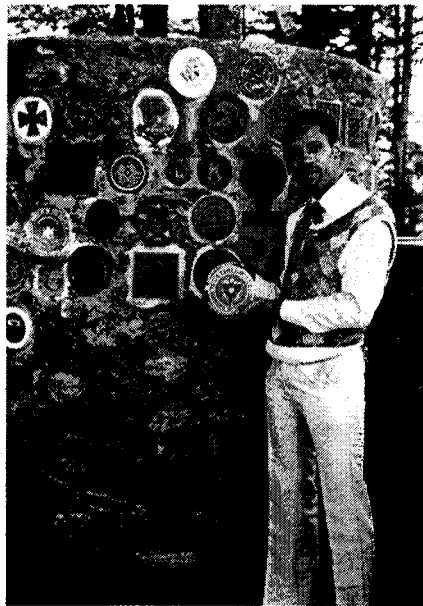
The pulpit lies to the left of the Altar of Nations. Its most striking feature is the display of numerous bronze plaques of various fraternal and civic organizations. Several years ago, members of Johannes Kelpius Lodge of Massachusetts made a trip to the Cathedral. As they viewed the pulpit inlaid with several plaques dedicated to fraternal

orders, they felt that the Rosicrucian Order, AMORC, should also be represented. In 1986 Rosicrucian members in New England requested the Emperor's approval to install a plaque with an appropriate design representing AMORC. Ralph Lewis responded with enthusiasm, and so on Saturday, August 29, 1986, the Rosicrucian emblem of a triangle and ankh was dedicated in a public ceremony at the Cathedral.

The ceremony focused on world peace since it had been declared by both the Rosicrucian Order and the United Nations as a year emphasizing world peace and harmony. Barbara LeBlanc, Master of Johannes Kelpius Lodge, and Regional Monitor Hensley Fenton spoke of the efforts Rosicrucians have been making since the inception of the Order in 1350 B.C. to bring about world peace. The invocation asked that the emblem be a reminder to the world of the ideals of harmony, peace, and love; a beacon to seekers of truth to help light the way to greater understanding; and to give remembrance of former things to those that shall come after. The participants then sang the song beginning "Let there be peace on earth, and let it begin with me," while children of various ages and nationalities held placards with the word "peace" written in different languages. This inspiring song of peace was written years ago by Rosicrucians Sy and Jill Jackson Miller of California. Custody of the plaque was then given to the Director of Cathedral of the Pines to be placed in the center of the pulpit.

In June of last year, New England Rosicrucians again returned to rededicate the installed emblem and to offer a rosebush to be planted in one of the Cathedral's many gardens. Rededication ceremonies will continue on a yearly basis sponsored by a different New England affiliated body so that Rosicrucians can publicly remind themselves and others of the ideals for which the emblem and the Order stands. And it is only fitting that this reaffirmation take place in a setting so appropriate to Rosicrucian ideals—a place of great beauty where one can admire and commune with the handiwork of the Grand Architect of the Universe.

—Eric Maynard, F.R.C.



Frater Eric Maynard of Massachusetts holding the beautiful Rosicrucian plaque before it was set into the stone wall.

In June 1987 New England Rosicrucians returned to the Cathedral of the Pines to rededicate the installed Rosicrucian emblem. Rededication ceremonies will occur annually.



Rosicrucian Activities

ROSICRUCIAN COLOMBE Janna Prieger of Victoria, British Columbia, Canada, was recently honored by Prince Philip for her outstanding community services. Janna won the Duke of Edinburgh's Award in Canada—Gold Level—by excelling in various leisure-time activities. For instance, to fulfill the service requirements, she spent sixty hours doing voluntary office work, such as filing and organizing, in a local health center, as well as working for eight days as a volunteer counselor in the children's church camp at Camp Columbia on Thetis Island. In fulfilling the explorations or adventurous projects requirements, Janna and two girlfriends completed a four-day, 150-mile cycling trip on Vancouver Island, from Duncan to Saltspring Island and back.

In developing and demonstrating her skills, Colombe Janna took solo singing lessons once a week for about ten months. She also entered three classes or entries in the vocal/choral section of the Cowichan Music Festival. Finally, in fulfilling the physical fitness requirements section, Janna performed in rhythmic gymnastics at the senior level once a week for about ten months.

In describing the aims of the Award, Prince Philip wrote this message to the



Colombe Janna Prieger being congratulated by Prince Philip.

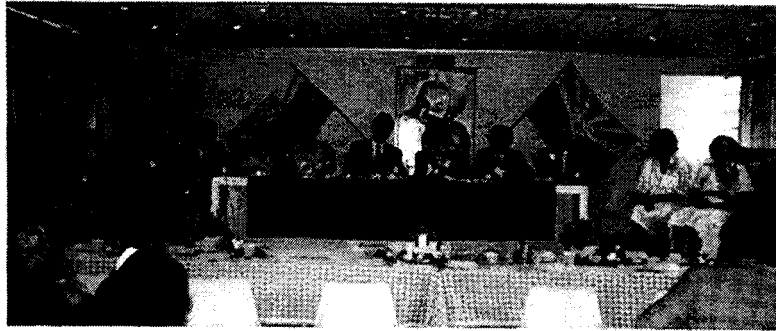
youthful participants: "I hope that in taking part in the Award Scheme, you will discover fresh interest and make new friends, and find satisfaction in giving service to others. There are many worthwhile activities from which you can make a choice and I hope that those which you decide to do will give you pleasure and increase your knowledge of the world and of yourself."

Colombe Janna has succeeded most admirably in her endeavors, and we of the Rosicrucian Order also wish to congratulate her on her success. You are an inspiration to all of us, Janna!

TWO MARTINIST EVENTS highlighted a recent trip taken by Dr. George Buletza and Mary Ann and Matthew Miller. During the last weekend in January, Miami Lodge Septem celebrated the first Southeast Regional Martinist Convention. Ninety-five members attended this event. In addition to initiations and a play about the life and times of Louis Claude de Saint-Martin, the three Grand Lodge representatives presented discourses, workshops, and a special open forum. During the convention Septem Master José Arnaiz presented a beautiful proclamation to the Grand Lodge guests announcing Traditional Martinist Order Week in Metropolitan Dade County. Keys to the city were also presented. Con-
[34]



Martinist Septem Master José Arnaiz presents Matthew Miller with a proclamation from the Mayor announcing Traditional Martinist Order Week in Metropolitan Dade County, Florida.



In Caracas, Venezuela, guests of honor and dignitaries of both the Rosicrucian Order and the Traditional Martinist Order enjoy a wonderful banquet at the Heptad's fortieth anniversary celebration.

tinuing on to Caracas, Venezuela, Matthew and Mary Ann were the honored guests at a celebration commemorating forty years' activity by the Caracas Martinist Heptad No. 1. The four-day festivity was attended by more than 250 members. Initiations, special workshops and forums, and an allegory concerning Count Cagliostro highlighted the weekend event. The spirit of mystical fraternalism so important to both Martinists and Rosicrucians imbued the entire program, inspiring all those attending to reach toward greater heights of illumination and understanding. In both events—Miami and Caracas—the one common denominator most evident was the great amount of love radiated by the members for the Tradi-



Master Arnáiz presents the Keys to the City to Dr. George Buleza.

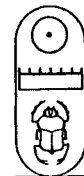
tional Martinist Order, the honored guests, and for each other. Traveling to these events was a fantastic experience.

ON January 21, 1988, Frater Juan Pérez celebrated thirty years of employment at Rosicrucian Park and in honor of this anniversary was presented with a gold watch by Imperator Gary L. Stewart on behalf of the Supreme Grand Lodge. Frater Pérez came to work for AMORC in 1958 fresh from a several-year stint in the Swedish Merchant Marines and an electrician's job with CBS Television in New York. For over twenty years he has been a friendly and familiar face around Rosicrucian Park and throughout the San Jose community as chief tour guide for the Rosicrucian Egyptian Museum, supervising and conducting tours in English, Spanish, and Portuguese for school groups of all ages; AMORC members from throughout the world; and



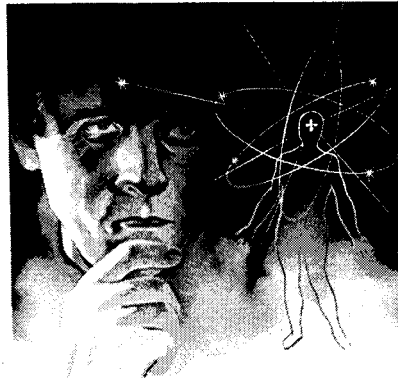
Juan Pérez, F.R.C.

the general public. Frater Pérez's enthusiasm, colorful knowledge of ancient history, and sense of humor have endeared him to his colleagues at Rosicrucian Park and the San Jose cultural community at large. He has been a member of the Rosicrucian



Order for forty years, and over the years he has contributed several articles of a historical, philosophical nature to the esteemed

Rosicrucian Digest. We salute Frater Pérez and his thirty years of steadfast service with fraternal gratitude!



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Egyptian Rock-Cut Tomb ➡

The Rosicrucian Egyptian Museum in San Jose, California, contains the only full-sized exact reproduction of an ancient Egyptian rock tomb to be seen in America—a replica of a tomb carved thousands of years ago into sandstone cliffs along the Upper Nile. Shown here is the tomb's burial chamber, which features a red granite sarcophagus, authentically reproduced wall paintings depicting gods and goddesses and daily life in Ancient Egypt, and an impressive ceiling painting of Nut—the Egyptian goddess of the night sky. Her long lithe body and beautiful flowing hair—all covered with tiny stars—stretches across the starry night sky, which forms the painted ceiling of this sarcophagal chamber.

(Photo by Jerry Chapman)

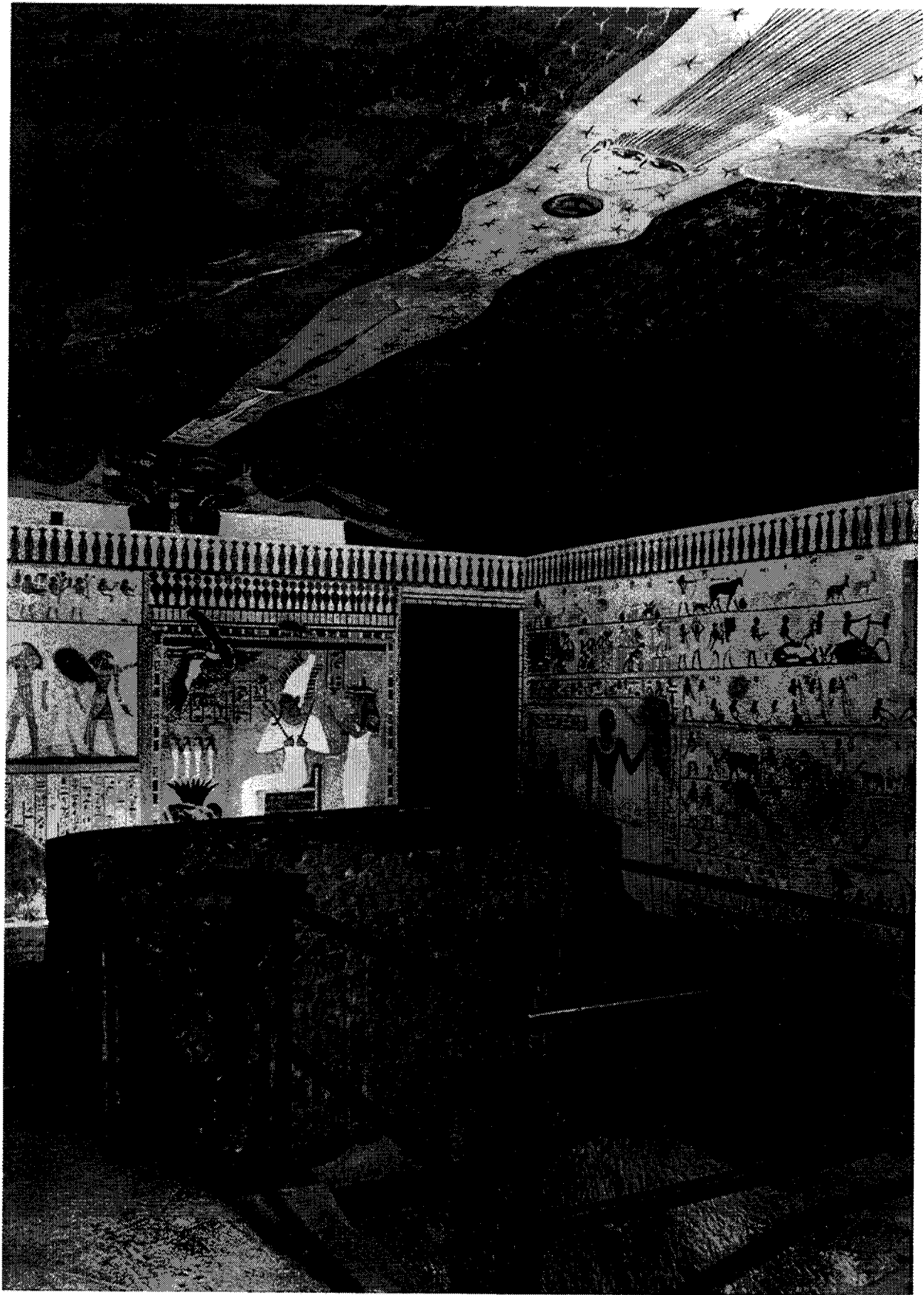
The Necropolis at Sakkara, Egypt (overleaf)

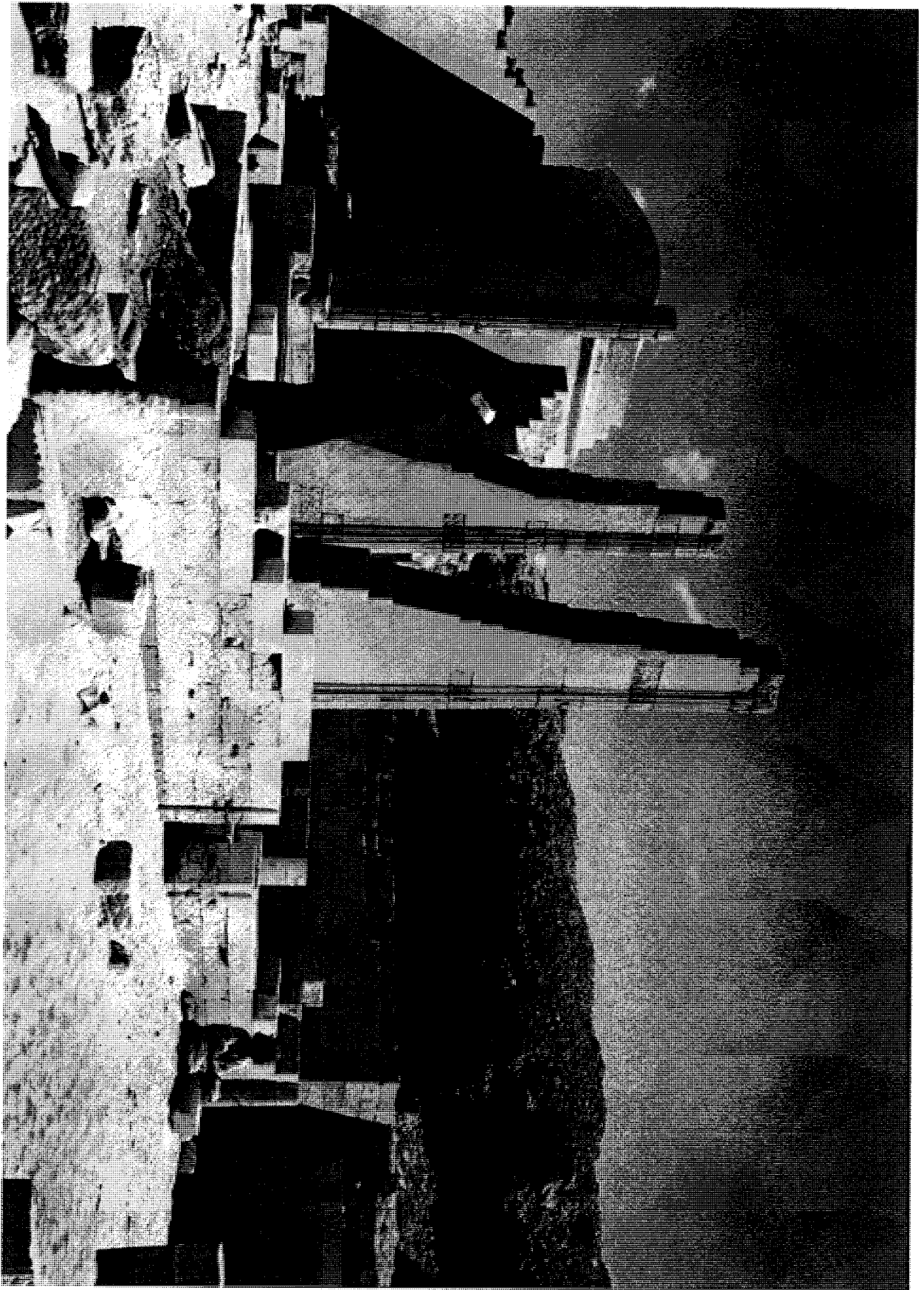
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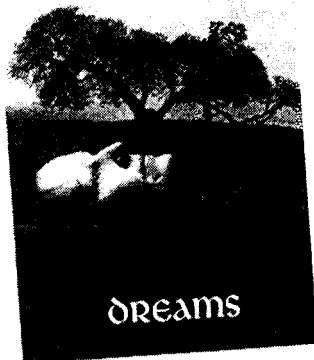
Surrounding Sakkara's famed Step Pyramid is an extensive necropolis complex with tombs dating from the very beginning of Egyptian civilization all the way up to Ptolemaic times. Shown here is a part of the necropolis closest to the foot of the pyramid, which looms above Sakkara like a watchful guardian. The Step Pyramid and parts of the necropolis were designed and built during the Third Dynasty (2686-2613 B.C.) by King Zoser's chief architect, physician, and vizier—the genius Imhotep.

(Photo by AMORC)

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DREAMS

by Phyllis Pipitone, Ph.D., F.R.C.

Member of International Research Council of AMORC

The human mind has long been fascinated with the subject of dreams, the nature of the dream state, and the content of dreams. Much has been written, but little has been understood about this phenomenon experienced by us all. Popular writers have produced volume after volume describing the symbols encountered in the dream state, and providing interpretations of those symbols. Yet little has been written from a metaphysical viewpoint, particularly from a mystical perspective. This is a subject that is not only of great interest to students of mysticism, it is one that can be of great benefit when made the object of study, contemplation, and meditation.

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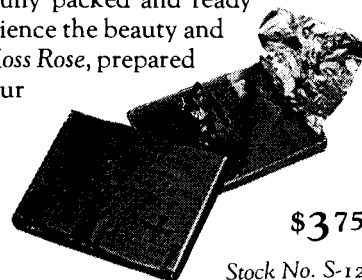
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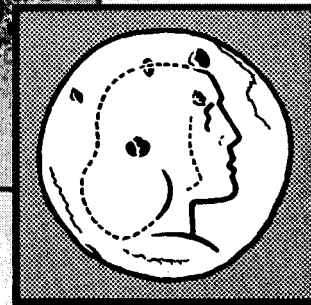
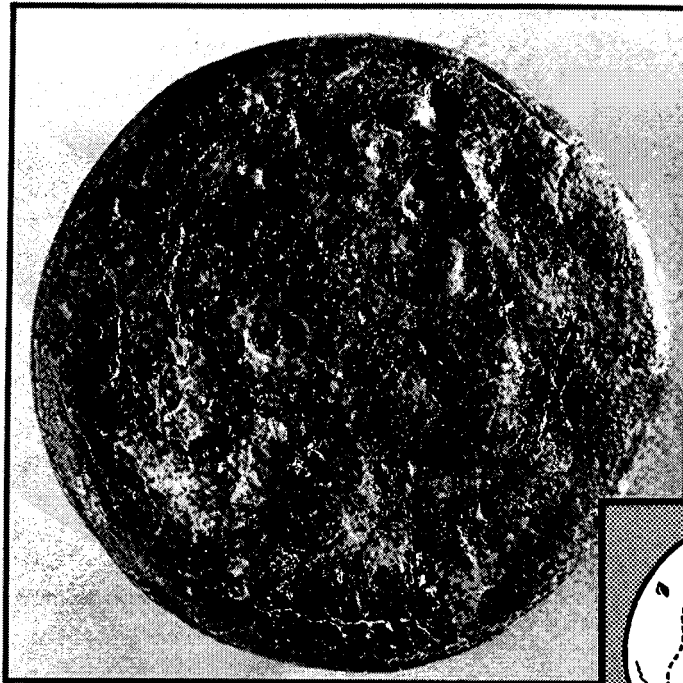
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Treasures From Our Museum



Cleopatra in Copper

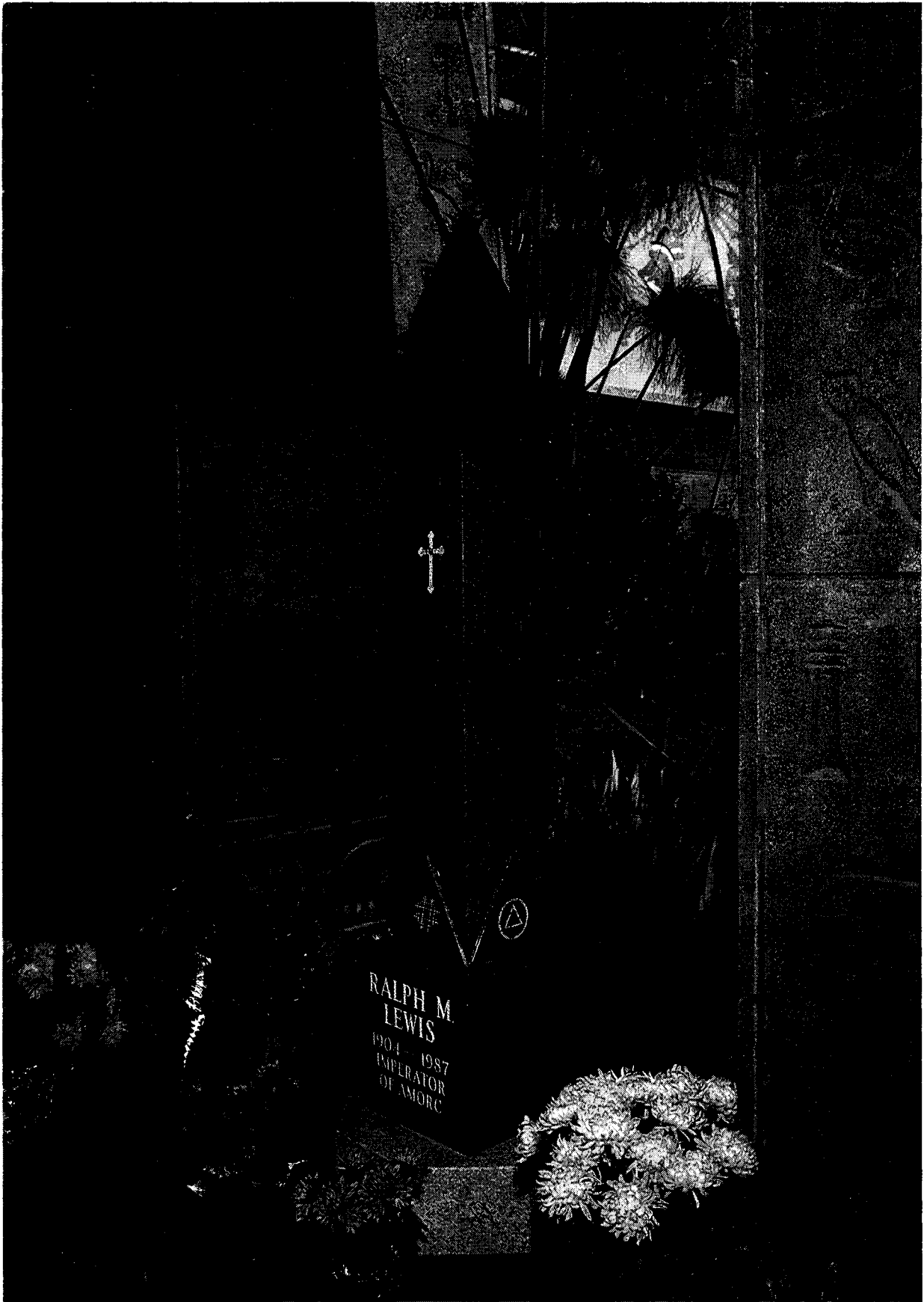
A copper coin depicting the profile of famed Cleopatra VII Thea Philopater ("goddess loving her father") is featured this month as one of the treasures on display in the Rosicrucian Egyptian Museum. This second daughter of King Ptolemy XII assumed the throne on his death in 51 B.C. and reigned until 30 B.C. Struck from copper at Alexandria in 47 B.C., this well-worn coin reveals Cleopatra's Grecian countenance with its firm chin, broad forehead, and prominent nose. Her hair is drawn back to a tight knot at the nape of her neck, and about her forehead she wears a diadem—the symbol of royalty.

The ancient Egyptians used the barter system for thousands of years as a common means of exchange—a crude pot of fish, a bundle of onions for a fan; a wooden box for a jar of ointment; etc. In some transactions, however, presumably those involving large values, gold and copper rings of a fixed weight circulated as money, and stone weights were already marked with their equivalence in such rings. This money is the oldest known currency.

After the invasion of Alexander the Great in 336 B.C., the Greeks introduced the use of coins into Egypt. The Greek conqueror established Egypt's first mint at the newly created city of Alexandria. His successors to the throne of Egypt, the long line of Ptolemaic emperors—beginning with Ptolemy I in 306 B.C.—minted coins bearing the ruler's likeness on the obverse and a wide variety of Hellenistic, Roman, and Egyptian symbols on the reverse.

—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.



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