

Rosicrucian Digest

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By
Ralph M. Lewis, F.R.C.

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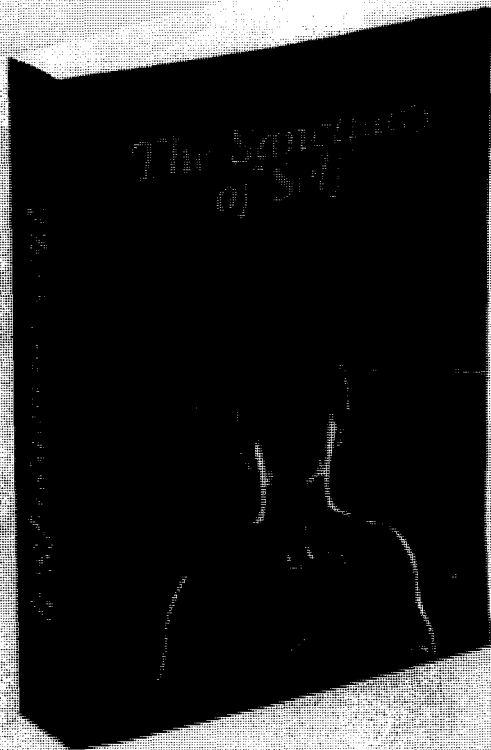
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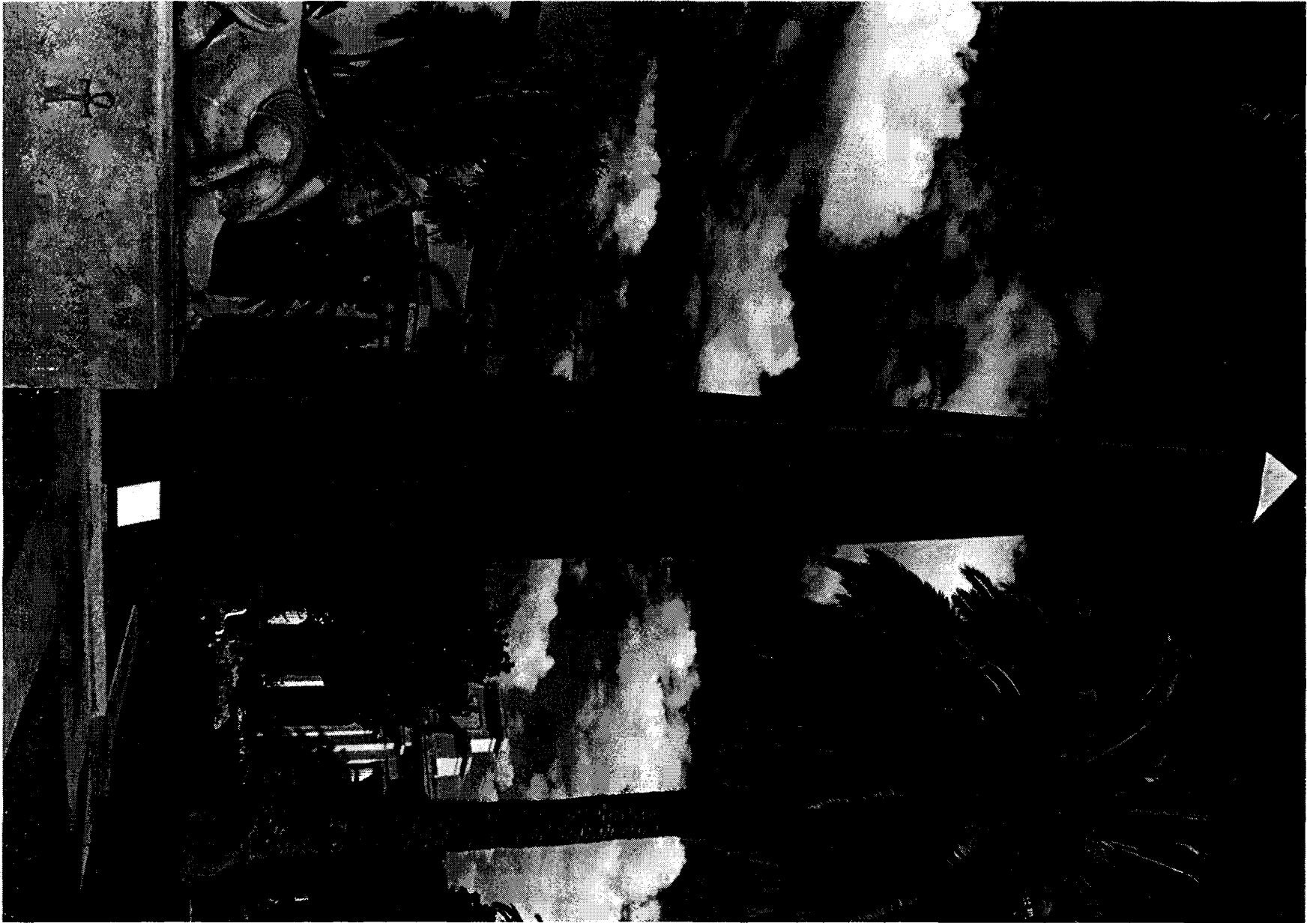
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Obelisk in Rosicrucian Park ⇨

This obelisk, at the portal to Rosicrucian Park, is three-quarters the size of its counterpart which stood before the Temple of the Sun at Heliopolis, Egypt. It is finished smoothly in rose-red granite and covered with hieroglyphs identical to the original. They read in part: "The Horus, the one born of life. King of the South and the North. Kepher-Ka-Ra."

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

Intuition, Idealism, and Illumination

MAN HAS SEVERAL lives linked together in his mortal existence. This should not be construed as referring to reincarnation, or rebirth. Rather it is meant to be understood in the sense that each of us in our physical existence may experience various states of consciousness which constitute different aspects of life. Each in itself is lived separately at the time.

However, some people never experience such states of consciousness. Their entire mortal existence may be confined to but one limited view of life. For them, it is like looking out upon the world through the same window—continuously.

These lives we live are determined by psychic and mental motivation. The choices and actions that comprise our social and private lives are principally the result of decisions which we make and which, in turn, are the consequence of our thought processes and emotional states. Admittedly, environment, too, has a tremendous influence upon us; that is, the circumstances into which we are precipitated daily. But the way in which we react to such stimuli, how we interpret and attempt to adjust to them, is the result of our psychic and mental life, the states of consciousness through which we perceive and conceive the particular experiences.

There are three principal states of consciousness, each characterizing a phase of

life. They really are the motivating forces that determine the direction that our lives take. These states of consciousness are *intuition*, *idealism*, and *illumination*. The first two are rather commonplace with most persons and though often referred to are infrequently understood. The third, *illumination*, is difficult to attain and even when experienced is often endowed with some other meaning. Therefore, many have been illumined but have not recognized the experience as such. A plenum of life, that wholeness of human existence to which we consciously or unconsciously aspire, can only come from a coordination of these three states: intuition, idealism, and illumination. An unrelated spontaneity on the part of the first two can never lead to the third.

Is Intuition Instinct?

What is intuition? For centuries, philosophy and metaphysics have given various and often conflicting definitions of this experience. In relatively modern times, psychology has also given its version. Usually, works on psychology describe the phenomenon of intuition under the heading of "Instinct." The experience of intuition is commonly realized as an *unreasoned knowledge* or *guidance*. It is a form of ideation which flashes into consciousness without our volition and often when apparently quite unrelated to our thoughts at the time.

We say that intuition is unreasoned because its impressions do not emerge as a related, immediate conclusion from any proposition we have in mind at the moment.

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

There is also a distinctive characteristic about the intuitive impressions. When we experience one of these, it has an obvious clarity, carrying the conviction that it is self-evident. In fact, we would designate as *intuitive knowledge* that impression about which we have no doubts. In other words, we may often question the validity of our judgment when reasoning. But at the time we experience intuition, we never doubt it.

It is for that reason that intuition has so often been accepted as a kind of immanent knowledge, that is, an innate wisdom which transcends the knowledge usually acquired. In fact, intuitive knowledge has often been associated with a religious or spiritual connotation as an attribute of the soul. Immanuel Kant, in his *Critique of Pure Reason*, said that time and space are forms of intuition. And intuition, in turn, he declared to be *a priori* knowledge. In other words, he considered it to be a kind of knowledge that precedes the knowledge gained through experience. This *a priori* knowledge, he stated, is part of the real nature of man. However, it needs phenomena or the experiences of our senses to be expressed. But it does not need such experiences to exist.

Psychology places intuition in the category of instinct. It is knowledge acquired historically; that is, the human organism has had to adjust to many and varying conditions in its long evolution. These adjustments have become established, permanent records in the genes, a kind of memory impression. Whenever, therefore, similar circumstances arise which are related to such memory impressions, they are released instinctively as intuitive ideas and instinctive actions. Psychology further states that intuition is only reliable in matters of our survival, protection against danger and

threatening conditions to the life of the organism itself.

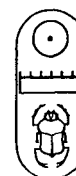
Ideas Out of Nowhere

Opposed to the explanations of psychology are the numerous instances where ideas have come forth from seemingly nowhere into the mind. These ideas have been inspiring and have resulted in solutions to perplexing problems. Although it may not have been related to a chain of thought indulged at the time, the intuitive impression in most instances did have a relationship to some previous cognition. The intuitive idea always has an affinity to our interests, mental activities, desires, and experiences either of the present or the past. We venture to say that rarely is the intuitive idea completely foreign to our conceptions, interests, or talents.

For analogy, we may think of ideas as being like objects that are polarized, that is, having separate polarity which attracts or repels. In our usual objective mental process, we may not be able to attract all those ideas which are related to the particular thought which is dominant in our mind at a certain time. In fact, in our reasoning process, ideas that we consciously call forth may often clash with or oppose each other, resulting in no satisfactory conclusion.

Subsequently, minutes, hours, or days later, from out of the depth of the stream of consciousness there will suddenly emerge a composite idea, scintillating in its perspicuity, a perfect harmony of thought. It would appear, then, that there is a *subconscious judgment* that carries on after the reasoning mind has stopped or failed. This, it would appear, is a superior intelligence that is able to evaluate all the accumulated ideas of experience that are stored in memory and

"Illumination is not a mere abstraction. It is not an eventual isolation of self from the world. Rather it is a synthesizing of all of our faculties and powers so that we can derive the utmost from our mortal span here on earth."



find a harmonious relationship between them that eventually constitutes the released intuitive impressions.

Following A "Hunch"

Is the intuitive impression infallible in all instances? Everyone who has followed his so-called "hunch" has not always been successful. But these instances may not be indicative of the failure of intuition. Failure could be due to the manner in which the individual applied the intuitive impressions to his affairs. It may have become distorted by his trying to make it conform to some plan or purpose.

Intuition is best relied upon in the *cautionary* sense rather than as a positive suggestion initiating a new action. Thus, for example, when we are intuitively warned not to proceed or to take an opposite stand, it is advisable to heed intuition regardless of how it may contradict reason. To disregard intuition entirely is to deny an evolved faculty that has been inherent in man throughout his ascent from a primitive state.

Idealism

The second motivating force that constitutes an important phase of life is *idealism*. Perfection and idealism are related. Of course, not every ideal is perfect by all standards. In fact, ideals held by society generally, as for example, the ideals of a communist in the capitalistic society or vice versa. An ideal is an abstract objective, a state or thing which is considered to transcend everything of a related nature. Something can only be an ideal by comparison with something else whose context stands as inferior.

Our ideals, however, can be intrinsically false. We may aspire to that which violates natural law and which has no possibility of ever manifesting as we conceive it. Then, again, even though an ideal itself may be rational, it may not lie within the capabilities or potential of the one visualizing it.

There are two measuring rods for idealism: One is *reason* and the other is *intuition*. An ideal may be transcendent, may be something to be attained. Yet it must be contiguous with the present: There must be some link between *what is* and *what is* [6]

desired to be. There must be a way, a chain of causality, by which the ultimate effect or ideal can be realized. To avoid mere idle fancy, an ideal should be analyzed by the reason. What possible approaches there are to it should be determined. This method will often disclose that an ideal is false or that it is not within the realm of probability.

Intuition is a reliable guide in determining the feasibility of an ideal. If we do not give way to emotionalism, to excessive enthusiasm, but rather ponder upon some objective first, we shall usually experience an intuitive impression of value in relation to it. Most often this superior judgment of intuition is a valuable link with idealism.

Illumination

The third motivating force and the one which provides the most exalted experience of life is *illumination*. The mystics were the first to use this term in connection with mystical experience. In the broadest etymological sense, *illumination* refers to an exalted enlightenment of the mind. In other words, the mind is illumined with a unique light of knowledge and understanding. From the mystical point of view, illumination is "a freedom from the attachments of this world." Thus the mind, the consciousness, is liberated to experience "the united life," a life of unity with God, or the Absolute. More simply stated, man knows himself but not just as an individual. He discovers his cosmic relationship. To use the words of a mystic, ". . . he sinks into his divine element, like a wave into the sea."

Dionysius, the sixth-century Syrian monk, said that illumination by which one knows the wholeness of his being is a gift of goodness. It restores the unifying power of man by which he realizes the *oneness* of all which he is a part.

If illumination is an aspect of mystical experience, what then is the whole consistency of the mystical experience? Where does illumination fit in? Generally, there are three recognized stages of the mystical experience. They are *purgation*, *illumination*, and *perfection*. The first, *purgation*, is an admission of our foibles of character; it is an attempt at self-analysis and inner refinement and a desire to remove obstacles of our own doing such as are represented by

habits and customs, both mental and physical.

Out of this purgation, we are told, there gradually emerges illumination. There are states of gradual separation from objective consciousness. Degree by degree, we free ourselves—even though it be only momentarily—from having our consciousness solely bound to externality, the world of things. We develop a sensitivity to more subtle impressions arising within ourselves and composing the inner world. This is something infrequently accomplished by the average person. It is only partially attained when we can tear ourselves away from the television set and sit in meditation or even in abstraction for a few minutes. If we can do this each day, even for as short a time as fifteen minutes, we can realize the first steps leading to illumination.

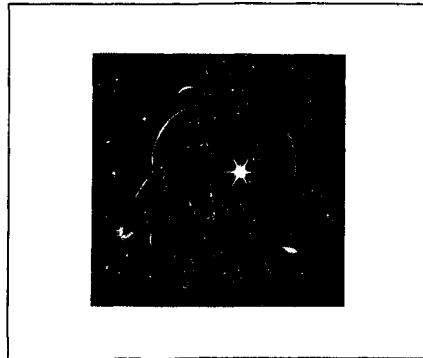
Is it possible to outline these steps by which this illumination, this great enlightenment of the consciousness, can be experienced? The following is a brief summation of the stages through which illumination has been attained by those who have sincerely sought it.

(1) The awakening of the self to a consciousness of a divine or absolute reality. This is the personal conviction that there is an actual supreme power that pervades all. This awakening provides a feeling of joy as in the discovery of an amazing and pleasing phenomenon.

(2) The self becomes aware for the first time of cosmic beauty, that is, it experiences the harmony of pure being. At the same time, one realizes his own imperfections; he attempts to eliminate them by discipline, and this constitutes purgation.

(3) When purgation is completed, there comes illumination, which is had by degrees, or stages.

(4) The final test has been termed the *Obscure Night*, or the *Dark Night of the Soul*. It is a test of the individual's determination. It is a challenge to him to make drastic changes in his way of thinking, his habits, and way of life. For example, one cannot be sensual to the extent of giving himself over entirely to the physical senses and appetites

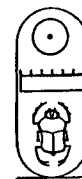


and yet expect to be responsive to the inner light of illumination.

(5) The fifth stage is when the Absolute is not merely enjoyed as an experience, nor when it is just a matter of illumination, but rather when one feels his *oneness* with all being. It is when one realizes that he *is* and yet is *not*. This means that one knows he is a mortal and yet realizes the immortality of the essence within him.

In practical living, illumination follows both intuition and idealism. Our intuition helps us to form a series of steps to climb. Each step, in turn, is an ideal; each ideal is more advanced, more humanitarian, more all-embracing, and more satisfying to our highest psychic self. An ideal may start with health, with personal well-being. Then it may advance to a consideration of the welfare of others, the service of society, and then gradually broaden with greater understanding. The idealism prepares the consciousness for illumination.

Illumination is not a mere abstraction. It is not an eventual isolation of self from the world. Rather it is a *synthesizing* of all of our faculties and powers so that we can derive the utmost from our mortal span here on earth. For example, it provides a clarity of vision with regard to phenomena, the experiences of life. The self perceives an added significance in all the experiences in and around it. The infinity of illumination is a penetration of the natural world to a greater depth in one direction while at the same time penetrating the Cosmic in another direction. Yet these two directions are like lines curved to meet. Thus they form a whole, or circle, of more complete living.



Our Front Cover

Our cover features the *Château Rosicrucien du Silence*, a beautiful Rosicrucian retreat in the French countryside near Lyon. The centuries-old castle, complete with moats and turrets, is surrounded by formal gardens and has a history dating back to the First Crusade. Among Rosicrucians the castle is revered as a retreat of silent meditation, and is visited by members from throughout the world. For more information see articles on pages 20-21.

(Photo by Donna Rae, F.R.C.)

Our Back Cover

THE beautifully symbolic painting on our back cover was created by Soror Gali Noltein and donated to the Rosicrucian Order, AMORC, to further the Great Work of the Order in the world. In the artist's own words, the painting is "dedicated to all the members of the Order who, through their lives, fulfill that mandate set forth in 1459," the traditional date of the birth of C.R.C.—Christian Rosenkreuz.

In the center of the painting we see the beautiful winged philosophical goddess Fama, the personification of the ideals set forth in the Rosicrucian work, *The Fama Fraternalitatis of the Meritorious Order of the Rose Cross*. Garbed in a sky-blue gown of gold stars (representing the far-reaching skies) and winged so that her glory will spread far and wide, Fama in one hand holds a trumpet to announce her important message to the world, and in the other hand she holds aloft pages of the *Fama Fraternalitatis* for all the world to see.

The obelisk on the right symbolizes the Ancient Egyptian influence on the devel-

opment and traditions of the Rosicrucian Order. The hieroglyphs, replete with Rosicrucian symbols, refer to "Pharaoh Thutmose III (founder of the mystery school) living under Truth forever." The Greek column on the left symbolizes the important Classical Greek influence (Platonism, Hermeticism, etc.) on the development and traditions of our beloved Order.

Prominent also are the names of the two former Imperators in the Order's present cycle of activity.

The initials C.R.C. stand for Christian Rosenkreuz (A Christian of the Rose Cross), the allegorical and mythical character who represents the body of Rosicrucian knowledge and the ideals of the Rosicrucian movement in Europe during the 15th and 16th centuries. The date 1459 A.D. marks the traditional date of the birth of Christian Rosenkreuz, and in other traditional Rosicrucian works is referred to as the date of the Chymical Wedding of Christian Rosenkreuz.

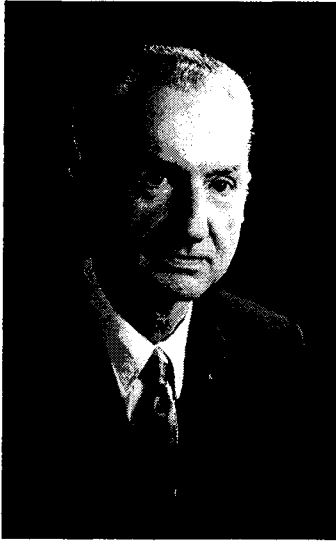
—Curt Warren, F.R.C.

The Light of AMORC Expands and Strengthens

Thanks for all your support!

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50 Golden Years of Service to AMORC

Cecil A. Poole Honored

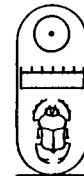
THIS YEAR marks the 50th anniversary of Frater Cecil A. Poole's election to the Board of Directors, Supreme Grand Lodge of AMORC. Frater Poole currently serves as AMORC's Vice-President, Retired. For over five decades, through good times and difficult periods, Frater Poole's dedication to the ideals of AMORC, his guidance and foresight, have contributed immeasurably to the work and growth of the Rosicrucian Order.

Known to Rosicrucians throughout the world, Cecil Poole has met and talked with Rosicrucians in many different nations and continents. He has lectured to Rosicrucians and the public in both English and Spanish, and is known to many through his books and thought-provoking articles in the *Rosicrucian Digest*. He has also been a regular contributor to the *Rosicrucian Forum*. His prolific writing has always reflected his avid interest in the Rosicrucian teachings, philosophy, science, and education.

Cecil Poole joined the Rosicrucian Order in 1930. In 1934 Ralph M. Lewis, then Supreme Secretary and later Imperator, invited Frater Poole to work for AMORC as a traveling field lecturer. Later, joining the AMORC staff at Rosicrucian Park, he was named director of the newly formed Latin-American Division. His bilingual abilities and school administration background in fiscal and business activities were well suited to this new position.

On August 12, 1939, following the transition of Imperator H. Spencer Lewis, Cecil A. Poole was elected AMORC Supreme Secretary. For many years thereafter Frater Poole held two offices simultaneously. As Supreme Secretary and Supreme Treasurer he successfully directed the business and financial affairs of the organization under the ministry of the Board of Directors, and also served as AMORC's Vice-President. These eventful years saw great changes—the nightmare of World War II followed by the Order's phenomenal international growth in the 1950s and '60s. After a long and productive career, Cecil Poole retired in 1972, retaining the position of Vice-President.

Our hearty *congratulations* and deep-felt *thanks* go out to Frater Poole on his attainment of this golden anniversary of service to the Rosicrucian Order, AMORC.



The AMORC Council of Solace

by Lila Barca de Fernandez, F.R.C.

translated by Maritza Dalby, F.R.C.

WHEN Dr. H. Spencer Lewis decided to establish a Healing Department for AMORC members, he was fully aware that in the Western world there had long existed many systems claiming to be the most efficient in the art of healing physical and psychic illnesses, or in solving problems of any nature. However, as Rosicrucians know, the healing methods taught by AMORC are decidedly unique and do not need any guarantee among our members, other than the extraordinary results they obtain when applying such methods personally.

It is only right, then, to bring to the attention of both Rosicrucians and nonmembers the magnificent and silent humanitarian labor carried out by the Council of Solace. Therefore, in the following pages we shall try to describe, with as much detail as possible, the history of the Council of Solace and its purpose; and we shall try, with due permission from the Emperor, to relate how its activities developed on the physical and psychic planes.

We know perfectly well that all activities of AMORC in America were cosmically preordained, and that Dr. Lewis' actions, which allowed no deviations, had one sole source: his immense love of humanity; and one objective: the fulfillment, with infinite patience and unequalled humanitarianism, of the great work toward the Greater Light for which he was destined. Therefore, in 1916, H. Spencer Lewis decided to organize, among other things, a Department of Personal Problems; he tried to carry this out in the form of a magazine, but evidently it was not well accepted because only one issue was published. Then, in 1923, the National Department of Services was established with the purpose of offering help to

members with problems. This was also a pilot program for a procedure that would eventually allow members to establish an exchange of correspondence through that department. In 1927 a Healing Department was created, which in turn developed into a Welfare Department, offering a lot more assistance concerning healing aid. This was the true predecessor of today's Council of Solace.

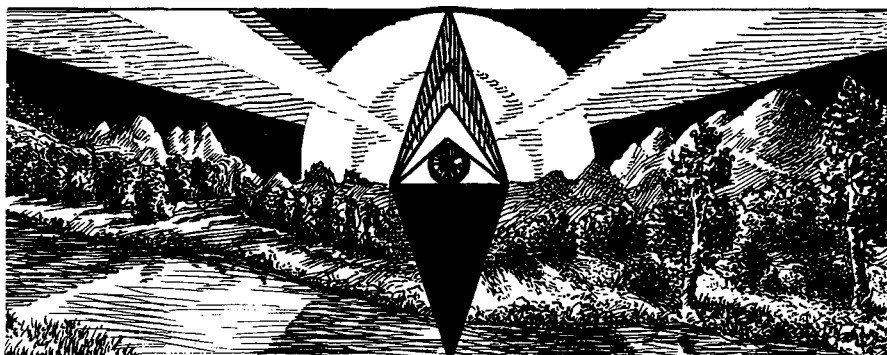
The term *Council of Solace* was used for the first time in our magazines back in 1933, and it was our former Emperor, Ralph M. Lewis, with permission from Dr. Lewis, who named the department "Council of Solace," and it has remained so permanently.

Goals and Purposes

An article entitled "Healing Department," published in the August, 1927, issue of *The Mystic Triangle* (now known as the *Rosicrucian Digest*) clearly expounds the objectives and purposes of the Emperor and AMORC officers on the subject of healing. In fact, this truly comprehensive article contains many interesting comments on subjects that in those early times were extremely novel—but always in vogue and even useful today.

The article states that Rosicrucians have always been famous for their therapeutic knowledge and ability to heal. Many persons who suffer physical or mental ailments come to AMORC asking for help, and the Order always gives this help with infinite love. The organization has necessarily limited its field of aid, as it cannot legally provide healing in public clinics. For that reason, in its higher degrees of learning, the Order deals with a system of healing for the personal use of its members.

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A Unique System

The Rosicrucian system of healing is unique in that it does not consist of narrow or fanatic and illogical ideas. The 1927 article asks Rosicrucians to faithfully put into practice the following concepts and to keep these concepts always in mind when writing to headquarters to ask for distant-healing treatments or when applying the Rosicrucian system of healing to other persons:

(1) Rosicrucians do not condemn the use of medicines. But there is a great difference between medicines and drugs. Some of the first Rosicrucians were pioneers in the art of healing and contributed their great knowledge to the science of medical therapeutics. The use of simple herbs and their extracts, as well as similar medicines, is in agreement with natural laws, as nature undoubtedly provides many of the necessary substances in preparing medicines, but of course, they have to be administered by a specialist in that field.

(2) Rosicrucians also accept surgery as a corrective procedure to remedy deficiencies in human nature. We know that a broken bone, for example, has to be set properly so as to help nature in healing the fracture. We also know that if a piece of foreign matter enters any part of the body, it should be removed. Some surgical procedures might provoke hemorrhages, but that risk, if treated by an expert surgeon, will be taken care of. These procedures are in total agreement with Rosicrucian thought.

(3) Rosicrucians know that hundreds of illnesses can be cured through our metaphysical methods and that hundreds of

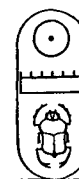
causes for ill health can be eliminated with our healing system.

(4) In many cases, nature—during years of continued reconstructive labor in the human body—replaces or reconstructs tissues or parts of the body that have been injured or destroyed. But organs that are extirpated, destroyed, or atrophied, can never be replaced by nature or by any metaphysical system known to us, regardless of claims made by some overzealous groups.

Referring again to the article in *The Mystic Triangle*, it states there is an ample area of action in which the Emperor and his collaborators can demonstrate the Rosicrucian healing principles through the Council of Solace. But if the patient's physician advises an emergency operation, he or she is encouraged to follow the doctor's advice without any doubt, even for a second, because the Council of Solace will still continue to give metaphysical aid to the patient by restoring body energies and bringing back a healthy condition in the body, without interfering with the medical treatment.

Daily Attunement Periods

The work of the Council of Solace is directed from the world headquarters of the Rosicrucian Order in Rosicrucian Park, San Jose, California. Those petitioning aid from the Council of Solace are invited to participate in daily attunement periods. This attunement takes place through the *Celestial Sanctum*—a glorious and magnificent focal point, neither limited by space nor time, of all the *positive* thought, the finest concepts of which men and women



are capable. This focal point, of course, is the Cosmic.

These daily attunement periods are conducted for five-minute time segments, four times a day. In San Jose, when Pacific Standard Time is in effect, these four periods take place at 6 a.m., 9 a.m., 12 noon, and 6 p.m. During Pacific Daylight Saving Time, the hours are 5 a.m., 8 a.m., 11 a.m., and 5 p.m. Of course, the hours are adjusted throughout the world according to what time zone the Celestial Sanctum petitioner lives in. Please keep in mind that individuals may contact the Celestial Sanctum at other periods of the day or night than those stated in the daily schedule of attunement periods, for we know within the Order that hundreds or even thousands of members will reach in consciousness to the Celestial Sanctum and make such contact during practically every hour of the day and night, according to the variations of time in different countries around the world. The metaphysical aid is continuous, both day and night.

As was discussed in the article of 1927, Dr. Lewis conducted two daily periods of ten minutes each, during which he personally directed positive thoughts and healing vibrations to invigorate the body and accelerate the blood circulation, thus enhancing the reconstitution process and the alleviation of pain. For best results, the Emperor recommended that the patient be passive and receptive during those two periods. He insisted also that the person seeking help should sit in a quiet place and relax during the time of the treatment, concentrating his or her thoughts on the Emperor, as a center of radiant strength and vitality and trying to attune with the harmony of the Cosmic. It was recommended that the patient drink a glass of cold water before and after the treatment, and rest about five more minutes afterwards; this, it was explained, was of great help for the healing.

Also, during the period of the treatment, the patient should not concentrate on the nature of the problem or the illness that affected him or her. The article in *The Mystic Triangle* also stated that the Emperor would gladly help all those who would get in touch with him, informing him of changes or improvement in their condition, even [12]

though he, personally, could not possibly answer all the letters. That task would be carried out quite effectively by the Order's Welfare Committee.

These recommendations for receiving metaphysical aid are just as effective today as when they were first published in the 1927 article.

This demonstrates the long and continuous labor that the Council of Solace has been carrying out since the 1920s. Its members and employees have always dedicated themselves purely and exclusively to this gratifying work.

The Historical Perspective

In the next paragraphs we will try to explain to our readers how the Council of Solace functioned, our information based on an article published in the *Rosicrucian Forum* of June 1938. As we will see, the Council has continued to function in almost exactly the same way, although the Order has grown into a worldwide organization.

Following, we have excerpted from the above-mentioned article:

So many of our members write to me and to other departments every week of the month, thanking us for treatments that have been given by the organization and special help given to them or members of their families, and asking just how the Council of Solace functions, that I think I will say something on this subject this morning and perhaps it will reach a majority of our members and give them a better understanding.

The Council of Solace for the last few years has functioned in the same manner that our Welfare Department used to function, only that during the last eight or ten years it has very definitely organized and functions systematically under the leadership of the Emperor and the Grand Master. In addition to various Officers in attendance, the Council has associate workers who live in various parts of the city and state here, and special representatives living in various parts of the country.

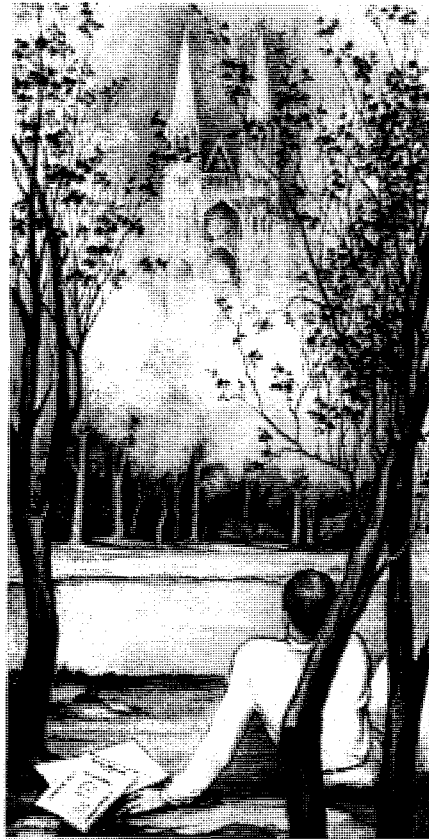
Every special request by telegram, telephone or letter, that comes to any of our officers or any department asking for meta-

physical or cosmic help in connection with any physical disorder, any material problem or difficulty, is finally directed to the Secretary of the Council of Solace, who tabulates the name, address and membership number of the person making the request, the nature of the request, the date, and so forth, and all of this information is put on a special Council of Solace index card. This index is kept by her in the vault in her department.

Every day a special bulletin is issued by her, with copies sent to every member of the Council of Solace. In this pamphlet is listed the name of everyone who has requested help, and these are classified according to the nature of the problem or the kind of help requested. These pamphlets are placed on the desks of the Emperor, the Grand Master and other members of the Council each morning. This has been going on for years, and we are quite accustomed to starting our work of the day by consulting this pamphlet and noticing just who is in need of immediate help and what kind of help is required.

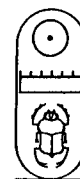
The secretary sends some form of acknowledgment and some literature and instruction to every new member who has asked help of the Council of Solace, and from time to time writes to them for reports, or checks upon what reports she receives. As soon as a problem is solved, or a person is sufficiently helped, his card is taken out of the active file and put into the inactive file of the Council of Solace. (The information is kept strictly confidential.)

Every day (Monday-Friday) at 12:55 p.m. the principal members of the Council of Solace, including the department heads and most advanced members and officers meet in the Supreme Temple for a concentration period for the purpose of sending help to those whose names appeared on the daily list. Each member of the Council of Solace selects those whom he has learned he can help the most, and this help is directed toward them through the Cosmic. Again at 10:00 p.m. these members of the Council of Solace proceed to send help, and between 10:00 p.m. and 2:00 a.m. further cosmic help is sent, on the presumption that the average person who is seeking help will be



Those petitioning aid from the Council of Solace are invited to participate in daily attunement periods. This attunement takes place through the Celestial Sanctum—a glorious and magnificent focal point, neither limited by space nor time, of all the positive thought, the finest concepts of which men and women are capable. This focal point, of course, is the Cosmic.

asleep or relaxed and therefore very receptive. The vibrations are very intense in the Temple at noontime when the Council of Solace is meeting and the work is conducted not only with the utmost sincerity, of course, but with the greatest intensity of Cosmic and Rosicrucian knowledge. ⇒



When telegrams are received over our special telegraph wire to our telegraphic department here, asking for immediate help in emergencies, operations, accidents, childbirth or other things, the case is assigned to some member of the Council of Solace who specializes in the matter and immediate help is sent, without waiting for the one o'clock or nighttime periods. But the case is again taken up at these other regular daily periods.

The reports we have received of the astonishing results members have had, and the astonishing benefits derived through the treatments that the Council of Solace has sent, give ample evidence of the efficiency of the methods we employ, and which, of course, are the same methods described in our monographs and literature.

There are only two points that confuse us a little at times in connection with this fine work. They are as follows: First, some new members seem to think that the Council of Solace is ready at any time and all times to send money by letter or telegraph to a person who is in financial difficulties; secondly, some of the most interesting cases in which very intensified help has been sent, fail to make prompt reports to the Council of Solace. Sometimes we learn a month or two afterwards in one of the reports of such a member that the problem was instantly solved, or the condition quickly changed, and they are thankful about it, but they mention it casually as though it had not been necessary to make any definite report.

It still puzzles us to think that any individual will go to the trouble of leaving his home and going to a telegraph office and sending us a telegram asking for some immediate help in an emergency, and then later think it unnecessary even to write a letter, let alone send another telegram telling us that everything has been taken care of to a satisfactory degree. In such cases the applicant's request for help is retained in the bulletin and treatments are sent for a number of days when perhaps it would not have been necessary.

Since there are no fees connected with this service that is rendered to the members, we naturally feel that the least a member can

do is to make a prompt report to us regarding the outcome of any special condition, and to tell us to discontinue rendering any further help. We are all anxious to hear the results of the efforts we are making in every particular case.

Of course, the Council of Solace does not send money to persons who are in need of immediate cash. That is not the purpose of the Council of Solace or of the organization. We could soon increase our membership to millions of members and multiply the requests coming to the Council of Solace by a thousandfold, if it were once established that every request for money or financial help, or every problem involving the seeming need for money, would be met by us by the sending of cash by letter or telegram. The AMORC organization is not a mutual benefit or an insurance association, and in order to function as an association that would loan money or give money or pay pensions or sick benefits, we would have to have our whole organization reorganized and reincorporated under the insurance and mutual benefit laws of the state and this would involve us in more technicalities, more restrictions, and more limitations than would be satisfactory for the kind of work we are trying to do.

And we have found in a vast majority of the cases that even if some money were paid or given to an individual, it would only temporarily solve the problem, or half solve the problem that confronts him. To help a person to be restored to good health, to help save a life, to help correct a long standing physical condition, to use cosmic principles to aid a person to secure employment or better his standing in the community, or to avoid certain problems that would be costly, and which he or she is unable to meet, is the very best kind of service that can be rendered, and is far superior to the temporary relief given by the use of some money. For this reason all requests for donations, gifts, or loans sent to the Council of Solace or any of the other departments of the organization are politely answered, but the request is refused.

AMORC does not advertise itself as being a purely humanitarian movement for rendering aid to the needy. Its principal

objective, which it emphasizes in all of its literature, is to teach individuals how to help themselves and how to bring changes into their lives that will make for permanent improvement. The organization is a school and not a clinic or a healing society or a mutual benefit organization. But we realize that in many emergencies and in many forms of problems we can quickly and easily apply some of the cosmic laws in behalf of our members, and thus help them to help themselves. That is the sole purpose of the activities of the Council of Solace. This Council—which involves correspondence and other incidental expenses—and its workers represent a very large branch of our activities, and visitors who come here to headquarters are always impressed with the systematic manner and the prompt and kindly manner in which such requests are treated.

This brings to a close the paragraphs excerpted from the 1938 *Rosicrucian Forum* article. As we can see, the invaluable work of the Council of Solace continues on in almost the same way today.

How To Request Help

An important point to remember is that a letter asking for help of the Council should not be addressed to the Emperor, or to any other officer for that matter, as one risks the possibility of the letter being delayed among the copious correspondence received daily by members of AMORC's staff. It is recommended to address all petitions of aid directly to the *Council of Solace, Rosicrucian Park, San Jose, CA 95191, U.S.A.* The department's personnel open the mail immediately, read it, and classify it carefully, into health, economic, and domestic categories, so that help is started right away.

The greatest desire of the Council of Solace department has always been to expand its activities of reaching out and giving service to everyone who needs it, notwithstanding the expenses and work involved. The Council of Solace emphasizes that the help offered by this department is guaran-

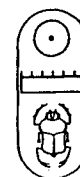
teed to all, members and nonmembers, who individually request it in writing.

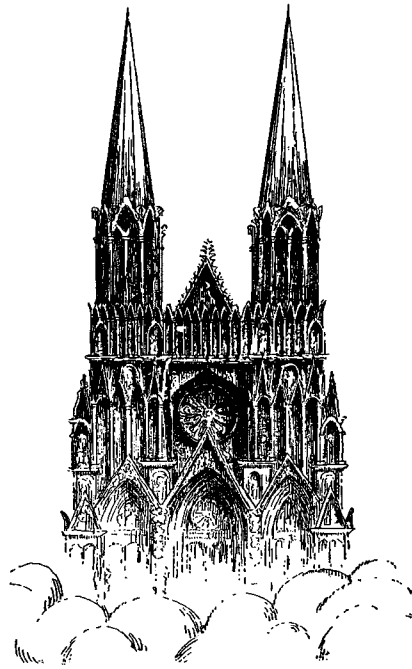
The Celestial Sanctum

We believe we have said about all that can be said with regard to the activities of the Council of Solace. But before ending we should refer to the *Celestial Sanctum*, whose functions were explained by Charles Dana Dean, former Grand Master of AMORC, in the *Liber 777* booklet. During his close work with Dr. Lewis, Frater Dean wrote this clear and incomparable guide which aids one in contacting the Celestial Sanctum, the wonderful focal point of all the positive thoughts, the finest concepts of which men are capable.

The Celestial Sanctum is not a physical place, limited by time and space, but, citing the words of the late Grand Master, Chris. R. Warnken, “. . . is the raising of consciousness in the most pure and unselfish manner we are capable of, to intermix with the pure thoughts of many others in the same attitude, to create universally that positive condition which elevates, inspires, strengthens, and heals.” We all know that such an attitude of noble and constructive thoughts, positive and full of love, emitted in a continued wavelength, is the secret of the benevolent change. This is the basic concept on which the mission of the Council of Solace is established, because mystics know that the best way of helping oneself is through helping others, temporarily forgetting one's own problems and giving oneself over to help and aid where it is needed.

Another beautiful facet of the Celestial Sanctum is that the person temporarily removes himself from all mundane manifestations and is thus impregnated by thoughts of the highest purity and filled with peace, harmony, and love. We hope that all our members and friends will faithfully follow these concepts for best results. Cosmically it is essential to hold pure thoughts and intentions, as did Dr. Lewis during his remarkable life. The Council of Solace has faithfully carried on one of Dr. Lewis' dearest activities for the benefit of AMORC's members and friends. △





The Celestial Sanctum

Visualization

by Dennis Kwiatkowski, F.R.C.

THE TECHNIQUE of visualization has long been of interest to Rosicrucian members because, like meditation, it is a tool that can be utilized to assist in bringing harmony, peace, happiness, and attainment into our lives.

Visualization means creating in the mind's eye a dynamic mental image of a thing or condition we would like to experience in our physical reality, or, in other words, the physical world. When properly constructed, visualizations become the reality of the moment and bring us into attunement with the corresponding reality in the real world. By this we mean that our mental image becomes attuned with all the things, situations, people, and conditions in the outer [16]

world which are necessary to its manifestation. We become aware of this attunement *inwardly* and are thus intuitively led to those elements that will help us to realize our goal.

To employ the process of visualization, we must first use our objective mind to determine the goal of our visualization. We must answer the question: What is it we wish to visualize and create? Our answer, in the form of a mental picture, must be quite clear and definite. If our mental picture is too complicated and we cannot see the basic idea instantly, we must work to make it more compact, manageable, and simple.

The next step is to ask our Inner Self the question: "How is this a worthy goal? Is this goal selfish? How can the goal I am seeking be used to bring happiness to someone else besides myself? Once we are satisfied with the response from our Inner Self, we can be confident that our visualization falls within the realm of Cosmic Law and we may begin the process of visualization.

The Visualization Process

We begin by becoming relaxed and receptive. We can employ deep breathing and perhaps the Rosicrucian overall exercise to remove stress and direct our thought away from the physical body. If we are too tense or conscious of the body, our visualization may fail because we will be more conscious of the tension than of the inner images we wish to create. To become a reality, our visualized image requires concentration and focalization of thought, to the exclusion of all other thoughts and impressions. Even our follow-up efforts will require the same singleness of purpose.

Sitting relaxed and comfortable, we then begin building a mental image of what we desire. We gradually add details to complete the picture—sounds, colors, movements, aromas, emotions, etc.—and bring the image completely to life. We must put ourselves in the image and become one with it. We must also feel the emotion of having *already achieved* our goal. Finally, we release our visualization. The image may be released by saying: "Into the Cosmic I release this image! It is done!" Or, we simply dismiss the image from the mind with the absolute conviction that it is done—it is complete.

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As a result of our visualizing, we will begin to receive intuitive promptings or impulses that lead us to specific experiences, things, people, places, and insights related to our goals. Sometimes, we even find that information or people come to us without any seeming effort on our part. However, we must act on these impulses so as to achieve our goal. If we do not act, we are not doing our part to bring about the manifestation of the visualization.

As mentioned earlier, it is necessary to ask ourselves whether the desire we are seeking is worthy. It is not necessary that our visualization be completely unselfish. Desiring something which is needed is perfectly acceptable. However, we must take care that our visualization is not something which would hurt other people or which would not be in our best interest. Likewise, what we visualize should never interfere with the rights of others.

Our Unity With All Being

A completely selfish visualization is inharmonious since, by our very thought, we create a feeling of separateness from the Cosmic of which we are a part. We cannot separate ourselves from our essential unity with all things, or from the constructive nature of the Cosmic. When we attempt something that is selfish or destructive, we work in direct opposition to the constructive cosmic forces we are endeavoring to use. Generally, when we are setting up a visualization in our mind, we will receive an intuitive appraisal of the appropriateness of our desire. If you experience remorse or shame in regard to what you are seeking, the visualization needs to be reworked into something more constructive and positive.

See Yourself There— the Goal Achieved

It is also important to remember that, in visualizing, we need to see the end result. If your goal is to lose weight, for example, you must see yourself at your ideal weight and feel yourself having achieved this state. If your goal is to create or achieve something, you must see the finished product. If, in visualizing, we are sending out the message: "I am going to have this in the future," then it is always *going to be* in the future and it

never *will be* manifest. We must visualize as though we have already achieved what we desire.

Keep in mind that we never try to dictate to the Cosmic just *how* the result we seek should manifest. Assume, for a moment, that a person is financially in need and that the need is legitimate. This person might visualize winning a cash jackpot of many thousands of dollars in a lottery game or contest. Such a visualization tends to be too limiting. It is equivalent to saying that, in all the cosmos, in a world with billions of people and vast opportunities with all of the variations of life, the only way in which one's financial problem may be solved is by winning money. It goes without saying that within the fabric of the Cosmic and the framework of natural laws, there are multitudinous ways in which such a problem may be solved. One might, for example, find an opportunity to advance to a higher paying position, or in other ways receive insight into supplementing one's income. One might be lent money or find a new job which totally answers one's financial needs and is eminently satisfying in other ways as well.

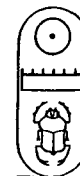
A more universal visualization might consist of seeing yourself happy and content, being financially secure and able to meet all needs. This would leave you more open to the various possibilities which you might consider.

Inspiration that is the result of visualization may come as an intuitive flash. Often,

(continued overleaf)

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.



the ways and means of fulfilling our visualizations come as a complete surprise. Our visualizations can manifest in ways we did not consider and which we did not expect.

Releasing the Visualization

Also of importance in the process of visualization is the necessity of completely releasing our visualization once it has been properly set up. This is done by letting go of the visualization and immediately doing something else . . . turning on the radio, doing the dishes, reading a book, etc. If, on the other hand, we very slowly come away from our visualization, other thoughts may creep in and cloud the picture. We must remember that releasing a visualization can be compared to mailing a letter. When we drop a letter into a mailbox, we forget about it. We know that we have done our part by

mailing the letter and we trust that the postal system will see the letter through to its destination. We no longer even think about the letter, but simply expect that it will be mailed. This is the same sort of confidence we should have in our visualization.

A great deal more could be said here about visualization. Just remember to be open to any suggestions, or intuitive urges, which may come to you as a result of your visualization. Remember also to use every physical and objective means within your capabilities to realize your goal as well. Visualization is not simply dreaming and expecting something to fall out of the sky into manifestation for us. It is a tool which can dramatically assist our own efforts toward achievement. Properly used and employed, it has the power to transform our lives. △

Erratum: Please take note that in the recently published advertisement entitled "POLARITY" (*Rosicrucian Digest*, March/April 1989, page 47), Imperator Gary L. Stewart was incorrectly listed as one of the speakers.

ROSICRUCIAN CONCLAVES

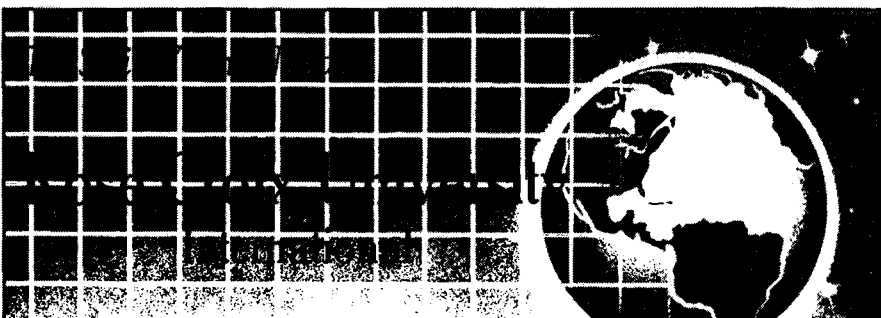
Edmonton, Alberta, Canada

Prairie Regional Conclave—May 26-28, Highlands Masonic Hall, 5526 - 118 Avenue, Edmonton. Grand Lodge will be represented by Frater Dennis Kwiatkowski, Grand Master for the English-speaking Jurisdiction of AMORC. For more information, please contact Soror Arlene Kehlert, Box 8416, Postal Stn. F., Edmonton, Alberta, Canada T6H 4W6.

Brighton, England

United Kingdom Regional Convention—September 8-10, Sussex University, Brighton, Sussex. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Secretary/Treasurer, and Soror June Schaa, Class Master, Department of Instruction. For more information, please write to the United Kingdom Administration, Greenwood Gate, Black Hill, Crowborough, East Sussex, England TN6 1XE.

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*A New & Exciting
1989 Summer Study Program*

Full-Day Courses

- **Alchemy 1***
June 19-24
- **Living the Dreaming in the
Australian Desert II**
June 19-24
- **Alchemy 1***
June 26-July 1
- **Fate and Free Will: How Is Your
Destiny Determined?**
June 26-July 1
- **Techniques of Self-Healing and
of Absent Healing****
June 26-July 1
- **Mystical Ecology**
July 3-8
- **Nous and the Law of the
Triangle**
July 3-8

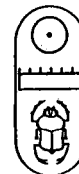
*A two-week course restricted to members of 10th Degree and above. Proof of 9th Degree Initiation is required.

**Restricted to members of 6th Degree and above.

Half-Day Courses

- **Qabalah and Alchemy**
June 19-24
- **Metaphor and Symbol**
June 19-23
- **Myth: Framework of Time and
Space**
June 19-24
- **Initiations of the Mind**
June 19-23
- **Symbolic Systems of the
Ancients**
June 26-July 1
- **Spirituality in Human
Relationships**
June 26-30
- **The Cosmic Power of Music**
July 3-8
- **Principles of Alchemy**
July 3-7
- **Science of the Ancient
Egyptians**
July 3-8
- **Divine Love in Healing and
Self-Realization**
July 3-7

For further information, please write to: Dean/Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191. Or call (408) 287-9171, ext. 249, during business hours.





THE CRYSTAL fountains, the Egyptian treasures of the Louvre, the freshly baked croissants, the Festival estival de Paris, the enchantments of a city pulsing with life—all of these memories of Paris passed through my mind like waves, sparkling with sun and laughter, as I settled in my seat on the plane ride from Paris to Lyon, the first leg of my journey to Château de Tanay, the Rosicrucian Retreat of Silence. Ten hours later—hours filled with trains, buses, and taxis—I discovered the quiet French countryside which gently opened onto the grounds of a stone chateau, and I saw Tanay for the first time.

Dinner was just beginning, and I, the newly arrived guest from America, sat at the head of one of two long, dark, polished tables. The last rays of the evening sun filtered through the windows, revealing the friendly faces of the fratres and sorores whom I would know over the days to come. The welcome feeling slowly ascended into my awareness—a feeling so similar to the one experienced the first time I attended a Rosicrucian Convocation and heard strangely familiar music and words; or the beautiful vibrations of my first Rosicrucian Conclave. That feeling can be summed up in one word—HOME.

Here were people from myriad cultures—French, German, Canadian, West Indian—merging together as One, speaking the beautiful language of Silence. As the Secretary led me up a long, winding staircase to my room, I sensed the peace of the

place, and sensed how the world can be; harmonious and serene.

The most tedious tasks became a joy here. From gathering fresh vegetables in the bountiful garden to scrubbing the centuries-old stone floors—all were a blessing. I strolled through the grounds, rich with nature's outpouring of love. All about me were flowers, as well as a weeping willow, and a bubbling stream running alongside a tree-lined, dusty road. I was impressed with the contentment flowing from this frugal life.

During most hours of the day, some of us meditated in the High Tower of the chateau. Thoughts of Peace and Love vibrated across the receptive fields to Trévoux, Lyon, Paris, the world, and beyond. True to the Rosicrucian philosophy, emphasis at the Château de Tanay is on Service. Many times since my return to the United States have I climbed the stairs into this Tower of Light, inhaled the incense, sat in the spacious chair, gazed out onto the rich green fields, and joined all the other Rosicrucians who have ever meditated there.

The experiments and Convocations, led by truly inspired and dedicated persons, have left a lasting imprint on me. My hosts were sensitive to my language requirements and interpreted many experiments and discourses. But the real communication needed no interpretation. Meaning, I learned, emanates from one's heart. This is the message that Tanay most clearly delivers.

—Karen LeMasters, Ph.D., F.R.C.

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Château Rosicrucien du Silence

The Castle of Tanay

THE CENTURIES-OLD Castle of Tanay near Lyon, France, is known among Rosicrucians as "Château Rosicrucien du Silence." Owned and operated by the French-speaking Grand Lodge of AMORC, the castle is surrounded by formal gardens and has a history dating back to the First Crusade.

Set in a pastoral area, the castle is striking in its ancient architecture which has been carefully and accurately restored to its original state by a previous owner. The French-speaking Grand Lodge of AMORC acquired the property in the mid-1970s.

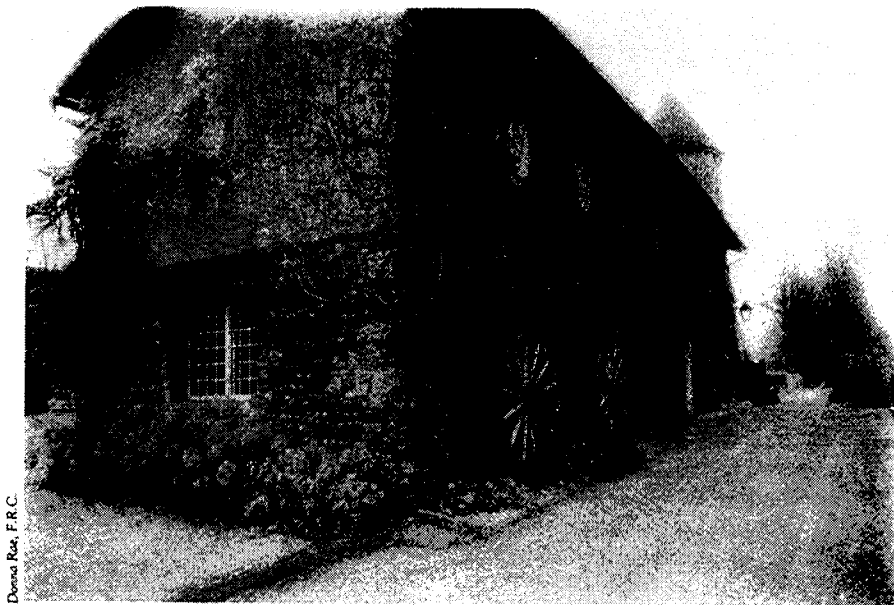
Geographically, the Castle of Tanay is located near the village of Saint-Didier, not too far from the city of Lyon, in the valley of the Formans River, a branch of which supplies water to the castle's remaining moats. The Castle of Tanay is located in an area of France rich in history—going back to the Romans and Caesar the Conqueror.

In 1862 Napoleon III undertook important excavations in the region and discovered seventeen tumuli (artificial hillocks or mounds over the graves of persons buried in ancient times), a Roman villa, bread ovens to supply Roman soldiers, weapons, and so on. It is supposed that at this spot a Roman *oppidum* (town) once existed. Around the seventh or eighth century A.D. a stronghold already stood, and the obstructed openings in the remaining wall may still be seen.

The castle's name, *Tanay*, is derived from *tan* (oak bark) and signifies "The Lord of the Oak." Monsieur M. Fayolle, the former owner of Tanay Castle, explained, "While replacing the roof I found a re-used stone in a wall of the attic that must have been the first coat of arms of the Tanays; the stone is incised with oak leaves and acorns." It has



Dennis Ratz, F.R.C.



Dorinda Rae, F.R.C.

The approach to "Château Rosicrucien du Silence" leads through beautiful and spacious grounds accented by formal gardens and classical statuary. The age-old castle itself, complete with turrets and moat, has been lovingly restored.

been removed to the ground floor of the castle.

Shortly after the year 1000 we find a record of the De Tanays in an old archive. The family used a motto with a double meaning, and it consists of two parts: (1) *L'heur t'attend* (Happiness waits for thee), and, (2) *Leurre t'attend* (Unhappiness waits for thee).

The first part of the motto was adopted by a young mistress of the castle, Violette de Tanay, who lived there in 1095 with her husband, Gilbert de Trévoux. Gilbert left in September 1096 to take part in the First Crusade. In 1099 Gilbert was killed in front of the walls of Jaffa a few days before the capture of Jerusalem. Soon afterwards the young son of Gilbert and Violette de Tanay died in an epidemic.

Crushed by unhappiness, Violette had engraved on the mantle of the fireplace in the main drawing room, the second part of the motto, repeated several times.

Thus the direct lineage died out, and diverse owners succeeded each other

through the centuries. The castle saw its share of joy and sorrow, life and transition.

The Restoration

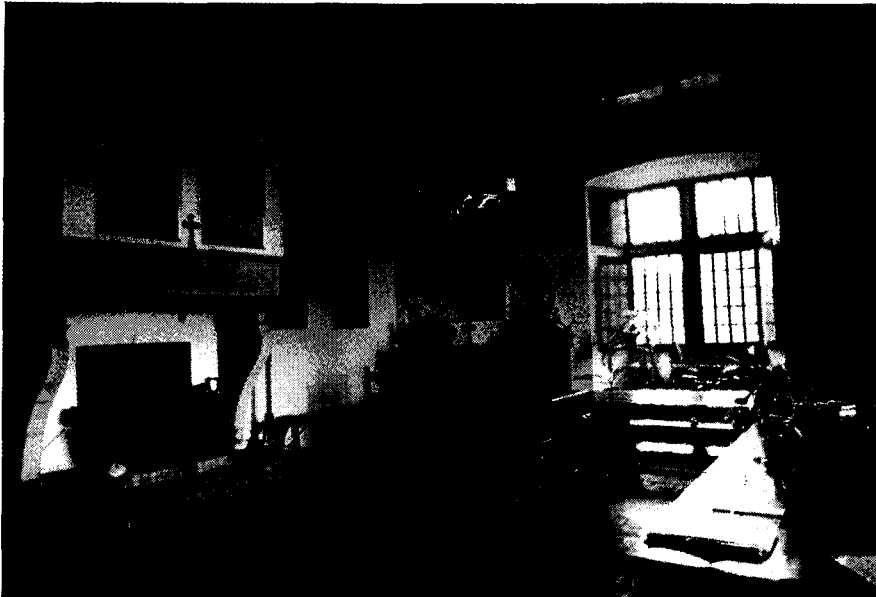
Many years ago Monsieur M. Fayolle acquired the castle and surrounding property, and over a period of about 20 years effected restoration of the castle both inside and outside while at all times respecting the ancient design of a bygone era.

M. Fayolle subsequently discovered the entrances to two underground passageways, one leading toward another castle of the same era, and the other leading toward the Castle of Trévoux.

It would take too long to describe in detail the magnificent restoration of the castle. The ancient rooms feature hand-hewn timbers, and niches in their walls have narrow slit windows from which medieval archers defended the castle against attack. Wrought-iron lamps hang from timbered ceilings. Although retaining its charm and elegance, the castle has been modernized with central heating, electricity, and pro-

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Donna Rae, F.R.C.



Rooms within the ancient castle feature hand-hewn timbered ceilings, hanging wrought-iron lamps, fireplaces, unusual windows, and stately furniture. Inspirational art hangs on the walls. Everywhere there is an aura of history and mysticism.

vided with the latest lavatory facilities. After all, M. Fayolle used to spend summers here with his four married children and eighteen grandchildren. The castle has known joy and wonder.

The Surrounding Grounds

Surrounding the castle are 6½ acres of exquisite formal gardens dotted with classical statuary, some several centuries old. There is a modern swimming pool. The rest of the acreage is in pasture, sweet with the aroma of clover. Lanes of graceful trees invite the visitor for a happy stroll.

The Castle of Tanay—the “Château Rosicrucien du Silence”—has today become an inspiring retreat for Rosicrucians throughout the world. The castle and its ancillary buildings have small comfortably appointed rooms perfect for Rosicrucian contemplation.

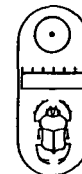
Rosicrucians may visit this beautiful and historic old castle and spend three, five, or ten days at a most economical cost—which

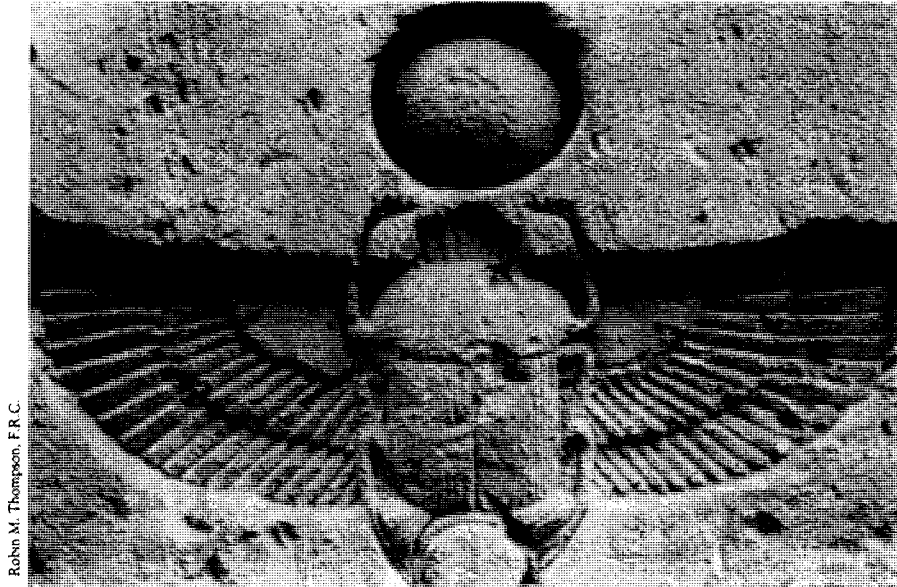
includes wholesome meals—to meditate and enjoy the harmonious atmosphere of this special place. In the words of an English soror who spent three days at the castle: “I am grateful to the Cosmic, by whose privilege it was possible for me to take part in the meditation periods in the ‘Château Rosicrucien du Silence,’ and also to see the beautiful paintings, furnishings, to see the timbered ceilings, the masonry of the ages, the beautiful gardens, and to eat food made from fresh fruits and vegetables picked from the garden each morning. The welcome received was friendly and relaxed.”

The “Château Rosicrucien du Silence” is dedicated to the Light and to Rosicrucians everywhere.

For more information, write *airmail* to:

Château Rosicrucien du Silence
Château de Tanay
SAINT-DIDIER-DE-FORMANS
01600 — TREVOUX
FRANCE





Robin M. Thompson, F.R.C.

Sacred Scarab

The Beetle That Was A Sun God

by Clara Elderkin Campbell, F.R.C.

THOSE grubby but endearing children, often little boys, whose fascination with the activities of small living things results in dirty knees and elbows, were doubtless as numerous in ancient Egypt as they are in the United States today. Such Egyptian children would spend many happy hours watching *Scarabeus sacer*, the chunky anthracite-colored beetle whose armor glints with bright highlights. They would see a sight commonplace even today along the Nile—the beetles speedily breaking off and molding portions of animal dung, then turning their accumulation about as they push it back under their bodies. A ball is created in this manner, sometimes much larger than the beetles' own body. When completed, they slide off their ball and rapidly roll it away, pushing backwards with their two pairs of back legs while their heads are almost scraping the ground.

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All this pushing and rolling is carried out in frantic haste lest the beetles' material dry too much to remain in a spherical shape—or this future meal is spied by a possible thief. Should another beetle approach at this point, the owner climbs on top of this treasure, clasping onto it with all six legs. The newcomer checks with his olfactory sense to discover if he is encountering a male or female scarab. If the beetles are of the same sex, the intruder will be promptly tumbled away; if of the opposite sex, the newcomer will become part owner of the dung ball. If the original owner is a male, he will permit the female to follow him, but if it is a female, she gives the male the task of being the motive power while she may even ride on top for part of the way. At a safe destination a hole is dug so that the provisions may be eaten below ground level in relative privacy and safety.

In early Egypt, when a little boy came to his parents to share some of his excitement from watching this insectile activity, he would be told that the scarab was a symbol of the sun. But why should a rather insignificant looking insect be transformed into a symbol of such importance?

Sun Symbol

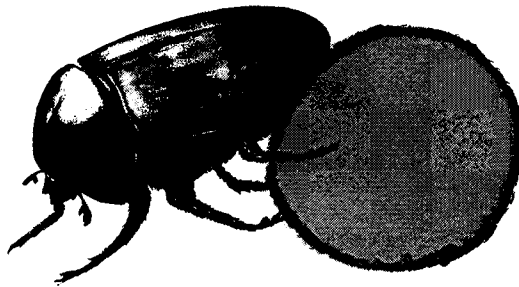
The ancient Egyptians would explain to us that when you look carefully at a scarab you will see the gold of the sun sparkling from it despite its black coloring, and its rounded shape is rather akin to that of the sun disk. The *kheper* ("scarab" in ancient Egyptian) is the form that the god Khepera (or Khepri) takes when he pushes the sun's disk above the horizon. Moreover, extending from the head of the scarab beetle is a plate with a saw-toothed curved edge. The rays we see just before the sun rises are said to be these extensions at the front of the god's scarab head which signal to us that the day is about to begin. At day's end, Khepera rolls the sun down under the earth again. Thus, the god is an aspect of Ra, the sun god, personifying the young sun at dawn.

Scarab beetles are quiescent for a period of time each year, but after the waters of the Nile's inundation recede, our inquisitive young boy could see his little insect friends appearing in large numbers out of the Nile mud banks. "They all went away," he would tell his parents, "and now they are back again!" He would then be told that the god Khepera who takes the form of the beetle is the god who creates himself. Thus his symbol of the beetle, who comes forth from the earth renewed, is a token of immortality and rebirth. The little boy would learn that the great god Khepera is the god of creation, who, after giving himself form, created the world and man.

Magical Beliefs

In keeping with this idea, the Egyptian scholar E.A. Wallis Budge translated from the papyrus of Nesi Khensu: "... the lord of wealth, the power, Khepera who createth every evolution of his existence, except whom at the beginning none other existed ... who having made himself caused all men to live."

The simple explanations suitable for children and the mass of the unlettered population, and the stories and magical beliefs that grew out of them, were the kind of information most likely to come to the attention of the inquisitive Greeks. Thus we learn from Greek sources, written centuries after Egypt had lost its independence and become a Roman province, that the scarab beetles were believed to be all males. In the *Hieroglyphs of Horapollo* we read that the male beetle buries a ball of cow dung in the ground for the twenty-eight days of the moon cycle, then on the exact day of the conjunction of sun and moon, breaks the



The great god Khepera is the god of creation, who, after giving himself form, created the world and man.

ball apart in the water and young beetles appear. Plutarch, writing at the same period, says in *Isis and Osiris*: "The Egyptians also honored the . . . beetle, since they observed . . . certain dim likenesses of the power of the gods, like images of the sun in drops of water . . . The race of beetles has no female, but all the males eject their sperm into a round pellet of material . . ." Plutarch also says that the Egyptian military had their seals or signets engraved in the form of a beetle because the insects were males only.

The Life Cycle

Many modern writers, commenting on the relationship between the god and his symbol, state that the beetle rolls its egg in the nourishing ball of dung. The actual beginnings of the beetle's life cycle are more complex than that. The female scarab forms a ball of nourishment for the use of her offspring. She rolls it to a chosen site. There she excavates a passage into the earth and

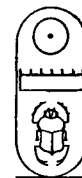


Photo Courtesy: Eva Coombes, F.R.C.



The cartouche of Pharaoh Thutmose III, prominently inscribed on the breast of the above sphinx, contains the sacred scarab symbol. The hieroglyphs read *men kheper ra*, "son of the sun." This particular sphinx, not ancient Egyptian in origin, is one of two flanking the original obelisk of Thutmose III on the Thames embankment, London, England. The obelisk was moved from Egypt to London in the early 19th century.

hollows out a fist-sized chamber, where she places the ball of dung. She then scrapes off enough to form on top a little chamber by pushing the material up into a circular parapet wall thus making the whole ball pear shaped, with the upper opening growing smaller as the wall rises.

The female scarab then lays an egg and fastens it to the inner lip of the wall with a sticky substance she exudes. The opening is loosely closed with fragments of her building substance and perhaps some grains of sand to create a means of ventilation for the larva about to be hatched. The beetle leaves to repeat the process for her other eggs. When the larva appears, it eats downward into the ball, hollowing it out. By the time the grub is large enough to assume the pupal form, the outer rind of the ball is very hard. The pupa lies still, back downward, until the transformation into an adult beetle is complete. The vigorously active young insect then breaks open the hardened shell of the birth chamber and makes its way to the surface.

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To the Egyptians the scarab was the "Roller" and Khepera was called "He who rolls the sun across the sky." He was also "Father of the gods" and the creator of all things in heaven and earth. Thus the hieroglyph of the scarab means "to become" or "to come into existence" or "to create" when translated into English. It also represents the god Khepera. To the author of the *Hieroglyphs of Horapollo*, the connotations and symbology were accepted as the literal meaning of the sign. To him the scarab hieroglyph meant "only begotten, birth, father, world, or man." He gives an elaborate explanation of the symbology involved, and although his natural history is wondrous rather than accurate—as was common among the Greeks and Romans—his attributions do outline the cosmological aspects of the Egyptian ideas embodied in the god who takes on scarab form, for he is self-creating, and creator (father) of the world and man (birth).

Carvings of scarabs are the most numerous single type of artifact found by arche-

ologists in the sands of Egypt, indicating that it was not just the military who used the scarab form for their seals and signet rings. Undoubtedly all levels of society used the scarab as it was the prime symbol of resurrection, a key concept in that culture. Scarabs were made from wood, clay, amethyst, carnelian, as well as the commonest material, steatite—a form of soapstone. They served as jewels and amulets as well as seals. Hieroglyphs were commonly carved on the backs of the scarabs, which referred to people, places, or deities, or conveyed messages of good omen or friendly wishes.

Thutmose III

The scarab itself could be part of an inscription contained in a cartouche. For instance, on the seal of Pharaoh Pepi I are the words, "the son of the scarab which is born in Hetpet under the hair of Iusaas the Northern and the issue of the brow of Seb." And, one may note the cartouche of Thutmose III, founder of the Egyptian mystery school, the traditional forerunner of the Rosicrucian Order, which appears on the lower corner of the right-hand pages of the *Rosicrucian Digest*. The hieroglyphs read *men kheper ra* "son of the sun," and thus the Rosicrucians perpetuate this ancient meaningful symbol of rebirth.

The scarab was a widespread symbol in the ancient world. They have been found in the Palestine area, and were trade items

among the Romans and Etruscans. Copies were made that had nonsense combinations of hieroglyphs carved on the base. These imitations of Egyptian work were most probably used as amulets.

In Egypt, beetle amulets were placed in mummy wrappings, and a large beetle-shaped stone was used to replace the heart which was removed from the body during embalming. This scarab was usually green and represented another species of beetle akin to the *Scarabeus sacer*. Engraved on it was usually a quotation from the *Book of the Dead* admonishing the heart not to reveal to the Judges of the Dead anything detrimental about the dead man. However, during the reign of Akhnaton, the heart scarab bore a simple prayer in the name of Aton for a long life, favor, and food. John Ward suggests in *The Sacred Beetle* that a verse is Ezekiel, "I will take the stony heart out of their flesh and give them a heart of flesh," refers to this embalming practice.

It can be seen, therefore, that Khepera and the scarab were ever present in the life of the ancient Egyptians. It is significant that in Egyptian philosophy and cosmology the most abstract of the idea put forward to describe and explain in symbolic and religious terms the beginnings of the world and man are given clarity and dimension by the life cycle of a humble insect—the scarab beetle. △

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")



RCUI To Host Third Metaphysiology Symposium

AFTER a one-year hiatus, Rose-Croix University International is hosting the Third Metaphysiology Symposium entitled "**Mind: The Grand Architect.**" This symposium, scheduled for the weekend of October 20-21, 1989, will feature a Friday evening reception hosted by AMORC Imperator Gary L. Stewart and will take place in the Francis Bacon Auditorium at Rosicrucian Park.

Also participating in the symposium as invited speakers will be Dr. Willis Harman, President of the Institute of Noetic Sciences; Dr. Charles Tart, Professor of Psychology at the University of California, Davis; Dr. Susumo Ohno, Geneticist/Musician, Distinguished Scientist of the City of Hope National Medical Center, Duarte, California; Dr. Jean Charon, Nuclear Physicist at the Sorbonne in Paris, France; and members of AMORC's International Research Council.

For further information, please contact: The Registrar, Rose-Croix University International, Rosicrucian Order, AMORC, San Jose, CA 95191.

RCUI Fall Program To Be Announced

Be on the look out for our new and exciting 1989 Fall Program in the next issue of the *Rosicrucian Digest*.

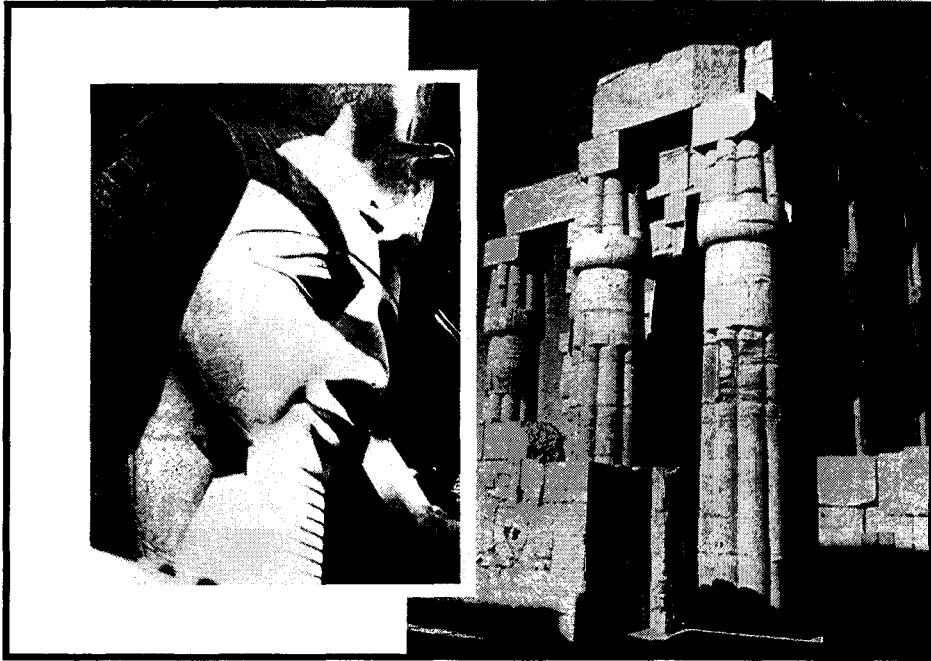
Rose-Croix University International

SPECIAL SERIES OF WORKSHOPS

Four Weekend Sessions

May 5-6	<i>Hermetic Rose-Croix</i>	David Stofleth <i>Reg. Monit. Emeritus</i>
May 12-13	<i>The Initiatory Process of Personal Development</i>	Warren Russeff <i>Supreme Archivist</i>
May 26-27	<i>Realidad del Tiempo-Espacio y la Experiencia de la Conciencia Cosmica</i>	Ruben Dalby <i>Spanish Grand Master</i>
June 16-17	<i>Time-Space Reality and the Cosmic Consciousness Experience</i>	Dennis Kwiatkowski <i>English Grand Master</i>

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Egyptian Tour

November 5 - 19, 1989

Down Ancient Trails

Again Rosicrucian members and their friends have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Akhnaton's Tell el-Amarna

The city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts, where a special ceremony will be performed.

Meditation at Lake Moeris (Fayoum)

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III. On the shore of Lake Moeris, a special Ritual will be performed.

A passport is required. The tour departs New York. Members residing outside the Americas may join the tour in Cairo or New York. *Limited reservations for this special tour require prompt response.* To ensure your participation, write *now* for full information and booking form to:

Aquarius Tours — Distant Horizons
1625 The Alameda, Suite 207
San Jose, CA 95126, U.S.A.

In announcing this tour, the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting this tour for members. All payments must be in U.S. dollars.

Temples of Taiwan

Where Heaven and Earth Mingle

by Michael A. DeMarco, M.A.

EACH TEMPLE IN TAIWAN has its own unique story. The character of each of the temples silently radiates from an inner sanctity. The Taiwan temples speak no language we can fully comprehend, yet we bow in reverence whenever we find ourselves within their solemn shadows. Observing their earthly faces of wood and stone, we are simultaneously confronted with a spiritual muteness. What is not shrouded by quiescent mystery, converses with us through the colorful temple activities so vital in Chinese daily life.



Overseas Visitors are not the only people lured to Taiwan's temples. Ms. Huang Xiao-we, a native of Tainan City, holds a notebook filled with sketches of the city's Confucian Temple, built in 1665. In the background a photographer ponders the graceful simplicity of this type of temple in contrast to the highly decorated Buddhist or Taoist styles. The temple's courtyard area is conducive to morning Tai Chi Chuan exercises and contemplation. Tainan, one of the oldest cities on the island, was also Taiwan's capital from 1684 to 1887.

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What is accomplished in the mind, is made known by the hand.

Chinese often refer to this anonymous proverb whenever they speak of master artworks. Temples are no exception. They were created out of the innate desire to express the most profound thoughts and sentiments held by the Chinese for millennia. Each individual temple embodies the Chinese world view with its own particular flavor. Whenever we approach these hallowed edifices of worship, we enter a communion with the Chinese concept and value of existence.

According to an official tour guide, there are over 5000 temples on the island of Taiwan. Different sources give other figures, depending on their definition of "temple." Some public temples are massive structures encompassing whole city blocks. On the private level, every traditional Chinese home includes a religious altar for personal use, and these *chia miao*, or family temples, are usually quite small and not included in official records.

Any temple of renown is noted for its special esthetic appeal and religious associations. Temples are usually classified according to the three religious systems of China: Buddhist, Confucian, or Taoist. But don't be confused by the label. Most usually have some mixture of the three systems. For example, a Taoist temple could be operated

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by Buddhist priests; a Buddhist temple could include a side altar dedicated to the philosopher Confucius.

Perhaps it isn't really important which deity is housed within which particular temple. What is important is the fact that each person can express himself or herself within the temple and find an empathy with at least part of its spiritual presence.

An overview of Taiwan's temples illustrates some of the main themes around which they are built. Since Taiwan is an island with strong ties to fishing, it comes as no surprise that over 385 temples are dedicated to Matsu, goddess of the sea. Dedications in other temples include the estimated figures of 90 to Sakyamuni, the founder of Buddhism; 800 to Kuan Kung, the god of war; 205 to Hsuan T'ien Shang Ti, the Taoist emperor of heaven; 10 to the respected philosopher Confucius; and 350 to Kuan Yin, the goddess of mercy.

Prayers are directed to temple gods to petition their special services. Chu-sheng Niang-niang can assist in childbirth, while the City God protects inhabitants against enemies and epidemics. But temples are not only dedicated to gods. Confucius, for example, as the sage of sages, is looked to for wise instruction. This holds true particularly during examination time when nervous students seek a little extra aid.

Mythical gods and goddesses, praiseworthy historical figures, and the awesome forces of nature are each given their own iconographic form easily recognized by the faithful. According to Taiwanese craftsmen, when a particular statue is carved, it embodies the intended spirit. Sandalwood is the most highly prized medium, but, because of its lack of durability, camphor and pine are commonly used instead.

Some statues found in temples were brought to Taiwan from mainland China, usually from neighboring Fujian Province, as far back as the 1600s. In this way, they form a link between a mother temple and its Taiwan branch.

Conveniently, all of the spirits in the afterworld take their assigned position within a heavenly hierarchy, not unlike the traditional Chinese social order. At the top, of



In Modern Taipei the spirit of the past still survives in the traditional architecture of temples. This particular temple, dedicated to Confucius, features statues of the great philosopher-teacher.

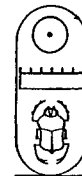
course, is an emperor—the Great Yu. Ch'eng Yeh, who looks over the city, is lower in rank. Rank indicates the value placed on the god's individual powers, whether these forces be used benevolently or not.

The Temple Structure— An Artwork of Devotion

The beauty of the temple structure and decor is largely the result of the Chinese relationship with their gods. In order to obtain blessings and avoid evils, gods must be treated with great consideration. Temples, including all their minute details, are crafted with this in mind. Each gold-tiled roof, spiraling dragon, and spacious courtyard reflects homage to the deities.

Upon closer inspection, even small temples seem to have an endless variety of artwork crafted with sincere devotion. The huge objects stand out, such as sculpted stone pillars or an exquisite bronze censer. Within ornate temples, some patterned on ancient T'ang or Sung dynastic styles, are located peaceful tree-shaded courtyards. Fish may play among pink lotus blossoms under an arched bridge traversing a pond.

Paper lanterns, which replaced torches about 2000 years ago, subtly illuminate temple grounds. The glow from their varied shapes enrich such orthodox pigments as cinnabar and vermilion used in painting scenes or calligraphic phrases on their shells. A temple's significance can be meas-





Michael A. DeMarco

Gods seem to come alive, walking down the streets of Taipei amid the smoky fragrance of firecrackers and the pulsating melodies of temple music. Each figure and every action has its special meaning, but for the first-time spectator, it is all a mass of marvelous entertainment.

ured to some degree by the size of its adorning lanterns.

Traditionally, the Chinese Lantern Festival, a special occasion occurring on the fifteenth day of the first month according to the lunar calendar, is the best day to view the lantern as an art form. And where can one go to see the most beautiful exhibits? The temples, of course! Among the most famous ones for enjoying this festival are the Lung-shan Temple, the Tzu-shih Temple, and the Po-an Palace in Taipei. Outside the capital city, the Ma-tzu Temple in Peikang holds special honors. During the lantern festival, about 75 percent of all firecrackers made in Taiwan are ignited here to scare away evil and bring in a happy new year.

A temple may be architecturally inspiring, but it is the inner spirituality of the worshipers that gives the building its purpose. Like a Chinese *sheng*, a multi-tubed musical pipe instrument, a temple requires the people to breathe life into it. In this way,

whenever we face a temple, its own muted voice is able to speak to us through the worshipers' actions.

Temple Prayer, Play, and Pastimes

People build temples. That is only the beginning. Watching the infinite number of ways they seem to "play" life into these temples is the real wonder to behold.

Seemingly countless sacred rituals and festivals can literally bring 2500-year-old music to one's ears utilizing ancient museum-like instruments otherwise kept in storage. Incense, in red coils, stick, or powder form, is burned profusely. It carries prayers upward to heaven while ever darkening the face of the deity solemnly residing on the central altar.

Through the wisps of fragrant smoke walk the faithful, perhaps to cast two wooden crescents to the floor. By this action they hope to obtain from the god Kuan Kung a simple "yes" or "no" in answer to a personal question requiring his counsel.

The power of faith can be seen in the extraordinary feats of "sword-ladder" climbing and "fire walking." *Fa-shih*, or magicians, are upon rare occasion seen totally spirit possessed. They claim to act as a medium for departed souls and even powerful gods, such as the god of war. Monosyllabic chanting adds to the unearthly atmosphere, creating sympathetic feelings of an eerie spiritual presence.

During lively temple festivities, we may listen to the archaic melodies while watching dancers perform in traditional costumes of various dynastic styles. The scent from Taiwan's world-renowned species of flowers sweetly blend with that of the incense. And, as we study the multicolored figurines atop a temple roof, we may wonder what significance the lore portrays through its bright scene.

Thus temple functions are not only limited to intense acts of prayer. They include a rainbow of hues, from bribing a god with paper money, to enthralling processions that include dragon dancing, kung-fu demonstrations of supernormal powers, and firework concertos you will remember long after the celebrations are over.

(continued on page 35)

A Rosicrucian Tour to China & Tibet

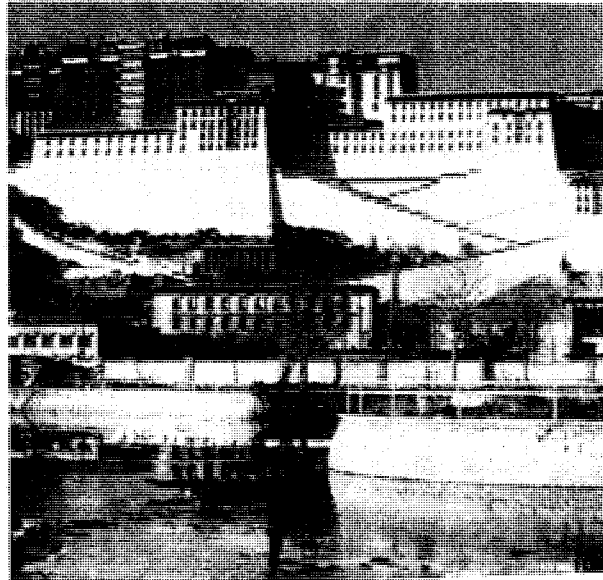
September 8 - 27, 1989

TIBET

A mysterious mystic land now beckons . . . For nearly 200 years this fascinating country was closed to the world, but now Rosicrucian members and their friends can experience the rich religious culture and the breathtaking mountain scenery that justifiably makes Tibet "the roof of the world."

Among the marvels you will visit are the spectacular Potala Palace and Jokhang Temple in Lhasa and such monasteries as the Ganden, Drepung, Sera, and Tashi Lumpo, that shaped Tibetan history.

Enhance your knowledge of this colorful people and dramatic land by joining us on this fully escorted tour. As an added benefit, a guest lecturer will also be provided to explain the psychology of the various sects of Buddhism encountered on the way.



Potala Palace — Lhasa, Tibet

CHINA

But there's much more . . . also experience the exciting historic wonders of the world's longest-lasting civilization—China. You will see the best this country has to offer . . .

The Great Wall - the world's largest man-made structure, some 1500 miles in length.

The Forbidden City, Beijing - the Manchu Dynasty's spectacular cloistered capital, closed to the Chinese people until the 1911 revolution.

The Terra Cotta Army of hundreds of life-size figures buried with China's first emperor some 22 centuries ago.

The Bund, Shanghai - the famous waterfront area in China's largest port city.

River Cruise, Guilin, for magnificent views of mist-shrouded peaks famous in Chinese landscape paintings.

Dinner Cruise in Hong Kong Harbor.

and much, much more . . .

Plan Ahead! A passport is required. The tour departs San Francisco. Members residing outside the Americas may join the tour in Hong Kong for a small additional fee covering airfare from Hong Kong to Shanghai. *Limited reservations for this special tour require prompt response.* To ensure your participation, write now for full information and booking form to:

Aquarius Tours — Distant Horizons
1625 The Alameda, Suite 207
San Jose, CA 95126, U.S.A.

Tel.: 1-800-852-9444 (in Calif.)
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Journey on the Path

Joys of Fraternal Association Help Us Along the Way

by George Pappas, F.R.C., I.R.C.

IN OUR QUEST to discover the nature of Self and the universe, and to achieve union with the Cosmos, we undertake a journey that is, traditionally, referred to as "Being on the Path."

Every one of us walks this evolutionary Path whether we realize it or not. It is because we, as Rosicrucians, are aware of the Path and know that it has led others to what we consider to be our desired destination that we persevere in our journey with confidence, commitment, and self-discipline—even in the face of what appear to be insurmountable odds.

The Path is rarely a smooth one; it is often beset with many rough patches and fearsome obstacles known as "tests." But it is these very difficulties that teach us about ourselves and provide a sharp indication of our level of attainment. As the former Rosicrucian Grand Master Raymund Andrea has pointed out: "There are many less painful activities than walking the Path, but few more revealing or productive."

Our task is further complicated by the fact that the Path is narrow and the journey, necessarily, a lonely one. No one can take the journey with us or for us. It is indeed a solitary task, this quest of coming to know self.

Of course, much help is available. There is ample advice from those who have taken the journey before us, and even maps of some of the difficult crossroads and byways. While these all help to some degree, the journey is a very personal one.

It is true we will meet others on the way, and that we may pause a while to converse and gain both mental and spiritual sustenance. But the really important stages of the journey, together with the *initiations* that highlight particular stages of our develop-

ment, will be extremely personal experiences, many of which cannot be shared with anyone.

The Wonder of the Journey

Many of us, impatient to reach the destination at the end of the Path, miss out on the beauty and wonder of the journey itself for that is where the real learning takes place.

In reality, the journey is as important as the final destination, for it is during this time that we see ourselves reflected in the people we meet, and in the incidents and events in which we participate. Even our worst conflicts provide invaluable opportunities for self-knowledge and self-development. Let us remember that "gems are polished through friction."

Although our journey must, of necessity, be a personal one, we may gain nourishment from our Rosicrucian teachings and inspiration from wisdom literature, both of which provide guidance and advice in times of crisis. It is, however, by contact and interaction with those, who, like ourselves, share a common objective that we are given opportunities to grow through service.

This fraternal aspect of coming together to care, share and learn with and from others, is a most important part of the work of the Rosicrucian Order, AMORC, and is one of the prime reasons for the existence of the Order's affiliated bodies: Lodges, Chapters, and Pronaoi. Without opportunities to meet others, discuss common concerns and, perhaps, share some of the highlights of our journey, we would be poorer indeed.

Members who are able to attend Rosicrucian events such as conclaves, workshops, seminars, symposiums, and convocations are indeed privileged, and many are aware from previous experience how stimu-

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May
1989*

lating, challenging, and growth-producing such interaction with other members can be.

I highly commend to you, students on the Path, your local Rosicrucian affiliated body—Lodge, Chapter, or Pronaos. There, in the company of your fratres and sorores, you can speculate on and explore the nature of the Cosmos, participate in inspiring rituals,

and further contribute to the Rosicrucian Order's important esoteric work. The personal growth and development that will accrue from participation in such functions are incalculable.

The journey is yours! It is for each of us to pursue "the economy of life."

Peace Profound to you all. Δ

In Memoriam

On January 30, 1989, Frater George S. Pappas, AMORC Grand Councilor for Australia, experienced the Great Initiation of Transition. For many years Frater Pappas was a teacher, a contributing member of AMORC's International Research Council, a personal correspondent with both former Emperor Ralph M. Lewis and the present Emperor Gary L. Stewart, and a lecturer for the Order throughout Australia. Frater Pappas' dedication to the ideals of the Rosicrucian Order will be remembered by Rosicrucians everywhere.

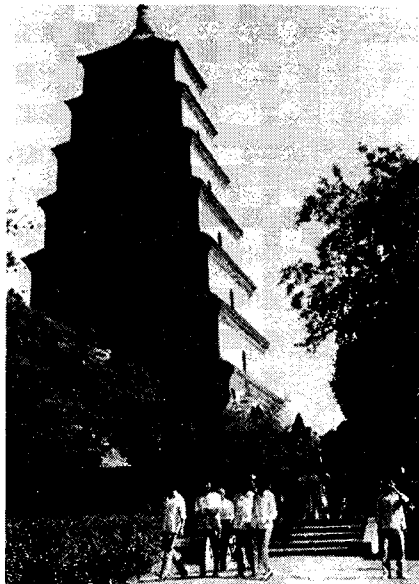
Temples of Taiwan

(continued from page 32)

The temple not only speaks to us, it challenges us to question the very nature of life and death, Heaven and Hell. Monks, nuns, and laypersons both young and old frequent the temple grounds, exposing the totality of their own earthly being to the heavenly realm. The story of each temple is the story of the collective group that created and sustains that temple.

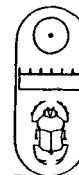
Much time is required to become familiar with even one Taiwan temple. It is not unlike gradually coming to know a stranger, his unique heritage and depth of character. A temple, by mirroring the life of the people, invites us to mingle in its realm.

And if asked to partake of a hot vegetarian meal by the residents of a Buddhist temple, wouldn't it be common courtesy to accept that offering of friendship? Temples, as vital organs of Taiwanese society, invite us to participate in their various functions and share in the rich living heritage of all Chinese. Δ



Michael A. DeMarco

Big Wild Goose Pagoda in X'ian, Peoples' Republic of China, represents another popular style of Chinese temples. It was originally built in A.D. 652 as part of the Ci'en Temple. Did a wild goose really fall from the sky in answer to prayers offered by starving Buddhist monks? From the top of this tall pagoda, visitors enjoy a bird's-eye view of this historic city.



Rosicrucian Activities

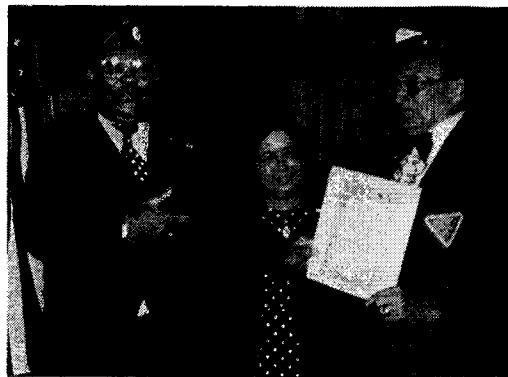
DR. ONSLOW WILSON, President of Rose-Croix University International, appeared on the program at the 12th American Imagery Conference, held in San Diego, California, last November. Dr. Wilson delivered a presentation on the use of visualization and the techniques for making one's visualizations more successful. This was considered a most appropriate topic since the Rosicrucians, for centuries, have dealt with the process and methods of imagery and its practical application to life's problems and opportunities. Also present at the conference was Ronald DelPapa, Master of San Diego Lodge, AMORC. Dr. Herbert George Baker, Past Master of Honolulu Pronaos and Nefertiti Lodge, and President of Division 14, International Imagery Association, gave a major keynote address entitled "Imagery: A Call to Action."



President of R.C.U.I., Dr. Onslow Wilson (second from left) at recent American Imagery Conference with (left to right) Dr. Gary L. Sullivan, President-Elect, Div. 14, International Imagery Association; Dr. Akhter Ahsen, Founder and President, I.I.A.; and Ronald DelPapa, Master, San Diego Lodge, AMORC.

LAST YEAR one of the honored recipients of the Rosicrucian Humanitarian Award was Leonard G. Cross of Lakewood, California. He was selected because of his inspirational work with young people, in which individuals of outstanding ability are given the opportunity to take an active role in civic activities. For the last ten years Mr. Cross has acted as the Finance Officer at American Legion Post No. 225 in Bellflower, California. Through his skillful management of funds, this small post has been able to finance and sponsor Boy's State miniature student government for 11th-grade boys at four high schools in the Bellflower area.

Every year a boy is carefully selected from one of these schools to participate in the undertaking of forming cities, counties, and states—all patterned after the various political entities that are found in American local government. Every four years, each of the four schools in the Bellflower Unified School District thus have a qualified young man ready to participate in the week-long political process that takes place at the State



Frater J.P. Drayton proudly presents the Rosicrucian Humanitarian Award to Leonard G. Cross, while Soror Flora Drayton looks on. During the presentation at a meeting of the American Legion in Bellflower, California, Frater Drayton spoke eloquently of Mr. Cross' faithful service to humanitarian ideals.

University campus in Sacramento, California. Such activity gives a practical grounding in civic activities, perhaps leading to future careers as statesmen, judges, or educators. In the meantime, these young men

sharpen their skills in debate and learn more about leadership and cooperation.

Other posts of the American Legion, a veteran's service organization formed in 1919, have also sponsored young women and men involved with Boy's State student government.

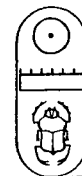
Frater J.P. Drayton, who presented the Humanitarian Award to Leonard Cross, asked the recipient about his goals in help-

ing his fellow man. The reply was succinct: "Just to serve the programs of the American Legion in service to able and disabled veterans and to their widows and children. To help to take care of the children and promote education, for they are the future of our nation." Mr. Drayton's outstanding and faithful service to these goals has acted as a great boon to his fellow man. He is to be commended by all for his good works.



CLASS IN ANCIENT EGYPTIAN: Shown above are some of the twenty-six Rosicrucians and their friends in Melbourne, Australia, who attended an introductory course in the Ancient Egyptian language and writing system. The class was organized by Melbourne's Harmony Lodge. The aim of the course was to enable participants to read and translate simple inscriptions found on the walls of tombs and temples. The cake, in the center of the table, was made in the shape of a hieroglyph and carries the inscription: "The cake is in the mouth of the scribe." The tasty cake was baked, decorated, and distributed to the class by Frater Brad Imlach (shown cutting the cake). The twelve-week course, which ran from August to October, 1988, was conducted by the late AMORC Grand Councilor for Australia, George S. Pappas (extreme left), member of the Order's International Research Council. During his many years as a Rosicrucian, Frater Pappas contributed much to the work of the Rosicrucian Order, AMORC, and his presence on this plane will be missed throughout Australia and the world.

(Rosicrucian Activities continued on next page)



EARLY THIS YEAR the Septem of Empedocles Chapter of Anaheim, California, held its second Martinist Mini-Convention. The honored guests were the Grand Archivist of the Traditional Martinist Order, Cyril S. Esty, and his wife, Didi. Frater Esty presented a slide program on the history of Martinism and a discourse entitled "Pentagram—the Sign of Man." Other guest speakers were Lorene Yeargan, AMORC Regional Monitor; B.J. Lewis, Past Master of Hermes Lodge; and Myrtis Gausepohl, who presented the Associate Degree review. Fifty-one enthusiastic Martinists from eight different Septems in the Southern California area participated. Other activities included an Officers' meeting, open forum, initiation, and conventicles. At the beautiful dinner banquet concluding this inspiring weekend gifts of appreciation were presented to the committee members and the guest speakers who made this mini-convention such a success.



Cy Esty, T.M.O. Grand Archivist, and Didi Esty are shown seated in front of the committee members whose hard work paid off so handsomely at the recent Martinist Mini-Convention in Anaheim. Convention Chairperson Marion Owens is second from the left.



Free Discourse

A fascinating FREE discourse entitled "The Unity of Mysticism" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$10.00 a year. (Outside of U.S.A., convert to local currency at prevailing exchange rate.) Simply request the discourse by name when subscribing.

THE UNITY OF MYSTICISM

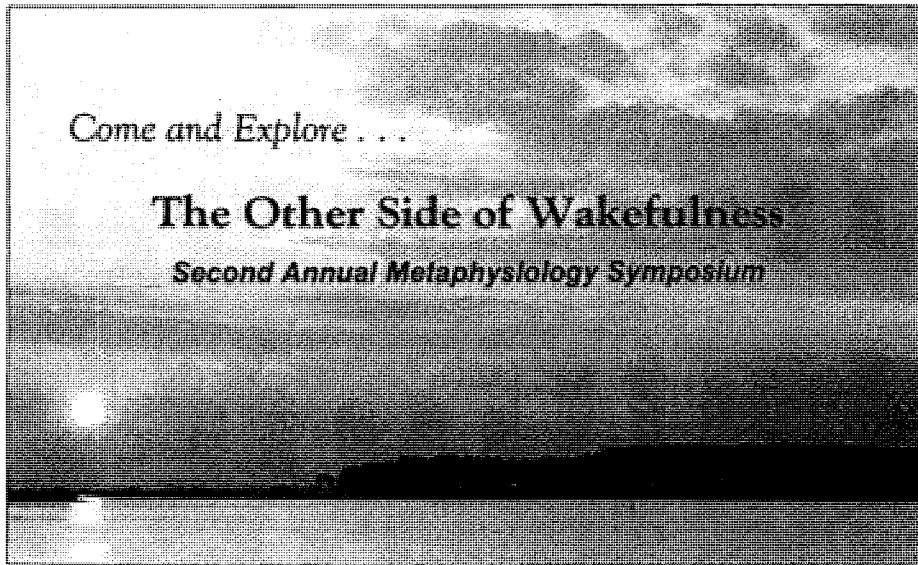
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Stephen LaBerge, Ph.D.—Author of *Lucid Dreaming*, researcher at the Stanford Sleep Research Laboratory in Palo Alto, California, internationally recognized expert on human awareness and thought processes in the dream state.

Shira Rohde, M.A.—Teacher of physiology and neurophysiology, currently conducting courses throughout the San Francisco Bay Area, has taught at the Biofeedback Institute of San Francisco and the Life Chiropractic College.

Onslow H. Wilson, Ph.D.—President of Rose-Croix University, author of *Glands—The Mirror of Self*, member of the Rosicrucian International Research Council, former Director of the Laboratory of Immunochemistry at the Clinical Research Institute in Canada.

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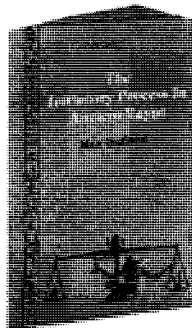
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TREASURES FROM OUR MUSEUM



Shawabti

"THE illuminated one, the Osiris, the Overseer of the granary, Yeret-Hor-At, he says: 'O Shawabti!' If the Osiris, Yeret-Hor-At is counted to do any work that is to be done in the underworld, such as pulling up weeds, as a man in his turn, 'Behold me' shalt thou say. If ye are counted at any time to work there at cultivating the fields, watering the banks or ferrying over the sand of the west bank to the east bank (of the Nile) or vice versa, 'Behold me' shalt thou say."

So reads the translation of the hieroglyphs on this shawabti, dating to the 26th Dynasty, about 664-525 B.C. This limestone shawabti is in the classical mummiform position, with arms crossed and a hoe in each hand. Over its left shoulder, suspended on a rope, hangs a basket for carrying seed.

From the end of the Middle Kingdom shawabtis were an important part of funerary equipment. If the deceased was called to the corvée in the afterlife, the shawabtis were to serve as servants and complete the tasks for him. The corvée system in Egypt required labor for the state such as the upkeep of irrigation systems, construction of buildings, and the cultivation of land. As in life, by providing a substitute, the deceased would be exempt from this drudgery. The shawabti, therefore, served an integral role in allowing the deceased to fully enjoy his or her afterlife.

—The Museum Staff

Such recent Museum acquisitions are made possible through the generous bequests made by members to the Rosicrucian Order. The Rosicrucian Egyptian Museum, visited by approximately 250,000 people annually, contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States.



C.R.C. 1459 A.D.

by Gail Nolfen, F.R.C.