

Rosicrucian Digest

November/December 1989 • \$1.50

Mysticism ○ Science ○ The Arts

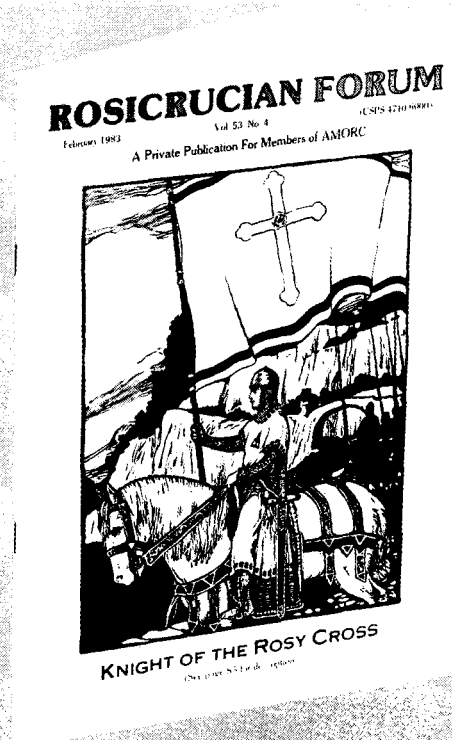
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The *Rosicrucian Forum* is a bimonthly magazine that answers your questions about the Rosicrucian teachings. It puts you in touch with Supreme Grand Lodge officers and staff who address those issues and problems that are so important to students such as yourself. This magazine often anticipates questions that come to mind during the course of your studies. Also, many articles are based upon actual inquiries sent by members to the Department of Instruction or to the officers of the Rosicrucian Order.

Here are just a few subjects that have been discussed in past issues of the *Rosicrucian Forum*:

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- Psychic Sight
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- Mental Telepathy
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On Earth

... and joys of the Season

to our members
and friends
throughout the world

The Staff
Rosicrucian Order, AMORC

Rosicrucian Digest

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Manifesto →


At the Grand Council meeting of July 1988 in San Jose, California, the AMORC Grand Masters wanted to reconfirm their support of the Emperor. This signed manifesto, bearing the signatures of all the AMORC Grand Masters worldwide, was the result.


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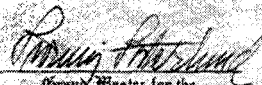
MANIFESTO


6 JULY 1988

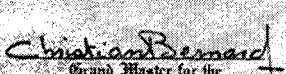
On the occasion of the Grand Masters' Council Meeting, all the Grand Masters declare fidelity and support to the Emperor of the Ancient Mystical Order Rosae Crucis, Frater Gary L. Stewart, and attach their signatures hereto.



Grand Master for the
Portuguese-Speaking Jurisdiction



Grand Master for the
Italian-Speaking Jurisdiction



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Nordic-Speaking Jurisdiction

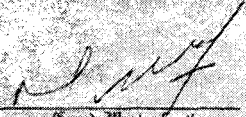

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THOUGHT OF THE MONTH

by the Emperor

The Quest To Know

A PROPER DEFINITION of mysticism, whether it be from a standard created in today's world or that of previous centuries, has always been elusive and vague. A technical definition from the *Oxford English Dictionary* assists in such an opinion when it states: "The opinions, mental tendencies, or habits of thought and feeling, characteristic of mystics; mystical doctrines or spirit; belief in the possibility of union with the Divine nature by means of ecstatic contemplation; reliance on spiritual intuition or exalted feeling as the means of acquiring knowledge of mysteries inaccessible to intellectual apprehension." Subsequently, mysticism is often labeled as the "irrational philosophy" in that it is thought that the intellect cannot comprehend such enlightenment. Furthermore, the irrational implies self-delusion and dreamy confusion of thought.

It was not too many years ago that "intellectual giants" thought it irrational to believe in gravity or a heliocentric conception of the universe and, more recently, in plate-tectonics or a myriad of other currently rational existences. Even in our present day, there is much debate among physicists as to whether string theory offers science an enlightened alternative to quantum mechanics. Simply, quantum mechanics or particle physics bases its premise on a Newtonian concept of the universe which starts by assigning values to "points" in time and space. String theorists ascribe a different value whereby the "points" actually become tiny "strings." In particle physics there is a quest to unify three forces in nature. Unfortunately, there are four known forces, and it is the string theorists who include gravity in their unification attempts, [4]

as they are able to look at the universe from a different and not so limited perspective.

However, our point is not to identify with the particulars of an ever-changing intellectual comprehension of the universe or whatever it is that is being sought, but rather with the act of seeking. And with that act comes a different definition of mysticism; that being a term applied to philosophical or scientific theories of which no rational account can be given at the present time.

Desire for Enlightenment

It is from a nonscientific contemporary community that another perspective of mysticism has developed. This community is often referred to as participants in the "New Age"—an age of enlightenment where there is a transformation of human consciousness whereby the utopian ideals will eventually manifest. These are noble concepts indeed. However, we are mistaken if we think that they are new to our era. Such goals have been the concern of humanity for ages.

Yet, today, we may read books; attend lectures, seminars, or retreats; or practice a variety of "disciplines" to attain enlightenment. We may follow popular fads or believe popular beliefs, but what is accomplished? Only what *you* do—only what *you* experience or what *you* decide. To convince potential followers to practice their system, many offer promises of enlightenment or the development of special powers. Support for their cause is sometimes given by citing a supernatural source. This source often manifests as a coming messiah, a channeled entity, or a Master-personality of great attainment who allegedly works through one person not perceived by anyone

else unless they have such great faith that they, too, share in the created reality. Many define this as mysticism. Rosicrucians define it as *fantasy*.

So, then, what is mysticism? Is it the irrational philosophy? Or is it a mysterious, supernatural, or psychic belief?

What the scientist, the advocate of the New Age, the philosopher, and the theologian—regardless of their diverging beliefs—share in common is the quest to know what there is to be known. So, too, is the objective of the mystic. In fact, is it not true that such a quest is the objective of all human beings, in one manner or another? Subsequently, when we consider such disciplines as science, philosophy, or mysticism, we need to recognize them for what they are—simply, methodologies to obtain an objective.

Another Way of Knowing

Very few people in today's world would consider science to be weird or mysterious. However, mysticism is sometimes categorized as such because it is often related to things psychic, occult, magical, or supernatural. Often one brings to mind images of crystal balls, fortunetelling, etc.

Yet, mysticism is none of that. It is simply an art of knowing. Misconceptions develop from a misunderstanding of the technique and the mystical experience as described by those who have actually had such an experience. The reason for this is because the mystical experience is an experience of a transcending nature, and often the mind will enter a reality where most people will not have the words to describe the experience. As a result, it will be labeled as "irrational"—but not by the participant. The mystic would consider the experience about as irrational as beauty or love, harmony and peace.

The art of mysticism is the development of a technique to personally know the source of all Being. Many call this source God; others, the Cosmic; maybe some, the Grand Unified Theory—the point being that the experience is *noetic*. We *know*, not think we know or develop a faith or belief, but we know. Knowledge is rational.

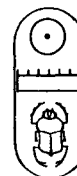
The experience is even more beautiful because the potential for knowing exists in all human beings. The experience of enlightenment is not a nebulous something which is separate from the self. It is present everywhere, and the process of enlightenment is nothing more than an evolved realization.



The Purpose of the Rosicrucian Order

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

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Christian Bernard, F.R.C.

Supreme Grand Lodge Elects Executive Vice-President

At a special meeting on July 28, 1989, the Board of Directors of the Supreme Grand Lodge of AMORC unanimously elected Frater

Christian Bernard to the esteemed office of Executive Vice-President, filling the vacancy left by the recent transition of AMORC Vice-President Cecil A. Poole. Frater Bernard, a lifelong Rosicrucian, has previously served the Order as Grand Secretary, and later Grand Master, for the French-speaking Grand Lodge, and most recently he served AMORC as Supreme Legate. In his new position as AMORC Executive Vice-President he will retain his title of Grand Master for France and French-speaking countries. Frater Bernard is well known to Rosicrucians throughout the world. Our congratulations, love, and support go to Frater Christian Bernard in his new endeavor.

This Month's Cover

Our cover features a photo of the Potala, former palace of the Dalai Lama, in Lhasa, Tibet. Our Emperor took this photo while visiting Tibet several years ago. The imposing Potala Palace perches atop a hill above the city. For centuries Lhasa, located high in the Tibetan Himalayas (11,830 ft. altitude), was isolated from the outside world. It served as Tibet's national religious center, and much of its population was composed of Buddhist monks. The Potala is in a striking setting, backdropped by peaks eternally covered with snow.

(Photo by Gary L. Stewart, F.R.C.)

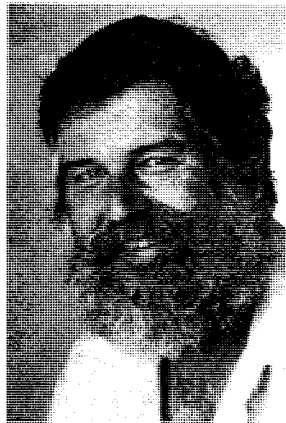
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ROSICRUCIAN DIRECTORY

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

Supreme Legate Elected . . .

At the special Board meeting of July 28, 1989, the Board of Directors of the Supreme Grand Lodge of AMORC unanimously elected Frater Peter Bindon of Perth, Australia, to the office of Supreme Legate. Frater Bindon, an archeologist, university professor, RCUI instructor, and member of the Order's International Research Council, has served the Rosicrucian Order in many capacities during his twenty-two years of membership. Peter is married, and he and his wife, Nola, have two sons.



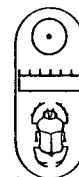
Peter Bindon, F.R.C.

Born in New South Wales, Australia, in 1943, Frater Bindon early on developed a keen interest in the natural sciences and the Australian Aborigines. Following high school, he attended and graduated from Teachers' College in Wagga Wagga, and later became a specialist teacher, lecturing in art and the new science at that time called "outdoor education." Peter eventually completed a B.A. (HONS) in Prehistory and Anthropology at the Australian National University in the nation's capital, Canberra.

In 1977 Frater Bindon and his family moved clear across the continent to Perth, Western Australia, when he accepted an archeologist position with the Perth Museum. Since then he has continued his work at the museum, researching his great interest, the lifeways of the Australian Aborigines. He regularly teaches bushcraft and survival skills, and he has developed an extensive knowledge of Aboriginal plant usage. His knowledge of Aboriginal lifeways is highly respected among scholars and the Aboriginal people, and he lectures on Aboriginal topics at two Western Australian Universities. Because of his experience in Aboriginal living skills, Peter has often been called upon by the armed services to assist in training and instructional courses in the harsh conditions of the Australian outback.

Frater Bindon affiliated with the Rosicrucian Order in 1967 and has actively served in Officer positions in the Canberra Pronaos and Lemuria Chapter, Perth. He has also served as AMORC Regional Monitor in the Perth area. He is on the Faculty of Rose-Croix University International and has developed and presented a popular AMORC lecture series on Aboriginal lifeways and cosmology entitled "Living the Dreaming in the Australian Desert." The course has been presented in both San Jose, California, and Melbourne, Australia. Peter has also been active in his community, working in scouting while his boys grew up.

In his new post, Frater Bindon will remain in Australia where he will devote his time to Service for the Order as a Supreme Grand Lodge Officer. We heartily welcome this friendly and knowledgeable Rosicrucian to the office of Supreme Legate and wish him all the best in his new area of Service to the Rosicrucian Order.



The Patterns of Nature

by Corinne Sahagun

*Geometry will draw the soul toward truth and
create the spirit of philosophy
Plato, Republic, Book VII*

MAN, as a thinking creature, has a thirst for understanding the nature of the universe and his role in the overall scheme of things. Over the eons man has created various stories to explain how everything came into being, but it was only in the time of the ancient Greeks that philosophers attempted to devise rational theories, based upon careful observation, to explain the cause and relationships—the patterns—of all natural phenomena.

Such relationships were expressed in abstract form, often using numbers, and this came to be known in Greek as *mathematike tekhnē* (“scientific craft”), which is the forerunner of modern mathematics and science. The philosopher Aristotle summed up this trend in ancient Greek thought, as his work attempted to synthesize all knowledge into a cohesive whole.

The natural order of the physical universe is not simply a collection of all natural objects, but a *system* of all natural processes. According to Aristotle, nature is comprehensible in all its component parts, but it cannot be explained as a whole. Nature is self-contained as a system with reference to the furnishing of natural explanations. This does not necessarily mean that there will ever be natural explanations for all phenomena, but only that no intrinsic limits can be placed on the explanation of natural processes. Thus, they are all naturally explainable in principle.

Aristotle wrote about physics, logic, ethics, economics, and many other fields. His discussions regarding mathematics and natural order, however, are not limited to one single work. Rather, his discussions on the subject appear in a variety of places, and he illustrates several points, for instance, in [8]

Analytics. Although Aristotle did not contribute any significant new mathematical observations (a few theorems in Euclid are his), his views on the nature of mathematics and its relations to the physical world were highly influential.

It must be emphasized that Aristotle based many of his ideas upon those of earlier philosophers. To Plato, Aristotle’s teacher, the possibility of knowledge of natural order rests on the intelligibility of the forms that things imitate (or in which they participate). It was the Pythagorean-Platonic strand in the philosophy of nature that played a dominant role in the development of science and mathematics. Many philosophers and mathematicians—both ancient and modern—embraced this belief in the concept of a natural order that could be understood by empirical observation.

Although Plato, one of the most informed men of his day, was not a mathematician, his enthusiasm for the subject and his belief in its importance for philosophy and for the understanding of the universe encouraged mathematicians to pursue it. It is worth noting that almost all of the important mathematical developments of the fourth century B.C. were accomplished by such friends and pupils of Plato as Eudemus and Zeno.

As for Plato, it seems that he was most concerned with organizing that which was already known. For him there was no question that the world was mathematically designed, for “God eternally geometrizes.” Plato went further than the Pythagoreans in seeking not merely to understand nature through numbers, but also to substitute mathematics for nature itself! Those schol-

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ars who molded the minds of the Greek intellectuals emphasized the study of natural interaction as a means of gaining an appreciation of reality. Thus the concept of the mathematical design of nature became established and the pursuit of mathematical laws dominated intellectual thought.

Greek Thought in the Middle Ages

From the 1200s to the early 1600s, philosophers turned their attention to the way things happen on earth and the way people could seek truth through reason by applying mathematics to logic. Scientists of the era were so successful in their methods of investigation that these methods became the criteria for all other fields. Mathematics grew in importance with the findings of such scholars as Fibonacci, Copernicus, and Bacon.

which stated that God designed the universe mathematically. In keeping with this view, Galileo wrote, "Numbers are the language with which God created the Universe."

Mathematical Patterns in Nature

Leonardo of Pisa, or Fibonacci as he called himself (A.D. 1170-1250), introduced among other things the notion of numerical sequences, still known today as the Fibonacci sequences. In this sequence, each term is the sum of the preceding two, e.g., 1, 1, 2, 3, 5, 8, 13, 21 This sequence appears in natural phenomena as diverse as pine cones and poems, sunflowers and symphonies, ancient art and modern computers, the solar system and the stock market.

The spirals that characterize pine cones

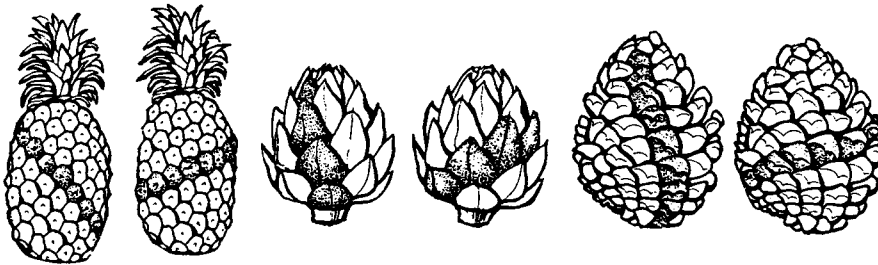
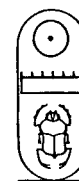


Figure 1: Fibonacci sequences as found in nature. Pineapples, artichokes, and pine cones are examples.

During the late Medieval and Renaissance periods, mathematics appealed to the scholars who sought a new, solid foundation for knowledge and mathematics. They hearkened back to the scientific discoveries of the ancient Greeks, although they did receive some inspiration from the theological bias of the Middle Ages, which held the view that the phenomena of nature are not only interconnected, but also occur as part of an overall plan. All actions of nature follow the plan laid down by a single First Cause. The theological view of God's universe therefore had to be reconciled with the search for the mathematical laws of nature. A new doctrine was thus proposed

provide a clear example of Fibonacci numbers (see Figure 1). The bracts on the surface of a pine cone are considered modified leaves that have been compressed into a small space. They spiral around the cone as leaves do around a stem. Two sets of spirals can usually be found, one going diagonally from lower left to upper right and the other crossing it diagonally from lower right to upper left. One spiral rises gradually, the other rises more steeply. Counting the number of gradual spirals and the number of steep spirals on any one cone reveals that the Fibonacci sequence is followed in nature.

Fibonacci numbers also play a role in regular pentagons, which are found abun-



dantly in nature. More flowers bloom in pentagons than in any other shape. The sand dollar, sea urchin, and starfish are examples of pentagonal design in marine life forms. Fibonacci numbers occupy art and architecture as evidenced in the Golden Rectangle and golden proportions of the Parthenon, the proportions of the Great Pyramid of Gizeh, Giotto's *Madonna Enshrined with Saints*, and even the United Nations Building.

Perhaps the clearest link between Fibonacci numbers and music can be found on the keyboard of a piano. An octave contains eight white keys and five black keys. The black keys are positioned in groups of two and three. There are thirteen keys altogether in one octave. Those thirteen notes belong to what is known as the chromatic scale which is the conventional scale used in Western music.

Possibly the best known of the Fibonacci sequences can be found in Blaise Pascal's triangle—an important mathematical number pattern used in the binomial theorem (see Figure 2). It must be noted, however, that there is no record that Pascal recognized the sequences in his creation.

Philosophers use deductive reasoning to gain knowledge, with mathematics as their model. They believe that just as mathematics starts from recognized truths, philosophic thought can start from notions which possess inherent reasonability and which hold true independently of experience. These are known as self-evident axioms. For example, on the basis of these axioms, they have tried to build a system of truths that would be related logically.

The System of Descartes

René Descartes (1596-1650) wished to create a system of thought which would have the certainty of mathematics but would accommodate metaphysics. He began by seeking a fundamental truth that could not be doubted, and came up with *Cogito ergo sum*, "I think, therefore I am." Descartes approached mathematics through three avenues—as a philosopher, as a student of nature, and as a man concerned with the application of science. It is difficult to separate these three lines of thought. He lived through a period in which rebellions

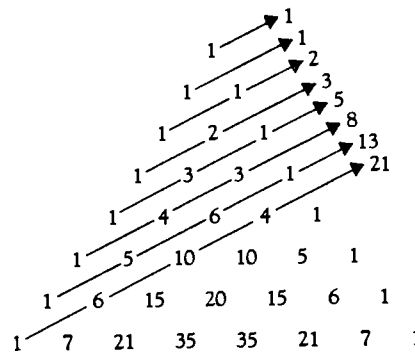


Figure 2: Pascal's Triangle.

against the Catholic church were widespread, and revelations from scientific circles concerning the laws of nature challenged major religious doctrines. This became of major interest to Descartes, and he devoted many years to the understanding of nature and natural order. To master nature for the good of man, he pursued many scientific problems. And being impressed with the power of mathematics to explain, he naturally sought to utilize that subject. For him it was not a discipline, but a constructive and useful science.

From this philosophy and a creative mathematical genius, the Cartesian system of mathematics was developed, and is still taught to this day. Descartes was the first to link geometry, the ancient mathematics of the Greeks, with algebra, a more recent arrival from the Arabs.

Though the philosophy of Galileo Galilei (1564-1642) agreed in large part with Descartes', it was Galileo who formulated the more radical, effective, and concrete procedures for modern science. By his own work, he demonstrated their effectiveness. In his philosophy of science, Galileo broke sharply from the speculative tradition, in favor of a mechanical and mathematical view of nature. One of his achievements is that he recognized clearly that science is its own domain,

and he dissociated it from religious doctrine. Like Descartes, he was certain that nature is mathematically designed. His views are summed up in the following:

Philosophy (nature) is written in that great book which ever lies before our eyes—I mean the universe—but we cannot understand it as we do not first learn the language and grasp the symbols in which it is written. The book is written in mathematical language, and the symbols are triangles, circles and other geometrical figures, without whose help it is impossible to comprehend a single word of it; without which one wanders in vain through a dark labyrinth.

Nature is simple and orderly, and its behavior is regular and necessary. It acts in

accordance with perfect and unchangeable mathematical laws. From Aristotle's explanation of nature, one can trace the evolution of a philosophy from ancient times to the present. Was the seed planted while Plato sat under a tree or possibly from Aristotle's peripatetic musings with the world? Whatever the start, we have yet to see the finish. The idea was captured and nurtured and has been carried onward from century to century, although with some modifications from one generation to another. Many great thinkers—from Plato and Aristotle to Galileo and Descartes, and on to Einstein—have contributed to this magnificent succession and will continue to do so as long as man gazes into the starry vault above and wonders about the nature of the universe. △

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters and Pronaoi created since publication of the last complete Worldwide Directory in the March/April 1989 issue of the *Rosicrucian Digest*. For further information regarding other Rosicrucian affiliated bodies, please see that issue.

BELIZE

Belize City: Belize City
Pronaos

BRAZIL

Casa Branca: Casa Branca
Pronaos

FINLAND

Lohja: St. Laurentius Pronaos

ITALY

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

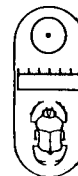
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Switzerland





Inside the Circle

by Cecile Pepin Hyatt, F.R.C.

WHEN VIEWED from the perspective of maturity, some childhood memories seem almost to have been prophetic. They have persisted with special clarity throughout our lives, touching our inner selves with compelling force, awakening deeply hidden impressions from the long forgotten past. Does their very vitality point out a pattern of continuity for us, linking the unknown past with our place in the present?

Such a memory for me was the day I ran away from kindergarten—and the way a very wise teacher responded to my need for understanding.

It was in October, and the world was ablaze with yellow and red. I was only peripherally aware of autumn's misty splendor, however. As the dull gray pavement blurred beneath my feet I knew the exhilaration of freedom. Later I would learn that freedom has its price.

The thought of escape had been smoldering within me ever since my first encounter with school six weeks before, weeks which had stretched amorphously into an unbearable eternity. My mother had walked me to school on that drizzly September morning, and, with raindrops bouncing on our huge black umbrella, she had painted a bright picture of school.

"How lucky you are," she had said over and over again. "When I was a girl in Canada we did not have these gardens for children."

At the door a smiling teacher had introduced herself as Miss Ackerman and had led us into the large, high-ceilinged classroom where children were exploring the many enchanted play areas. Then my mother had left, promising to return at noon. It was then that the curtain had fallen on this most hopeful drama.

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Proud of their heritage, my parents had continued to speak French in their new country. Sixty-five years ago it was possible for a child to remain quite sheltered from the world. At that time we had no radio and no car. Our only visitors were French-speaking relatives.

The center of our family life was the big kitchen with its friendly wood-burning stove. Here Maman prepared delicious, hearty soups, while Minette, our black and white cat, slept beneath it, away from the threat of fast-moving feet.

Magical Story Hours

After supper Papa sat in the big rocking chair in front of the stove and waited for my sister, Gabrielle, and me to climb into his lap. He told us legends he had heard in Canada, and stories about people who had been turned into werewolves because they had stayed away from church too long. When he told us the French version of Little Red Riding Hood we waited breathlessly for the part where the wolf ate up the grandmother. How we looked forward to these magical story hours!

But at school I felt very much alone when Miss Ackerman told us stories in the morning circle time, stories in English I could not understand.

My mother had continued to walk me to school every day. On the morning of my great escape she had chatted briefly with Miss Ackerman in very broken English and had hurried away, planning to take the train to Boston. Some moments later I had dashed through the side door of the school, hoping to catch up with her. I wanted to tell her how lonely and frightened I felt, hoping she would understand and take me to Boston with her.

A Realization

When I reached the town hall, Maman had just started to cross Main Street. Shocked to see me standing there, she ran back and grabbed me by the shoulder.

"Pourquoi tu t'es sauvée de l'école?" she asked over and over again literally dragging me back to school. We found Miss Ackerman standing at the side door of the school, peering across the schoolyard.

"Why did you run away from school?" she asked. There was tension in her voice, but no anger. Suddenly it dawned upon me that she was asking the same question Mama had asked. It was my first real breakthrough into the English language.

Back in those ordered Froebelian days there was a large red circle painted on the kindergarten floor. My classmates had their chairs neatly arranged on this circle when I came back. On that infamous morning, however, my chair was placed *outside* the circle, presumably so I could reflect upon the gravity of my misdeed.

I was sure that I was being banished forever and that no one would ever speak to me again. Yet there was comfort even in these bitter moments. Brighter than the patterns of sunshine playing across the floor were the words, "Why did you run away from school?" I repeated them over and over again, proud that now, at last, I could speak English.

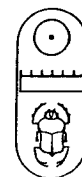
Circle of Understanding

Lucky for me, Miss Ackerman was not one to draw a circle of exclusion. After the singing, she led me back into the circle so I could join in the story time, making room for my chair next to hers. Her words were still a mystery, but I felt accepted and forgiven. As the year progressed, the circle of understanding grew wider and wider as Miss Ackerman led me patiently through the intricacies of language. I don't remember when it happened, but there came a time when I was chattering away in English.

One morning a gray kitten strayed into our classroom. Miss Ackerman cradled it gently in her arms, giving each child a chance to pat it and listen to it purr. I thought of Minette at home, probably sleeping under the wood stove. Slowly my two worlds began to merge.

I don't recall any details about Miss Ackerman's physical appearance. To me she seemed tall, strong, and very wise. Perhaps I was seeing and responding to her immaterial being, her psychic counterpart. Could this be the way all small children view adults?

(continued overleaf)



Many years later, I, too, became a teacher of young children. How thankful I was for these insightful memories. They illumined my teaching and parenting years with another dimension, keeping me ever sensitive to the inner world of childhood. When confronted with a youngster whose realities

clashed with those of adults I saw a frightened kindergartner sitting outside the circle, wanting desperately to communicate. And I remembered Miss Ackerman leading that child gently back into the circle.... It was my turn to be tall, strong, and very wise. △

R.C.U.I. President Appointed . . .

Soror Maria Colavito, Ph.D., was recently appointed President of Rose-Croix University International following the retirement of Doctor Onslow Wilson. Doctor Colavito comes to RCUI from State University of New York at Farmingdale, where she taught English and Humanities. Dr. Colavito has also taught at State University of New York at Stonybrook and Suffolk County Community College, N.Y. Having earned a Ph.D. in English (Comparative Literature), and a B.A. in Philosophy with a minor in Classics, Soror Colavito has taught a wide variety of courses in Humanities; Classics, including Classical Mythology and Classical Archeology; English courses; Women's Studies; and Philosophy courses. She was given the President's Award for Excellence in Teaching in 1987.



Dr. Maria Colavito, F.R.C.

Dr. Colavito is a published poet and author of books. Her book, *The Pythagorean Intertext in Ovid's Metamorphoses: A New Interpretation*, was published earlier this year, and another book, *The New Theogeny: Myth for the Real World*, is currently at press. She has presented papers at numerous academic conferences, and her paper "Divine Feminism: Revisioning the Triple Goddess," was the opening paper for the Suffolk County Community College Women's Conference earlier this year.

Soror Colavito has been a Rosicrucian for a number of years and an active member of the Order's International Research Council. She is keenly interested in ancient civilizations and in recovering the spiritual practices of those civilizations through their archeology, literature, philosophy, and mythology. As the new President of RCUI she stated that she is very interested in "returning the sacred to the world at large." We take this opportunity to welcome Dr. Maria Colavito to Rose-Croix University International and look forward to a new direction and expansion of the University.

The Pythagorean Legacy at Rome's Porta Maggiore

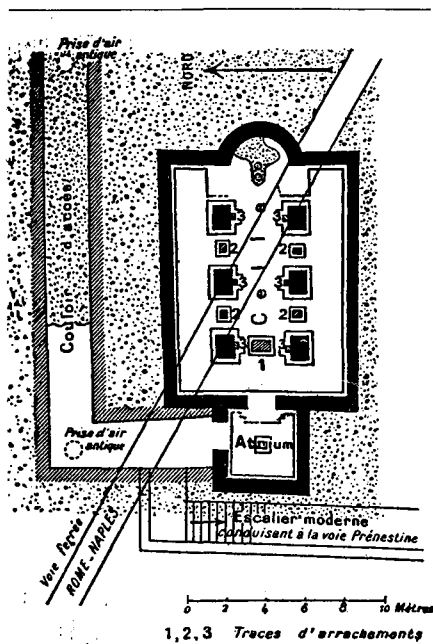
by Maria Colavito, Ph.D., F.R.C., I.R.C.

IN THE EARLY PART OF THIS CENTURY a most unusual archeological find was discovered forty-two feet below a Rome railway station: a small underground vaulted basilica, measuring a mere thirty by thirty-six feet, and dated somewhere between the first century B.C.E. and A.D. The walls of this tiny basilica are covered with bas-relief stuccowork, portraying various scenes from ancient mythology as well as some scenes depicting ancient mystery practices. The iconography seems to clearly reflect the teachings of the Neo-Pythagorean sect, a spiritually and philosophically eclectic secret order surreptitiously operating in Rome during the first century of our era. The basilica is believed to have been a secret meeting place for these Neo-Pythagoreans, perhaps serving as the hall of initiation into that order.¹

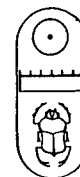
The comparatively good condition of the basilica has led scholars to assume that the site had been closed in ancient times by the Roman government, allegedly because of their fear of the subversive intentions of the Neo-Pythagoreans. That the basilica was constructed entirely underground lends support to the thesis that this site was probably not connected with any official state religious practice, that is, approved by the government; therefore, this interpretation seems cogent.

For the most part the building is intact today, though the ritual artifacts have been removed and several wall panels appear to have been intentionally damaged, perhaps by ancient vandals. There has been a push to open this unusual site to the public and, as a result, the Italian government has financed an architect to being the slow process of restoration. Due to the precarious position of the basilica under a railway station, this process has become a herculean feat and it will probably take at least five years and several thousands of dollars before the site will be open for visitors. Needless to say, the site is presently closed.

The occasion of this restoration project has sparked a resurgence in the study of the



Floorplan of the Underground Basilica. Note diagonal path of Rome-to-Naples rail line passing over underground chamber. The basilica measures a mere 30 by 36 feet.



sect known as the Neo-Pythagoreans. This article shall center on some of the teachings of this most influential, albeit esoteric school.

Who Were the Neo-Pythagoreans?

The Neo-Pythagoreans traced their origins back to the Pythagorean Order, which flourished from the sixth century to the fourth century B.C.E. The founder of this order was the philosopher/sage Pythagoras of Samos. Pythagoras was reputed to have been the synthesizer of all ancient science, mysticism, and philosophy (actually, he coined this term), by combining the spiritual practices of most of the cultures of the ancient world, including the Orphic, Babylonian, and according to some accounts, Egyptian. His own spiritual path completed, the sage settled in southern Italy, where he founded a school to begin disseminating what had been revealed to him.

The Pythagorean sect was quite influential in Magna Graecia until about 500 B.C.E. when they were forced to flee southern Italy. They purportedly set up centers in Greece soon thereafter, in Thebes and Phlius.

In the fourth century B.C.E. Plato became interested in the teachings of this sage, imbuing many of his Dialogues with Pythagorean teachings.

From the fourth century to the first century B.C.E. the Pythagoreans seemed to go underground. Then, sometime in the first century B.C.E. the movement began to reemerge in the public sector, especially in Rome and Alexandria. The spiritual climate at this time was certainly ripe for this eclectic school; in fact, the Neo-Pythagoreans marked their own path of synthesis, by incorporating into their philosophical system Platonic, Aristotelian, and Stoic influences, as well as many Oriental and Greek mystery practices.²

The Pythagorean Teachings

We are unaware of all the teachings of the Pythagoreans, since the tradition was primarily orally transmitted (hence the use of symbols); however, what is certain is that the primary concern of the Pythagoreans was the purification of the immortal soul.³ To this end, the Pythagoreans studied music and mathematics (to learn divine *harmonia*), and led a materially ascetic life. Their outward religious practices most resembled

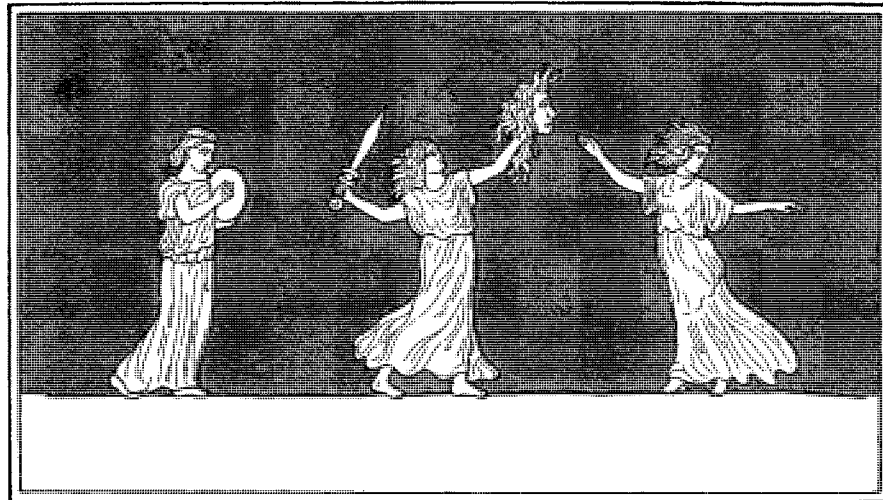


Image of Pentheus, king of Thebes, who was beheaded by his mother while she was in a Dionysian frenzy. This bas-relief depicts one of the "darker myths" that would be taught to the neophyte in order to teach the lesson about the dangers of hubris. In this myth, Pentheus refused to worship the god Dionysos, believing himself to be superior, and as a result was destroyed.

the Orphic mystery school which preached that the soul—the seat of divinity within all living things—was entombed in the mortal body and destined to remain on the “wheel of births” unless it released itself from the pollution of materiality.

Many of the teachings of the Pythagoreans, including the ones mentioned above, were incorporated into the corpus of Plato, to the extent that much of the so-called Neo-Pythagorean teachings are actually Platonic in slant. Of these, three are fundamentally important: the tripartate division of the soul, the doctrine of the One, and the path back to Divine Unity through Love.

The Neo-Pythagorean Initiation

The method of obtaining knowledge of these teachings of the Neo-Pythagoreans was not a theoretical venture: knowledge was gained experientially, through the exercises of initiation. Through the bodily experience neophytes gained internal knowledge —“insight”—and were therefore immune from any external pseudo-knowledge brought upon them from the outside.

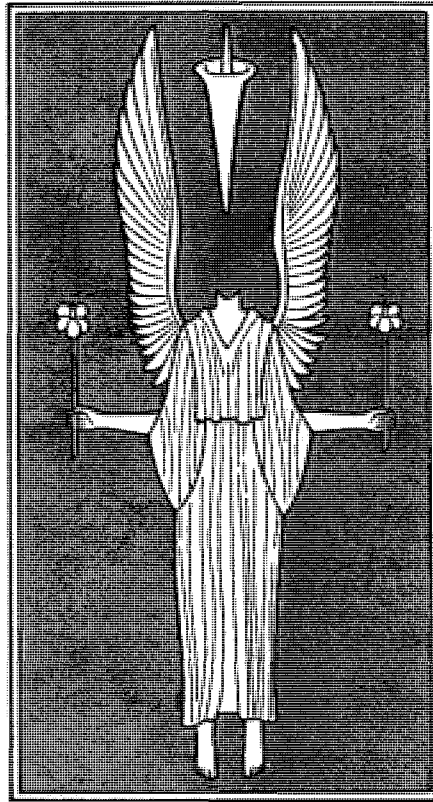
The remainder of this article will be a picture meditation of the initiatory process of the Neo-Pythagoreans using the actual images from the underground basilica at Porta Maggiore. Since these images served as transformational memory points for the mythic/mystic journey of the initiates as they passed from neophyte to *mystagogos*, they shall prove most useful in understanding the Neo-Pythagorean method of achieving revelation.

The Fourfold Path of Pythagorean Initiation

Part One: Preparation

*Render Dedicated worship to the immortal gods;
Keep then, your faith.
Revere the memory of heroes,
Who are benefactors,
Of spirits, who are demigods. . . .⁴*

This was the first stage of initiation: learning stories of the gods and ancient heroes, whose lives provide models to be venerated.⁵ These models were taken from

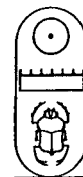


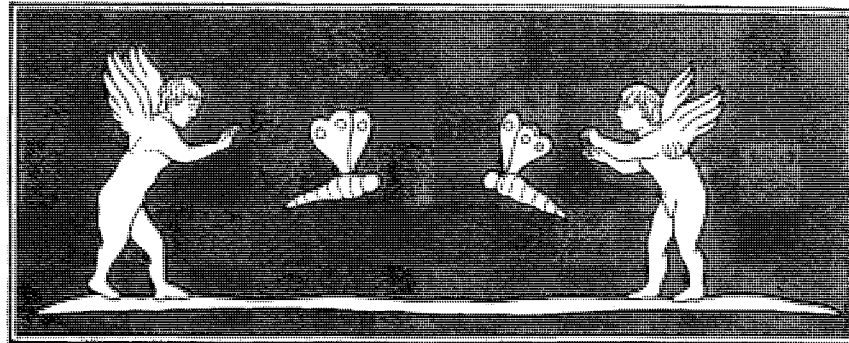
The Transforming Psyche: *In this image of the transforming psyche (soul), the wings represent the emergence of the divine within the mortal form. Psyche's head was deliberately chiseled away centuries ago.*

many cultures, and the myths were not limited to one particular culture.

In addition to learning myths of the gods and heroes, the initiates also learned the myths of the dark figures of history: those men and women who, by their own hubris and attachment to the passions of the mortal body, were condemned to the recesses of Tartarus or transformed into lower life forms due to their habitual repetition of animal actions.

After meditating on these diverse myths, the initiate would suddenly begin to apprehend a string of concordance among the seemingly diversive stories. This is the sign that the initiate was ready to receive the message of this stage of initiation: All the





The two cupids representing the force of eros are shown guiding two butterflies, representing the evolved soul (in Greek, the word psyche meant both "soul" and "butterfly"). Here the iconography reveals the evolution of the soul to divinity through the force of love.

gods (and all other living things as well) are manifestations of the One. The manner in which the one divides itself to create the universe is likened to the acts of music and mathematics; the outcome should be divine *harmonia*.

The final lessons in this degree of initiation can best be summed up as follows:

*Go not beyond the balance.⁶
To the celestial gods sacrifice odd numbers,
but to the infernal, an even.
Turn round when you worship.
One, Two.
Make your libations to the gods by the ear.*

Part Two: Katharsis

The goal of this step was to establish the rational capacities of the initiate. The portion of the revelation about divine *harmonia* spoken about in the first initiation was now being visibly experienced through the study of mathematics and music. The goal of this science of numbers was to explain the nature and fate of the divine soul—*psyche*.

The nine Muses provided the archetypal division of the universe, the "three threes." Hestia, goddess of the eternal flame, provided the model of the One. The nine Muses were explained as follows:

Urania presided over astronomy and astrology; Polymnia, science of souls and divination; Melpomene, science of transmigration/apotheosis.

[18]

Calliope, Clio, and Euterpe presided over human matters (psychology) including medicine, magic and ethics.

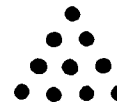
Terpsichore, Erato, and Thalia presided over the physical universe, including the science of elements, stones, plants and animals.

Hestia's fire provides them with the power of manifestation. Using this mythic paradigm, Pythagoreans were introduced into the mystery of the One in the Three: the divine triangle. The triangle is the divine *harmonia* between two opposing forces. It returns all things to the One. Mankind is composed of body, soul, and spirit. When they are properly attuned, the One will manifest.

The initiates were left with the following quotes to be meditated upon until they saw visibly what they formerly only understood theoretically:

*The number three reigns everywhere in the universe,
And the Monad is its origin. . . .*

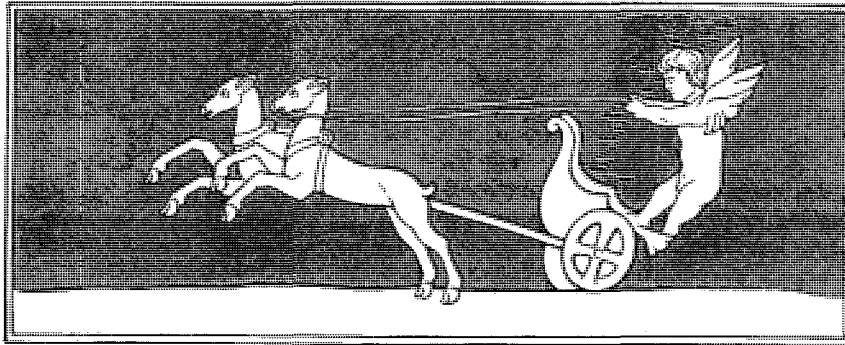
I swear by the One who engraved in our hearts the sacred Tetractys, the mighty and pure symbol, source of nature and archetype of the gods.⁷



Part Three: Perfection

This third stage of the Pythagorean initiation—the stage of enlightenment through "insight"—was the most crucial. Not every

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Cupid guiding the chariot: *This bas-relief suggests a passage in Plato's Phaedo, where Socrates likens the evolved soul to a chariot whose steeds are properly guided.*

initiate was able to make this transition from the visible realm of external form to the "invisible" realm of the cycle of life. The evolution of these two realms was the subject of this initiation. The former realm of manifestation was created by the division of the One; a subject which by now all initiates were probably able to comprehend. The latter realm was not a realm of form, but of the underlying movement, harmony, and purpose of the One. Everyone already knows this plan, for it is imprinted within each psyche; the goal of this initiation was to attune the mortal form of the initiate so that he or she might be able to apprehend this knowledge, and thus be freed from the bondage of materiality.

This is the stage of initiation where death was practiced. All forms were seen rising and falling, with only the path of the One remaining visible. In this stage of initiation the follower entered the subterranean vault of death, of darkness, of dismemberment, in order to hear and experience the history of the divine psyche.

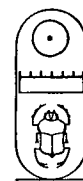
This part of the Pythagorean initiation is where all of the myths, maxims, and symbols theoretically taught to the initiate now became flesh through the experience of transformation. The entrance to the underground tomb was pitch black; there was new vision, there were images from their prior teachings which appeared as dreams during the initiation of death, to remind them of the path to choose.

The enlightened soul is a butterfly, the unenlightened a chrysalis. How does it choose its own fate? The spirit is the chariot of the soul; it carries it away after death. And what about death? Those attached to the earthly form suffer woe at the vision of its rapid dissolution; while those who possess the wings of the butterfly soar through the bonds of materiality, not looking down, but upwards towards the heavens. And there amidst the spectrum of harmonious sounds, Psyche finds her position, joining the harmony of the spheres. This path is only achieved through Divine Love.

Now the true meanings of the ancient myths were revealed and the initiate experiences the path back to Divine Unity. Here the opposites of male and female unite, with the flame of Hestia joining the two into the Holy Trinity, into the One. . . .

Part Four: Epiphany

The heights achieved in the visions of the third level of initiation meant nothing without returning to the world to carry out the mission of the One. The final stage was one where *will* plays the crucial part. One could no longer claim ignorance of the path; one was finally free to choose the path of the flame, or to reject it, with full knowledge. The initiate was able to use the extraordinary powers, bestowed on him by the prior initiation, for the flame or for material satisfaction. This was a most trying time for an



adept. It was at this stage that love played the most important role.

Love is the binding element that unifies opposition. It transforms the gross by a subtle infusion of light. It makes mortals into deities. This is the reason why the fourth stage of Pythagorean initiation involved the unity of two souls through divine love. The epiphany is the *hieros gamos*; the sacred marriage. Through this act of creation, the individual forms sacrifice themselves into the burning fires of Hestia's hearth, and are transformed.

*Then, when you shall be separated from the mortal form, you shall soar through the fiery aether, and you shall then be imperishable, a divinity, a mortal no more.*⁸

Footnotes:

¹The groundbreaking work on this basilica was performed by Jerome Carcopino. His book, *La Basilique Pythagoricienne de la Porte Majeure* (Paris 1926), still stands as the authoritative work on the site. Two other

works that discuss the basilica in great length are Aurigemma, S. *La Basilica sotterranea neopitagorica di Porta Maggiore in Roma* (Rome 1954); and MacKendrick, P. *The Mute Stones Speak* (New York, 1983 ed.).

²Cumont, Franz. *Afterlife in Roman Paganism* New York: 1959 ed., pp. 20-40

³*Ibid.*, p. 24.

⁴This is the first passage from the *Golden Verses of Pythagoras*, a type of credo of the order. Although it was purportedly taught by Pythagoras himself, it was probably written by his follower, Lysis.

⁵This fourfold initiatory structure is taken from Schure, E. *The Great Initiates* (San Francisco, 1961 ed.) for the sake of simplicity. The actual sources from which Schure derived this process are no doubt the *Vitae* of Pythagoras by Porphyry, Iamblichus, and Diogenes Laertius. The best text to see regarding these sources is Guthrie, K.S. *The Pythagorean Sourcebook* (Phanes Press, 1988).

⁶These are some of the symbols of the Pythagoreans

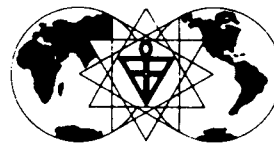
⁷This is the oath taken by the Pythagoreans. The symbol, called the *tetractys*, was considered the most holy of images, because it contains the secret of all creation within its form.

⁸This is the closing passage from the *Golden Verses*

Article illustrations by Richard Majka, F.R.C.

**Consciousness is the motion of the force of life as form is
the motion of matter.**
—Validivar

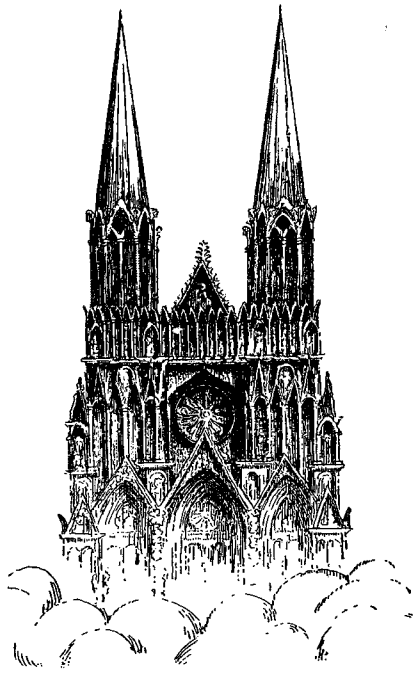
Medifocus



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

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

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The Celestial Sanctum

Changes

by Donna G. O'Neill, F.R.C.

THE constant flowing patterns of our lives are marked by variations and turning points, welcome and unwelcome changes. It is essential for students of mysticism to reflect upon the changes which have occurred in their lives in order to understand the progress they have made on the path. As Rosicrucians it is especially useful for us to reflect upon changes which have transpired in our lives since joining the Order. In that reflection we may find that our lives have changed significantly since choosing the Rosicrucian Path.

Changes are inevitable in all lives; nevertheless, they are sometimes most difficult for us to deal with. The unknown can be

frightening, and even positive changes can be very stressful. Psychologists use a stress scale measuring the amount of stress commonly experienced due to major life events, and they have found that even the most desirable changes can create stress. For instance, a new marriage or a job promotion may be cause for great happiness, although much stress can be experienced as well.

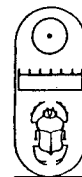
Through our Rosicrucian teachings we may better prepare for and integrate life's changes in positive and fulfilling ways. The key to this is found in the importance Rosicrucians place on knowing the inner self, and the insight which comes about through our life experiences. We know that even a difficult life experience may provide the opportunity for personal growth and greater understanding of ourselves and the world we live in.

We find tools in our studies for dealing with changes that come in our lives, and we may find that profound inner changes result from our Rosicrucian work. For instance, the assistance we receive may be in a new way to perceive our experiences. In fact, we often find that a change or experience which seemed like "the worst thing that could have happened" turns out to be the catalyst which has turned our lives in a most positive and desirable direction.

Students of mysticism perceive changes as transitional experiences, revealing that while something is ending, something else is beginning. Rosicrucians even use the word *transition* instead of *death*, reflecting our comprehension that an ending merely heralds a beginning in the constantly changing patterns of life.

Our Sacrifice

It is interesting to note that while we join the Rosicrucian Order for many different reasons and with many different motives, there is one goal that all sincere students have in common: a desire for change in their lives. They have come to realize that a new direction must be pursued, and joining the Order is that direction. Those successful in their studies must have this inner commitment to change and a willingness to make the necessary sacrifices.



But, what sacrifices must be made? The dictionary defines sacrifice as the surrender or destruction of something prized or desirable for the sake of something considered to have a higher or more pressing claim. The word *sacrifice*, which is of Latin origin, means "to make holy." Hence, the strength of our commitment may be measured in those things we are willing to give up or release from our lives.

Preconceived Notions

In pursuing the mystical path, our sacrifice may be to give up cherished beliefs and preconceived notions as well as the emotions which support them. This may be necessary because we must develop new skills and resources for our daily living, and learn to use those we have in new and creative ways. We may find it necessary to sacrifice many familiar patterns in our lives to "make holy" the new direction we have chosen.

If we do not give up our old ways of seeing things and maintain an open mind to a new way of thinking, we will simply project our old beliefs and miss the point of what we are trying to learn. For example, there is a story about a man called Mulla Nasrdin who took a caravan of donkeys across the border from his country into the neighboring country every month for many years. When the customs officers would ask him what his business was, his answer was always, "smuggling." The officers would then search the caravan, but never found any contraband.

Years later when Nasrdin was retired, one of the customs officers met him in the marketplace and asked him, "Now that you are retired, would you please tell me what you were smuggling for all those years?" And the answer was, "Donkeys."

The reason the customs officers could not find the smuggled objects was because of their preconceived notions. They assumed that these objects would be hidden, and they therefore missed the obvious.

It is not easy to make these changes in our thinking if we have always relied on others to tell us what we should believe and how we should behave, or if we assume that we already have all the answers. The Rosicrucian studies give us the opportunity to examine all the opinions we have previously held without thought or consideration. We learn to think for ourselves and to find the validity of new concepts by proving them to ourselves, not only through study but through exercises and experiments. In this way we learn to test, in our own lives, the principles presented in our lessons. Thus, we come to know, and not just believe in, a living truth. As a result of this method, the Rosicrucian teachings are validated by each one of us in our own lives.

To Know the Truth

As we can see, the changes in the Rosicrucian life are not only those which come from without, but are actually initiated by the student. This takes courage and commitment, for this is not an easy path. Often, we are obliged to see our world in a new way, different than we have perceived in the past, and this may result in a feeling of disillusionment. In other words, we experience the process of taking away an illusion. This is not necessarily a pleasant experience, and we may be tempted to return to our old, comfortable way of thinking. But once truth makes its impression on us, we can never again be happy if we try to turn back. With the support of our Order, we find our own way, come to know ourselves, and endeavor to fulfill our service to others.

In the Arthurian legends the story is told of a particular evening when the knights were all gathered about the Round Table. King Arthur refused to let the feasting begin until a miracle had occurred. Surely enough, a veiled form of the Holy Grail appeared to all assembled. Following this mystical experience Sir Gawain proposed an adventure. It was decided that each of them would go for one year in quest of the Grail, each going alone and beginning by entering the forest where it was the thickest and where there was no path.

The Grail Quest of these storied knights is to pursue the veiled truth that is the inner self. Rosicrucians accept this quest, knowing that it is something we must do for ourselves because the search is for our true self. However, the tools and ideals which will serve us in this quest may be found in

the Rosicrucian teachings. As the knights found support and resources in King Arthur's Court, so too do we find sustenance in our Order for our very personal quest. This pursuit is essential to our work, and we find that each human life is ennobled by the dedicated effort to know oneself.

The outer changes in our lives are merely transitory and temporary distractions; however, the inner changes define who we are. To quote Ralph Waldo Emerson, "What lies behind us and what lies before us are small matters compared to what lies within us."

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During everyday, 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.

Time for Tranquillity

by Beverly Morgan

THE BUS was filled with chattering people as it climbed the curving mountain road. All around me people laughed and joked as I sat quietly absorbed in thought. "Let's get together and relax in the mountains," my sister had said, but I had not expected the weekend to be tranquil. This was the second anniversary of my nephew's death and this remembrance made my heart feel heavy. Yet Tranquillity rode with me. She took me by surprise, as I hadn't known she was coming.

We rode past mile after mile of dark green trees with mounds of fluffy white snow pillowed upon their branches. The occasional house, with glistening icicles hanging from its eaves, stood out in sharp contrast. In gazing at such beauty, I was filled with contentment.

Tranquillity was here. The murmur of voices and the occasional sound of laughter was a comforting background to my meditative mood.

Tranquillity whispers this injunction: "Be still!"

The English economist and journalist Walter Bagehot reminds us, "An inability to stay quiet is one of the conspicuous failings of mankind." Tranquillity is a proper guest. She seldom comes unless invited. To

prepare for Tranquillity's visit the body must be relaxed. She never feels free to enter where disharmony reigns, but occasionally she will make a surprise visit. I have caught a fleeting glimpse of her as I watched lovers walk hand in hand at sunset, an island of peace on a crowded noisy street.

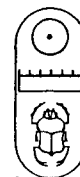
Tranquillity then commands: "Listen!"

My husband remarked recently, "Anything attracting your attention can disturb tranquillity." Tranquillity has a quiet voice and so you must listen carefully to hear her. The sounds of breathing, soothing music, distant bells, or of children playing, fill you with well-being when Tranquillity is near. But I have felt content as I listened to raindrops pound a tin roof, or to the wind howling outside as it rattled the windows and tossed the snow into huge drifts.

Tranquillity then suggests: "Look!"

Snuggled up in bed with blankets pulled up to your chin, or sitting by a crackling fire, or watching white clouds drift aimlessly across a pale blue sky, can set the stage for gentle Tranquillity. But I have seen her flourish in the richness of a busy room. Picture a room with a toddler or two, with toys generously distributed throughout. The children roar like lions and knock down block towers. Can Tranquillity survive here?

(continued on page 35)



Love and Thanksgiving Dr. H. Spencer Lewis, F.R.C.

ALTHOUGH LOVE may be humanly expressed and humanly centered, it is unquestionably a divine emotion. At least, it is the most divine, the most supremely infinite, of all the emotions which surge through the human consciousness.

Love in its fullness and perfection is the ultimate gift of God to the essential dignities of man. It was the final, distinguishing benediction upon God's last and greatest creation. Love is that which made of animistic man an image of his Creator and made him unique in the universe. Love constitutes the eternal, immortal relationship of man with God.

Love proceeds from cosmic intuition, from infinite inspiration, and is seldom ever the offspring of finite reasoning.

Love is creative. It grows through expression. It cannot expend nor consume itself. Love begets love; it seeks its own power everywhere and enhances itself in its devotion.

Love is reactive. It perfects the being of the lover as the lover raises the ideal of his love. A love for and of the beautiful brings the beautiful into greater realization. A love of the nobility of life brings nobility into experience. A love of spiritual values—in human and universal contacts—brings the value of the spiritual to our understanding.

Love is the limitless power by which man can rule the destiny of his life, and it is the same power by which God rules the universe.

As man increases in love, he increases the attunement with God, for love is the essence of God in man.

We have much to be thankful for, every day and every hour of our lives. Life itself is a rich blessing only because of the rich heritage of love.

Ill-health and disease of the body are cleansed away by the surging power of infinite love when it is permitted to fill the human consciousness and mind. Disease grows when love is suppressed. Sin, sorrow, and disaster follow in the wake of unexpressed love.

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What is true of the physical body is true of the political body. As with man, so with nations. Love is always positive, never neutral. The absence of love permits hatred, envy, jealousy, and selfishness to manifest.

Disaster comes to nations of people in proportion as love is suppressed. Love cannot be confined and be true. Self-satisfaction and contentment are self-conceits. They express a false love and engender selfishness. Lack of appreciation is a denial of love's expression. Failure to give thanks is a retraction of love's power.

The expression of thankfulness widens the horizon of receptivity. Such is the law of reciprocity, the law of compensation. Thankfulness is an impulse of love. A prayer of thankfulness is an expanding consciousness. It brings the soul of man closer to God and quickens the love in the hearts of others.

The surest way to bring peace and happiness into the consciousness of a nation is to foster thankfulness for the blessings at hand. The quickest way to bring prosperity and contentment into the affairs of a people is to send forth an abundance of love toward all of God's beings.

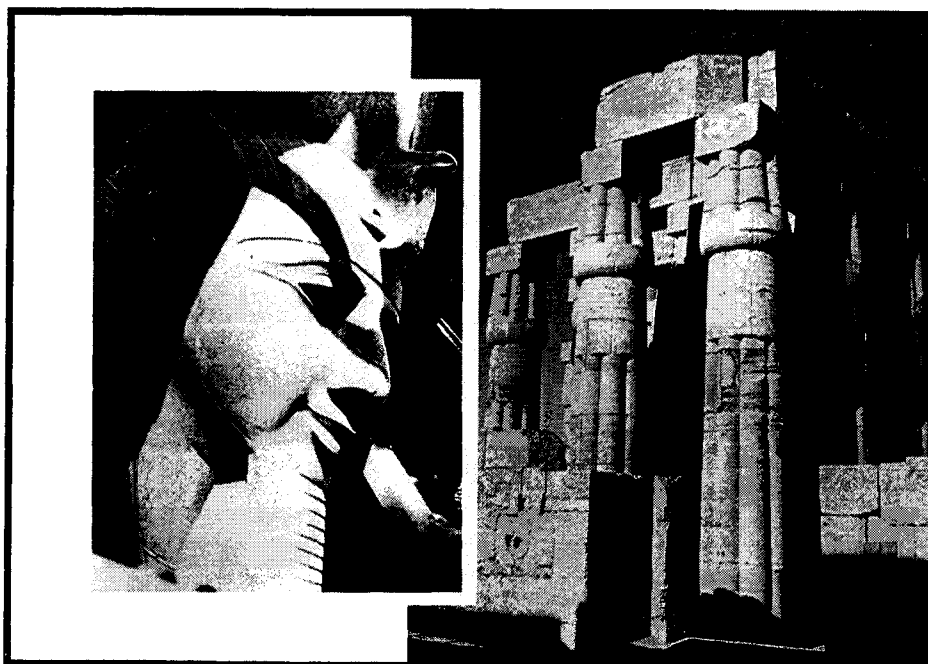
Let our thankfulness be expressed every day, not merely on one appointed day each year. Let our love for all beings of all nations express itself boundlessly . . . feeling secure in the universal love of Him who created the seas and the many lands beyond.

The world is ill: its physical and political body is out of harmony. Pain, sorrow, and misfortune are manifest in the world . . . but love can conquer the inharmony—true love, universal, unbiased, unpolluted by radical distinctions.

Give thanks for Life, for Light, and for Love. Let love brighten your life and the lives of others. Surround yourself with a widening aura of love and dispel the shadows of gloom and depression.

A universal law will bring to all beings the true desires of their hearts.

**The law is within you!
Love is the Law!**



Egyptian Tour

March 4 - 18, 1990

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
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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.

Psychic Muscles

Exercises in the Ancient System of Qi-Gong

by Bill Hennen, F.R.C.

FOR MANY YEARS in mystical literature there has been much talk of the psychic level of life and how to "control" it, basically for the power and glory of its use. In the process many have come to believe that the more psychic power one possesses, the more control one has over others. This is far from the truth. In reality, psychic energy is more the power of self-control, or self-determinism. The world of mysticism today is full of mental imagination. The physical body does not respond to this mental imagination unless there is some degree of psychic power that determines if the mental imagination will take place or actually manifest. If self-determinism or self-direction is in place, then the function of imagination will manifest in the physical world.

The Rosicrucian Order is researching in this field and has been for some time, trying to more completely understand this force or power that resides in each of us, and how to use it effectively for the betterment of self and its expression in the world. To this end, the study of the ancient Chinese system of Qi-Gong has shown that there are certain qualities that each individual must undertake to develop and be able to manifest.

Training in the exercises of Qi-Gong requires a certain discipline and constancy which allows the development of self-sacrifice, i.e., giving up the mental notion that as soon as one feels tired, for example, then one gives up or finds some excuse to discontinue the exercise. If athletes gave up when they were tired, then their greatest achievements would not have manifested. The world at large would not be able to laud their tireless efforts, and the athletes would

never know the personal satisfaction that they have been able to accomplish something for themselves—not just for the adulation of others.

The exercise illustrated in the accompanying photographs shows the teacher of Qi-Gong guiding a blindfolded student to a small object in the room. At the beginning of the exercise the student is relaxed—in a state of "Still Mind." Through the use and application of the Chi force (Vital Life Force) the teacher then goes about drawing the student to move in the desired direction. In this exercise you can see that the still mind is the main ingredient in the success of the experiment.

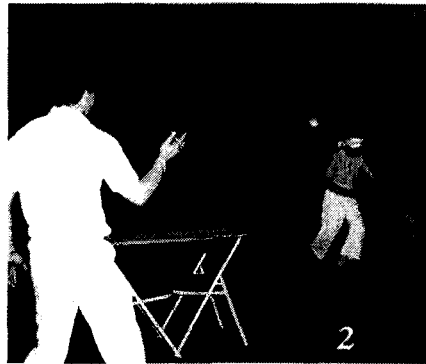
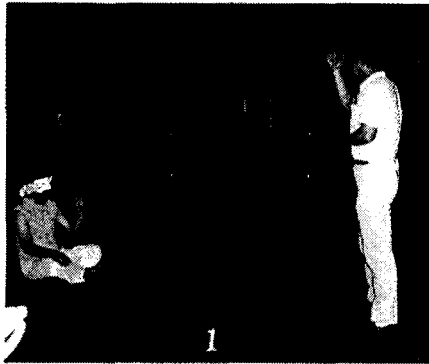
The student is instructed to move as he *feels*, not as he thinks. This can be a new experience, and the directions of the teacher can only be heeded by the student if the condition of the still mind has been reached and understood by self-determinism. The experience is exceptionally exalting and also instructive when it happens.

During the experiment there were occasions when the teacher asked the subject not to think, but stop and feel the Chi (VLF) and respond only to this. The student did not know where the object had been placed in the hall. He could only respond to the directions of the teacher.

The series of snapshots shows the student moving in various directions, but eventually, through the use of Chi, the teacher directed the student to where he wanted him to be and to do what he wanted him to do.

I am reminded that in all philosophies there is the statement "Be Still," or "Be Quiet," or similar statements. In mysticism

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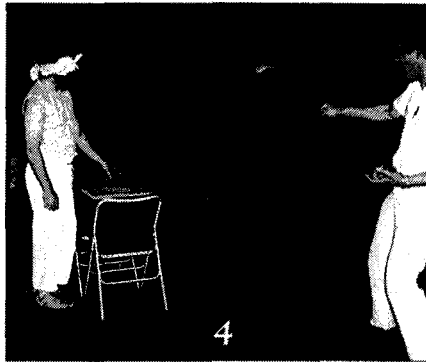
we know that by quieting down the physical body, things will then happen. In alchemy there is the suggestion that all creative functions, such as creative thinking, creative action, etc., must be stilled for the experiment to succeed.

So in the study of Vital Life Force (Chi), we also must be still, and at the same time we must train this force to do what we want it to do, and to express itself in the best possible way for our individual advancement in the experience of life.

The Vital Energy

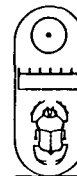
The study in the use of the Vital Life Force (Chi) is important as this is the vital energy that we discuss and experiment with in the Rosicrucian teachings, which will eventually lead to that self-determinism that we all hope to achieve. Just thinking about it, or giving up when the going gets tough, only fools oneself, with the result that the use of this very important force is relegated to the background of life, with the earmark of *too hard*, it can't be achieved. It can be achieved! But like the athlete, you must keep it up for the desired results.

The results are manifested in health, confidence, peace of mind, quietude, and Peace Profound. If this is what each of you desires in your life on the mystical path, these exercises in Qi-Gong are a very good training ground and worthy of your further experiment. △



This series of photos shows the Qi-Gong instructor leading a student to a small object through application of the Chi force (VLF). The teacher has asked the student not to think, but to stop and feel the Chi (VLF) and respond only to this. The student moves in various directions, but eventually, responding to Chi force, is led to the object.

An admission of ignorance is the first step toward acquiring knowledge.
—Validiwar



Eagle and Serpent

by Clara Elderkin Campbell, F.R.C.

POWERFUL and complex ideas require symbols with multilayered meanings to represent them. The mere word for an abstract idea is often nothing more than a label enabling that idea to move in communication, much like the label on a box being moved to a new location. For example, we name eagles, hawks, and falcons as birds of prey. In symbolic usage *eagle* requires comparison and association of image and idea. The eagle carried by the Roman legions meant far more than the word *empire* for which it stood. It was the symbol of Jupiter, chief among the gods just as Rome felt itself chief among nations. Moreover, to the troops the eagle was the honor, the rallying point, the *esprit de corps* personified.

The serpent is another living thing used everywhere in symbology. It has symbolized such diverse ideas as hidden wisdom and healing on one hand, and evil and deceit on the other. The natural object from which the symbol is derived does not change, but man's mental associations with it vary from culture to culture, and in different circumstances within a culture, as when hawk-headed Horus is victorious over the evil snake of the underworld (an eagle-analogue versus serpent encounter) but achieves this victory only because he wears the uraeus, the *cobra* crown. The Egyptians, then, attached to serpents the values of both good and evil in one mythological episode.

The meanings assigned to eagle and serpent symbols reflect cultural values. Our standards of value for normal behavior—for the approved, admirable, and heroic—and for abnormal behavior—the unacceptable, hateful, base, and abhorred—are all set within and form, or directly emerge from, the world-view of our particular culture. We find the world-view that includes the inevitability of planetary nuclear destruction by an insane zealot and the world-view that confidently expects the

Last Judgment by the year 2000 each creates realities that, although containing similar themes of world destruction, set widely differing standards of acceptable behavior. Each assumption stems from a viewpoint of reality (i.e., that which is *realized* as actual) which is acted upon as if it were a total actuality.

The Aztec Cosmology

Using a historical perspective to examine this phenomenon, let us consider the world-views and bases of conduct for two ancient cultures which were also convinced of the inevitability of world destruction, and which used the eagle and serpent in major symbolic roles. According to the Aztec cosmology, the universe has had four previous eras called *Suns*, each Sun being named for the force that eventually destroys it: Jaguar-Sun, ended by Darkness, for the jaguar (earth) eats the sun during an eclipse; Wind-Sun, ended by great revolving storms; Rain-Sun, better described as rain-of-fire, ended by volcanic cataclysms; Water-Sun, ended by a great deluge and the falling sky. In all these eras men existed, but in more primitive forms.

In the year called "One-Rabbit" of the Aztec calendar, the world as we know it was formed. This fifth and last of the *Suns* is Movement-Sun and at its end all will be destroyed by earthquakes. In this era, first, fire was created by a god using a fire-drill "drawing fire out of wooden sticks"; then men were formed as men. It took the united efforts of the gods to create our Sun and cause it to rise above the horizon. To force it to move up and across the sky, it was necessary for the gods themselves to be sacrificed by one of their number. After their blood was shed, they were transformed into heavenly bodies—Quetzalcoatl, for instance, becoming the morning star.

While it is true that the sacrifice of captives and slaves was a central motif in Aztec

religious life, we must remember that the Aztec world-view required that men provide blood to feed the sun, even as the gods had willingly sacrificed themselves to cause it to rise. As followers of the war-god Huitzilopochtli, the Aztecs practiced human sacrifice (as contrasted with the followers of Quetzalcoatl, the Feathered Serpent, who seem to have sacrificed animals and insects). The Aztecs believed that war was instituted by the gods at the time of man's creation so that human captives would always be available to nourish the sun. All men were expected to be warriors and therefore possible sacrificial victims. If they failed in their task then they would be responsible for the fifth¹ and final ending of all the Sun-ages. Their highest ideal for human conduct was conformity to the will of the gods.

These ancestors of the founders of Mexico City, according to the tales of their wanderings, were required by their fierce god to go from place to place according to directives received by their priests in dreams. No sooner would these people have settled in an appointed place and planted their gardens and begun to enjoy life, than the order would be issued to take up the ceremonial objects representing the presence of the deity and resume their trek. At one period these very objects were captured and destroyed and the people enslaved. They reconstituted their religion and slowly regained independence. At one point the people tell of an emperor in authority over them who decided to eliminate or utterly enfeeble these dangerous Aztecs. He gave them a sector of his empire totally covered with rocks where only vipers could thrive. There starvation and poison would destroy the war-god's people. When he later came to visit, to his consternation he found the Aztecs strong and healthy. At every cooking fire they were roasting the meat of the snakes, and in every cooking pot their flesh was boiling. The Aztec legend reveals them

¹Four was an important part of the Aztec symbolical system, but the fifth point was that of completion. They divided their cities into four parts with a central circle. There were, in their pantheon, four gods who were considered great gods. The fifth, their father, the Greater God, was remote, but all powerful.

transmuting serpents, the symbols of Darkness, into life.

Eagle-Sun

The people finally cried out against these enforced wanderings and hardships. In reply their god promised them a sign of a permanent home. He said, "You will see a great eagle with his wings stretched out toward the rays of the sun, basking in their warmth and the freshness of the morning."² He will be perched on a high *nopal*, the prickly-pear cactus, holding a snake in claw and beak. The eagle is clearly associated with solar power overcoming darkness.

The Aztecs found the eagle on an islet in a lake. There the people erected a rude shelter as their first temple and proceeded to settle down, making floating gardens from woven reeds covered with earth, thus literally making their city in the lake. From this beginning the people created the city that now bears their name, for during their wanderings the name of the people had been changed from Azteca to Mexico.

The original name of Mexico City was Tenochtitlan, from *tenoch* (prickly pear)

²From the *Codex Ramirez*.



When the Mexican people declared their independence in 1821, they placed powerful symbols in the center of their new flag—eagle, serpent, and cactus.



and *titlan* (city or place), honoring both the priest-leader, Tenoch, and the tree-sized plant where the eagle had perched.

When the Mexican people declared their independence in 1821, they decided to honor the forefathers of the Indians who lived in the heart of their new nation—the people who had achieved independence in antiquity despite hunger, dispossession, and even slavery. On their new flag these proud people placed the eagle, serpent, and cactus.

The Teutonic Cosmology

In another ancient cosmology we find the eagle as opponent to the serpent. The Teutonic peoples, prior to their conversion to Christianity, described the cosmos in relation to a great tree called Yggdrasill, which upholds the universe. Although the welfare of all the worlds depends on Yggdrasill, it is suffering from the rotting of its trunk; harts are eating the buds of its branches and, most dangerous of all, the serpent Nidhogg is gnawing at its roots. On the topmost branches is the tree's guardian, a great eagle, while between the serpent, great power of the underworld, and the noble eagle of the heights, a squirrel darts back and forth carrying hostile messages preliminary to the daily battle between snake and eagle.

The tree is being weakened; the final battle, Ragnarok, between the gods and their opponents, the frost giants and monsters, is inevitable. Meanwhile, in preparation for Ragnarok, human warriors who die bravely in battle are rewarded in Valhalla. Those humans who feast there will have the honor of joining in the final fray on the side of the gods. These human warriors will expand the numbers in the army of the gods so that the forces of Cold and Darkness will be equalled and the gods will, while dying, be

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able to destroy their opposites. It can be understood that eagle and serpent will both die in Ragnarok.

Clash of Opposites

The symbolic battle of eagle and serpent is a clash of opposites. The dichotomy in the Aztec world-view was between Light and Darkness. The dark was so fearful that only priests and acolytes ventured forth at night. To the Teutonic peoples it was Warmth-Life-Light versus Cold-Death-Darkness. They may have carried the effects of the last Ice Age in racial memory. In the Judeo-Christian-Islamic traditions the great dichotomy is between good and evil. The eagle is one of the symbols of good as the serpent is the paramount symbol of evil.

“Conflict between an eagle and serpent or an eagle with a snake in its talons depicts spiritual victory, the eagle being a symbol of the celestial power of good and the serpent represents evil and chthonic powers . . . together they are a totality, cosmic unity and the union of spirit and matter.”³

In the Mexican mythology we glimpse a possible representation of this sublime idea of the resolution of the battle of opposites in the symbolism of the Feathered Serpent. Some scholars have hypothesized that Chinese ships had reached Mexico in antiquity and that the symbolism associated with Quetzalcoatl derives from them. Thus the dragon of China might have been described by the Indians as a feathered serpent. In China it was believed that dragons went into the earth in autumn, but soared into the sky in spring—thus balancing cold and darkness with warmth and light. The celestial dragon maintains the foundations of Heaven. No suggestion of evil attaches to this Chinese symbol, for the dragon is one of the four animals of the Four Quadrants of the Universe in the center of which is the circle of the Great Ultimate Principle. Is this concept echoed in the four quadrants of Aztec cities with their temple-complex center?

³Jean C. Cooper, *Illustrated Encyclopedia of Traditional Symbols* (Thames & Hudson, 1987), p. 58.

In Teutonic legend it appears that the tree itself was expected to survive and flourish without its contenders after the final battle and to shelter and restore life to a better world. In some way the eagle and serpent would blend in death to give vigor to the tree, Yggdrasil.

The resolution of the battle of opposites is also represented in our Western symbolism. We find the eagle idea, which has other analogues such as lion or knight, and the serpent idea, which is often conveyed in the grander form of the dragon. In legend it is the knight who has the "eagle" role. He defeats the dragon, frees the maiden, and weds her. The marriage of the freed virgin is symbolic of the union of spirit and matter. In alchemy we find the idea of bird and snake, or more often lion and dragon, who battle, die, are transformed and revived as the *ambix*, the double-headed figure who is much closer to the final goal of the philosopher's stone—the Quintessence—the fifth point, that of union.

The eagle principle and serpent principle do battle in macrocosm and microcosm alike. Good and evil are in conflict—but remember the tradition that Lucifer is an angel that has fallen. The eagle, says one author, is the manifest god; the serpent, the hidden god. Fallen angel, hidden god, even the Jungian concept of the anima (the shadow self) all relate to the difficulties to be encountered and overcome before the coming of the Golden Dawn of mystic unity.

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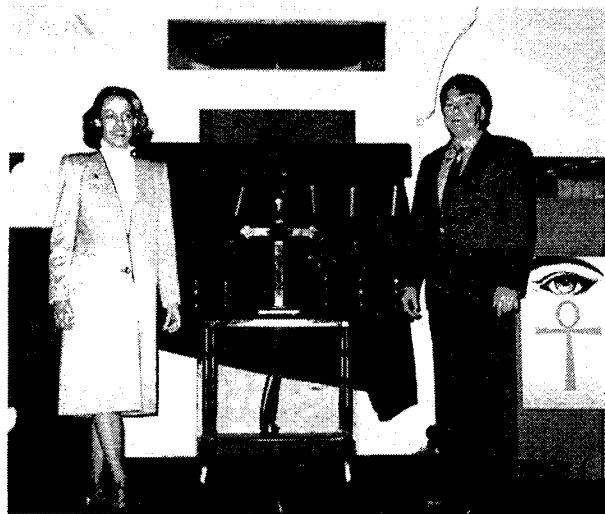
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New Zealand Conclave

THREE DAYS in June had special significance for Rosicrucians in New Zealand. A happy group of members gathered together to combine their inner light at this year's Conclave hosted by Auckland Lodge. Our photograph shows one of the many wonderful presentations enjoyed by these members. On the right is Grand Councilor Frank Brookfield who conducted the "Economy of Life" workshop utilizing spotlights playing upon seven beautiful fresh roses. To the left is Janice Hoye, Dean and Registrar of Rose-Croix University International, who was the Grand Lodge Representative for the Conclave. Other special events were a drama, *Opening of the Tomb of CRC*; an informative lecture on herbs by Denis Wilcockson; and a group tour through the Kelly Tarlton Underwater World Aquarium. Soror Hoye wishes to thank the



Fratres and Sorores of New Zealand for their generosity and for the fraternal love so readily extended to her.

GRAND COUNCILORS OF AMORC 1989-1990

At the meeting of the Grand Council held at San Jose, California, on July 15, 1989, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA and NEVADA	Mr. Ronald R. O'Brien Visalia, California
SOUTHERN CALIFORNIA, ARIZONA, and HAWAII	Mr. Edley Watson Altadena, California
WASHINGTON, OREGON and IDAHO	Mr. Wesley O. Bramhall Puyallup, Washington
COLORADO, UTAH, and NEW MEXICO	Mr. David Schloegel Englewood, Colorado
TEXAS, OKLAHOMA, and LOUISIANA	Mr. Dennis Raney Dallas, Texas
SOUTHEASTERN STATES	Dr. Michael Kell Stone Mountain, Georgia
FLORIDA	Mr. Andrew Chomick St. Petersburg, Florida
WEST CENTRAL STATES	Mrs. June Horwitz Chicago, Illinois
GREAT LAKES REGION	Mr. Daniel Navin Columbus, Ohio
MID-ATLANTIC STATES	Mrs. Dorothy Pinkett Philadelphia, Pennsylvania
NEW YORK and NEW JERSEY	Mr. Bernard J. Sopko West Orange, New Jersey
NEW ENGLAND and MARITIME PROVINCES	Mr. C. Channing Brown Monroe, Connecticut
EASTERN CANADA	Mr. David Eccleston Woodstock, Ontario
CANADIAN PRAIRIE PROVINCES	Mr. John C. Blazina Calgary, Alberta
BRITISH COLUMBIA	Ms. Jean Peachman Victoria, British Columbia
MIDLANDS and NORTHERN ENGLAND	Miss Mary E. Anderton Mossley, England
SOUTHERN ENGLAND	Mr. George Farquharson Croydon, England
SOUTHERN ENGLAND, WALES, and IRELAND	Mr. Jack Hurst Ilford, England
SINGAPORE, MALAYSIA, HONG KONG, and PHILIPPINES	Mr. Richard Fook Sang Ng Republic of Singapore
AUSTRALIA	Mr. Robert Kogel Burwood North, Australia
NEW ZEALAND	Mr. Frank Brookfield Auckland, New Zealand
SOUTH AFRICA	Mrs. Fay Jeffery Brentwood Park, South Africa

Continued on next page

GRAND COUNCILORS OF AMORC 1989-1990

(Continued)

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



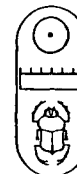
ROSICRUCIAN CONCLAVES

Sydney, Australia

Australian Regional Convention—January 26-28, 1990. Grand Lodge will be represented by Frater Ukio George Yorioka, Grand Master of Japan. For more information, please contact Judith Barrionuevo, Chairperson, c/o Sydney Lodge, AMORC, 21 Cope Street, Redfern, NSW, Australia.

Port-of-Spain, Trinidad

Caribbean Regional Conclave—May 18-20, 1990, The Trinidad Hilton Hotel, Lady Young Road, Port-of-Spain. Grand Lodge will be represented by Frater Gary L. Stewart, Imperator of AMORC, and Dorothy Stewart, AMORC's Grand Regional Administrator. For more information, please contact Soror Tara Durham, Conclave Secretary, c/o Trinidad Chapter, AMORC, P.O. Box 1269, Port-of-Spain, Trinidad, West Indies.



Eulogy

For Frater Cecil A. Poole
Given on July 31, 1989,
by Imperator Gary L. Stewart
in the Supreme Temple, San Jose

FIRST, I would like to thank all of you for being here today. I know some of you have traveled quite some distance at such short notice. But it is extremely important, and today is a landmark in the history of the Order—but not an end.

I recall about two and a half years ago when Frater Ralph M. Lewis passed through transition, Cecil Poole had mentioned that he would be giving the eulogy for the second Imperator to pass through transition. He and others felt that it was quite a remarkable feat, and again another landmark. It is hard to think that I would be giving a eulogy for him, although he had been ill for many years.

Frater Poole was the type of person that you think of as immortal. He was a man of dedication, determination, devotion; and for myself and most likely for others who knew him, a man of great inspiration.

August 12, 1989, would have marked the fiftieth anniversary of Frater Poole serving as a Supreme Grand Lodge Officer of our beloved Order—a goal that everyone had hoped he would reach. Although it was not precisely reached, he still accomplished fifty years of dedicated service to the Order and to humanity as a Supreme Grand Lodge Officer. Although he retired in the early 1970s from the daily routines of administration of the Order, he still functioned as a Supreme Grand Lodge Officer quite actively until his transition. In fact, about a week before his transition, we had discussed matters of the Order. Because he had been ill for quite some time, not many people here were able to see him. He was not that visible. He seldom left his home. But, as I said, he was very active in the affairs of the Order, and on many occasions the Board would meet at his home for a variety of board meetings.

[34]

Cecil Poole indeed was a great inspiration. Those of you who have read his books will find that he had a great mind and great insight as a philosopher and a Rosicrucian mystic. In business, administration, and finance, he was pragmatic, fair, devoted, and determined. Yet that pragmatism did not eliminate his values of mysticism. He truly lived the life of the Rosicrucian mystic. He was able to wed the lofty ideals of mysticism with the daily routines of business decisions—a feat that is not that simple. I recall when I was installed as Grand Master of the English jurisdiction in 1984, Frater Poole had given to me his Cross of Service. That, he said, was given to him many years before by a past Grand Master, Clement LeBrun. I treasure that Cross—then, now, and in the future—because it signifies to me the inspiration that Frater Poole was able to instill in others.

We should never underestimate the sense of humor that came with Frater Poole. True, he was stern, but there was a subtlety to his humor that, if discovered, one can only appreciate. I recall, a few years ago, that I was driving Frater Ralph Lewis to Frater Poole's home for a meeting. Then, invariably, the two of them would get together and discuss various items. They would begin recollecting events that had happened in the past fifty some years in the history of the Order. Sometimes there would be a disagreement between the two of them about a minute instance in one of these events. Fortunately, I was not around then,

so I had no opinion. But, on the way home, driving Frater Lewis back to the Park, Ralph would mention to me about how Cecil did not truly remember what had happened regarding this particular event—good-naturedly, of course. And when I returned to my office, invariably within fifteen or twenty minutes Cecil would call me on the telephone and tell me how Ralph did not exactly remember the event as precisely—good-naturedly, of course. Yes, he did have a sense of humor, and I sometimes ended up with the short end of the stick when I tried to give him a hard time.

Frater Poole was truly a mystic, one of the few people who was able to live Rosicrucianism to its fullest, as he applied the essence of our Order to all aspects of his life. He *showed* how successfully mysticism

and business could work together. He indeed expressed excellence and demanded the same, only because it was necessary and needed. He was always, to my understanding, somewhat in the background; but from my own observations, no one should ever underestimate what he did for our Order. Ralph Lewis also told me that, and it was obvious to those who knew Frater Poole and who knew the Order.

Cecil gave us direction for the past fifty years. During the next fifty, his contributions will still be felt, for they still live and will continue to grow and will manifest in the actions and memories of those who are entrusted to perpetuate the Order in the future. Cecil's contributions are indeed great and should never be forgotten. They are visible; you just need look around you!

Time for Tranquillity

(from p. 23)

Look, over in the rocking chair by the window a mother cradles her sleepy infant. "Hush little one, don't you cry," she says softly. The baby visibly relaxes. The tiny fist that was clenched opens, and the little one's eyes take on a faraway look. Tranquillity has arrived and envelops both mother and child.

Lady Tranquillity can enrich your life by her soothing influence. Open your heart and mind to her on your most hectic days and she will not desert you. Invite her in often and she will come to you eagerly. But ignore her, and she will become as elusive as quicksilver. I have never found a companion so companionable as Tranquillity. Δ

ATTENTION, HIERARCHY MEMBERS

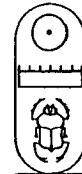
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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

Thursday, February 15, 1990
8:00 p.m. (your time)

Thursday, May 17, 1990
8:00 p.m. (your time)

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



Rosicrucian Activities



Signing the VIP Book in Montreal City Hall is Emperor Gary L. Stewart with (l. to r.) Mr. Charbonneau, Deputy Mayor of Montreal; Christian Bernard, Supreme Legate and Grand Master of the French-speaking Jurisdiction; and Onslow Wilson, President of RCUJ.

ON MAY 19, 1989, over 1400 Rosicrucians from North America, Central America, Europe, and Africa gathered in the elegant Montreal Convention Centre, Montreal, Quebec, Canada, for a three-day bilingual Rosicrucian Convention. The event, known as "HERITAGE 2000," was particularly unique in that it was organized and sponsored by two language jurisdictions—French and English—both active in Montreal. The bilingual invitation called members together to "share in the personal rediscovery of our Rosicrucian Heritage as we prepare to enter the 21st century and explore the vistas of tomorrow." Simultaneous translation of all convention events was provided.

AMORC dignitaries attending were Emperor Gary L. Stewart; Supreme Legate (now Executive Vice-President) and Grand Master of the French Jurisdiction, Christian Bernard; and President of Rose-Croix Uni-

versity, Onslow Wilson. Honorary Co-Presidents of the convention were the French and English Grand Councilors, Frater Henri-François Hebert and Frater David Eccleston.

Throughout the convention, Emperor Gary Stewart and French Grand Master Christian Bernard addressed the members with most inspiring messages, reflecting the convention theme—that we as Rosicrucians are preparing tomorrow's heritage. Frater Wilson presented a fascinating in-depth discourse entitled "The Lost Word, Key to Personal Evolution."

Another most interesting speaker was Professor Jean Charon of France, a world renowned physicist whose General Relativity Theory has advanced the works of Albert Einstein. This was a rare event, for Professor Charon is one of the few non-members to have ever been invited to present a discourse at a Rosicrucian Convention.



With Montreal's dynamic skyline in the background, AMORC dignitaries and convention officers and organizers gathered for this happy photo. From the center of the photo, moving right, we see Grand Master Christian Bernard, Deputy Mayor Charbonneau, Imperator Gary L. Stewart, Grand Councilor Henri-Francois Hebert, and RCUI Pres. Onslow Wilson. The bilingual convention was a great success.

As a member and director of numerous scientific associations, this true seeker has brought physics to the very border of deepest mysticism. His discourse, "Spirit and Matter in Contemporary Physics," was in harmony with some of the highest teachings of our Order.

Frater Gaetan Chevalier, a physicist specializing in quantum theory and a member of the Order's International Research Council, presented a discourse entitled "Laser: an Analogy to Cosmic Illumination"—a fascinating comparison between the nature of the laser ray and that of cosmic illumination.

Other memorable events on the convention program were outstanding mystical workshops, inspiring convocations, and a breakfast-forum where the three visiting AMORC dignitaries provided enlightening responses to many thought-provoking and timely questions. Two special features were an esoteric art exhibition and an evening concert by members of the Montreal Symphonic Orchestra—attended by non-member family and friends.

As a point of public interest, the convention dignitaries and organizers were honored with an invitation from the Mayor of Montreal to sign the VIP Book at City Hall, capping a wonderful three-day weekend honoring the past, present, and future of AMORC.

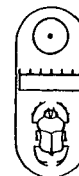
—Alcida Boissonault, F.R.C.

MARGRIT Savitri von Sztanyiwalewska, a prominent artist living in New York City, was among the worthy recipients of the Rosicrucian Humanitarian Award last year. Her sympathy and generosity to others in need fully merits this distinction. She herself has suffered great losses and understands only too well the pains and difficulties of her fellowman.

The intriguing life story of Mrs. Sztanyiwalewska helps to explain her sympathetic attitude towards others. Young Margrit was born and raised in pre-war Poland. Her life



The Rosicrucian Humanitarian Award is presented to Mrs. Margrit von Sztanyiwalewska at New York City Lodge.



changed forever once the Nazis invaded. After the insurrection of Warsaw she was deported to a concentration camp by the S.S. and Gestapo. She miraculously escaped, however, and fled to the West. At the end of World War II Margrit was at first in Milan, Italy, and then spent some time with other Polish refugees at a camp in southern Italy. While working for the Polish Red Cross, she was able to devote her spare moments to completing her studies in the fine arts and music. At this time she met Joseph Szitanyi, a Hungarian electrical engineer and fellow refugee, and both later left Europe for the United States.

The Szitanyis did not find life in America to be easy. They were severely hampered in that neither one knew English at first, and so they survived by finding only menial work. After a while Margrit developed an interest in Eastern philosophies, such as yoga and acupuncture, which eventually led to her humanitarian activities.

After the death of Mrs. Szitanyi's husband in 1975 she suffered considerably both financially and physically. In such an unhappy time she found that by turning outward and giving comfort to others alleviated the pain she felt within. In the last fourteen years she has give solace by teaching Eastern philosophy and techniques to those who wanted to improve their lives. She has also treated sick people who have no means or are hopeless, and she has fed, clothed, and given lodging although she, herself, lives only on a meager disability check. Throughout her activities she has not accepted any compensation, but is constantly taking care of those in trouble.

These few words cannot adequately convey the full richness of Margrit von-Szitanyi-Walewska's life, nor can we truly describe all the good work she has done. But those who lives have been touched by her in some way can surely attest to her dedication to alleviating the sufferings of mankind.



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

What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative.*

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☞ This offer does not apply to members of AMORC who already receive the *Rosicrucian Digest* as part of their membership.

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*The
Rosicrucian
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November
1989*

Discover the timeless wisdom revealed through the writings of illuminated minds.

The Immortalized Words of the Past

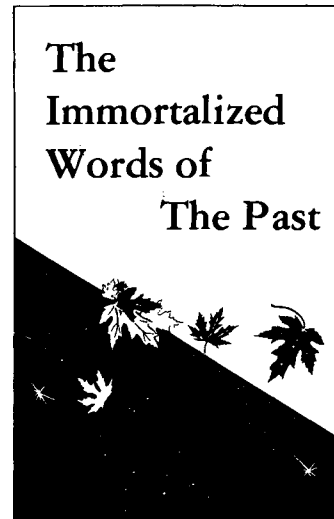
The Immortalized Words of the Past is a collection of inspired writings representing the vast body of knowledge which reflects the advancement of humanity through the ages. These writings are presented in chronological order so that you may discern the pattern of human evolution. In addition, each excerpt is accompanied by a biographical sketch of its author.

Some of these enlightened personalities were honored during their lifetimes as great statesmen, scientists, and educators, while others, forced by circumstances to work at menial tasks, stole precious moments to write down the knowledge they received through the influx of Cosmic Illumination. Many of these courageous thinkers struggled against persecution by dogmatic, narrow-minded authorities, suffering poverty, imprisonment, and death through their efforts to bring the light of truth to the world. The following is just a small sampling of the fifty-eight individuals whose philosophies and life stories are included in this book:

- Ptah-hotep
- Herodotus
- Lao Tse
- Socrates
- Nicolaus Copernicus
- Sir Francis Bacon
- Jacob Boehme
- Benjamin Franklin
- Albert Einstein

The collective works of all the individuals included in *The Immortalized Words of the Past* would fill many volumes, but within this book you will find the quintessence of philosophical, metaphysical, and scientific thought. You will be guided through a fascinating journey of the mind and spirit as you experience the wisdom revealed by those who pioneered the highest avenues of human expression.

The Immortalized Words of the Past
Stock Number: G-654 ISBN 0-912057-42-4



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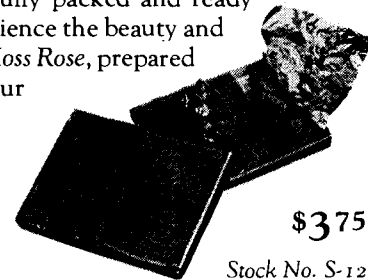
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TREASURES

FROM OUR MUSEUM

Middle Kingdom Coffin

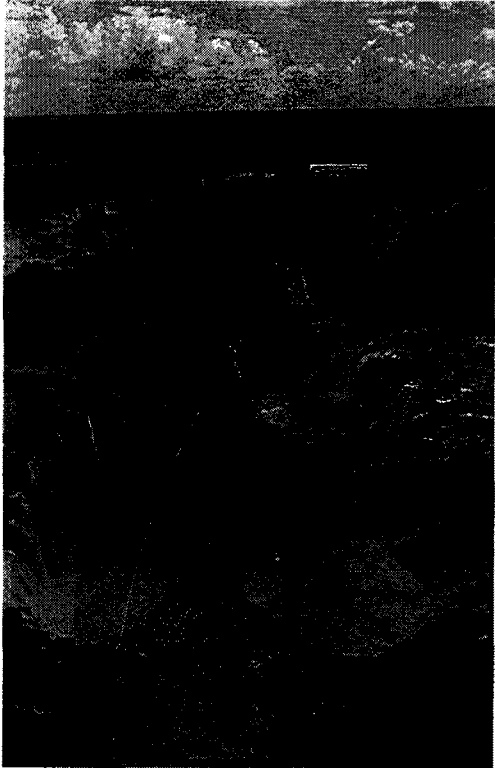


Our Museum's most recent acquisition is the rectangular coffin of the Lady Meshet. Typical of coffins of the Middle Kingdom era (c. 2040-1782 B.C.), her coffin's most striking decoration is the pair of *wadjet* eyes on its left panel. In addition to the protective aspects of the sacred eye of Horus, the eyes served an important role as a viewing portal to the world of the living. The Lady Meshet was laid in her coffin on her left side, with a headrest to support her head. Her coffin was oriented with the eyes towards the East allowing her soul to face the Sun and to watch its path across the sky.

Her soul could also look out to observe the funerary ceremonies and offerings taking place on her behalf. The ancient Egyptians believed that the soul required regular presentations of food, drink, and prayers to ensure a happy existence in the afterlife. It was the responsibility of her priest or relatives to provide these "good things." Many illustrations of food and drink offerings decorate the coffin, however. When combined with magical hieroglyphic verses also painted on the coffin, the illustrations were believed to provide her soul with sustaining food and drink. In this way the Lady Meshet was assured that her soul would continue to live happily, even if her mourners lapsed in their duties.

—The Museum Staff

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



Donna Rae, F.R.C.

*The Awesome Devil's Throat of Iguazu Falls,
South America.*

World Of Wonder

Life in the Rain Forest Canopy

The discovery of life in the rain forests has hardly begun, but the findings already made about the multitudes of plants and animals and their extraordinary interrelations leave many biologists almost breathless.

—Erik Eckholm
"Ecology of the Canopy"
The New York Times

AT spectacular Iguazu Falls the River Iguazu plunges hundreds of feet into thunderous spray amidst the tropical forest between Brazil and Argentina. In an awesome roar the river's main channel spills into a magnificent horseshoe-shaped gorge known as Devil's Throat where thousands of swifts bravely dart in and out of the falling curtain of water. These daredevil birds nest and rest on rocky ledges behind the falls. The area is a paradise for birdlife—some quite exotic.

In the surrounding tropical forest, protected in national parks, hundreds of species of birds abound, along with numerous varieties of mammals, and thousands of species of insects and plants. Much of this life is found high in the multilayered forest canopy—30 to 150 ft. above ground level—where sunlight and fresh air energize a riotous celebration of life. Numerous species of animals and insects spend their entire lives high in the canopy, never descending to the dark, humid jungle floor. Thousands of plants, such as showy orchids and bromeliads, live high in the trees, never touching ground.

To the north of Iguazu Falls, the Amazon rain forest is one of the richest sanctuaries of life on earth. Stretching across 2.7 million square miles of South America, the Amazon forest harbors hundreds of thousands of species of flora and fauna. Although its soil is poor for agriculture, slash-and-burn methods clear thousands of Amazon acres daily. The fires' ashes temporarily enrich the soil, allowing a few seasons' harvests, followed by grazing, soil depletion, and ruin—furthering the cycle of poverty, both human and ecological.

Worldwide the tropical forests, covering only 8% of the earth's surface, harbor over 50% of earth's plant and animal species. Additionally, these vitally important forests protect water supplies, help regulate global climate, prevent soil erosion, and contain most of the plants having important medical applications. In the time it's taken to read this article, at least 200 acres of tropical forest have been destroyed worldwide. It's up to all of us to preserve earth's living heritage.

—Robin M. Thompson, F.R.C.