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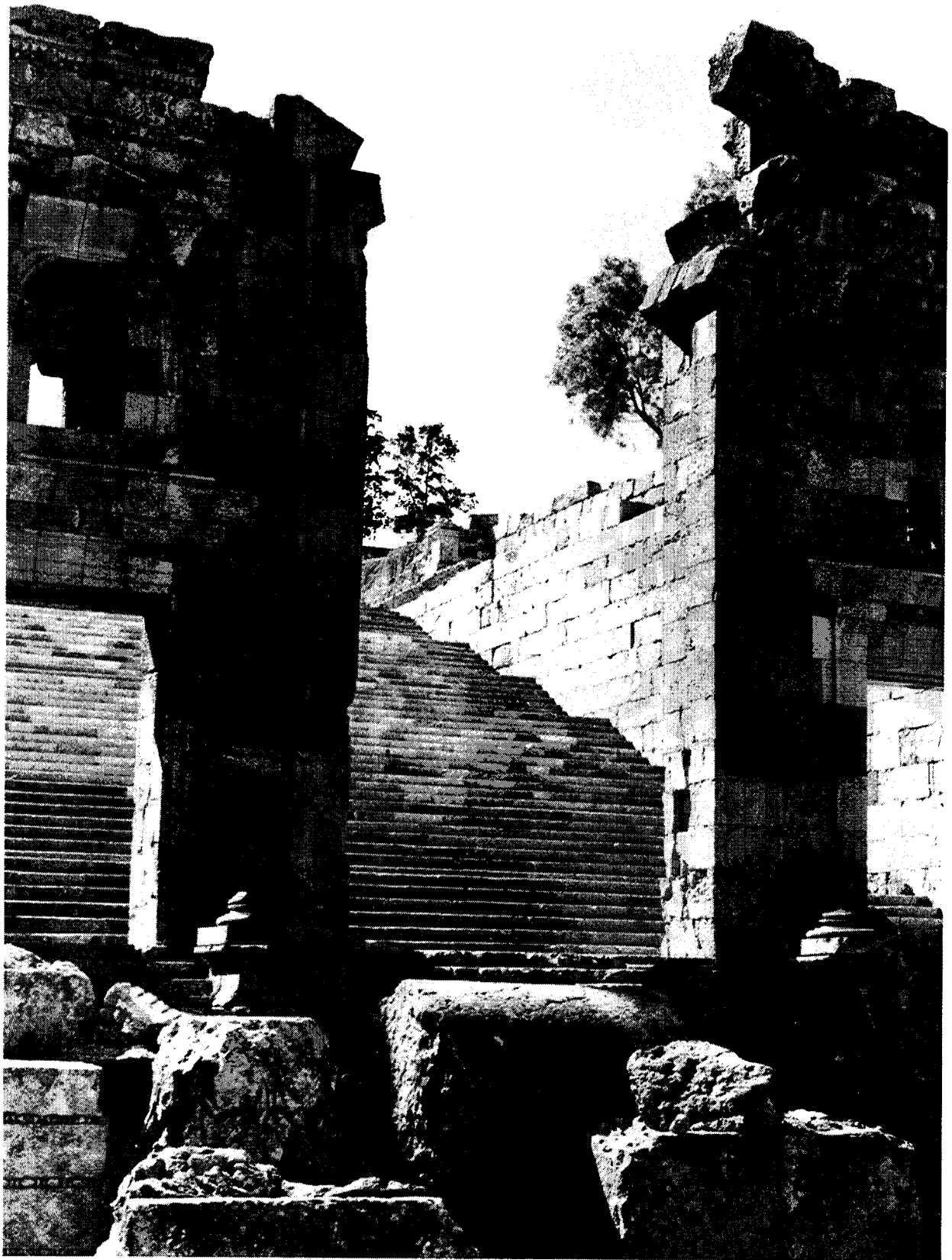
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Temple of the Sun ⇨

This propylaeum, or outer portal, leads to the great Temple of the Sun in Jerash (ancient Gerasa), northern Lebanon. Originally founded by the Seleucids, Jerash was later conquered and rebuilt by Pharaoh Ptolemy II (285-246 B.C.), and eventually became a major Roman city in Judea. Jerash flourished as a part of the Decapolis—a league of 10 cities on the eastern edge of the Roman Empire—and then sank into decay. Today, its extensive ruins attest to its former glory.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

The Elusive Search for Truth

TRUTH HAS BEEN an intellectual goal of man ever since he has sought realities in reference to life. The realities he hoped to find would explain the mystery of his own existence and its transient state as well as what cause may lie behind all phenomena. To know these things as having a positive ground would constitute truth to man. Therefore, no matter whether man thinks of truth as being spiritual, moral qualities or as empirical, material ones, it is nevertheless that to which the intellect aspires.

The search for truth implies that there is a matrix, a die out of which has been stamped certain realities which are unchangeable and which eternally govern certain conditions in the Cosmos. In knowing them, there is then the further implication that man has a dependable guide to certain phenomena to his advantage. To know something which appears positive suggests its dependability in serving human welfare in some manner. Consequently, the search for truth assumes that it has an *absolute* nature. To take away its absolutism would rob truth of its substance in the eyes of most people.

Nevertheless, there has not been established a universality of truth. In fact, people can agree upon few experiences or points of knowledge to the extent of conferring upon them the designation of absolute truth. Should the search for truth then be aban-

doned or is there an alternative guide for human thought? Just how do we conclude that an idea, a concept, an experience, is truth? We speak of having knowledge of truth—but what is it that we so designate?

What Is Truth?

Opinions, beliefs, and percepts have all been declared by men to be truth, yet these states of mind are not identical. An *opinion* is not an exhaustive conclusion of the reason. Opinion is a preference for an idea that is pleasing to the past experience of the individual. The opinion may be about something that is newly presented, but it is given in relation to the memory of some past acceptable experience. For example, the opinion of the average person with regard to UFOs is founded upon imagination, religious beliefs, and whether or not the individual is inclined toward skepticism. Such is neither the result of mature judgment and personal observation, nor the rationalization of all facts and theories pertaining to the subject.

Opinion, then, is principally devoid of perception, the result of actual experience, and it is not a final judgment after the extensive evaluation of an idea. Such ideas, as opinions, obviously could not be considered truths in the sense of having a uniform nature.

Belief has a more personal dependability as a kind of knowledge than does opinion, but it can hardly be justified as truth. Belief implies a personal conviction with regard to an idea. Real belief is the consequence of judgment. We believe something because

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We take this opportunity to bring our readers these timely thoughts on a profound subject by former Emperor Ralph M. Lewis.

to the best of our *reason* it is the most acceptable idea. One does not actually believe something unless he has made a comparison with related or contra-ideas. It has to him a certain quality of being indubitable. Belief is therefore distinguished from opinion in that it does take recourse to reason.

Belief

Where active perception—that is, examination by the senses—is possible to determine the nature of a thing and such examination could alter the concept and yet it is not done, such then is not a belief. A belief is a substitute knowledge where knowledge acquired through the senses is not possible. An example of real belief had by an individual is the idea of God. An objective experience leading to such a conclusion is impossible. The idea of God must be subjective. Such an idea stands as knowledge only until it is refuted.

A belief cannot be truth, that is, an absolute truth, since it is neither perceived or conceived alike by all people. Just what truth is has resulted in many definitions by thinkers down through the centuries. The search for its meaning still continues and varies in the opinions of men. Plato said that reason must arrange thought, that is, images of what we perceive, into an organized whole. It is only then we can have a reliable structure as truth. Simply, we take our various experiences and ideas and have our reason give them a logical continuity. When something is fully understood by us, it has, according to Plato, that *reality* which we call truth. Plato held that opinion is only relative but, on the other hand, the individual reason also makes a truth relative to the individual thinking it. Another person may so organize his thoughts so as to give truth an entirely different form or substance to him.

The early Cynics and Cyrenaics of ancient Greece thought that truth was perception—in other words, what to the individual seemed *real* at the moment was truth to him. If what we perceive has to us a definite reality, possessing form, substance, or quality, then that is its nature, the truth of what it is. The reasoning behind this would seem to say that it is immaterial how what I per-

ceive may appear to others, if to me it can be nothing else, for that then is truth to me and upon that I must rely. Of course this conception confers no absolute nature upon truth. Rather, it makes it wholly individualistic.

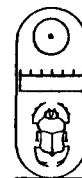
The Sophists (the Wise Ones, 5th century B.C.) expounded that truth is solely relative to time, circumstances, and the intelligence of the individual. They declared that there cannot be an absolute truth because each individual's truth is in variance with the truth of others. Furthermore, truth varies with changing times. Many concepts and ideas held as truth in the past are not accepted as such by people today. In the lifetime of each individual there are circumstances which arise which, by the impact they have upon former experience, compel us to reject older truths and adopt new ones.

The Sophists further contended that with truths of the past, which may seem unchanged at present, there is no assurance that these truths are eternal. It is perhaps because the intelligence and powers of perception cannot yet transcend truths of the past. That may make them seem eternal. For example, for centuries people thought that the Earth was the center of the Universe. This remained as a belief only because we were incapable of the knowledge to disprove it at the time.

In this regard the Sophists said that the criterion of truth is what appears as *self-evident* to man. If it cannot be disproved and if man has no doubt about same, it then serves him as a truth. However, this is the equivalent of looking into a darkroom and presuming that nothing is there just because you cannot see it.

Reality

To John Locke, English philosopher (1632-1704), truth was the joining, or separating, of signs as they agree or disagree with each other. This implies that as we bring together our various ideas about a specific thing, that relationship is then truth to us. This suggests that what is comprehensible to us insofar as we individually are concerned is truth to us because the idea has to us the substance of reality. Locke further stated that we should not trouble ourselves



about absolute truths because they are not possible. We live by our convictions, that is, what has the quality or substance of reality to us. We never have a certainty about so-called truth unless it meets this qualification of personal acceptance.

According to Locke's definition of truth we can, however, set up all our own rules as to individual truths. People do in fact set up moral laws and the propositions of mathematics as so-called universal truths. But it is man who has set up these absolute truths. They are not independent of the human intellect.

Coming down to more recent times in continuing to show the elusive search for truth, we touch upon the views of William James, American philosopher and psychologist (1842-1910). To James, truth was that which seems to anticipate a desired and satisfying experience. The truth, he contended, must be rationally accepted and it needs to be in accord with our ideals and what we want to believe. James was a *pragmatist*. A thing to be true, in other words, must *work*. It cannot be something which is merely a pleasing experience. It must be practical, it must be that which can be applied and used by us in some manner. Succinctly, as long as it works it has reality and, having that, it is truth to us.

We may accept as truth that which has a pragmatic value to us even if it does not conform to some traditional definition of what truth is. If what is traditionally expounded as truth cannot be put to the test of demonstrability in some manner, it then never has the conviction for us of being self-evident.

A contemporary of James, the American philosopher John Dewey (1859-1952), had a conception of truth that was similar to

that of James'. Whatever *works now* is truth. If it has a practical, useful value to us, it has reality as of the now and it is truth to that extent *now*. The past has no truth *unless* it continues the reality of *work* and satisfaction to us. Dewey pointed out that we must avoid becoming dogmatic, that is, just accepting traditional truth as a heritage. Such truths must first prove themselves; they must work for and satisfy us. If that reality is gone, then so is their virtue as truth.

Are the peripheral and the receptor senses, the reason and the emotions the only truth, that is, the only grounds for it? There are certain things which to us have the character of absolute truth, that is, they seem not to be evanescent. There are certain phenomena which are so repetitious to human experiences that we call them Cosmic Law or Natural Order. Having this reality to our minds they seem absolute. They are workable and therefore we call them truths. But even these phenomena can be deceptive with changing human understanding. With increased technology, the worth and nature of certain phenomena of yesterday, insofar as their being ever dependable and universal, can be questioned today.

There are other truths which are *contingent* upon changing times, varying human perception, and understanding. Man's search for truth must be for that which has a useful reality to him mentally, physically, and intellectually. Where such can be applied with some degree of practicality and satisfaction, such can become a *relative* truth to society. These truths are of course subject to the ultimate changing conditions of human mentality and the restructuring of society. No attempt should be made to bind man to truths unless their reality remains as acceptable indefinitely as when they were first so designated. △



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ROSICRUCIAN DIRECTORY

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

The Circle

A Cosmic Symbol

by Charles Getts

IN considering the profound ideas behind life's manifestations, there is one symbol that is immediately seen represented in great variety from the orbit of heavenly constellations to the structure of the atom. This symbol is the circle. The square and triangle are seldom seen in a natural state and it has been claimed that the square is never found in nature except in the crystals of certain minerals.

Using the symbol of the circle, we shall first consider the problem of eternity in the Cosmos. Then, in a similar vein of thought, we shall discuss the Earth and, finally, the activities of man.

One dictionary defines *eternity*, in part, as being time without beginning or end. These words are as abstruse as the one they are intended to explain. However, by using the circle, we shall be able to draw nearer the meaning of our subject. Some may point out that even a circle has beginning and end for one must start at a point and return to it. But as we are dealing with ideas this statement is not valid, for the mental picture of a circle is without beginning or end and is perfect. (It also is, as we shall explain, a symbol of wholeness and completeness.)

The early Greek philosophers often used the circular idea in their conceptions of the Cosmos. Hippocrates wrote that there is one common flow or breathing and that this great principle "extends to the extremest part and from the extremest part it returns to the great principle." Aristotle stated that the only continuous movement was circular, therefore there must be an eternal circular motion.

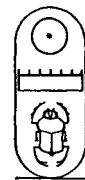
In the Middle Ages, we find a strange, remarkable man who wrote of two heavens, an external and an internal, stating that the

external heaven was the guide to the heaven within man. This exceptional man's singular philosophy was said by Carl Jung to still lie dormant and "its full development is reserved for the future." The man was Theophrastus Paracelsus, the metaphysical doctor.

Within Paracelsus flamed an extraordinary, powerful, and creative spirit that drove him to seek, through alchemy and the stars, the answers to the mysteries of the invisible, cosmic arcanum. He declared that the hand that divided light from darkness and made heaven and earth had enclosed within man everything that heaven contained. He described creation in terms of circles, one within the other. The one Supreme Spirit, or Limbus Major, encircled everything else; the second circle enclosed the animate world; and the final, inner circle contained Limbus Minor, or man—the microcosm. This is the well-known, "What is below is like what is above. . . . Thus is the miracle of the One accomplished."

In the East, Hindu philosophy described a cosmic circle of eternity in poetic manner. It portrayed the One as a great Cosmic Heart which pulsates forever, sending out the pure bloodstreams of life throughout all creation and then taking them back again in an eternal orbital motion.

In an idea oddly similar, the scientists of today have theorized a continual expanding and contracting circular action for the entire Cosmos. Known as the *pulsating universe theory*, it states that all bodies in the universe are moving outward from some unknown center until a certain point is reached. They then slow down to a stop and begin coming together until they return to a point where there is such a compactness of force that



they are once again sent outward. No explanation of any cosmic law governing this process is given or evidently known of, and it remains simply a theory.

The Seasons

Turning now from the universe to the earth, we find the idea of circular movement expressed in the grand cycle of the seasons, for it is the will of the Cosmic Intelligence that becomes what we call the laws of nature. Plants pass from seeds to maturity then to a dormant state from which either they awaken once again in the spring or return to life from seeds from the parent plant.

Next are the astonishing food cycles of the essential elements, nitrogen and carbon. The *nitrogen cycle* begins with the decomposition of plants—or their consumption by animals—and passes through bacterial changes into the air as free nitrogen to return once again to the earth. The *carbon cycle* follows a similar pattern with carbon also being released into the air by men and other animals breathing it out, as well as through the burning of fuels such as oil, coal, and so on.

Perhaps the most amazing disclosure of circular eternal motion on earth is revealed within chemical elements. These are composed of atoms arranged in precise order according to the number of their planetary electrons. These electrons whirl in circular orbit around the nucleus of the atom. The carbon atom (now known to form part of interstellar dust clouds) has been called the key to life because of its ability to join other atoms together.

Amino acids are made up of chains of carbon, hydrogen, oxygen, and nitrogen atoms. (These amino acids were discovered on the Murchison meteorite which fell in Australia in 1969. Because of the presence of these acids, scientists have become more convinced that there is life on other planets, and have begun a study of the fifty nearest and most probable star systems. Six of the amino acids found on the meteorite are the same as those found in the human body.)

We come now to the relation of our great circular chart to man. Here we find the most

varied and fascinating aspects of all. The statement that man's body is completely renewed every seven years is well known as is the circular movement of the blood pumped from the left side of the heart through two systems of the body to return to the right side. What is not so well known and possibly doubted by many is the relation of the stars to the functions of the human body. To present some extremely interesting views on this branch of our study of cosmic circles, we return to the enigmatic metaphysician, Paracelsus.

Paracelsus

"As in the heavens so also in the body the stars float free, pure and have an invisible influence, like the *arcana*," is one of his many mystic statements. Paracelsus believed in a cosmic correlation of the stars, as positioned at the birth of each individual, with the person's body. This theory he often spoke of in his extensive writings (2600 pages in one edition) as "the star within the body." And at another time, he wrote on the same idea, "As the great heaven stands, so it is imprinted at birth." He considered it of utmost importance for a physician to have a thorough knowledge of the stars and of their movements in order to correctly diagnose an ailment and prescribe a cure.

Today, no physician would retain his license very long if he or she began mixing astrology with medicine, yet the facts of today were the imaginative ideas of yesterday. The great intellects of history, Socrates, Luther, Copernicus, Newton, and Bacon—to mention but a few—were ridiculed and misunderstood during their lifetimes. Since the human body is said to contain all of the chemical elements of the earth within it, it should not be thought too strange that it could be influenced by the stars, a part of man's universe.

The Mandala

Let us now consider one of man's most interesting circular manifestations, the *mandala*, a word meaning *circle* that dates far back in time. These circular drawings were found in ancient Egypt with the god Horus in the center and his four sons at the cardinal points. This same arrangement with Jesus and the four evangelists appeared

during the early years of Christianity. The images expressed in a mandala originate in the deepest insights of the individual's consciousness, as well as from the highest intuitions of spiritual understanding. Jacob Boehme called the mandala the "mirror of wisdom."

The use of mandalas in the East for prayer and contemplation is well known. Carl Jung discovered yet another significance in them, perhaps the most profound of all, when he found that mental patients revealed their progress through these designs. Their drawings brought order and balance back to a disordered, chaotic mind, and led it back to its original perfection. Jung considered the mandala an expression of the God-image in man in a symbolic manifestation of wholeness and completeness. Other psychologists have called it the revelation of man's desire to return to the center of all things where he seeks the sacred reality of life.

The Wheel of Life

Another most important cosmic circle is known in the East as the *Wheel of Life* and represents man's continual rebirth on earth. Reincarnation, the universal belief in the East, offers many intriguing aspects to the student of its various ideas. For example, the brilliant scientists of today's space programs could be the reincarnated souls of scientists who, in previous ages, constructed the great pyramids and temples of Egypt and, in lives even further back in time, built the many-faceted crystal that, from the top of a temple radiated energy for Poseidia, the capital of Atlantis.

Apart from the theory of reincarnation, man has always held a faith in the immortality of life, and thus we come to the final and most profound and mystic circle of all in the return of man to his perfect state of being in the perfection of life. Of all the ancient civilizations, none approached that of the Egyptian in the conception of the continuance of life in a spirit world following this one. Extensive drawings on the walls of tombs depict such after-death events as the judgment of the soul at the tribunal of Osiris, the god whose mystery initiation rites taught that life was immortal.

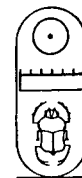


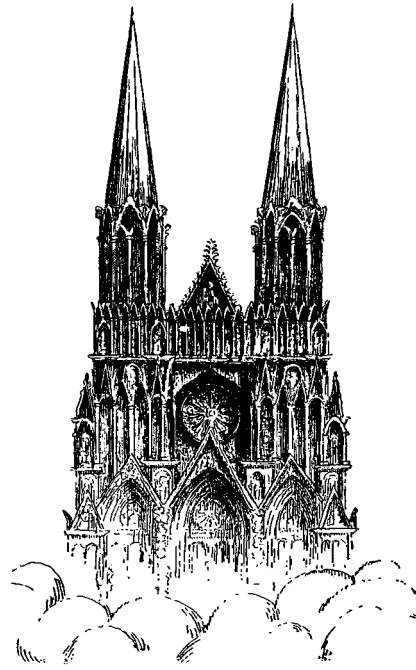
An interesting revelation of the immortality of man's life is also found in Saying 18 of the Gospel according to Thomas in which the disciples asked Christ how they would die. His reply was, "Where the beginning is, there shall be the end," and he went on to explain that he who discovers and stands at the beginning shall know the end and will never die. This is plainly a statement that life is eternal, without birth or death, using a circle to symbolize this truth.

It would be impossible to mention in this article all of the various legends and forms of faith in immortality that rose in all lands in early times. From the Sumerian epic of Gilgamesh to the parables of Christ runs the thread of faith.

We conclude our brief discussion of circles with the offering of an imaginary mandala in the center of which is a seated individual. From an invisible source above the individual, a shaft of light shines down to encircle his figure. In his left hand he holds a small oil lamp with its flame burning. In his right hand he holds a golden key which is invisible so that he does not realize he holds it.

With the help of the Cosmic Light, of which he is a part, and the flame of wisdom which will bring understanding into his mind, this mystic student will one day become conscious that he possesses the key to all of the mysteries of his Universe. When that time comes, the mystic will open all of the locked doors and return to the perfect life which, at a long-forgotten time in the past, he left.





The Celestial Sanctum

Inner Healing

by Dennis Kwiatkowski, F.R.C.

IT HAS often been stated that healing means "making whole." In fact, the expression "making whole" can refer to many things, such as the successful resolution of our problems and difficulties, as well as attaining physical health. With this in mind, what constitutes true healing and wholeness?

As individuals, we are apt to think of healing only in terms of our preconceived notions. If we are suffering from a disease, then we are apt to conclude that healing would mean both *the alleviation of suffering* and *the cure of the disease*. If we are undergo-

ing a stressful or unpleasant experience in life, we frequently conclude that metaphysical assistance will mitigate or even remove the undesirable situation from our life. It is our belief and expectation that metaphysical or cosmic assistance will result in a *change* in our condition.

In the majority of cases, this is precisely what happens. But there are questions we must ask ourselves. Is our assumption *always* correct? Are we correct in our expectations? The answers to these questions are worthy of consideration.

Coming to A Realization

Imagine, for example, a person whose negative attitude and generally hostile personality is continually bringing disharmony and unpleasantness into his or her life. This person might petition the Cosmic or Divine Mind to remove such disharmony. If the petition were to manifest as an actuality, that is, if all the resulting unpleasantness in that person's life disappeared, would this motivate him or her to act differently in the future? Would the person become less hostile and more kind, or even more understanding in the absence of such pain? It seems unlikely. Rather, it would appear that only a *realization of the error of action* which is *producing* the discord in the individual's life would bring about any kind of meaningful experience to that person. If the individual realized and truly understood the connection between *his actions* and *his unpleasant situation*, he would then begin to work on effecting *change* in his life.

The point is that obstacles and stresses in life can often serve as stepping stones to their very resolution. Our problems frequently contain within themselves both the motivation and the very key to their solution. We may prefer, at times, that a situation simply vanish or be removed from our lives. In actuality, true healing may sometimes constitute not removal of a situation, but some kind of inner realization on our part.

Similarly, when a person is suffering from a disease or physical condition brought on or continuously aggravated by his very thoughts and actions, the mere removal of symptoms or even a curing of the disease

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may not be of real aid to that person in helping to illumine his or her understanding or preventing a recurrence. Perhaps the pain and stress of the experience itself will cause the individual to undergo enough introspection to eventually reveal a key as to why the condition continues to manifest.

Please do not miscontrue these comments. In endeavoring to help others metaphysically, in attempting to extend ourselves in sympathy and be of assistance to other people, we certainly desire an end to their suffering and a condition of balance being restored into their lives. We desire to see a wholeness and healthiness of mind and body, leading to a state of optimum health and vitality. However, we must not make the mistake of assuming that we know best how the healing should occur. We must not assume that we know precisely just what should manifest in others' lives. And, we must certainly not try to dictate to the Cosmic just what the results should be. The goal of our petitions or prayers should be that the cause of the condition be removed so that balance and harmony may be restored in whatever manner is cosmically best, and that this will manifest in a way that will be for the ultimate good of the individual and all others concerned.

Let the Healing Begin

This type of petitioning and visualizing will assist in allowing the matter to be resolved in the most constructive and beneficial manner. It will ultimately manifest in this manner anyway, since we cannot alter the constructive nature of the laws involved. But, by attempting to work with the Cosmic and being open to the greater wisdom of Divine Mind as to the proper resolution, we can put ourselves in rapport with these impersonal cosmic forces, and we will probably be of more service if we are meant to be a part of the actual process itself. We may find ourselves unconsciously attuned with the manner of proper resolution, and if there is something for us to learn from the situation, we will be open to it.

We might remember, too, that healing, and even the solution to our various problems, may have both active and passive parts. The active part is the influx of energy,

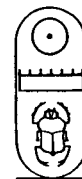
the flash of inspiration, insight, and realization which sparks the resolution of the problem. The passive part of both healing and the resolution of our problem is the open-mindedness and willingness on the part of the petitioner to be receptive to the constructive forces of Being and the inspiration and intuitive flashes which our sincere desires will bring about. We must be willing to work with any intuitive promptings and inspired ideas which may come to us as a result of our attunement with our inner nature. We must be willing to reconsider our situation in the light of any new knowledge that comes to our attention.

Gaining Insight

Healing may take a wide variety of forms. It can range from the seemingly miraculous cure of a condition or removal of an excruciating situation, to the knowledge and insight that it is not the situation or distasteful experience which is the problem but, rather, our attitude toward the experience we are undergoing. Perhaps no actual physical healing needs to take place, no actual condition needs to be removed, but, perhaps we are to discover the gift, insight, knowledge, and wisdom which our experience is waiting to reveal to us.

We are all too quick to assume that if a person is mentally handicapped or experiencing an incurable disease or seemingly handicapped by the loss of a limb, an organ, or a certain function, that that individual is necessarily unhappy and incomplete. Our modern material world tends, at times, to place undue importance on the material, on the attainment of physical qualities such as attractiveness, physically beautiful bodies, the qualities of youth, and so forth. These various attributes have their place, but their status in our lives should not be falsely exalted.

Any combination of characteristics we might deem desirable must ultimately defer to the beauty of spirit and perfection of soul within us. Such is the only true measure of worth and quality. The refinement of our personality so as to reflect more and more our inner perfection, our universal essence, should be considered our true purpose. Without a noble and continually unfolding and evolving personality animating our



endeavors, any combination of the ephemeral, physical, material, and vain qualities of life will amount to very little indeed.

This certainly does not negate the physical, since we are physical beings and have to seek both balance and proper expression of the material side of our nature. We must never forget our true purpose as human beings and incarnate soul personalities: to learn more about life, to understand and harmonize with nature's laws, and to reflect in our lives on both a practical as well as esthetic level that transcendent, innate, universal, and divine essence which is our real nature. Such a reflection, such a realization, and such an experience, brings about both the ultimate achievement of life and

the ultimate experience. This is what constitutes real healing and is what may truly be referred to as the *making whole* of our personality.

The Celestial Sanctum

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

ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 16, 1989
8:00 p.m. (your time)

Thursday, May 18, 1989
8:00 p.m. (your time)

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

The Purpose of the Rosicrucian Order

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

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

The
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Digest
November
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Toward A Mystical

Algebra

by Mark Moulton, I.R.C., F.R.C.

WILL THERE EVER BE a practical mathematics of mysticism and the mind? The two fields, it would seem, are concerned with entirely unconnected functions of self. Those attracted to mysticism are often repelled by the dry complexity of mathematics, while mathematicians are repelled by the vague glamor of mysticism. Yet the Renaissance alchemist found in mathematics an essential key to his mystical understanding. John Dee, a sixteenth-century alchemist, mathematician, and Rosicrucian, saw mathematics as "being (in a manner) middle between things supernatural and natural . . ." Our own age, if ever it is to shift from a materialistic to a mystical orientation, will need such a middle man, a messenger, as it were. And this messenger may well dance into the twenty-first century textbook garbed in strange algebraic formulae and new numerical arrangements.

Mysticism, for our purposes, is the exploration of relationship, not merely horizontal relationship, as on this, the narrow plane of our mundane experience, but vertical relationship as well, as among the many and various planes that comprise our mental experience. By planes of experience we are referring to planes or degrees of manifestation, manifestations of the One, of the primal Word. We hope in this article to indicate the possibility of understanding the relationships, or dimensions, of Mind in a way susceptible of number, and therefore, of mathematical interpretation.

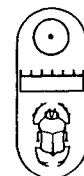
Of what use, one might ask, would a mathematical understanding of Mind be? It would be useful, first, as a means of harness-

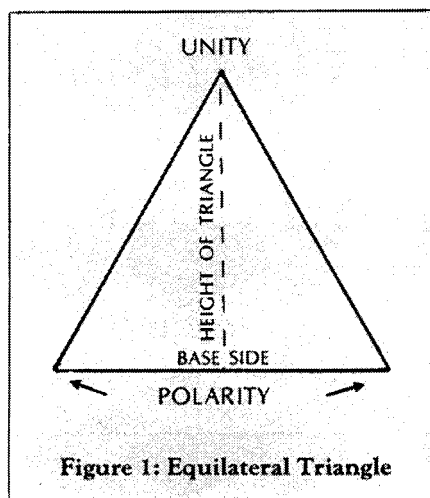
ing some of the paradoxes and coincidences of the physical world which we encounter in our upward climb. Modern physics has difficulty explaining the strange behavior of certain subatomic particles. In our day-to-day lives, "lucky" or "unlucky" coincidences continually challenge our powers of alibi. A mathematical understanding of Mind would account for and enable us to look for the times, places, and types of manifestation that would occur under certain conditions. We might discover that on a higher plane "luck" follows a law of cause and effect just as precise and rigorous as the law of cause and effect evident on the physical plane.

A mathematics of Mind would serve as a map from which travelers into the realms of subjective development and intuitive experience might take comfort and direction. The conscious self is often dragged along on these vertical journeys in a state of righteous protest. A map showing what to do, what to expect, and when, might soothe the recalcitrant conscious self and afford it a feeling of usefulness.

A Landscape of Mind

To begin our sketch of the landscape of Mind, we follow the lead of a fascinating essay by Walter J. Albersheim, Ph.D., F.R.C., in which he proposes a topological approach to Mind. We may envision, he says, a universe consisting of five or more dimensions, beginning with the three material dimensions of length, width, and depth, then adding time as a fourth dimension, and Mind as a fifth. Because it is difficult to visualize five dimensions at once, he sug-





gests we simplify the picture by condensing the three material dimensions into one; for length, width, and depth are irrelevant to purely mystical problems. We retain time, our fourth dimension, because mystical progress can often be understood according to time.

The problem remains of analyzing the subordinate dimensions of Mind, our fifth dimension, and breaking it into attributes to which numbers can be assigned. In doing so, we introduce our first of three Mind dimensions, the dimension that measures the mental and emotional distance which the traveling soul must travel to arrive at that unity of experience—that absence of relationship, called God. It measures the degree to which the Word has manifested. This point of unity might be defined as the intersection of all paths traversed by conscious entities.

But we need another dimension. People are different; people's paths are different. These differences must somehow be taken into account in a measurable way. This suggests for our second dimension of Mind the mystical law of polarity. This dimension measures difference according to a polarity, a polarity defining some common scale of comparison—a scale, as on a thermometer, between comparable opposites. Differing degrees of temperature are arranged on a common scale which has as its defining polarity hot and cold.

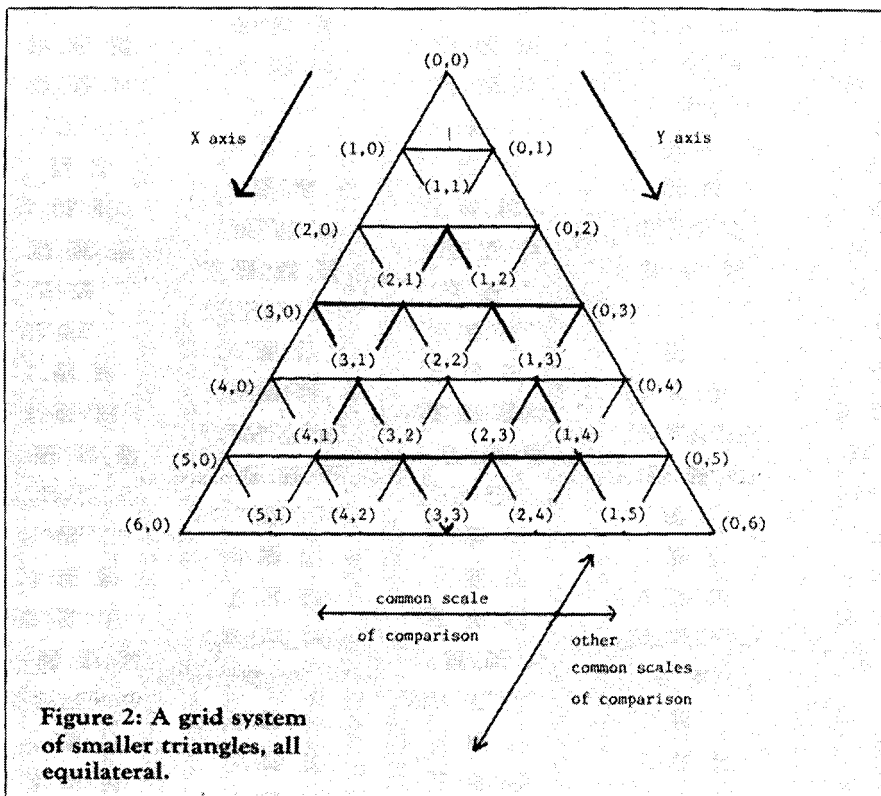
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A third dimension of mind is also necessary so that we can measure the relationship between the infinite number of different common scales which make up and account for the richness of Creation. This dimension would add depth to the world of Mind, perhaps through the symbol of a sphere, a cone, a crystal, or some other form—but this can be treated more fully at another time.

Three Dimensions of Mind

These three dimensions of mind—measuring degree of manifestation, polarity between different mental objects on one common scale, and polarity between different common scales of comparison—find analogical correlates in the three material dimensions of length, width, and depth. They may be all we need to crystallize from vague, metaphysical principles a working, mystical algebra. These mental dimensions are simple and appealing. To determine whether they are measurable in a practical way will require much hard thought and a solid bedrock of experiment. Herein lie the difficulties.

The Mystery Schools of old have fortunately left us with a versatile symbol that graphically relates at least the first two of the above mental dimensions—namely, the triangle. An upright, equilateral triangle (see *Figure 1*) possesses a “lower” plane with a single base side, representing the common scale by which two different mental objects are compared. These two objects, now understood as a polarity because of their common scale, are represented by the two lower points of the triangle. The single “higher” point, the point at which the two vertical sides intersect, represents the unity that reconciles two opposites. The height of the triangle, the distance from the uppermost point to the base of the triangle, represents the degree of manifestation from unity to polarity. This third, uppermost point may be defined as that condition of existence, or plane of manifestation, by which two poles of another condition of existence, or lower plane of manifestation, become the same thing. Time (to be used with caution) can be understood in terms of movement up, down, and across the face of the triangle.

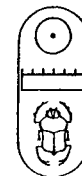


It soon becomes apparent that, although our triangle (and whatever symbol we choose to combine with it to add depth) may adequately symbolize the world of Mind in a general way, we need a means of measuring, or determining the degree of, our triangle's dimensions in a way susceptible of number. In other words, our giant triangle projects its third point high into Heaven, its two base poles deep into the lowest reaches of the mundane. There must be postulated a grid system of smaller triangles, all equilateral, to describe the many intermediate conditions (see *Figure 2*). It would numerically relate the infinitude of life's dilemmas that characterize our individual ascents.

That is to say, when using two number lines—the first measuring one vertical side of the giant triangle (X), the second measuring the other vertical side (Y)—we would be able to calculate the position and degree of manifestation of any given triangle's third point, so long as we know the numerical coordinates of the triangle's two lower points (see *Figure 2*). This is our bridge to the Cosmic.

The value of thus breaking up our giant triangle into tiny, triangular number bricks lies in being able to work with planes of manifestation not severed from our own. It provides a map of foothills where climbers can train safely before attempting the more

"The Mystery Schools of old have fortunately left us with a versatile symbol . . . namely, the triangle."



rigorous heights of the mystical experience. Thus, our mystical algebra would, perhaps, find application to everyday problems and confusions, to education, to musical and literary criticism, to diplomacy and human relations.

This is, alas, no more than untested speculation. Nonetheless, though it is a short outline of methods by which it may be possible to devise a practical and useful mathematics of mysticism, it is hoped that

enough has been revealed to encourage others to pursue this line of thought and, perhaps, experiment in working it out. Δ

Bibliography:

Albersheim, Walter J. *The Conscience of Science*. San Jose: Supreme Grand Lodge of AMORC, Inc., 1982. See essay "Toward A Mathematics of Mysticism," p. 155.

Dee, John. *The Mathematical Preface to the Elements of Geometry of Euclid of Megara*. New York: Science History Publications, 1975. p. 4.

A Fall Symphony

A FEW YEARS AGO I saw some beautiful tapestries in a small gallery. The patterns were intricate but simple; the colors, though soft and muted, combined to create powerful and original forms. I wanted to know the artist who had created such beauty. And later, when I had the opportunity to meet her one fall morning, she invited me to her cabin. After breakfast we hiked a mile and a half to her studio in the loft of a renovated lodge.

The morning was a glorious example of nature's creation. The sky in the Snowy Range was an intense aquamarine that I have never seen anywhere else. It made a perfect background for the patterns woven by the brilliant aspen gold and varying shades of green among the pines. Some of the aspens were tinged with reds and oranges, while the currant bushes had taken on deep reds and purples. From every angle the scene was in perfect balance.

Color and shape created a symmetry changing with every step, but always retaining that perfection. Sunlight darted in and out among the trees; shadows and patches of light danced their way across the gold of the fallen aspen leaves. It seemed that all of nature had joined together in a joyous concert before the onset of winter.

As we walked, the crunch of the fallen leaves became the rhythm for this symphony, while birds joined wind chimes of aspen leaves and the rushing waters of streams to play the melody. Everything was

alive and vibrating in harmony. Fragrances wove intricately in and out of the light and shadows, with willows and pines adding a crispness to the sensations of this masterpiece that was at once peaceful and powerful.

We reached the lodge, glad for the chance to relax. It was a wonderful rambling place with deer antlers for door handles. The artist's studio was a tapestry in itself . . . balls of color and texture piled in baskets, half-woven pieces on looms with fringes of fibers dripping from the edges. Colors and patterns intertwined everywhere. It was man's imitation of nature . . . and was almost as satisfying.

We sat on a sun deck off the second floor on chairs formed of branches, and enjoyed a many-faceted conversation ranging from mysticism to science, health, art, and love—leaving both of us with a warm, satisfied glow.

The walk back was quieter, more introspective, a time for absorbing the impressions of the morning. I was conscious of the duality apparent in each of the experiences, of man's outward expression of his inner self and the constant seeking of balance.

When we parted for the day, the sun was still high in the sky; the finale of the symphony was yet to come. We still had the sunset to look forward to, and the quiet of the night for all the day's impressions to be digested before the beginning of a new symphony in the morning.

—Linda Gregory, F.R.C.

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This Month's Cover

This exquisite stucco mummy portrait dating from the second century A.D. is a recent acquisition of the Rosicrucian Egyptian Museum. In this late period of Egyptian civilization, Egypt's Roman rulers were obliged to adapt themselves to Egyptian cultural traditions—including the practice of mummification. The traditional sarcophagus was often replaced by a rigid covering of cartonnage and carved stucco panels, including a realistically painted stucco face—a sort of personal portrait of the deceased.

The panel fragment shown in our cover photo presents a life-like visage painted in vivid flesh tones with black hair and dark eyes. The face was originally meant to be viewed in an almost upright position on the coffin lid, as though the woman had her head propped up on pillows. Her oval face is surmounted by a centrally parted coiffure with twisted braids falling over her temples, and her hair is bound by an applied wreath of wavy ribbons. The woman's meticulously sculpted earrings are each ornamented with three beads.

This magnificent addition to our collection exemplifies Roman portrait art, which is one of the most splendid achievements of Roman culture.

(Photo by Jerry Chapman)

Artwork Exhibition

For & By Rosicrucians

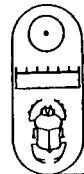
HERITAGE 2000, a bilingual Rosicrucian Convention to be held in Montreal, May 19 - 21, 1989, at the Montreal Convention Centre, will host an exhibition of artwork by Rosicrucians. The participation of all members is hereby invited, whether or not they attend the convention.

The aim of the exhibition is to display works of art reflecting our Rosicrucian heritage—past, present, future. A record of the exhibit will be sent to the Rosicrucian Park and Château d'Omonville archives.

Rosicrucians of all artistic expressions are urged to participate and are invited to inform the Convention Executive Committee of their intentions no later than *November 30, 1988*.

Please write as soon as possible to the following address to obtain the necessary registration forms and regulation information:

Art Gallery
Bilingual Rosicrucian Convention
P. O. Box 204
Place d'Armes Station
Montréal, Québec
Canada H2Y 3G7



Building A Better World

Excerpts from the speech delivered by Kenneth U. Idiodi, F.R.C.,
Grand Regional Administrator Nigerian Administration, at the 1988

▽ △ Rosicrucian International English Convention △ ▽

RESPECTED DIGNITARIES of our worldwide Rosicrucian Order, beloved Fratres and Sorores, Soror Idiodi and I bring you good tidings and greetings from Nigeria, Africa. The good tidings relate to the recent victorious emergence of AMORC from a four-year civil suit of libel culminating in a seven-hour judgment which completely vindicated the good name of the Rosicrucian Order and demonstrated the triumph of truth, tolerance, and justice over the forces of narrow-mindedness, bigotry, and blackmail.*

There may be three approaches to a brief talk on the subject of *building a better world*. The pessimist will commence with the negative viewpoint and end up negatively, leaving everybody somewhat skeptical as to whether a better world can ever be achieved. The dreamer will positively start off on a note that the better world is already here, and end with a positive assurance that we only have to perceive the better world and enjoy it. The realistic optimist who is both a dreamer and doer—a practical visionary—will however evaluate the negative manifestations in our world today and present an outline of a positive plan of action which, if applied wisely in a practical manner, will result tomorrow in the better world we all yearn for. This third option is more all-embracing, methodical, and down-to-earth, and therefore the natural posture of a Rosicrucian mystic philosopher. Obviously, then, this would be my approach.

Many years ago a frater who was a young military officer, trapped in the battlefront of the Nigerian civil war, and who had not eaten any food for some days, suddenly found himself feasting with kings, queens, dukes, barons, and other regal dignitaries in their full ceremonial dress. The experience was most satisfying and indeed overwhelm-

ing until, unfortunately, he woke up from sleep and found that it was just a dream! He was still his wretched self—hungry, abandoned in the thick terrain of the forest, and bombarded with the sound of heavy artillery and shooting. He felt so hopeless and helpless, and was so disenchanted with his lack of success in applying the Rosicrucian principles, that he was ready to write to AMORC's Department of Instruction and tell off the officers, crying that the adverse Karma was too much, the obscure night too long, and his AMORC membership no longer meaningful to him. He was prepared to call it quits with the Order.

In the absence of writing materials, his despair worsened until a military ambulance rescued him and he survived.

Interestingly enough, this frater, who incidentally was and still is a personal friend of mine, was appointed governor of one of the Nigerian states shortly after the civil war. Subsequently, he was one of the dignitaries in the entourage of the Nigerian Head of State during an official visit to the United Kingdom at the invitation of the British government. He actually participated in a royal banquet hosted by Her Majesty, the Queen of England, in honor of the Nigerian Head of State—meaning that in fulfillment of an earlier prophetic dream or impression, he eventually feasted with the

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*For more information, see "AMORC Emerges Victorious in Nigerian Libel Lawsuit," *Rosicrucian Digest*, Sept/Oct 1988, p. 6.



Frater Idiodi (at microphone) addressing the 1988 Rosicrucian International English Convention.

Queen, the Head of State, and other dignitaries. Needless to say, he resolved to take his AMORC studies and practices more seriously than ever before. We can see, then, that dreams come true, especially when we have learned to dream properly and to work diligently instead of just folding our arms, waiting for manna to drop from the sky.

A Living, Dynamic Experience

Fratres and Sorores, there may be quite a few of our members here who several years ago had dreams or impressions of participating in a Rosicrucian World Convention but perhaps never imagined it would happen in this incarnation, let alone so soon. In like manner, many of our hierarchy members and AMORC officers experience the tradition of Rosicrucian initiatic wisdom and live the vision of a better world. Building a better world is the direct and inescapable responsibility of each and every Rosicrucian without exception. Building a better world should be a living dynamic experience in our daily life.

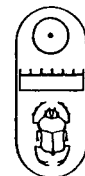
In our teachings reference is made to the fact that we live "in tumultuous times, in a world of strife," and that by virtue of this fact, our consciousness finds shelter in the harmonious surroundings of our temple. Four questions immediately arise: Has the world always been tumultuous and strife-ridden from the beginning—if there ever was a beginning? Who or what agency is responsible for the inharmony that both mystics and the profane know to exist in our

world? Why has this state of inharmony persisted? How and when will this inharmony end—if it will ever end—so that during our mystical convocations we may happily say that we live in peaceful times, in a world of love, tolerance, universal understanding, and selfless service made manifest by "our thoughts and conduct"?

In addressing these questions we must have an understanding of the fundamental concepts of cosmogony (origin of creation) and ontology (nature of being). Planet Earth is part and parcel of the Cosmos, the universe. Whatever tumult there might have been initially was due to the interplay of the elements and the cyclical motions of natural forces—all contributing to a harmonious blend which the Rosicrucian mystic philosopher, Pythagoras, perceived in a state of Cosmic Consciousness and aptly described as "the music of the spheres." In the genesis of creation, both the Creator and the created concurred that all was good as in the "garden of Eden." Nature was enjoyed as the outward material manifestation of the mind of the Supreme Intelligence, Universal Consciousness, Divine or First Cause, Allah, Omneity, God, or the equivalent in any language, religion, or culture. Consequently, in spite of earthquakes and other natural disasters, we must look beyond nature to identify the principal architect and cause of world inharmony.

The Key Factor

A little contemplation of world problems soon brings into focus what must be regarded as the most relevant factor in world issues—namely MAN, who is at the very center of events insofar as world conditions are concerned. One way in which man constitutes the key factor of global harmony is the mere fact that it is essentially man who realizes and complains loudest of disharmony. It is indeed ironic that man, the chief complainant about world tensions and strifes, is in fact the very maker of these conditions. By thought, word, and deed humanity has collectively polluted the earth through sowing seeds of disease, war, and woe, thereby invoking the question as to whether this planet is becoming a better world or one that will not be a desirable place to live in the relatively near future. ⇨



History reveals that each era has experienced world-shaking events in accordance with the law of cycles. Recently the law of change seems to be operating more drastically and with greater rapidity. There have been traumatic changes in long-standing traditions, customs, and concepts, which are either collapsing or being directly challenged as to their worth. We would be quite realistic in saying that throughout the world humanity is moving through an era of political restlessness and social turbulence, an era of economic recession in many countries and outright economic depression in third world nations. We live in an era of industrial unrest and insecurity in all aspects of the labor market, combined with rapid technological innovation, massive retrenchment, joblessness, and increasing instability. This is an era of ideological conflicts between nations, and within nations, as well as among individuals even within the same household, but holding divergent personal outlooks. Yes, this is an era of psychic explosions with individuals searching for personal gurus as well as the increasing emergence of religious fanaticism and extremism.

Indeed religion has been politicized while politics has been religionized, and both systems have been *commercialized*.

A Changing World

This indeed is an era when many seemingly radical ideas are being introduced as replacements for the old order. Truly then, in the poetic words of Lord Alfred Tennyson, "The old order changeth, yielding place to new." These drastic changes, coupled with modern scientific discoveries and technological advancement, have made society much more complex today and given rise to a multitude of problems which generate social tension and domestic instability—the direct karma of a materialistic philosophy.

One of the penalties of modern civilization is that we live under more stress and strain than did our ancestors. Consequently the average person today is more prone to certain diseases. The habitual intake, by youth and adults, of alcohol and narcotics, drug abuse and addiction, excessive smoking, sensual overindulgence, child abuse,

and similar acts of perversion, are all serious offences against man's most valuable asset in life—his *health*! Either by design or default, through ignorance or neglect, the axiom that "moderation is divine" is not heeded. Disease, imbalance, and inharmony are brought about or exaggerated by the economic, social, and political pressures under which we live!

Fratres and Sorores, our Order is not a political organization and therefore this is not a forum for discussing politics. However, it is fact, not fiction, that despite numerous United Nations' Security Council resolutions to prevent another world war by promoting international understanding and peace, despite treaties and agreements between the superpowers (the West and the East) pertaining to the limitations or reductions of strategic arms, many persons are so skeptical that they regard the talks as mere cosmetic designs or diplomatically polite public relations pronouncements with a touch of hypocrisy, within the context of the macro-societal atmosphere of racial discrimination and apartheid.

In a mechanized world of automation, sophisticated computers, and lethal weapons, people are becoming increasingly apprehensive about global destruction through nuclear holocaust and, *ipso facto*, the imminent end of the world. People mistake the end of a cycle with the end of the world! It is precisely at this stage the Rosicrucian mysticism by way of *Medifocus for A Better World* comes in handy as the saving grace that guarantees the unanimous echo in the hopeful prayer: *World Without End, Amen!*

What, Fratres and Sorores, is our dream of a space-time consciousness continuum—a world without end, a better world? Each of us may have several notions, but in the final analysis, the synopsis of our dreams and models may basically concur with the vision of our past Emperor Ralph Maxwell Lewis, who said, "the world we want and hope for, the world of peace, of constructive development and mental understanding begins not with government, with statesmen nor with organizations, but rather with the enlightenment and development of the individual. We must work

for individuality in thought and in action. From intelligent individuals come progressive leaders and that harmonious collectivity which we call civilization." This, then, is our Rosicrucian goal of Self-Mastery or the Mastery of Life!

The Inner and Outer Selves

We begin with the individual because the world is made up of individuals. The Rosicrucian mystical philosophy recognizes that each individual is basically two people in one—the outer self, and, of course, the inner self or inner being. The outer self is always determined to dominate our lives by its appetites and mundane desires. The inner being, on the other hand, is the one we discover as we relax in the Celestial Sanctum, from which we may draw inspiration and fortitude that derives from cosmic guidance. In a sense then, and in conformity with the law of duality and the principle of polarity, there are two worlds. There is our inner world which no one else may share—the microcosm symbolized by the small dot or small circle. There is also the larger world, our planet or the entire universe, symbolized by the larger circle. Synergistically, this larger circle of the Cosmos or Being constitutes all that there is.

We proclaim, "To Being there has never been a beginning, for nothing cannot give rise to something." This Being is the entirety—the whole—which is greater than the sum of its parts. Rosicrucianism defines electricity as the "passion of space" and magnetism as the "passion of matter." Rosicrucian mysticism, in its ontological conception, maintains that each one of us individually dwells and functions in a sea of cosmic energy which is fundamentally electromagnetic in nature.

Our degree of understanding and expression of the correct relationship between our inner and outer worlds as we respond and implement cosmic guidance by listening to the voice of trained intuition or conscience determines our plane of consciousness and self-mastery. This still small voice of conscience becomes a very loud and clear voice as we progress in the studies of our Order.

It is the personal building of this golden bridge between our inner and outer worlds

that culminates in the building of a better world. By an intimate attunement with the Supreme Intelligence or God, and an intelligent manipulation of the electromagnetic and synergistic creative constructive flow of cosmic energy, Rosicrucians acquire the unique insight, foresight, vision, and sense of direction for effectively tackling human problems at personal, communal, national, and global levels, with ready understanding that there is a solution to every problem.

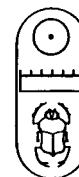
Rosicrucians in the Vanguard

Rosicrucians have been in the vanguard in practicing efficient and effective living in their various professions, vocations, and daily affairs, and the Order has offered to the world those eminent personalities in the arts, sciences, humanities, as well as those inventors, discoverers, and technologists who have acted as beacons of light in the continuous exercise of building a better world.

These famous personalities and many others who have served anonymously and without ostentation constitute our proof that Rosicrucians have been at the forefront in the practice of altruism. True and genuine altruism is synergistic in nature for it implies an understanding that the whole is greater than the sum of its parts. By habitually placing others first in the practice of "service above self," by considering the welfare of humanity before our own small selfish interests, we discover that in the process our essential, genuine personal needs are taken care of and we reap with interest what we have sown into creation because we are part of the whole. Rosicrucians have always applied esoteric and mystical principles for the advancement of learning and the promotion of human civilization. It follows that the better world we yearn for is a world where more human beings will become more Rosicrucian in their tolerant behavior, their efficient work attitude, and their altruistic character.

In the words of the Spanish-American philosopher George Santayana (1863-1952): "Those who do not remember the past are condemned to repeat it." The good news is

(continued on page 32)



The Hermetic Art

by Christian Balister, F.R.C.

THE ALCHEMIST'S ART is carried out within the frame of space and time although its purpose goes well beyond that frame. The alchemist's work is a confrontation with reality. His past and future, inner self and outer self, potentiality and actuality, must unite in a harmony that is repeated until it persists and remains in a relatively fixed state.

Limitations of time and space are replaced by a consciousness of eternity and infinity. Unity's invisible light leads the seeker to the end of his quest—Unity.

This unity reveals its presence by means of a particular language. To be perceived by objective consciousness, the message must be shaped into a form borrowed from references already integrated into the seeker's store of acquired knowledge—both conscious and unconscious. The gushing forth of symbolic expression is the first evidence presented by the unconscious potential to the alchemist's objective conscience—his "ego."

The message of unification does not give way to either analysis or division into parts, but comes to us through the mind which, belonging to the realm of multiplicity, unwinds the message and makes linear the expression of global knowledge. Every attempt, therefore, to decode the message implies a betrayal, as it means reducing the information to specific forms. However, the symbol allows the message to be conveyed under various altered forms; hence its frequency in dreams, meditations, and, of course, alchemical texts and iconography.

The reader of alchemical treatises will come to a personal interpretation of the symbols he has studied and can enrich his experience by comparing those symbols with ones he has received through dreams and the spiritual life. Such individual interpretation is essential because it preserves the seeker's freedom as an individual, and the particular form in which the message appears is an integral part of his own nature. The resulting growth will thus be very much suited to his needs and development.

It is important to understand that alchemy is an art and, as such, requires personal talents and gifts from the practicing Adept. Just as two excellent painters viewing the same scenery will not produce two identical paintings, likewise two Adepts of the Alchemical Art will achieve the Great Work each in his own way, both being different types of *materia prima*.

The Emerald Table

One of the fundamental texts to which alchemists often refer is the Emerald Table—a work attributed to Hermes Trismegistus. This is one of the great testaments bequeathed to humanity by a person or group of persons having reached an uncommon wisdom. Wisdom expresses itself in the writ of the unknown scriptor, describing its own generating process. The doctrine therein uttered will serve for centuries as an Ariadne's thread for all Sons of Science in the labyrinth which leads them to alchemical realization.

The "Opus," as briefly described and confirmed in the Table, is a process which applies to the genesis of the Universe as a whole regarding both spiritual and material aspects. The alchemist knows quite well that no gap exists between matter and mind as both are simply two aspects of the same thing.

The laws governing galactic and planetary systems are the same as those operating in man's body and mind. Since these laws also apply to the evolution of the mineral realm, then the physical work elaborated in the crucible parallels the spiritual work which requires that the alchemist act upon himself as object and *materia prima*.

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Hermes Trismegistus (Thrice-Greatest), the Egyptian Thoth, the first patron of science and mathematics, shown here with sun and moon enveloped in fire. "The father of the marital union is the sun; the moon, however, is the mother. The third that directs it all must be the fire."

However, the "spiritual state" prevails over the "material state" thereby justifying the Biblical injunction: "But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12:31)

All this conforms to Geber's alchemical axiom which states, "Bodies cannot influence bodies, only spirits are able to act." Spirit can transcend the temporal illusion to which bodies are submitted. It is in this capacity that the Philosopher's Stone is able to catalyze material transmutations—the natural phenomena which it accelerates. The alchemist thus masters the energy contained in matter as well as his own psychological energy that he sublimates in order to reach Knowledge.

Here is the text of the Emerald Table:

True it is, without falsehood, certain and most true. That which is above is like to that which is below, and that which is below is like to that which is above, to accomplish the miracles of one thing.

And as all things were by the meditation of one, so all things arose from this one thing by adaptation.

The father thereof is the Sun, the mother the Moon.

The Wind carried it in its womb, the Earth is the nurse thereof.

The father of the whole world's Tel-esma [perfection] is here.

The power thereof is perfect if it is converted into Earth.

Thou wilt separate Earth from Fire, the subtle from the gross, gently, with great industry.

It doth ascend from Earth to Heaven and again it doth descend to Earth, receiving the force from things superior and things inferior.

Thus thou wilt possess the glory of the whole world, and all obscurity will fly far from thee.

It is the strong fortitude of all strength, for it overcometh every subtle thing and doth penetrate every solid thing.

Thus was the world created.¹

Hence will there be marvellous adaptations achieved of which the manner is here.

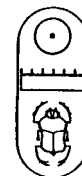
For this reason I am called Hermes Trismegistus, holding the three parts of the wisdom of the whole world.

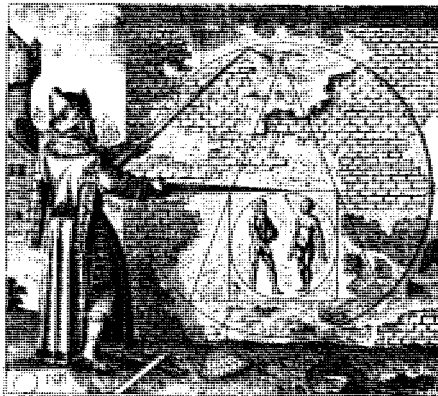
That which I have said about the operation of Sol is completed.

The text affirms the apparent duality of things and the similarity of opposites. This similarity exists so as to accomplish the miracle of one thing—that is, the miracle of unity. It is the union of contrary universal forces, analogous but opposed because of their difference of polarity. This unity is the basic axiom of alchemy which, long before our contemporary physics, affirmed the unity of energy and matter.

Hermes Trismegistus' very mission of harmonizing the contraries gave alchemy its

¹Editor's Note: This is the translation from Latin. The older Arabic text reads: "Thus the little world is created according to the prototype of the great world." This implies that man, the microcosm, is the perfect image of the macrocosm, when he finally realizes his original nature, which was "made in the image of God." Although the Emerald Table is attributed to the ancient and legendary Hermes Trismegistus, the earliest known versions of this expression of alchemical dogma are in Arabic (8th century). However, the Table and its knowledge are of pre-Islamic origin.





Atalanta Fugiens by Michael Maier, Emblem XXI: "Make a circle out of a man and a woman, out of this a square, out of this a triangle, make a circle and you will have the Philosopher's Stone."

appellation, the "art of music." In the huge symphony played upon the Cosmic Keyboard man stands like a vibrating string stretched between Heaven and Earth, between above and below—the right tension of which will allow man to become a real Mercurius, a messenger of gods upon his own planet.

Evolution of multiple generation, starting from unity, corresponds to the alchemical stage of separation, in which we find one dividing into two, of opposite polarities, but attuning in virtue of being able to beget, through adaptation, all the phenomena of the world of appearances. That is why creation occurs through the meditation of One—meaning through profound reflection in the bosom of unity.

This assumes a subject and an object, hence a heterogeneity of materia prima accepted as a "starting unit." For this reason, in alchemical iconography, materia prima or *Chaos* is often represented as polymorphic beings. This *Chaos* also figures in the state of disorder of the profane man's components at the beginning of his quest.

As a child is born from the conjunction of the father and the mother, the Stone—newly realized unity—is born from the union of both natures. It is born from the

Sun and the Moon. The Sun is the Philosopher's gold, its multiplying property generating a new Sun. The Sun is the active principle of terrestrial life which radiates its energy in warmth, light, and magnetism. The receptacle of this seed is the Moon—Philosopher's silver—a passive principle which receives the Sun's vitalizing strength.

Notice that the following scheme: Direct light (Sun) + same light polarized by its reflection (Moon), applies to the psychological behavior of people, individually as well as collectively.

The embryo of the Stone born from the Sun-Moon pair is in the air, in the wind. It then will fix² itself in the waters of dew before it reaches its terrestrial nurse. This move from Fire down to Air, Water, and Earth leads to a very material corporification of the spirit's energy. The Emerald Table qualifies this occurrence as being the Father of the whole world's *Telesma*. Arab and Greek roots of the word *Telesma* also evoke ideas of talisman, achievement, per-

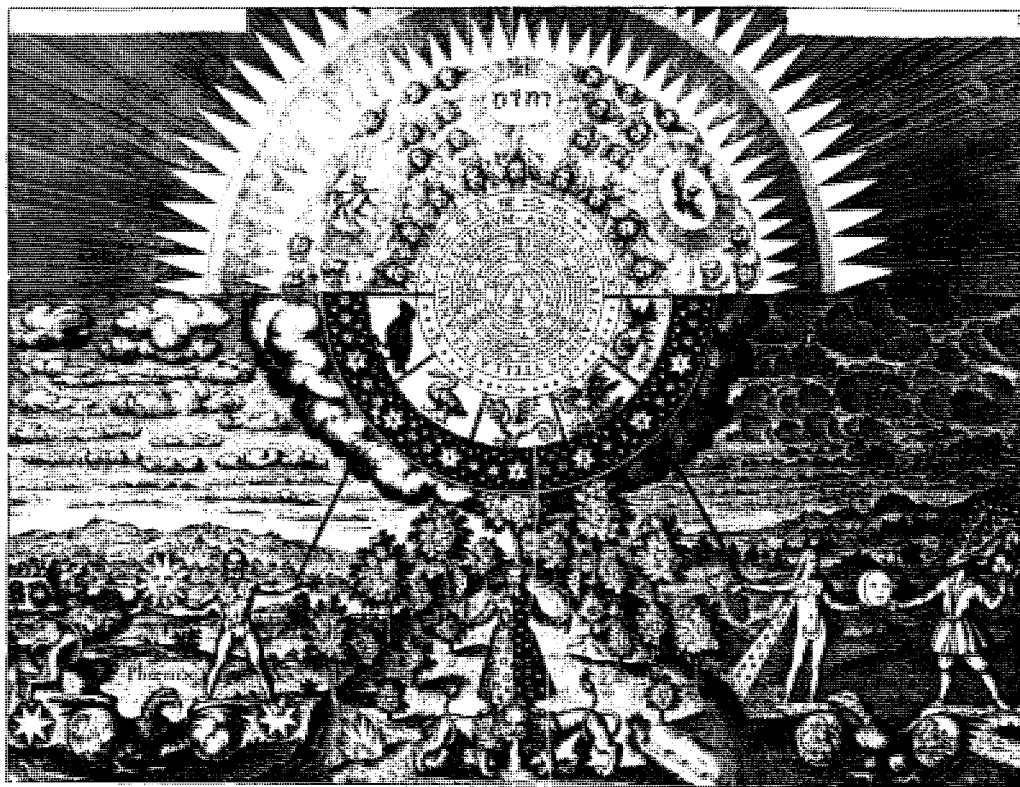
(to page 26)

²Editor's Note: *Fix* in this and other alchemical references means having a final or crystallized form or character—non-volatile. It further means turning a liquid into a solid body—i.e. the "fixation."



Abu Ali ibn Sina (Avicenna) A.D. 998-1037, the Persian philosopher, physician, and alchemist, regarded by Muslims as one of Islam's greatest philosophers. In this ancient engraving the philosopher teaches an age-old alchemical lesson: In the joining of the eagle flying through the air and the toad moving along on the earth is illustrated the mastery of our art. Thus, the seeker after the Philosopher's Stone should combine the fixed and volatile principles—sophic sulphur and mercury.

The Alchemical Microcosm and the Macrocosm



This fascinating old engraving symbolically portrays alchemy's interpretation of ongoing creation in the universe. Starting from "What Is Above," in the midst of the celestial world, surrounded by angels, is the Tetragrammaton, the name of the Lord (here the Hebrew letters spell Jehovah).

Below this powerful sunburst is the planetary and zodiacal world (ANNUS SOLARIS: the Solar Year; ANNUS STELLATUS: the Year of the Stars; ANNUS VENTORUM: the Year of the Winds) with accompanying symbology.

Sprawled below is the terrestrial world ("That Which Is Below"), in the center of which is the Alchemical Garden, beautifully planted with the trees of the seven metals, the three principles (sulphur, salt, mercury), the four elements (earth, fire, water, air), and other salts, substances, and chemical compounds.

Masculine and feminine principles, so necessary in the alchemical process, are represented on the

left and right sides of the engraving. Man holds Sol (sophic sulphur), the masculine principle; woman holds Luna (sophic mercury), the feminine principle; and both are linked to the Macrocosm by golden chains. According to the alchemists, the creation of the universe, the generation of metals, the generation of all life, and human reproduction are considered to be fundamentally similar.

In further examining the symbology, Phoenix's wings (to the left) enfold two globes symbolizing fire and air, while on the right, Aquila (Eagle) has globes symbolizing water and earth. In the center, the Elder (Philosopher) stands atop the double-bodied lion, symbol of the blending of the two sulphurs, while on the left, fire indicates sophic sulphur, and to the right the Hermetic stream indicates sophic mercury.

(From *Janitor Pansophus*, "The All-Wise Doorkeeper," found at the end of *Musaeum Hermeticum*, Frankfurt, 1678.)

fection, and initiation. Having noted the corporification of spirit in Earth, the Table adds: The father (origin) of all initiation of perfection is here, in the terrestrial world. Let us remember François Rabelais' image of the ideal abbey and be reminded of its motto: *Fais ce que tu voudras* ("Do what you please"). This indicates that contrary to indulging in permissiveness, one should submit any action to a well-disciplined will.

At this point the terrestrial *Rebis* is set up. The Table now asks the philosopher to effect a new separation, that is to say, to act upon the universal attraction-repulsion forces working in all bodies. Man does not escape from this law, as his double nature—corporeal and spiritual—connects him to the material and visible world through his physical envelope and to the invisible world of energies through his sensitivity, intuition, and spirituality.

To succeed in reaching a superior state of consciousness, the seeker must submit his body to his spirit, that is to say, separate the subtle spiritual fire from the heavy terrestrial body, so as to bring it into harmonic resonance with the superior world.

Alchemists call this operation *mondification*, separating light from *tenebras* (darkness). The purest parts are separated from the impure ones. It is then said that *Le Monde est séparé de l'immonde*.³ During the circulation operation, the volatile is separated many times from the fixed in order to rise to the sky and descend to the earth. Matter undergoes a distillation in a closed circuit during which the fixed residuum, by turns, is dried and wetted again through volatilization. During volatilization of the fixed, the body spiritualizes itself, while during fixation of the volatile, spirit corporifies itself.

Flight of the Eagles

In this work (also called "flight of the eagles") matter attunes itself, in a true musical sense, to superior and inferior things. In man, the alternative circulation cycle applies to wake and sleep periods, rationalization of intuitive and oneiric (dream) expe-



The Chymical Wedding: The fusion of "spiritual sulphur" with "spiritual mercury" is the "Chymical Wedding"—the *Mysterium Conjunctionis* of the alchemists. This is the coming together of two determinate forces: the sulphur principle of the Sun, gold, fire, and the mind, symbolized by the phoenix; and the mercury principle of the moon, silver, water, and the soul, symbolized by the eagle (aquila). Thus, the fusion of male mind and female soul.

riences, as well as to the self-willed process of liberating his subtle body from the physical one. This must be understood more as an altered state than as a spatial change of place.

During the successive ascents and descents the Son of Science enriches himself when ascending to the force of the superior cosmic level which he brings down to the terrestrial level of his incarnated experience.

The disciple owns the tools of mastery. He establishes a contact with the world of causes ruling the destiny of things and beings. His consciousness has known many fusions into the original source of all science. All obscurity leaves him, *tenebras* are separated, and he stands in the light.

The fruit of the Great Work is the agent of universal transformation, which operates upon the energy contained in matter. After the phase of the Stone's growth of might, known as *multiplication* and produced by repetition of the fermentation process, the Philosophical Mercurius acquires a property which gives to it the ability to "tinct" inferior metals. This is to say,

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³"World is separated from no-world." In French a play on words contrasting *monde* ("world" or "clean") and *immonde* ("no-world" or "unclean") [26]

its superabundance of tincture can be communicated to imperfect bodies by an intimate penetration into the very heart of these metals.

Personal Transmutation

Having accomplished the Great Work, the Adept now operates his own transmutation. Henceforth, his mental and spiritual life has the same penetrating and tincting quality as his physical stone. The ancients used to say that the successful philosopher received "the very precious present of God." This gift is the eternal present that gives its owner the reputation of longevity. Delivered of the objective constraints of space and time, his consciousness may be projected into things and beings prepared to receive it, much as projection powder penetrates fused hard metals.

The laboring⁴ disciple has become a master whose whole consciousness can now contribute to the Great Work occurring on a cosmic scale.

The steps of the Great Work correspond to those of the World's creation, demonstrating an analogy between microcosm and macrocosm. However, it is only an analogy because, according to the ancient sages, Magisterius is not creation but a generating process realized by the artist who is led by nature and only accelerating its own work of purification.

Let us remember that for alchemists to create the world means to separate the pure (*monde*) from the impure (*immonde*). No operation occurs out of unity, and all things are born from a unique thing by adaptation.

If we admit that the Adept, having received the eternal present, becomes master of time and space and that his Art of Music consists in a work on the harmonic keyboard of

universal vibrations, we then have the key to his whole adventure. Vibrational frequencies depend on time. A number of vibrations in a given time is a characteristic of a substance or phenomenon. Hence we arrive at the following interpretation of the Emerald Table's first lines: "The waves above are like the waves below, to accomplish the miracle of one thing. So all the waves arose from this unique wave by adaptation of its vibrational frequency."

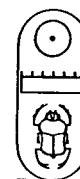
Naturally, each of us has the liberty to translate "wave" into such words as: vibration, spirit, energy, or Logos.

The Adept has realized his separation and then his conjunction while the "Chymical Wedding" occurred in himself. In his laboratory, the cautious artist limits the number of multiplications under penalty of losing the whole profit of his long work which, by dint of spiritualizing itself, would entirely disappear from the objective level. Likewise, when the Adept completes his own transmutation, he does not seek his complete fusion in Unity, because he knows that effective action is only possible in the world of duality.

In his new state the Adept represents and is allowed to speak to the world as the Sage's Mercury himself as does Hermes Trismegistus who has the three parts of the whole philosophy of the world. The Philosopher's Emerald, or spring dew, is also called *triple mercury* because of its use at three different major stages of the work. In the same way the Adept receives the triple Crown as a symbol of his victory in obtaining the medicine of the three realms.

That which I had to say about the operation of Sol is completed. Sol, the sun symbol of spiritual gold and perfection, radiates. The Adept of the Rosy Cross henceforward exists as a Sun among his human brothers because he has likewise become a radiant being. △

⁴In old French, *labourant* (laboring) = plowing, as well as working



The Centered Self

Its Role in the Mystic's Life

by Anne Faulds, F.R.C.

MYSTICS have often been accused of being self-centered and egotistical. This is a misconception of what mysticism is all about. The impression comes from a strong sense of "centeredness" that radiates from a true mystic.

Having a centered "self" does not mean being "self-centered." Rather, it indicates a complete balance between the "inner" self and "outer" self—an integration of all aspects of the personality, both physical and mental.

Having a sense of self makes it easier to interact with others, because you operate from an inner balance. This is an asset to any relationship, either personal or professional, because you are less afraid of making mistakes. When you do err, you handle the inevitable consequences with graciousness, thereby alleviating much of the harm caused initially.

Having a centered self means being positive, thereby being ready to assist in any situation requiring the restoration of harmony. It also means being aware, totally aware of yourself and therefore the immediate needs of those around you.

Developing a centered self means being able to make decisions, because they are based on a clear-headed assessment of any given situation, even if the decision should be one of total neutrality because not all the facts are available. It means standing firmly but kindly in the path of emotional pressure to take sides.

The Constructive Approach to Life

Being centered and balanced means having control over your emotions and using them like a well-trained team of horses, going only in the direction you wish to guide them. It means using your thought patterns in a positive, constructive fashion, thereby maintaining both mental and physical health. There is nothing more destruc-

tive to self than having your thoughts run around endlessly on a treadmill of wasted energy, when the problem is neither of your creation nor in your hands to solve. Stay centered and thereby be ready to assist when the time comes.

Having a centered self means enjoying your own company and experiencing "the sound of silence." By being in tune with the true forces of creation, the Master Within, a flood of inspiration will arise. Being centered and balanced will attract only the highest and noblest thoughts, because you are striving for excellence and harmony within and without.

Make no mistake, having a centered self can sometimes place you in a risky or dangerous situation like that of the gunfighters of the old West—and you will be challenged, simply to see if you can maintain your balance.

But by being centered you can defuse the situation in a positive way to keep the channels of communication open, leaving your opponent the chance of making a dignified withdrawal.

Having a centered self means you can look at a problem not as a problem, but as an opportunity to exercise your ingenuity in finding positive solutions. Solutions found in this manner are always valid, since they are based on attunement with the higher forces and are made with the good of all in mind—providing a foundation for real growth.

So how do you achieve this balance?

By practicing meditation, exercise, and good nutrition—the triangle of well-being essential for serenity and Peace Profound. As Rosicrucians we all have access to the information needed to achieve this triangle of well-being. If the information is not found directly in the Rosicrucian lessons

themselves, the guidelines are there for you to follow the right path.

It is a joyous path, a path to mastery of self, because you are centered. By being centered, you love your "self," and you can

therefore reach out and love others. This joyous path brings serenity, harmony, and Peace Profound. All it takes is daily application of what we all believe in—Light, Life, and Love. Δ

When You Change Your Address . . .

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

Be sure to let us know as far in advance as possible when your address will change.

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

To Enrich Your Understanding . . .

Rose-Croix University International

WINTER/SPRING 1989

Four-Week Courses

(Each course taught in four weekly evening sessions—please note starting dates.)

- **Mysticism at the Turning Point**
Jan. 23
- **Perception, Consciousness, & Reality** - Feb. 27
- **The Nature of Reality**
March 27

Twelve-Week Courses

(Each course taught in twelve weekly evening sessions—please note starting dates.)

- **The Tree of Knowledge**
Jan. 18
- **Music of the Spheres**
Jan. 19
- **Introduction to Kabala**
Jan. 20

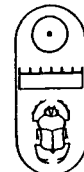
NEW YEAR'S SPECIAL

Monday, March 13 - Friday, March 17

Come and celebrate Rosicrucian New Year with us during this week by choosing one of these full-day classes (both last five days):

- **Harnessing the Powers of Psychic Consciousness**
- **The Tree of Knowledge**

Please Note: For these courses to be offered, a minimum number of students is required for each class. Please register early to ensure that your chosen course of study is offered. To pre-register, contact the Dean/Registrar of RCUI at Rosicrucian Park by calling (408) 287-9171, Ext. 249, during business hours.





Greenwood Gate Estate

An AMORC Administration



and Cultural Centre



by Harry A. Daniels, F.R.C.

THE United Kingdom Administration and Cultural Centre of the Rosicrucian Order, AMORC, is located in the County of East Sussex in southeast England a little over an hour from London. The Greenwood Gate Estate, as it is known, comprises 100 acres of woodland and extensive gardens surrounding a large, imposing Elizabethan-style manor house and several timber and sandstone outbuildings. The property has thirty rooms on three floors, including a sixty-foot oak paneled reception hall. The manor stands in an elevated and secluded position affording exceptional views across rolling hills and dales. The estate falls within the boundary of Ashdown Forest, a large area of heathland and a

habitat for a wide variety of wildlife, including fallow deer, badgers, and foxes.

A Generous Donation

The property was acquired through the generous donation of a Rosicrucian, and on August 14, 1977, late Emperor Ralph M. Lewis gave a dedication address, on the occasion of which several hundred members attended.

Over the years Rosicrucians have flocked to the Cultural Centre, attending RCUI extension courses, social functions, and special educational and cultural events organized by affiliated bodies. In addition, local charities have used the premises without charge to stage garden parties, concerts, and social events for the purpose of raising funds for worthy causes. The principal charities involved have been Action Research for the Crippled Child, the local Rotary Club, Crowborough Friends of Imperial Cancer Research, and The Kit Wilson Trust for Animal Welfare. The patronage for these fund-raising activities has been most encouraging. Occasionally

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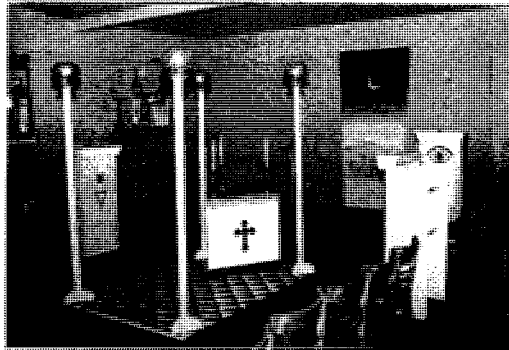
Congratulations to Frater Harry Daniels, author of this article, upon his recent appointment as AMORC Grand Regional Administrator. For more information about this appointment, please see page 31.

elderly citizens from various local nursing homes share the cultural centre facilities, taking afternoon tea and enjoying walks in the grounds and gardens.

When Rosicrucians come together at Greenwood Gate, convocations are usually held. However, for many years a permanent temple was not available as cost considerations ruled out such a project.

Early in 1987 we were delighted to learn that the wife of the benefactor who had made the purchase of Greenwood Gate possible, acting on her own initiative, approached Supreme Grand Lodge officers and generously offered to meet the cost of building a temple at Greenwood Gate if space could be found. A permanent temple was thus created using the largest room on the second floor. The sacred ceremony of dedication was conducted recently. Dignitaries in attendance included AMORC Supreme Treasurer Burnam Schaa and his wife June; the Director of the Greek Grand Lodge, Spyros Tsilimparis and his wife Rosario; and the present Greek Grand Master Nikos Papadakis and his wife Despina. Several dignitaries from the United Kingdom also attended.

The new temple is styled after the AMORC Supreme Temple at Grand Lodge in San Jose. It is admired by all for its beau-



Interior of the new Temple so generously donated by a wonderful benefactor.

tiful simplicity and utter tranquillity. Rosicrucians everywhere will be grateful to the frater and soror who made the dream a reality.

Members wishing to visit Greenwood Gate should first contact Harry Daniels, Grand Regional Administrator, at the following address.

*Harry A. Daniels
AMORC Grand Regional Administration
Greenwood Gate
Black Hill
Crowborough, East Sussex
England TN6 1XE*

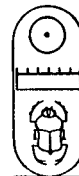
Telephone: (0892) 653197

Grand Regional Administrator Appointed . . .

Earlier this year, Frater Harry A. Daniels was appointed Grand Regional Administrator for the British Isles. Frater Daniels has served with expertise and personal enthusiasm for over a decade at our Grand Lodge Administration Offices located in the AMORC property, Greenwood Gate, near Crowborough, England.

Included with his Administration duties, Frater Daniels will help coordinate and expand the Affiliate Body and Home Sanctum membership programs throughout the British Isles.

The AMORC Supreme Board and Grand Lodge Officers extend their personal pleasure at this well-deserved advancement and wish Frater Daniels the very best. We are certain that his excellent performance will continue to benefit AMORC in ever greater degrees in the future.



Building A Better World

(From page 21)

that Rosicrucians remember that past and we have a proud mystical heritage which we are determined to perpetuate.

As sages of the times, Rosicrucians survived the sinking and disasters of the lost continents of Lemuria and Atlantis and constructed the Great Pyramid of learning of Egypt, with the famous university at Alexandria; Rosicrucians functioned as the Essenes—"the brethren in white"—in Palestine, preparing thereby the grounds for the commencement and fulfillment of the divine mission of Jesus the Christ. Rosicrucians perfected the healing arts as the Therapeuti in Greece; established philosophical institutions such as Plato's Academy with the injunction "Man Know Thyself"; developed Europe in the era of moral renaissance through philosophers such as René Descartes and Louis Claude de Saint-Martin; highlighted musical culture through the classical symphonies of George Frederick Handel, Ludwig van Beethoven, Wolfgang Amadeus Mozart, Claude Debussy, and others; exalted Britain through the period of the industrial revolution.

Rosicrucianism eventually produced such illumined personalities as Sir Francis Bacon, 17th century Emperor of the Order who not only supervised the translation of the King James version of the Christian Bible, but was indeed the author of all the Shakespearean works, using the pseudonym William Shakespeare.

Rosicrucians proceeded to the New Atlantis—symbolically known as the "land where the Eagle spreads its wings"—and, settling in old Philadelphia, eventually through Thomas Jefferson and Benjamin Franklin, laid a solid foundation for the great United States of America by enshrining liberty of thought and freedom of expression, as well as "freedom after expression," in the American Constitution. The influence of the Rosicrucian spirit in various other countries such as Japan and Nigeria has accelerated the technological [32]

development of those nations and the promotion of civilization worldwide. Evidently, Rosicrucians have been building a better world all along.

Rosicrucianism Applied

Many human beings in today's world are living witnesses and partakers of the civilizing influence of applied Rosicrucian mysticism. As we travel from one part of our world to another it is worthy of note that, as a yearning for self-fulfillment, people move from the developing nations to the advanced countries in search of the proverbial "golden fleece," seeking better education and opportunities which will provide them the self-improvement that will ultimately contribute to the overall improvement and betterment of our world. At the same time, many persons, also yearning for self-fulfillment, travel from the advanced nations to the developing countries either as tourists or business investors—promoting healthy trade links and commercial interactions. Both the developed and developing nations need one another, not only in the import and export promotion industry of raw materials and finished products, but also in the *mystical cross-pollination* of those ideas and concepts that would make for the building and enjoyment of a better world for all.

As Rosicrucians, we have all been trained in the mystical art and science of concentration, contemplation, mental creating, visualization, focalization of thought, meditation, and cosmic attunement. These are the tools that constitute the Rosicrucian Medifocus technique for building a better world, and since they are non-sectarian universal principles, they may be applied by all persons regardless of race, creed, or religion.

The traditional Path of the Order as a cultural, educational, initiatic, and mystical fraternity is one of self-mastery, and our vision is of a world in which every human being may enjoy the combined fruits of our collective attainment of the Mastery of Life. As we depart from this convention and return to the outer world, let us happily share with all humanity those spiritual vibrations that emanate from our inner world so that those vices which have been highlighted as "destroyers of light" may not

diminish the radiance of the Sacred Light with which we are entrusted. Let us share with others our mystical efforts to experience the tradition and live the vision with the understanding that Rosicrucians throughout the ages have always accepted the sacred obligation of building a better world by habitually thinking good thoughts, uttering good words, and performing good deeds.

In preparation for a mystical exercise to conclude this session, let us summarize by combining the esoteric traditions of the West and the East. Let us harmonize the left and right hemisphere of our brains and of our world in a unique medifocus session in the Celestial Sanctum. I recommend this harmonization in medifocus daily as a positive plan of action toward a better world by each one of us as we progress through this threshold of the Aquarian age. The esoteric symbolism in meaning and application of the Rose as a flower is well known to mystics—its beauty, its fragrance, its development or unfoldment as it blossoms to fullness like the growth and progress of the soul personality through the various degrees of Cosmic Consciousness or Illumination. Also the Lotus—a kind of water-lily—is rich in its esoteric meaning and application, and to the Ancient Egyptians was a sacred symbol of love and rebirth. For this reason, a profusion of Lotus flowers were painted on temple altars. Indeed the Lotus is to the Orient or the East what the Rose is to the West.

Let us contemplate the universal principles and virtues which these two flowers in our Rosicrucian garden of Eden represent so that the better world we are building may be made sacred and beautiful by our thought and conduct.

R O S E

The **R** in Rose should remind us of our Rosicrucian affiliation, the Rosicrucian spirit and approach to life, along with Responsibility and Reverence, infusing excellent leadership qualities in our members wherever they are.

The **O** should remind us of Order, Omniscience, Omnipotence, Omnipresence, and Orderliness of Omneity. It is the dot within the circle or the dot within the

interlaced triangle encircled by a harmonious blend of the material and spiritual worlds. It also stands for our Oneness.

The **S** relates to Service; selfless service or service above self which is silent and implies self-denial and sincerity, along with commitment and dedication to our mystical ideals.

The **E** in Rose immediately reminds us of Evolution, as well as the Endurance we need for the expansion and elevation of consciousness in order to appreciate the Oneness of humanity.

L O T U S

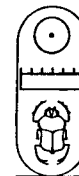
The **L** in Lotus should impress upon us the Light, Life, and Love of Omneity. The light of love, as well as the love of this sacred light, is all the world needs to be better.

The **O** in Lotus as the **O** in Rose stands for the same qualities and principles of Order in the Hierarchy and the Open Mindedness we need to function as a useful drop of water in the ocean of Being.

The **T** stands for Tolerance in all its ramifications. The Tolerance with which we must approach Truth despite the Tests, Trials, Temptations, and Tribulations of our mortal existence. The Tolerance that means seeing the good in everybody and everything and promoting or encouraging that goodness to flourish.

The **U** stands for Understanding the Unity of the Universe even if it may be appreciated as a unity in diversity. The power of our unity in thought and purpose is a unique power of accomplishment. Understanding our Oneness with the Cosmic helps us to appreciate that it is not what happens to us in life that matters; but rather how we react to each experience.

The **S** in Lotus as the **S** in Rose once again emphasizes Service as the key. Service is meditation in action, and action is the keynote in Creation and in the building of a better world. The inspiration we receive from meditation and attunement must be practiced through service because the building of a better world requires 99% hard work for every 1% inspiration received.



Just imagine how wonderful the world would be when each of us radiates the Rose and Lotus exercise in our daily lives. We have put all these building blocks together so that we may more readily inculcate in our consciousness the basic principles of building a better world *now*. With the Rose, the Lotus, and the Globe in our hands, the destiny of this world is in our hands.

There is nothing more satisfying than building mental pictures, transforming our inner realities into dreams that have come

true through our creative efforts. When the mind is focused upon a specific goal or ideal, the ideal draws us forward like a magnet. The straight line to that ideal—between us and our fondest hopes—is *knowledge*. Fratres and Sorores, it is this light of knowledge and the illumination of wisdom which Rosicrucian mysticism offers that we should employ to build a better world. A better world for us all is a reflection of a better world within each one of us, for as the song goes: "We Are the World."



The Ancient Mystery Initiations

What Happens Beyond This Portal?

With heads bowed in grief, burdened with personal problems, cynical and bitter—candidates humbly crossed the thresholds of the ancient mystical temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant?*

Plato said, "To be initiated is to be born again." Learn about the creative, fulfilling life which can be yours!

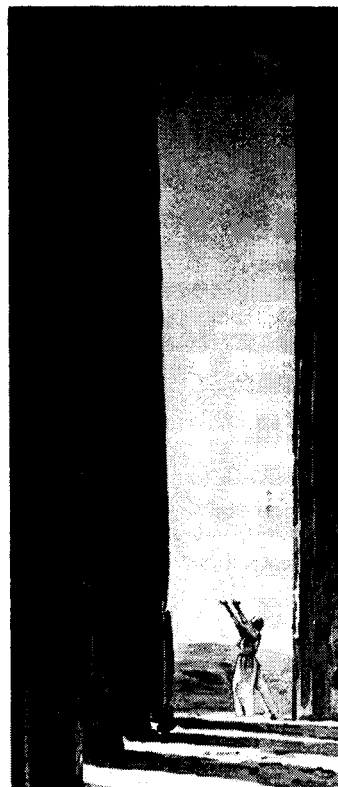
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The
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November
1988

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Rosicrucian Activities

DEVOTING one's life to the alleviation of the difficulties facing our fellowman is a goal only a few people are willing to take on. An individual who has succeeded most admirably in this demanding role is Rob Hubbard of Kelowna, British Columbia. Recognition of his inspiring work was made late last year in the form of the Rosicrucian Humanitarian Award, which was presented to Mr. Hubbard by Lila Hubbard (not a relative!) then Master of Okanagan Pronaos. The presentation took place at the Kelowna Odd Fellows Hall, with 80 Odd Fellows and Rebekahs in attendance. Also taking part was Eric Metke, the AMORC Regional Monitor for the area, who praised the recipient's fine work.

Frater Metke pointed out how Rob Hubbard has used his boundless energy in countless projects that make life more pleasant and meaningful for his fellowman. For instance, Mr. Hubbard has been involved in a fund raising project to purchase essential equipment for Kelowna General Hospital. These include a dialysis machine, body scan machine, wheelchair bus, wheelchairs, and so on. He has also acted as an officer and worker in a nonprofit society which has built and operates an intermediate care facility for seniors who can no longer look after themselves. Moreover, Mr. Hubbard has also been a principal worker in another



Soror Lila Hubbard presents the Rosicrucian Humanitarian Award to Mr. Rob Hubbard as a token of recognition for the praiseworthy deeds he has accomplished. Regional Monitor Metke, also present at the presentation, stands to the right.

nonprofit society that is building a low-cost housing apartment for the elderly.

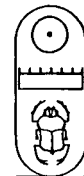
But Rob Hubbard's humanitarian efforts are not simply expressed through organizations—he also involves himself on a one-to-one basis. When he hears that someone is ill or in the hospital he makes a point of visiting that person and giving comfort and cheer.

These few words cannot do justice to the work accomplished by this humanitarian. Suffice it to say, Rob Hubbard's efforts have paid off handsomely as so many people in his community have been benefited in times of distress. Keep up the good work!

RECENTLY Rosicrucians and their friends in the Mid-Atlantic States met in Washington, D.C., to participate in a "Heart Unafraid" seminar with Dr. George Buletza, Director of RCUI Research and Development. Along with Dorothy Pickett, AMORC Grand Councilor for this area, members and friends explored the essence of being human and the heart within each of us that contributes its comprehension, courage, and wisdom, enabling

us to advance upon the path of ascent. Members explored three levels of their experience of freedom: willingness to experience, limitless gratitude, and boundless joy.

The next day, the spirit of the "Heart Unafraid" seminar lived on in St. Petersburg Beach, Florida, where a new RCUI class, "The Tree of Knowledge," brought Rosicrucians together from all parts of Florida—including AMORC's Grand



Councilor for Florida, Andrew Chomick. Information and explorations presented in this new class led to a deeper understanding of Self and our inner connection in oneness and unity.

The seminar and class were followed by the Florida Regional Conclave in St. Petersburg Beach, where Grand Councilor Andrew Chomick and Regional Monitors Everett Daley, Earl Dyal, Linda Lewis, and Michael Shaluly explored with members the unity and oneness we can all experience through our Rosicrucian Work. The conclave program was varied, stimulating, and complete, and fratres and sorores exercised and socialized during each day's scheduled "Beach Time." A fun-filled junior conclave was led by Linda Lewis, and the unity we can experience through music was demonstrated by Michael Braz, Ph.D. Grand Councilor Emeritus Juan Alvarez and his wife Carmen demonstrated the oneness in which we participate with their presentation of the Roerich Banner of Peace to Grand Lodge representative Frater George Buletza. A Martinist Conventicle concluded this week of special Rosicrucian activities.

In the words of Frater Buletza, "In workshops, RCUI classes, conclaves, conventi-



Frater Michael Braz (seated) provided live piano and organ music during convocations, as well as a stimulating music appreciation program. Among those pausing for a melodious interlude are Andrew Chomick, Florida Grand Councilor; Leo Toussaint, Southern States Grand Councilor Emeritus; Herb Mack, Conclave Chairperson; Mike Shaluly, Regional Monitor; and George Buletza, Director of RCUI Research and Development.

cles, and convocations, we have the same, and yet ever new experience. Our hearts are all one. As followers of the Golden Cross upon which unfolds the Ruby Red Rose, we are all, both teachers and students, in Light and Oneness of Being."



Wilma Ferraro

In April and May of this year the Rosicrucian Order, AMORC, along with Distant Horizons Travels sponsored two South American tours to exotic Peru and Bolivia, the land of the Incas. Altogether about 60 Rosicrucian members and friends accompanied AMORC representatives Jenny Unger and Tim Sika on a memorable journey which included such famous sites as the Ballestas Islands, Lake Titicaca, and the mystical Nazca lines. In addition, a special Rosicrucian ceremony was held at dawn by a historic site at the ancient and mystical city of Machu Picchu. Both tours were well received by all who attended. Due to the popularity of these and previous tours the Emperor has plans to schedule similar excursions to other areas of interest to Rosicrucians (including Tibet) in the near future. One of the tour groups shown above is at Machu Picchu.

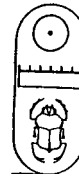
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GRAND COUNCILORS OF AMORC 1988-1989

At the meeting of the Grand Council held at San Jose, California, on July 4, 1988, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA and NEVADA	Mr. Edwin M. Massey Stockton, California
SOUTHERN CALIFORNIA, ARIZONA, and HAWAII	Mr. Edley Watson Altadena, California
WASHINGTON, OREGON, and IDAHO	Mr. Wesley O. Bramhall Puyallup, Washington
COLORADO, UTAH, and NEW MEXICO	Mr. David Schloegel Englewood, Colorado
TEXAS, OKLAHOMA, and LOUISIANA	Mr. Dennis Raney Dallas, Texas
SOUTHEASTERN STATES	Ms. Marybeth Beeson Norcross, Georgia
FLORIDA	Mr. Andrew Chomick Sarasota, Florida
WEST CENTRAL STATES	Mrs. June Horwitz Chicago, Illinois
GREAT LAKES REGION	Mr. Daniel Navin Columbus, Ohio
MID-ATLANTIC STATES	Mrs. Dorothy Pinkett Philadelphia, Pennsylvania
WESTERN NEW YORK	Mrs. Alberta Patterson Angola, New York
EASTERN NEW YORK and NEW JERSEY	Mr. Bernard J. Sopko West Orange, New Jersey
NEW ENGLAND and MARITIME PROVINCES	Mr. Clarence C. Brown Monroe, Connecticut
EASTERN CANADA	Ms. Janet Ceply St. Catherines, Ontario
CANADIAN PRAIRIE PROVINCES	Mr. John C. Blazina Calgary, Alberta
BRITISH COLUMBIA	Mr. Hans D. Ehrenlechner Vancouver, British Columbia
MIDLANDS and NORTHERN ENGLAND	Miss Mary E. Anderton Mossley, England
SOUTHERN ENGLAND	Mr. George Farquharson Croydon, England
SOUTHERN ENGLAND, WALES, and IRELAND ...	Mr. Jack Hurst Ilford, England
SINGAPORE, MALAYSIA, HONG KONG,	Mr. Richard Fook Sang Ng Republic of Singapore
and PHILIPPINES	
AUSTRALIA	Mr. George S. Pappas Bentleigh, Australia
NEW ZEALAND	Mr. Frank Brookfield Auckland, New Zealand
SOUTH AFRICA	Mrs. Fay Jeffery Brentwood Park, South Africa

Continued on next page



GRAND COUNCILORS (continued)

BENDEL STATE - NIGERIA	Mr. M. Osezua Ovonlen Benin City, Nigeria
LAGOS, OGUN, and ONDO STATES - NIGERIA ...	Mr. Iretunde Olopade Surulere, Nigeria
BAUCHI, BORNO, KADUNA, KANO,	Mr. T.K.O Okpapi Zaria, Nigeria
KATSINA, and SOKOTO STATES and F.C.T. - NIGERIA	
AKWA IBOM and CROSS RIVER	Mr. Samuel C. Akpan Calabar, Nigeria
STATES - NIGERIA	
IMO and RIVERS STATES - NIGERIA	Dr. J.C. Nwigwe Umuahia, Nigeria
KWARA, NIGER, and OYO STATES - NIGERIA	Chief E.A. Egbedeyi Ibadan, Nigeria
ANAMBRA, BENUE, GONGOLA, and	Mr. Eugene Onwunyi Enugu, Nigeria
PLATEAU STATES - NIGERIA	
EASTERN and SOUTHERN GHANA	Mr. John Folsom, Jr. Accra, Ghana
WESTERN and NORTHERN GHANA	Mr. John Yeboah Kumasi, Ghana

Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS:

Mon. - Fri., 9:00 A.M. - Noon
12:45 P.M. - 4:00 P.M.

EGYPTIAN MUSEUM:

Tues. - Sun., 9:00 - 5:00 P.M.

SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.
Sept 20 — Aug. 15
(for members only)

PLANETARIUM:

June - Aug.
Mon. - Fri., 10:00 A.M. - 4:30 P.M.
Sat. - Sun., Noon - 4:30 P.M.

RESEARCH LIBRARY:

Tues., 2:00 - 7:30 P.M.
Wed. - Fri., 2:00 - 6:00 P.M.
Sat., 1:00 - 5:00 P.M.
(for members only)

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Sat. - Sun., Noon - 4:30 P.M.

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1988**

Appointments If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

Now on Cassette

International Research Council

ROSE-CROIX UNIVERSITY INTERNATIONAL

First Open Conference

POLARITY

FOR THE FIRST TIME during the present cycle of the Rosicrucian Order, members of the International Research Council give you first-hand reports of their discoveries. The First Open Conference of the International Research Council (IRC), held July 6, 1988, explores the mystical principle of polarity and its many manifestations. Discover how this important principle influences business, creativity, cycles of life, health, and personal integration.

The IRC is a group of Rosicrucians dedicated to furthering AMORC's humanitarian goals through various lines of research. These men and women are highly developed specialists in their fields and have integrated the Rosicrucian teachings with their technical training. The results of their research are reflected in your monographs and have contributed to the advancement of AMORC since 1934. Now, you can hear the following speakers share their knowledge with you in a more direct and personal way:

Gary L. Stewart: Imperator of the Rosicrucian Order, AMORC; Chancellor of Rose-Croix University International (RCUI); Director of the International Research Council.

Dale Palmer, J.D.: Lawyer, publisher, and student of Ancient History.

Bert Cunnington, Ph.D.: Senior Lecturer, Marketing and Strategic Management, Division of Administration, Griffith University.

Nelson E. Harrison, Ph.D.: Psychologist; training consultant; financial psychologist; member of the General Advisory Board of Kentucky Center for Bio-Psychoanalysis, Lexington; member of the Board of Consultants in the Institute of Religion and Society at University and City Ministries, Pittsburgh, PA.

Robert Waggener, Ph.D.: Consultant in the medical community, specializing in Biophysics, in particular the application of physical techniques to the diagnosis and treatment of disease.

Albert Doss, M.D.: In private practice of General Psychiatry, specializing in Geropsychiatry and Hypnotherapy.

Marshall Kent, B.S.: Engineer, architect, business consultant, teacher, and publisher.

Moderated by Onslow H. Wilson, Ph.D., President, RCUI.

These tapes are sold exclusively to members of AMORC.

POLARITY

Set of 5 cassettes **\$39⁹⁵**
Stock Number: C-108M

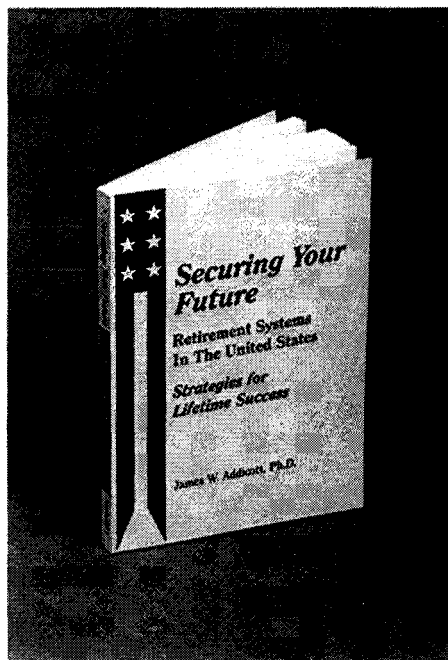
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Securing Your Future

James W. Addicott, Ph.D., F.R.C.

You can provide for yourself and your family, even if your income is interrupted by retirement, health care, disability, or death. *Securing Your Future* tells you what you must know about alternative sources of income such as government programs, employer or union benefits, and personal savings and insurance programs. Learn what specific delivery systems are provided—when, how, by whom, who pays—and your role and responsibility in making these plans work for you.

Frater James Addicott has been involved in the design, implementation, and administration of employee benefit programs for nearly two decades. He was a school director and instructor of continuing education seminars for Certified and Public Accountants, and is a Course Leader for Employee Benefit seminars sponsored by the American Management Association. In addition to these activities, he is conducting a series of Financial Arena seminars especially for Rosicrucian members and their friends.



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S-42 Bedtime Tales—Ralph Lewis narrates several delightful stories suitable for tiny tots.

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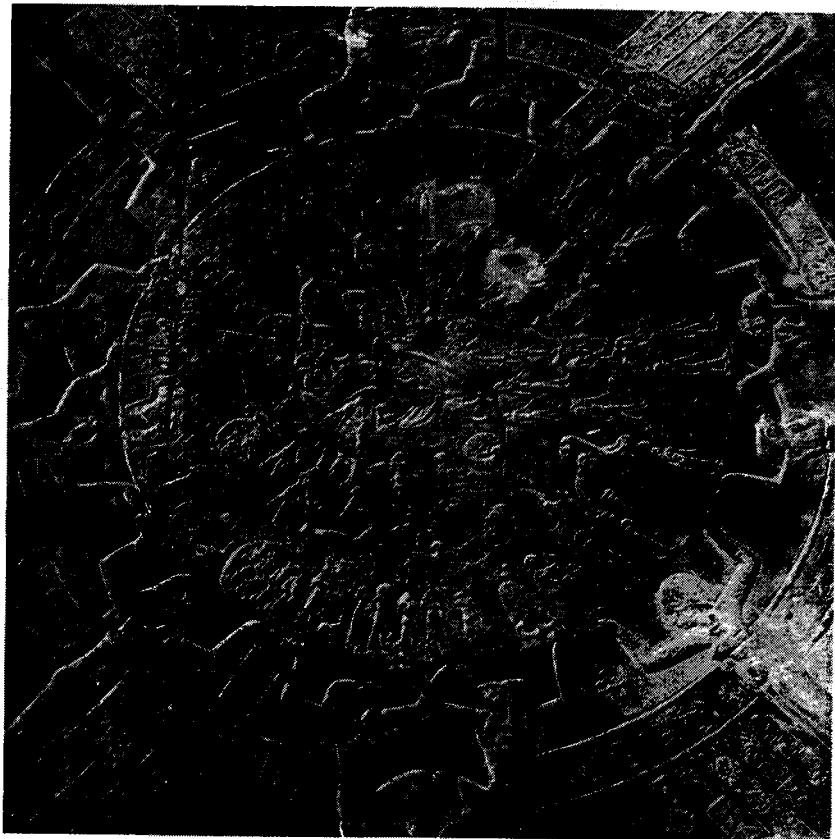
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TREASURES FROM OUR MUSEUM

Zodiac of Dendera

ONE of the Museum's most recent acquisitions is a replica of the Zodiac of Dendera, authentically reproduced for the Rosicrucian Egyptian Museum by the Louvre in Paris—where the original is on display.



Attracting the attention of Napoleon's General Louis Desaix in 1799, the circular zodiac was eventually cut from the ceiling of Hathor's Temple at Dendera (Upper Egypt) and taken to France in the early 19th century. This large zodiac, approximately eight feet square (244 cm), is the most spectacular representation of the Egyptian sky yet discovered, and demonstrates an advanced knowledge of astronomy. It dates to approximately A.D. 14 when the Ptolemaic reconstruction of Dendera Temple was completed. In the zodiac's center is the Great Mother (Hathor)—the one who nourishes world order—depicted here in the form of Taurt, probably representing Isis. Circling this central figure are familiar constellations, such as Scorpio, Leo, the Scarab Beetle (our Cancer), Taurus, and Aries. Evidence indicates that the concept of the Zodiac was not native to Egypt, but was probably imported into the Nile Valley at a late but unknown date.

This spectacular Dendera Zodiac exhibit is prominently displayed on a large gallery wall in the Rosicrucian Egyptian Museum to further explain the knowledge and accomplishments of the Ancient Egyptians.

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.

—Robin M. Thompson, F.R.C.



Promotion Australia

World Of Wonder

The Great Barrier Reef

Hitherto we had safely navigated this dangerous coast, where the sea in all parts conceals shoals that suddenly project from the shore, and rocks that rise abruptly like a pyramid from the bottom, for an extent of two and twenty degrees of latitude, more than one thousand three hundred miles. . . .

—Lt. James Cook, just before H.M.S. Endeavour struck the reef on Sunday, June 10, 1770

WEAVING its way through the warm blue waters of the Coral Sea, from Fraser Island in the south (a unique landform of rain forests and lakes on the largest sand island in the world) to New Guinea in the north—a region of inexhaustible beauty, diversity, and romance—the Great Barrier Reef decorates the northeast coast of Australia with little white coves, tropical cays, flora-encrusted granite islands, and shallow tidal reefs so complex that Cook named a portion of it “The Labyrinth.”

This millions-of-years-old coral barrier, protecting Queensland's coast from the surge of deep ocean swells, is Earth's largest structure created by living creatures—so prominent it can be observed by astronauts standing on the Moon. It forms a gigantic breakwater for magnificent beaches in near-perfect recreation areas and islands floating like jewels on an iridescent sea of almost transparent quality under a majestic sky of intense light and color. All who experience the reef's magic come away with a feeling of exalted well-being.

Palm trees wave graciously over this Edenic freshness of land, sky, and sea—all home to countless unique species of flora and fauna. Baby turtles hatch on beaches while undulating kaleidoscopes of tropical fish change direction in a synchronized flash of silver between a jungle of sea fronds and forests of multi-hued corals and crevasses. Though slowly coming to fully appreciate this natural wonder of the world, the maintenance of balance and harmony in this fragile ecosystem is still a mystery to man.

—Paul A. Arundell, F.R.C.

The prolificacy of vegetation is a perpetual marvel; the loveliness of the land, the ineffable purity of the sky; the glorious tints of the sea—green and gold at sunrise, silvery blue at noon, purple, pink and lilac during the all too brief twilight—a perpetual feast.

—Edmund Barfield, Dunk Island Beachcomber.



Reginald Stokes