

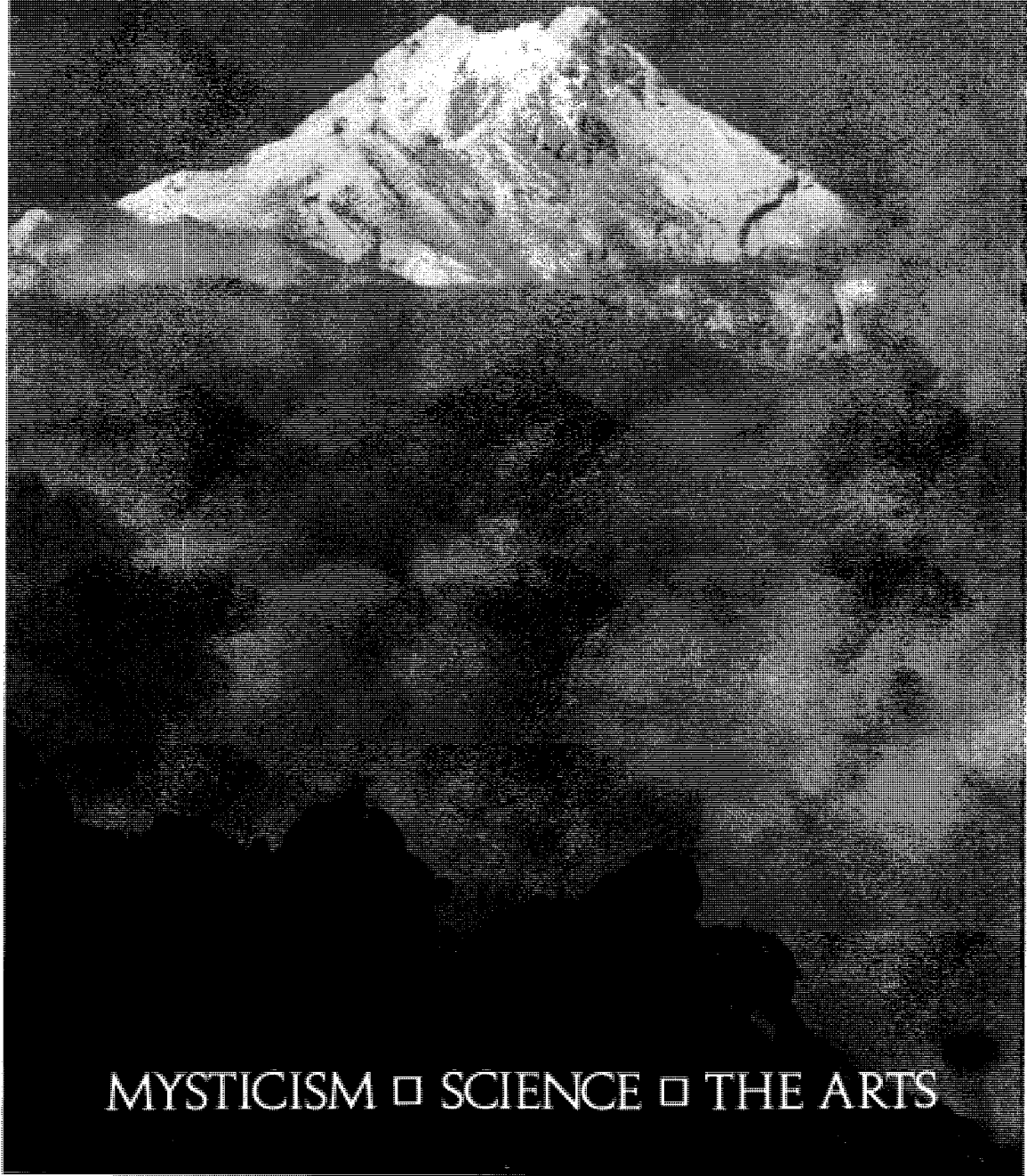
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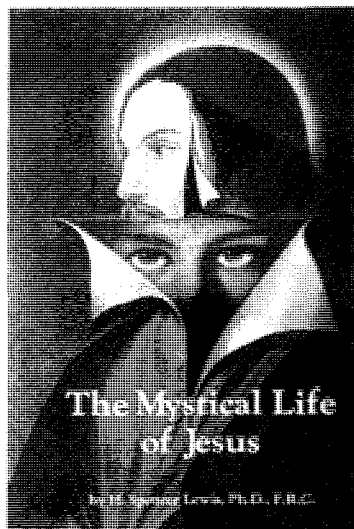
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$$\int_{v_{x0}}^{\infty} v_x e^{-m^*v_x^2/2kT} dv_x$$

$$- R_{gd}^2 [|\psi_a(0)|^2 - |\psi_e(0)|^2]$$

$$\left(\frac{2|m^*|}{\hbar^2} \right)^{3/2} (E_t - E)^{1/2}$$

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Newly Elected Emperor
Rosicrucian Order, AMORC
(For more information, see page 4)



New Imperator Elected

ON April 12, 1990, the Board of Directors of the Rosicrucian Order, AMORC, including the Grand Masters of AMORC's ten language jurisdictions, elected Frater Christian Bernard President and Imperator by unanimous decision.

Frater Bernard has worked for the Rosicrucian Order for twenty years, including thirteen years as leader of the thriving French-speaking Jurisdiction. He has been a member of the board since 1987. Following his election to AMORC's highest office, Imperator Bernard issued the following letter:



April 17, 1990

Dear Members of the Rosicrucian Order:

*Under the auspices of the Rosae Crucis
Salutem Punctis Trianguli!*

It is from San Jose that I dictate this report to my Secretary which is for the purpose of announcing to you the following facts:

It was in Edinburgh in Scotland, where an important Annual Grand Masters Council Meeting was held during which I asked Frater Gary Stewart and all other members of the Supreme Grand Lodge to convene an urgent meeting of the Board, wishing the presence of the Grand Masters of all jurisdictions of the world. That extraordinary meeting had to take place at Rosicrucian Park in San Jose, on April 11, 1990. In the course of the first day, the assembly of Grand Masters were accepted as Directors of the Supreme Grand Lodge. The Supreme Board was thus enlarged. For many years I have wished to see such a choice realized in order to develop still more the international dimension of our Fraternity.

The following day, the Supreme Grand Lodge reconvened, with the absent exception of Frater Peter Bindon. A vote of confidence had been demanded by the Grand Masters concerning Frater Gary Stewart. Following the discovery of grave facts of which we had learned, no member of the Board could give him a vote of confidence, and Frater Gary Stewart was therefore immediately dismissed of his function as Imperator for placing in peril the philosophy and the

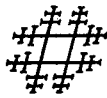
good of the Ancient and Mystical Order of the Rosae Crucis. In the minutes which followed, on the nomination of the Grand Masters, I assumed the Presidency of AMORC on April 12 of the Rosicrucian year 3343. I was unanimously elected to the position of Imperator. By common accord, we decided to propose to Frater Gary Stewart that he tender his resignation, but he refused.

Many weeks of intense work and my presence in San Jose will be necessary for addressing a difficult situation at the headquarters of the Supreme Grand Lodge, having also to manage the structure of the English-language and Spanish-language Grand Lodges. All services must be restructured. Those changes must certainly occur, notably those which concern the Spanish Grand Lodge. Members so concerned will be informed in due time.

These events are sufficiently important that you must be warned immediately, and the membership of all jurisdictions informed by means of their intermediary Grand Masters.

In my message to the French Jurisdiction for the month of April, I shared my decision to quit my function as Grand Master in three years. That decision was not tied to events which later came to pass, and it is impossible for me to retire at this time. I assume charge, therefore, for some time, as both Grand Master of the French-speaking countries and as Imperator. I know I can count on your support. More than ever, our Order and myself have need of your positive and constructive thoughts.

In the Bonds of the Rosae Crucis,

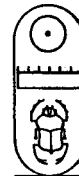


Sincerely and fraternally,

Christian Bernard
Christian Bernard
IMPERATOR

Also serving on the Board are Charles Parucker, Vice-President, Supreme Grand Lodge (SGL), and Grand Master of the Grand Lodge of Brazil; Donna O'Neill, Secretary, SGL, and Grand Master of the English-speaking Grand Lodge; Burnam Schaa, Treasurer, SGL; Warren Russeff, Archivist, SGL; Peter Bindon Legate, SGL; and Grand Masters Irène Beusekamp-Fabert, Grand Lodge of the Netherlands; Nikolaos Papadakis, Grand Lodge of Greece; Roland Pettersson, Grand Lodge of Italy, Wilhelm Raab, Grand Lodge of Germany; Irving Söderlund, Nordic Grand Lodge; and U. George Yorioka, Grand Lodge of Japan.

Our heartfelt congratulations and deepest feelings of support go out at this time to Frater Christian Bernard and the Board of Directors in their efforts to rebuild and carry forward the Great Work of the Rosae Crucis.



Christian Bernard, F.R.C.

CHRISTIAN BERNARD was born on November 30, 1951, in Bourgd'Oisans (Isère), France. His early childhood was spent in this alpine village.

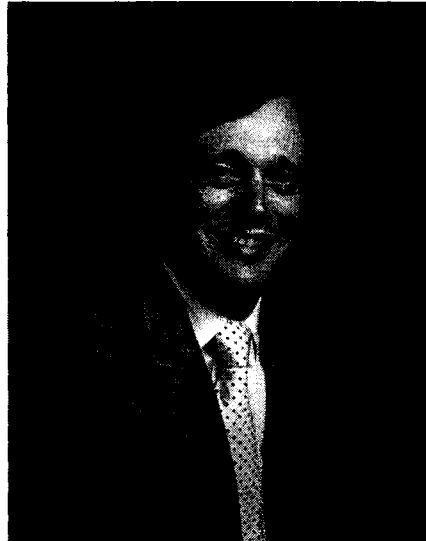
In 1956, his Rosicrucian parents were called to serve the Order. They left Bourgd'Oisans for Villeneuve-Saint Georges where the headquarters of AMORC's French jurisdiction were then located. Young Christian remained there until 1973, at which time the French Grand Lodge was transferred to Normandy.

Brought up under the aegis of the Rosicrucian Order, Christian Bernard interacted with members daily, participated in many conventions, and traveled with his parents.

As a youth, he spent several vacations in San Jose, California, at the home of former Emperor Ralph M. Lewis. In spite of Bernard's young age, Lewis was impressed by his serious, deep, and reflective nature, along with his mature thinking and sincere inclination toward mysticism and esotericism. His devotion to the Rosicrucian Order was becoming evident to those in positions of leadership.

As a member of the Junior Order of Torchbearers, a Rosicrucian children's group, Christian earnestly yearned to become a full-fledged student of the Rosicrucian teachings. Therefore, he wrote to the Emperor to be granted special permission to become a member of AMORC at the age of 15. At that time, the required minimum age was 21 years, or 18 years if of Rosicrucian parentage. Emperor Lewis immediately granted his request. As the young man progressed in his Rosicrucian studies, Lewis asked that he be trained and familiarized with the various functions of the French Grand Lodge.

In 1970, after having acquired a sufficient grasp of the teachings, Frater Bernard began to work for AMORC officially. For a few months, he worked in various departments, assimilating every detail of the Grand Lodge's activities. On May 18, 1972, upon the unanimous vote of the Supreme Board, [6]



Emperor Lewis vested Christian Bernard with the authority of Grand Secretary of the Rosicrucian Order, AMORC, for French-speaking countries. Shortly afterwards, he was officially installed in this office during a ceremony held in the AMORC Supreme Temple at San Jose, California. Christian Bernard proceeded to effect many improvements in his jurisdiction and expanded the French-speaking membership.

An Unforgettable Convention

In 1977, he organized a World Convention in Paris. During this convention, in the presence of 8000 Rosicrucians from throughout the world as well as officers of the Supreme Board and Grand Masters from all jurisdictions, Emperor Lewis vested Christian Bernard with the office of Grand Master of the Rosicrucian Order, AMORC, for all French-speaking countries. For ten years he presided over many Rosicrucian conventions, traveled worldwide for the Order, promoted the creation of cultural centers, and gave his support to the successful launching of a private radio station sponsored by the French-speaking members, the purpose of which was to promote new

expressions of philosophy, art, mysticism, and science. In 1986 he was mandated by Emperor Lewis to assume the office of Supreme Legate and was invited, in an advisory capacity, to attend the Supreme Board meetings at the Supreme Grand Lodge.

In January 1987, upon Emperor Lewis' death, he was unanimously elected a member of the worldwide Board of Directors of AMORC. He assumed the important work

associated with this office while he continued to serve as Grand Master of the French-speaking Jurisdiction of AMORC.

In April 1990 the Board united to elect Christian Bernard to the office of Emperor. He replaces Ralph Lewis' successor, Gary L. Stewart.

Bernard has been married since 1972 and has three children.

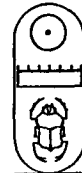


Photo: Charles Hendershott

AMORC Grand Masters Convene in San Jose: Shown left to right are Irving Söderlund, Nordic Grand Lodge; Donna O'Neill, English-speaking Grand Lodge; Charles Parucker, Grand Lodge of Brazil; Irène Beusekamp-Fabert, Grand Lodge of the Netherlands; Emperor Christian Bernard, Grand Lodge of France; Wilhelm Raab, German Grand Lodge; and U. George Yorioka, Grand Lodge of Japan. Not shown in the photo are Nikolaos Papadakis, Grand Lodge of Greece; and Roland Pettersson, Grand Lodge of Italy. Other Supreme Board members include Treasurer Burnam Schaa, Archivist Warren Russeff, and Legate Peter Bindon.

*The beginning is the most
important part of the work.*

—Plato
The Republic



Things To Live For

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

IT IS one thing to live; it is still another to have something to live for. Instinctively we fight to live, as does the simplest living creature. With intelligent beings, however, living is more than the preservation of the physical entity. It does not compliment human intelligence to be but an animate, conscious being. Life, in the biological sense, is *action*. It is dynamic. A healthy human, a normal person, generates physical and mental energy which must be dissipated in some way. The function of this kinetic energy results in the production of some kind of work. Physically, it may result in the locomotion of the body or the acquisition of food, or in those other things or conditions necessary to sensual gratification.

The mind and self also have their objectives, their ends to be reached. An intelligent mind displays mental energy; a passive state is abhorred by it. The objective consciousness is continually alert to all impressions from its environment. As a result, the intelligent individual is observing, analytical, inquiring. If his consciousness cannot be focused upon something that will occupy it, there is mental unrest producing irritability and annoyance. If it is a torture to deny the body activity and to restrain its functions, likewise the mind is tortured that is confined or inhibited by having no outlet.

The mind gains its satisfaction through the attainment of ideals. Some state or thing conceived as essential to intellectual satisfaction is a mental desire. Such desires have as much efficacy as physical ones. Unless the mind is able to realize its desires in part at least, there is that irritation that psychologically constitutes unhappiness in the life of the individual. It is such drives as these underlying human nature which have advanced mankind. That self-assertion may at times be misdirected does not detract from its importance to human progress.

The self, meaning the aggregate of the human personality, physically, mentally,

and morally, has its objectives. Also, it cannot remain static without causing inharmony and various distractions to the entire personality. The intellect interprets as *ideals* the ends to which the self aspires. The drive of the self is in the form of emotional and psychic impulses which have their origin in the depths of the subconscious. They are the consequence of the "memory of the cells" and the mutations of the genes carried forward as life's adjustment to innumerable generations. These urges of the self are likewise the response of consciousness and of the life force itself to the universal forces of which they are a part. They are like a faint echo, not quite distinct, though haunting enough to penetrate and to influence the shaping of our thoughts. These impulses constitute the *moral will*. They cause us to adapt behavior to them, to so direct our lives, physically and mentally, as to satisfy the ego. Our philosophy of life, whether or not it is expressed by us in words, is, nevertheless, manifest in our actions. Our actions and ideals conform to those dictates of self.

A Fuller Life

The things we live for must be *intimate*. They must have their origin in the elements of our own nature; otherwise, life becomes foreign to us and a void. To pursue the customs and the conventions of society, or the practices of others, as in "keeping up with the Joneses," provides only a transient and shallow pleasure if it actually does not correspond to those ideals which are related to the elements of our own personality. It is immaterial whether others agree with your pursuit in life. It is important that it represents the worth of life to you. What you make your end in life should consume the activity of your body and mind, and gratify the elements of self. *Life is to do*. The animate being must achieve or it has failed. Biologically, to produce one's kind is a form of fulfillment of life. However, that leaves the mind and the self unattained. It is

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necessary that we constantly be aware of our own triune nature. A sensual end in life, the providing of only physical pleasures at the expense of not awakening talent and cultivating the mind, is to limit the possibilities of a fuller life.

Personality Appraisals

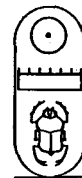
Self-appraisal is vitally necessary to make life worthwhile. Ask yourself: why do you want to live? The answer may be shocking to you. In fact, you might find it difficult to give an answer to that question. When you think of life as a means toward an end, what represents that end *to you*? As an activity in which life may be engaged, what would bring you the greatest happiness? It may be nothing that you have yet known, but which you eventually hope to realize. Next, ask yourself, does "what you seek" lie within your potentiality? Have you the physique, the health, the intelligence, the *will*, to attain it? Further, is it a thing, or a state or condition for which you are striving? If it is a thing, is the pleasure to be derived from it just in realizing that you *have* it, as the love of a possession? Something which provides a satisfaction only in knowing that it has been acquired is evanescent. It is momentary. The pleasure subsides and one is forced to pursue some other, often illusive object.

If things or particulars are to be sought, they must be only as instruments for creating a more permanent pleasure within those who seek them. A thing whose means of providing pleasure is limited to its own properties, or qualities, soon loses its appeal. We soon learn that pleasures cannot be a single kind of stimulus—they must vary or their monotony becomes irksome. Therefore, the particular which is sought must be the means of engendering a chain of satisfactions within us, or its appeal is short-lived. The same psychological and philosophical principles apply to ends in life which are related to single events or happenings. These must not be momentary in their effects, but causes of future gratification as well.

The end one seeks in life must often be adjusted to changing circumstances, or it fails to fulfill its purpose. The meanings of life to youth, to one in middle-age, or to the

aged, are often quite different. This is especially so if the objectives are associated with physical pleasures. The intense energy of a healthy youth requires a physical outlet, as in sports, and that which may externally become the focus of his faculties. As yet, the youth has too little experience from which to form fundamental ideals which may become an internal stimulus. Thus, both the body and mind literally change frequently from one activity to another; this consumes the vital energy, relieves tension, and provides pleasure. To make the ends of youth those of the middle-aged persons, as well, only causes later disappointment in life. In later years, one has not the abundance of energy to be discharged either in physical activity or in alternating concentration upon innumerable things. Such effort thus brings the middle-aged person dissatisfaction rather than happiness.

Though youth may find greater satisfaction in sports and in ever-changing external experiences, the intelligent youth will also seek to determine what constitutes a secondary interest in that period of his life. Such a secondary interest may well be mental pleasures that command the reason and stimulate the imagination, and which require thought and skill. The development of intellectual hobbies or those exacting skill should be encouraged. Let the youth think—as he well may—that one of the important things to live for is sports and the pursuit of external appeals. Such activity is the essential quality of that period of his life. Have him, however, recognize within himself certain other predispositions of his mind—that is, mental inclinations and talents. These should be encouraged whenever possible. In this way he comes to realize that they can provide pleasure even though they may seem subordinate to those interests more closely related to the current period of his life. This results, then, in a natural adjustment to life at the time when the paramount pursuits of youth no longer satisfy. Many men and women, when their youth is spent, cling pathetically to ends in life which they are no longer capable of furthering or realizing. As a consequence, life loses its enjoyment as well as its meaning to them. If they had cultivated secondary desires in their youth, these would



come to the fore as a new ideal to be attained and with new gratifications.

Privileges of Choice

Be not concerned with the habitual goals that people are inclined to set for themselves or that seem the customary or even the ethical thing to do. Decide, yourself, upon something that is to you the fulfillment of life. However, do not waste yourself. Do not spend your possibility for happiness cheaply. Make the end you seek an expansive one, that is, one that will grow with you rather than diminish with the passing years. Further, realize that not only do things change, but *so do you*. Think beyond the moment. Would you, or could you, derive the same happiness twenty or thirty years hence from those things that now seem to provide it? Select a channel for happiness in life that can be developed with the years and be an unending source of satisfaction.

What are some of those things for which we live? We can only suggest them in the broadest sense. The particulars within each classification the individual must select, based upon his personal inclinations. The fine arts are one of these classifications. To paint, to draw, to play a musical instrument or to sing, may provide continuous pleasures for one whose sensibilities or talents are in that direction. Unless one is advised by an authority that he is especially proficient, he should not seek to make a livelihood from one of the arts. The labor of long practice would detract from the pleasure derived in the pursuit. One must exhibit exceptional qualifications and an intense desire to pursue one of the arts and to train for perfection in it and, at the same time, to continue to enjoy it. If, for example, music provides you with the greatest emotional satisfaction, then let all other interests be

directed solely toward the necessities and the obligations of life. Let music be *that for which you live*.

The same may be said for those who find they have a deep love of knowledge, a craving that is gratified only in reading good literature, or in the study of some science. Again, if your love is centered in creative achievement, whether effected by mind or hand, make that your end in life. Invent, build, experiment, or write. If you love people and find fascination in the achievements of man, as in history, exploration, and travel, then make that your end. All of these can and will provide continuous happiness because they unfold in proportion to the time and effort which you put forth.

Does all of this seem a selfish pursuit? Is it making life serve us just as individuals? Only those things as ends in life which are material, gratifying sensual desires exclusively, may be termed selfish. One whose objective is that of music, art, literature, travel, science, or any creative pursuit, such as experimentation, writing, and the like, cannot be considered selfish. What he does, what he learns and creates, not only affords pleasure to him but it adds to a source from which others may derive happiness. For analogy, the person who pursues the creative hobby of photography not only cultivates his own aesthetic sense by which he experiences symmetry in form and harmony in color, but he projects his interests to others who are in sympathy with it. His *self*, too, finds a satisfaction in the recognition given his achievements and the obvious pleasures that others find in them.

A life without things to live for is like a vessel without a rudder. Its course is being continually changed by the conditions to which is exposed. △

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*The short period of life is long enough
for living well and honorably.*

—Cicero

The Round Table

STORIES of King Arthur and the Round Table have fascinated minds through the centuries. The vision of knights assembled in sacred conclave for Right and Justice has found deep resonance within the hearts of people, even in darkest times. Such is the power of myths and legends in keeping alive the highest idealism.

As mystical students, we aspire to a lofty and meaningful mission in life. We yearn to be associated with the highest planes of existence. We thus symbolically take our place at the Round Table to reaffirm our loyalty to an ideal to which we have dedicated our lives, finding within ourselves new hopes and strength to continue on our arduous journey.

Our idealism is naturally well ahead of our accomplishments; our armor is not as shiny as we would like it to be. Much remains to be done, much to be outlived. Yet we are of the same company of knights who exemplified an ideal, a striving toward the highest goal. We travel the same byways and lift our cup to life's experiences. We, too, seek the Holy Grail, allowing it to take form within our being. To receive more, we need to give more. Thus the legend takes on reality, and a glimmer of Eternal Youth's existence becomes our possession.

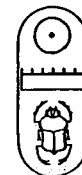
—Emile Lacroix, F.R.C.

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The Importance of Friendship

by Dianne-Jo Moore

SOMEONE who is kind to you, cares about you, and senses what is important—that's a true friend.

From the age of three on, we form close associations outside the family. Most people have a few really good friends with whom they share a deep level of intimacy and commitment.

Lillian Rubin, author of *Just Friends*, says, "Best friends have the power to help and hurt in ways that no one but a mate or lover can match." In fact, close friends can serve as a person's main support system when there is no close family or mate.

Research shows that women, more than men, have close friends with whom they can discuss what is happening, close friends who bolster them during times of crisis. Men, on the other hand, tend to have friends with whom they do things, such as play basketball or work on a project.

Studies have shown that having good friends can even help people maintain their health. In 1982 the California Department of Mental Health began a program called "Friends can be Good Medicine." After studying vast amounts of research it was found that:

- People who isolate themselves from others have two to three times the risk of early death.
- Terminal cancer strikes loners more often than those who have good friends.
- Mental hospitalizations are five to ten times greater for divorced, separated, and widowed people than for married couples.
- Pregnant women under stress but without a social network suffered three times more complications than pregnant women under stress who had strong, supportive relationships.

The Central Characteristics of Friendship

Keith E. Davis, a professor of psychology at the University of South Carolina, and his [12]

colleague, Michael J. Todd, developed a list of what they believe are the central characteristics of friendship. They are:

Enjoyment: In spite of mutual annoyances and disappointments, friends enjoy each other's company most of the time.

Acceptance: Friends accept one another without trying to change the other person.

Trust: "The glue that holds a friendship together is trust," insists Mark Biddle, a campus minister at Emory University in Atlanta and one who has investigated the subject of friendship extensively. "Trust in a friendship implies 'You won't hurt me.'"

Respect: Friends show consideration for each other's rights and feelings.

Mutual assistance: Friends are always ready to aid and support each other during times of distress and need.

Confiding: Friends share their most private experiences and deepest feelings.

Understanding: Friends sense what is important to each other and understand why friends do what they do.

Openness: Each friend is free to "think aloud" with no need to hide behind a superficial role.

Developing Deeper Friendships

To deepen friendships and make them more intimate, Alan Loy McGinnis, a psychotherapist and codirector of Valley Counseling Center in Glendale, California, and author of *The Friendship Factor*, offers these guidelines:

- Touch friends when you're with them. People in deep relationships, says McGinnis, listen with their eyes, draw close during conversation, and make body contact to keep the communication at a warm level.

- Be liberal with praise. Mark Twain said, "I can live for two months on one good compliment." And McGinnis points

out that compliments cost absolutely nothing.

- Be open about your feelings. "People begin to feel close to us when they know something of our needs," points out McGinnis. On the days you feel depressed and in pain, tell your friend. You'll be amazed at how much better you feel just by sharing your feelings.

- Schedule times for conversation. "To know and love a friend over the years, you must have regular talks," encourages McGinnis. This really shouldn't be so difficult. We set aside time for cooking, taking the dog to the vet and other activities. Why not for talking?

- Perhaps most important, according to McGinnis, is developing the art of listening. Not just listening, but listening with your whole self. This includes being aware of each other's body language, facial expressions, and tone of voice. Some studies show that up to ninety percent of what we communicate is non-verbal.

Even conversations over the telephone require your undivided attention. I have known people who work their word processors, turn newspaper pages, or listen to TV when a friend is talking to them. These things are as insulting as a stifled yawn when you're in someone's presence. Good friends listen even when they can't be seen.

Cynthia Langham, who teaches a course in listening at the University of Detroit, says because our minds work four times faster than most people talk, we can use this "spare time" to think about and reinforce what is being said. Listening is not passive.

Listen and then ask questions beginning with "What" or "How." "How did you feel when that happened?" "What did you want from him?" "What are your alternatives now?" Avoid asking a question that begins with "Why" because it sounds judgmental.

Strains on Friendship

People do change over time, and friendships aren't necessarily forever. According to Letty Cottin Pogrebin, author of *Among Friends*, there are seven life events that strain or change friendships. They are:

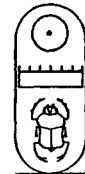
1. Marriage. When one or both friends fall in love or marry, discussions and interests change. "Single friends feel closed out; married friends feel stereotyped and misjudged," writes Pogrebin.

2. Becoming parents. Those with children can't sneak away any time they want to meet a single friend, often making the parent feel guilty and the friend feel rejected. In addition, two friends with children may hold different child-raising beliefs. Take heart—time goes on and these life events change. Eventually, the nonparents may become parents, or the parents may become more casual with their kids.



3. Separation and divorce. Friends usually remain loyal to the person they knew first when a couple splits up. But even that friendship may be strained. As one woman explained, "When my friend divorced, I stopped calling her. She was so unhappy, and I was afraid she would influence me to separate from my husband because my own marriage was so shaky. We both felt betrayed during that time." Furthermore, single parents frequently feel the need to spend more time with their kids and less time with friends.

4. Overdependence. Sometimes one friend becomes overly dependent on the other, demanding an inordinate amount of that person's time and energy. Mark Biddle suggests you let dependent friends know you will be there to help them, but you won't take responsibility for their lives. If you know a friend's requests aren't emergencies, you might say, "I'll visit you Sunday of this week and we can discuss what



you're feeling." Don't run each time she calls.

5. Competition and envy. It's normal to compare your achievements to those of your friends and even to be a bit envious of their good fortunes. But true friends rise above these feelings and sincerely wish the best for each other. Those who don't probably won't remain friends for long.

6. Inappropriate or excessive favors. "Friendships must have both give and take," reminds Biddle. Good friends sense the balance between asking too much and giving too little. Those who never learn will be seen as selfish and will find it hard to forge long-lasting friendships.

7. Seeing someone in a new light. You may suddenly see negative traits in a friend that you hadn't realized were there before. This new perspective may cause you to change your feelings and relationship with the person.

Remember that as your life circumstances change, it is normal to experience changes in your friendships. Although you may not feel as close to some of your old friends, you will probably form new friendships along the way.

When one or both people in a friendship start drifting away, the friendship usually fades gradually without a conscious decision by either person. The good thing about friendship is you don't have to "break up"—friendships can fade out and even fade back in when circumstances change.

But few of us want to lose our friends. We work hard to keep and nurture them because they offer us more pleasure than pain. Good friends help us meet life's problems, alleviate stress, give pleasure, and are there for us when we need them. As Walter Winchell said: "A friend is one who walks in when others walk out." Δ



Free Discourse

A fascinating FREE discourse entitled "States of Mystical Experience" 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.

States of Mystical Experience

Is man truly independent? What is his relationship to the universal forces around him? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

$\text{\textcircled{S}}$ This offer does not apply to members of AMORC who already receive the *Rosicrucian Digest* as part of their membership.

The ROSICRUCIAN DIGEST • San Jose • California 95191 • U.S.A.

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The Proper Desire of Learning

by Sir Francis Bacon

AND, finally, there is the greatest error of all—"the mistaking or misplacing of the last or farthest end of knowledge. For men have entered into a desire of learning or knowledge, sometimes upon a natural curiosity and inquisitive appetite, sometimes to entertain their minds with vanity and delight, sometimes for ornament and reputation, sometimes to enable them to victory of wit and contradiction, and most times for lucre and profession; and seldom to give a true account of their gift of reason, to the benefit and use of men. As if there were sought in knowledge a couch whereupon to rest a restless spirit; or a tarasse for a wandering and variable mind to walk up and down with a fair prospect; or a fort or commanding ground for strife and contention; or a shop for profit or sale; and not a rich storehouse for the glory of the creator and the relief of man's estate."

From *A Student's History of Philosophy* by Rogers,
3rd edition, page 217.

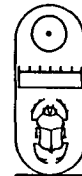
This Month's Cover

Our cover features a view of Kanchenjunga, the world's third-highest peak, which dominates the Himalayas northwest of Darjeeling, India. Kanchenjunga is located on the Nepalese-Sikkimese border. This spectacular view was photographed by AMORC Supreme Archivist Warren Russeff while on tour recently in Northern India.

The Purpose of the Rosicrucian Order

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

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





Meditation From the Center of the Universe

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

"THE highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic." So wrote H. Spencer Lewis, founder of this cycle of activity for the Rosicrucian Order, AMORC.

The mountain of illumination or sacred mountain is ascended in our meditation. In meditation we learn to quiet our thoughts and listen to the voice of the inner self. From that voice we find the guidance and understanding of our way on the path, which becomes a key to our inner spiritual development.

From our lessons we learn techniques for learning to listen to the inner self so that we may recognize and know how to use our intuition. We learn how to distinguish between intuition, which is a message from the inner voice, and the desires and wishes of the outer self.

Some members perceive intuition as an inner voice that speaks to them; others, who are more visually inclined, sometimes actually see a mental picture that gives them guidance. Occasionally, members sense their

intuition as hunches; and still others just feel that they know the right thing to do.

It is certain, no matter how it is perceived, that the intuitive consciousness urges us to consider the effects upon all others resulting from any action we may take. It is not a selfish or disturbing emotional feeling, but rather is a gentle urging or an inner knowing.

To learn to use our intuition, we must come to recognize the messages from the inner self. But how can we quiet the distractions of everyday life long enough to comprehend? With all our activities, wishes, desires, trials, and tribulations, it is sometimes difficult to still the thoughts that interfere with our reception of the intuitive guidance that we need.

Into the Sanctum

We often hear Rosicrucians speak of "taking a decision to the Sanctum." But, what does that mean? First, it means that they recognize the need, felt by all of us, for attuning with the inner self; secondly, it is a method by which we leave the outer world behind so that we may separate ourselves emotionally and physically from the outer mental "noises" that distract us.

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Our Sanctum symbolizes that peaceful place inside ourselves where we may listen to the Master Within and ascend the sacred mountain where our consciousness may be raised and illumined. There we find ourselves in the center of the Universe as we attune ourselves with the Oneness of all things. As with any mystical truth, we find this concept in many other spiritual sources.

The concept of ascending the sacred mountain and standing in the center of the universe is expressed beautifully in the book *Black Elk Speaks*, an account by an American Indian of the Sioux tribe in which he tells the story of his life. Black Elk speaks of his vision which took him to the peak of the sacred mountain of his people. On the top of this mountain he found himself in the center of the universe and he recalls, "I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world . . . And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy."

In this vision Black Elk beholds the unity of all things. He also has the realization that, while he stands in the center of the universe, *all* mountains and *all* people stand in the center of the universe. It is important to note that this center is not a selfish center, inconsiderate of others. Instead, this center allows us to embrace all others from our perspective of centeredness.

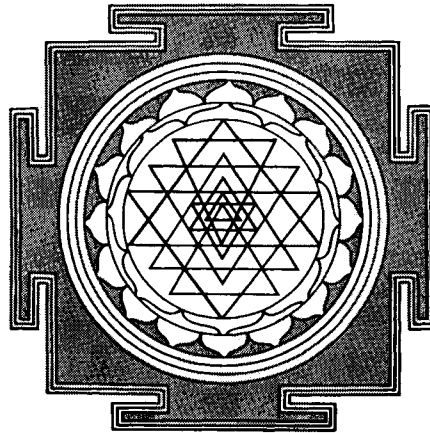
Contemplating A Mandala

Many cultures and religious teachings use the mandala to express this notion. A mandala is a visual pattern, usually formed from circles and squares. It is symmetrical in design and has a central focal point. Mandalas are found abundantly in the art and architecture of Eastern and Middle Eastern cultures, and they were common as well in medieval European art. The mandala represents a cosmic map depicting the structure of the universe as an organized and unified whole. In contemplating a mandala, one may gain a sense of orderliness in the universe, ultimately resulting in a realiza-

tion of oneness. This meditative tool aids in accomplishing the perception of being in the center of the universe.

In order to meditate, is it necessary to engage in complex ritual and set up a perfect environment? It is ideal if we have the time and opportunity to do so. However, our goal is to reach this silent place of meditation at any time or in any place. With practice and experience we learn to ascend the sacred mountain and stand at the center of the universe anywhere and anytime we have a need to do so.

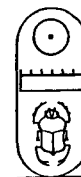
During a hectic day at work we may need but a few moments to quiet our minds and find the inner direction which will help us



to find appropriate solutions for our daily challenges. Even in a busy airport we may sit quietly in noisy surroundings and find the silence we require. This is because the "True Sanctum" is in our hearts, and we need only to attune for a few moments to listen to the inner voice. It is also possible to create a mandala to assist with meditation.

The following visualization may assist you in attaining a meditative state. You may wish to alter some of the wording to make it appropriate to your own location in the world.

Visualize yourself surrounded by a sphere of bright light. This light radiates from the center of your being. The light will then expand and encompass the whole of the house or building you reside in. And as the



light extends out from your being it will spread to the entire block upon which this building stands. As the light grows, you will be in the center of the light which radiates and encircles the whole city in which you live. This light will continue to grow out from your center until it contains the entire metropolitan area. As the light grows, it will encircle your whole state. The light will grow from your center until your whole nation is light. The light will then grow to surround the whole continent. This light which radiates from your being will expand until it surrounds the entire hemisphere. The light will continue to grow until it surrounds the Earth. The light coming from the center of your being will continue to expand until it encompasses our solar system. As the sphere of light continues to enlarge, it will encircle our entire galaxy. As the light proceeds to increase from the center of your being, it will envelop all the galaxies of the universe. You will then be in the center of the whole universe, united with all things and all beings, and then "ALL IS ONE!"

Before beginning your meditation, separate your feet. Place your hands palms down on your lap. Close your eyes, take a deep breath, and begin.

May we keep within us the feeling of unity, harmony, peace, love, and understanding which results from ascending the sacred mountain and standing in the center of the universe. May we maintain the perspective from this center point as we walk along the path together.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designed 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



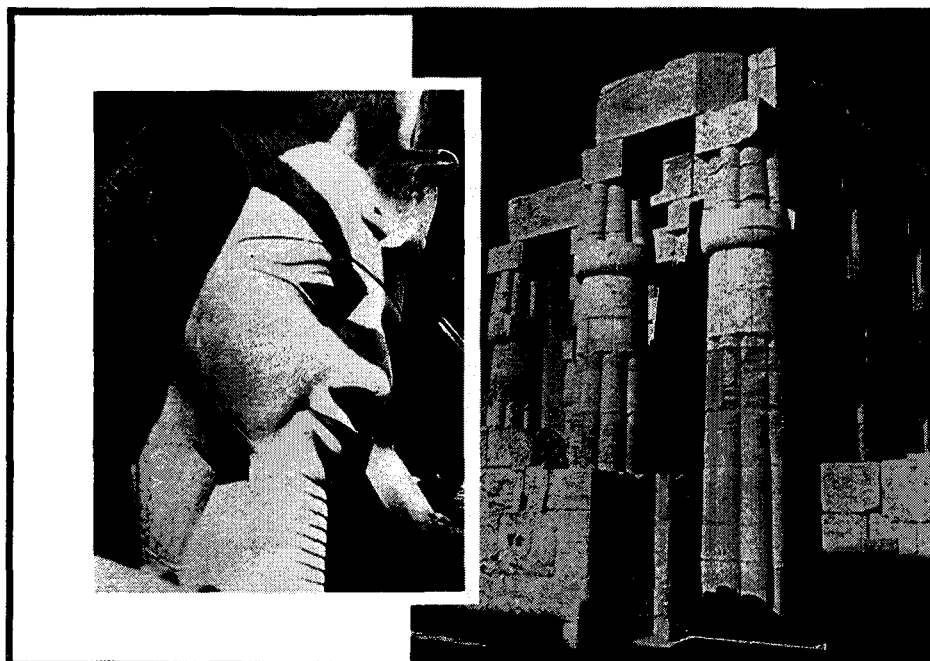
Medifocus



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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Egyptian Tour

March 3 - 17, 1991

Down Ancient Trails

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

Sunrise on the Nile

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

Initiation at Gizeh

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

Akhnaton's Tell el-Amarna

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

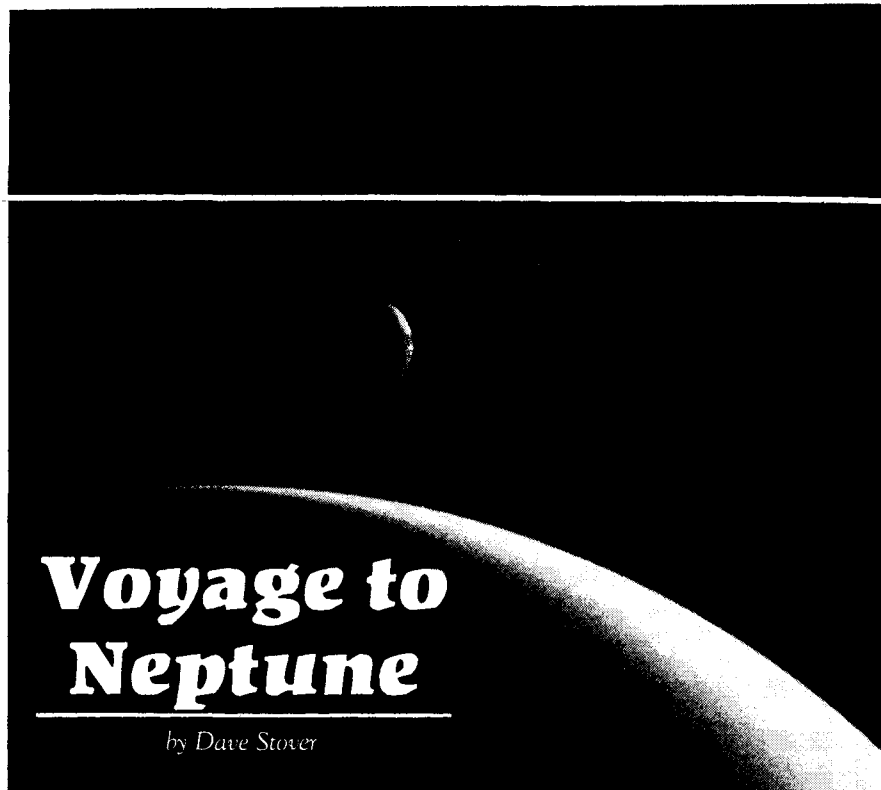
Meditation at Lake Moeris (Fayoum)

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

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

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

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



Photos: courtesy Jet Propulsion Laboratory, NASA

YOU ARE STANDING on a ridge of ice. Here on the edge of the Solar System, water freezes as hard as a rock. A bleak landscape stretches before you, gouged by canyons, crevasses, and craters. To the south more ice glimmers whitely. But these are not the mild polar caps of Earth. Here the ice caps are made of solid methane—in effect, frozen natural gas!—and the temperature never climbs more than a few score degrees above absolute zero.

Looking up, you see the Sun, a blazing point of light, one-thirtieth as wide as it appears in Earthly skies, and $1/900$ th as bright, though it still casts the light of a thousand full moons. High noon here is no brighter than dusk on Earth.

Photos:

Above, Neptune and Triton, the largest of the planet's eight moons, as photographed by Voyager 2 three days after the spacecraft's flyby. Triton, the smaller crescent, is closer to the viewer. Besides the already known Triton and the smaller Nereid, the Voyager 2 mission discovered six additional moons circling Neptune.

Right, this wide-angle Voyager 2 image shows Neptune's rings from 683,000 miles away as the spacecraft completed its flyby.

And besides the Sun, there is something else—a bloated blue ball hanging in the sky, sixteen times as wide as the full moon. Faint bands of cloud can be seen on the giant world overhead, as well as a great dark spot at its equator that is a storm the size of a planet. . . .

You are standing on Triton, the largest moon of the planet Neptune, the blue globe looming above. No human being has ever set foot on Triton or gazed, up close, at mighty Neptune. But thanks to twentieth-century space technology, we now know more about these distant worlds than ever before. And what we have learned may help

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us understand the evolution of the Solar System, and of our own fragile planet, all the more thoroughly.

Newly Discovered Planet

We begin our story with the planet Uranus, which was detected in 1781. It soon drifted away from the orbit astronomers had predicted. Was it being pulled off course by another, still unseen planet? In the mid-1840s, two mathematicians, John Couch Adams of Great Britain and Urbain Jean Joseph Le Verrier of France, predicted

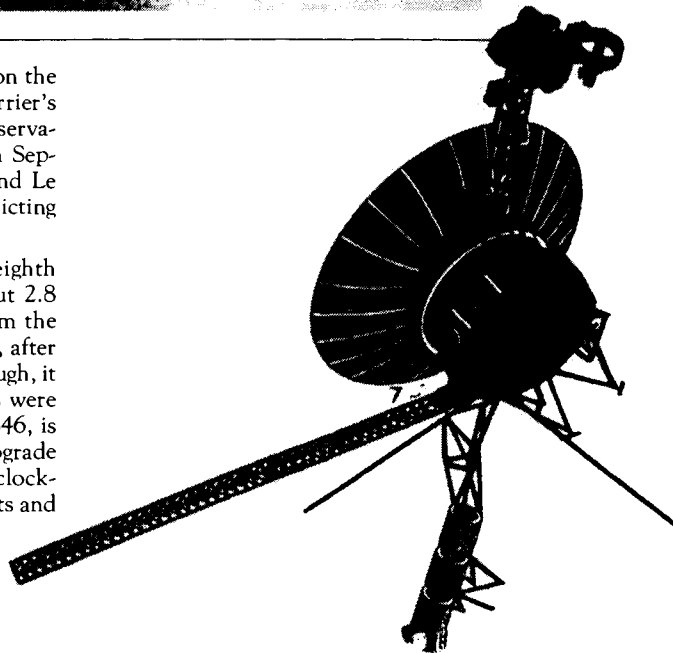
major satellites of the Solar System all follow counterclockwise paths. The second, much smaller moon, Nereid, follows a very eccentric orbit, the least circular of any planet or satellite.

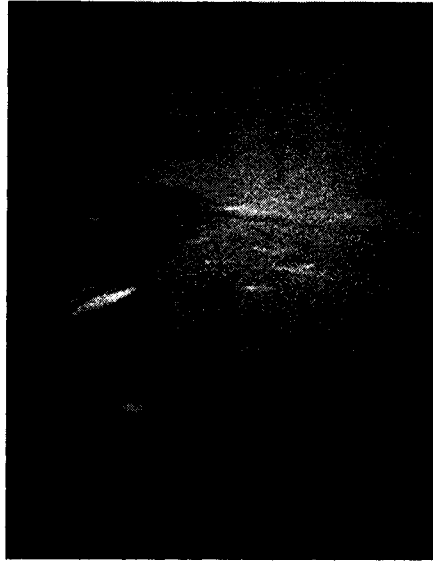
More recently astronomers also found evidence that Neptune has rings. Saturn's rings were known for centuries, and during the Space Age, thinner rings were found around Jupiter and Uranus too. Why not Neptune, then? However, the evidence,



where a new planet might be based on the shifts in Uranus' orbit. Using Le Verrier's figures, Johann Galle of the Berlin Observatory found the postulated planet on September 23, 1846. (Today Adams and Le Verrier are given joint credit for predicting its existence.)

The newly discovered planet—eighth from the Sun, at a distance of about 2.8 billion miles (thirty times as far from the Sun as Earth)—was named Neptune, after the Roman god of the sea. Aptly enough, it is blue-green in color. Two satellites were also found. Triton, discovered in 1846, is relatively large, and follows a retrograde orbit; that is, it orbits Neptune in a clockwise direction, while the other planets and





Neptune's Great Dark Spot, actually a hurricane as big as the Earth, accompanied by white high-altitude winds. The storm system rotates counterclockwise.

tenuous and incomplete, suggested Neptune's rings might be only partial, mere arcs of rocky debris.

Voyager 2

So many questions remained unresolved regarding this mysterious, faraway planet. But we needed a close-up look to learn its secrets. That is precisely what we got in August 1989, when the U.S. space probe Voyager 2 flew by Neptune and its moons.

Originally designed to survey Jupiter and Saturn, Voyager had used the gravitational pulls of those giant worlds to propel it onward, first to Uranus and then to Neptune. The course changes were triumphs of space science—like a golfer sinking a putt from a thousand miles out, said Charles Kohlhaas, the mission planning manager! The spacecraft's aging computers were also reprogrammed so that the cameras could be held steady enough to take pictures in the dim Neptunian sunlight while the craft swept by the planet at more than 60,000 miles an hour. The pictures were then beamed back to Earth using a back-up radio transmitter (the main one had broken down) which itself was acting up, and which commanded but 22 watts of power.

[22]

When Voyager soared over Neptune's cloud-tops at a distance of only 3000 miles, it revealed a planet with an active, even turbulent atmosphere. Neptune is about 30,800 miles in diameter and, like its near-twin Uranus, has a rocky core surrounded by a very dense atmosphere of hydrogen, helium, methane, and water. Heat produced in the core through radioactivity and gravitational compression helps keep the atmosphere churning.

A Hurricane As Big As Earth. . .

Voyager photographed three massive storms. The largest, a hurricane as big as the Earth, was called the Great Dark Spot. Another, smaller spot is located to the south, as well as a third, bright cloud formation, which scientists nicknamed the Scooter. Strong winds drive the Great Dark Spot westward at about at about 700 miles an hour. We can only be thankful earthly hurricanes don't cover ground that fast!

There are also cirrus clouds high in Neptune's atmosphere which look like those we see in Earth's skies. But these clouds are composed of methane crystals, not water ice.

Radio static given off by Neptune indicates that the planet's day is 16 hours, 3 minutes long. These radio bursts were produced, in some still-unknown way, by the planet's magnetic field, which is created by currents in the upper layers of the thick, almost ocean-like atmosphere. On Neptune, magnetic north and south do not match up, even roughly, with the geographical north and south poles; instead, the magnetic field is skewed by about 50 degrees.

Before Voyager's mission, astronomers detected what they thought were broken rings around Neptune. The ring in question is in fact complete, though parts of it are brighter than the rest. We don't yet know why this should be. All in all, Neptune has four rings, which astronomers believe were caused by meteors striking the moons, throwing off plumes of dust. The rings are quite thin and dim. One, the "plateau ring," is really the outer boundary of a wide band of dust motes circling the planet.

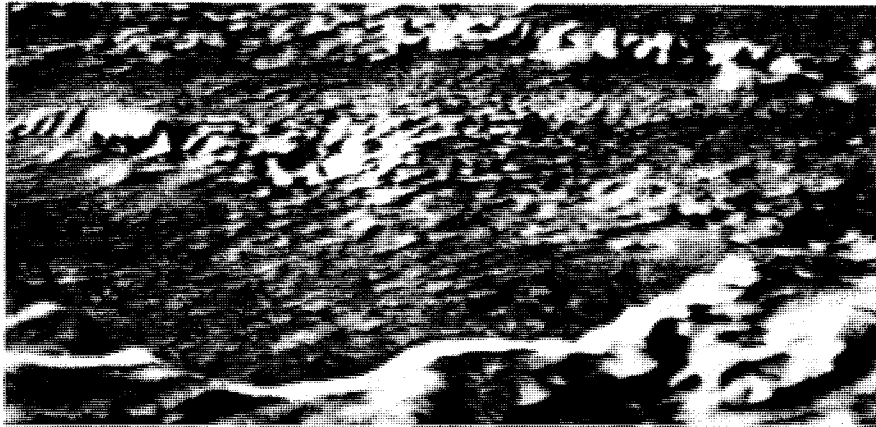
Eight Moons

Voyager discovered six more moons orbiting Neptune, for a total of eight. These satellites can be grouped into two distinct families. Those six found by the space probe all orbit the planet at about the same angle as Neptune's equator. This means they formed at the same time as Neptune itself. The two previously known moons, Triton and Nereid, follow much more peculiar orbits, and were likely captured later on.

The largest of the recently discovered moons is actually bigger than Nereid, but

Triton's south polar cap may be the coldest place in the Solar System, 67°F above absolute zero (the coldest temperature possible)—or about -395°F. The cap is made of methane and nitrogen ice. During Triton's summer, the solid nitrogen may warm up enough to change, almost instantaneously, into a gas, creating giant geysers of methane ice. Voyager detected the debris left behind by these sudden explosions.

The ice cap extends much of the way to the equator. Farther north is terrain rough enough to challenge the most ardent wilderness trekker (if the incredibly cold



Computer-generated perspective view of one of Triton's calderalike depressions. Using a computer, scientists have rotated a photo of one of Triton's massive calderas to provide this "landing approach" view. The 120-mile-wide crater has a remarkably smooth and flat floor—probably caused by the eruption of relatively runny ice lavas—and toward the center of the large crater a smaller crater can be seen with mountains to its left.

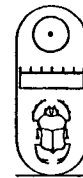
orbits the planet so closely that from Earth it is masked by the glare. The six moons discovered by Voyager range from 30 to 250 miles wide. They are dark, rough mountains of rock and ice, floating in space.

Triton

Nereid is about 210 miles wide. It may once have orbited the Sun independently before being captured. The same is probably true of Triton. It is about 1700 miles wide—about 300 miles less than our Moon—and is composed of ice and rock. Voyager passed by Triton more closely than any other satellite it observed during its journey, revealing a moon both peculiar and spectacular.

temperatures were not enough of a challenge). Scientists likened the appearance of parts of the satellite's surface to the skin of a cantaloupe, with myriads of dimple-like depressions. Elsewhere can be found treacherous cuts and gorges and huge cracks in the crust. And there are lakes of water ice, frozen as hard as rock in the cold. Formations on the lakes' shores indicate that heat from within Triton had once melted them over and over.

Today Triton is frozen, desolate, and quiet. It was not always thus. Shortly after Triton was captured by Neptune, the tidal forces exerted by the planet thawed the moon and caused volcanic eruptions on a vast scale. But the lava which flowed across



the plains of Triton was not rock, but water mixed with ammonia and methane.

Eventually the satellite's orbit was shifted enough that the tides ceased. Triton fell into the deep-frozen stasis which grips it to this day.

Triton has also excited scientists for another reason. No space mission is yet planned to Pluto, but Triton and Pluto are thought to be much the same—frozen worlds on the very edge of our Solar System, with remarkably eventful histories. With Neptune and its moons far behind, Voyager 2 now sails into the vast, unending night of

interstellar space. In its travels, not least of all its survey of Neptune and its moons, Voyager revealed our Solar System to be far more complex than we had ever imagined. The outer planets and their moons became worlds for the first time, worlds with histories and landscapes as intricate and exciting as the Earth's. We will be able to apply much of what we have learned in understanding the processes which shape our Earth. And we have been reminded over and over of the majesty and wonder of the universe which stretches out, infinitely, around us. . . . △

Being

AM I but a flute for the wind to blow through, having no breath of my own? And even so, I shall make him sing in his passing, and the song shall be of my being: I will live therein. For the *flute* that I am may pass away, but the *song* I am will remain forever.

Am I a single cloud, a thing of mist for the wind to harry and hasten about? And even so, I shall make him mould me to forms innumerable, and I shall be each shape. For I remain myself, whatever form I need to be. And when the sun is bright upon me, I shall raise water from the plenteous seas, and in later time release it to a thirsty earth. I shall be glorious in the sunset, until darkness permeates the upper air. And behold, the sun has not forgotten me; I shall wait his sure rising in a new dawn, more wonderful than ever.

—by R.J. Francis Knutson, from *Meditation on Love*

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, August 16, 1990
8:00 p.m. (your time)

Thursday, November 15, 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.

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A ROSICRUCIAN TOUR

to PERU & BOLIVIA

LAND OF THE INCA

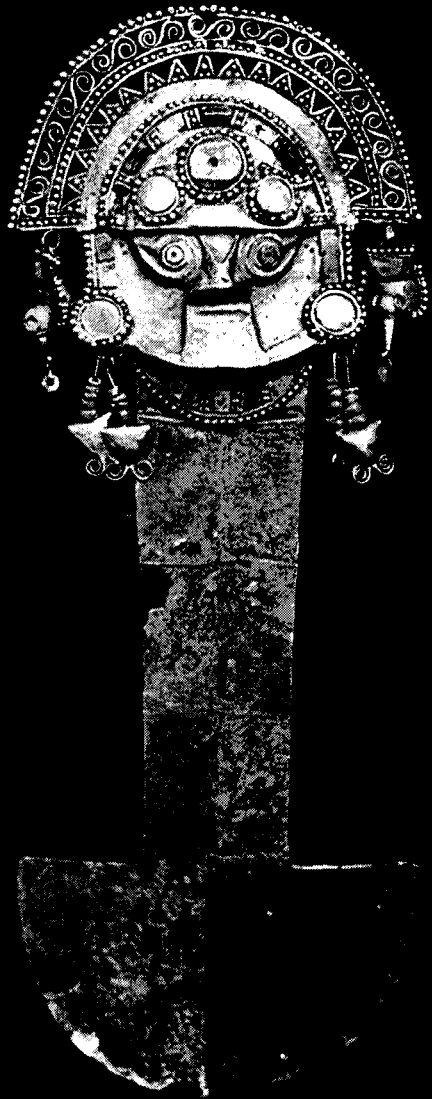
A 15 day tour to Peru & Bolivia
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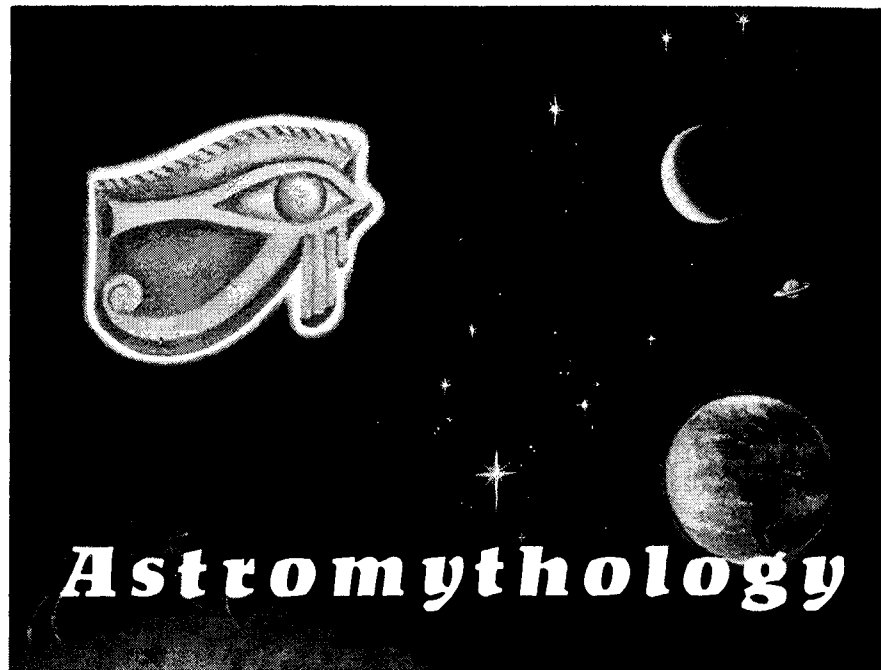
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The Science of Time, Space, and the Cosmos

by Charles C. Warren, F.R.C.,
Planetarium Director, Sacramento Science Center,
and Nancy Sainte Vigne-Warren, F.R.C.

ON the time-line of scientific disciplines, astromythology is a relatively new but rapidly developing field. This field of study is devoted to the exploration and analysis of major historical myths as dramatized by astronomical occurrences, and attempts to explain how these myths were adopted by ancient peoples as revelations of time, space, and the cosmos.

Astromythology concentrates its focus on the vast span of time from the dawning of sentient life up until the middle of the 17th century A.D. Since then, astronomy has reflected our current way of thinking as it is based on the ideas of Newton and his successors in the Age of Enlightenment. In the modern view, the cosmos is an impersonal collection of "things" to be described and classified according to their individual mass, density, weight, color, and energy [26]

radiation. These "things" are seen to occupy a given space in a framework of relative time. We have characterized ourselves as cosmic clerks, recording (as best we can within the limits of our perception) the complex workings of an intricate, constantly fluid system. We have become *spectators* rather than participants.

Not so with early man, who recognized himself as a vital participant in an organic universe.

In those ancient times, scientific knowledge was the guarded province of the priesthood, available only to the initiates. This information was often cloaked in mythological garb and its true message or meaning was understood by only a few. Unfortunately, many modern scientific historians often dismiss these mythic fables and hidden truths, considering them the

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oddities of less sophisticated minds. This might be due to the manner in which today's scientists and historians are schooled to think in a straightforward, linear, and sequential fashion. That would suffice if history were a neat, orderly sequence of events strung out like footprints in the sands of time. But such is not the case.

In attempting to construct a history of astronomy, we aspire to present the past as truthfully as possible. We base our presentation, as much as possible, on what we believe to be fact, and we bolster these facts with tangible, clear-cut evidence. Objects such as a Babylonian cuneiform clay tablet detailing planetary positions, an Egyptian diagonal star-chart painted on the wall of a tomb, or an Athenian *clepsydra* (water-clock) are much easier to identify, classify, and position in a historical context than are such myths as that telling of a universal deluge, or of Horus spearing the wife of his brother, or of Kronos mutilating Uranus—even though they are myths from the same three civilizations.

And yet myths have as valid a right to be incorporated into the history of astronomy as do the three material items mentioned. The three myths contain astronomical "ideas," whereas the three items are "forms" expressing a prior ideation. The modern historian prefers to base his presentation on the "forms" or the artifacts first, and then later, almost as an afterthought, explore the ideas behind them. And when we reach the point of considering "ideas only"—ideas on their own merits—many historians dismiss them out of hand if they lack a correlating "form." Without any physical objects to give them verifiable substance, myths are thus often shifted from "science" to "literature."

Our modern methods of communication and our way of thinking—linear and sequential—prevent us from establishing a suitable rapport with the mythic. Moreover, our "no nonsense" approach to science with its dedicated drive toward the opening of new vistas and its omnipresent *now* orientation has all but obliterated our ability to readily perceive the foundation on which the *now* was formed in the first place. Rarely do the scientifically minded delve deep enough into the mythic form to dis-

cern the extant scientific content cloaked in ancient myth. As can be seen, historians in general, and astronomers in particular, have unfortunately suffered from an advanced case of cultural myopia.

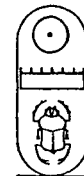
Mankind is the child of the cosmos, as his evolution follows the course of manifested natural law. We are reflections of the operative laws of the cosmos, and we are physically and psychologically imprinted by nature and the natural pressures to which we have successfully responded in order to survive this sometimes hostile world. Early man learned by observation and had to become a natural scientist for the most practical of reasons: he had to learn quickly and *remember* what he learned, or perish through ignorance.

Of all natural phenomena, the starry sky with its repetitive regularity was the most convenient for study. Whereas other natural events altered or went through cycles of birth, life, decay, and death, the sky provided recurring and timeless information which impressed man both physically and psychologically. The sky provided the preeminent pattern which mankind chose to imitate and also chose as the basic pattern for his social institutions—and this choice was not merely the externalization of an internal process. It was the considered choice of the natural scientist coping with the pressures of survival.

The rising and setting of the stars, Sun, Moon, and planets as they follow a daily and annual pattern across the sky provided recurring events from which an understanding of natural laws was derived. The sky was the laboratory wherein recurring experimentation could be carried on. Any star could be noted in relation to any other star on a given night, and on the next night the relationship could be reevaluated. After a period of time, empirical knowledge delineated which of the stars were apparently unchanging or "fixed" and which were "wanderers"—planets which changed their positions against the backdrop of fixed stars.

The celestial phenomena imprinted man. The period of sunlight each day was a time to hunt or gather food; the dark of night, a

(Continued on page 29)



Myth and Fact in Classical Civilization



Venus & Mars

The scientific languages of ancient civilizations were their mythologies, and all "facts" were framed in anthropomorphic forms. Thus:

Myth: The Roman god Vulcan surprises his unfaithful wife, Venus, trysting with Mars, and captures them in a net.



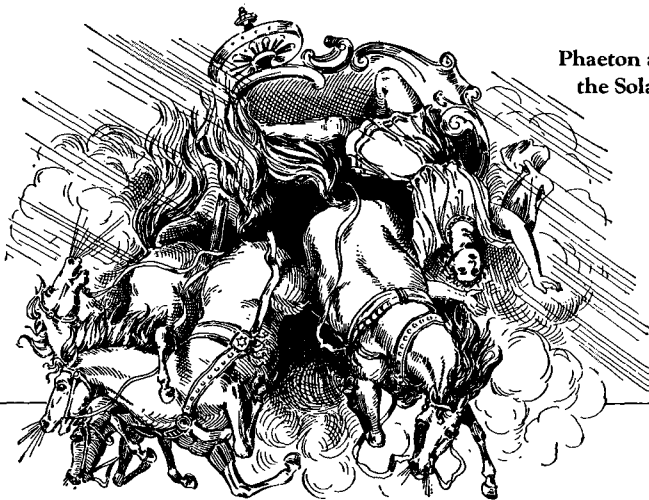
Vulcan

Fact: Vulcan (with many of the attributes of his Greek counterpart, Kronos, god of time) as Time captures a conjunction of the planets Mars and Venus with a net, which is the star-cluster called the Hyades, located in the constellation of Taurus the Bull.

Myth: Phaeton, the sun god's son, takes his father's solar chariot out for a "joyride" and loses control of the fiery steeds, who veer too close to the Earth, threatening to burn up the world. At the critical moment, Zeus (king of the gods) strikes Phaeton down, saving the world, allowing the solar chariot to return to a normal and safe path through the sky.

Fact: Phaeton's fall marked the end of the Greek Golden Age of the gods, the great world age when the Milky Way (linking Gemini and Sagittarius) coincided with the Sun's equinoctial positions: Vernal Equinox in Gemini, Autumnal Equinox in Sagittarius, a time roughly 6000-4000 B.C.

Phaeton and
the Solar Chariot



Myth: Zeus, disgusted with the cannibalistic dish served him by Lykaon, kicks over the table in his rage.

Fact: Zeus, kicking over the table, ended the next Cosmic Age—the Silver Age—when Taurus and Scorpio had replaced Gemini and Sagittarius as the constellations governing the equinoxes. The table is a metaphor of the World as understood by the ancients, a world that included not only our Earth, but the realm of space extending out to the zodiacal constellations and the planets that seemed to move against their background shapes as well. The table top—the mythical “flat” Earth, equivalent to this expanded world—is the realm of living things, including gods (Sun, Moon, and five visible planets) and mankind. The table legs represent the four cardinal directions on Earth—North, East, South, and West—and the four solar positions which mark out the boundaries of this metaphorical World are the vernal and autumnal equinoxes and the summer and winter solstices.

By using mythological and metaphorical language, the priestly experts discharged for their societies their two primary responsibilities: 1) that of acting as society’s memory and educator; and 2) that of transmitting science and astronomy in a form consistent with their belief that this data had a sacred character to it. Their scientific truths were cloaked in fables that were easily taught to youths in essentially preliterate societies.



(Continued from page 27)

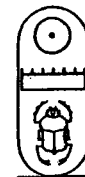
time to hide from nocturnal predators. The climatic variations of the four seasons encouraged in turn man’s planting of crops, herding of animals, gathering in of the harvest, and seeking of winter shelter. Activities mirrored the observable course of nature.

The heavenly lights of the celestial sphere appeared to compel both nature and man. Over time, these perceived forces came to be revered as gods, and the actions of these gods became the basis for myths andologies.

The body of tradition (fables, legends, rhymes, folklore) that we commonly term “myth” is a great storehouse of information. Moreover, it contains some of the most abstract and profound concepts and ideas concerning the greater cosmos.

Mythology is history because it remembers events, yet it is not history in the ordinary acceptance of the word, for the persons and situations figuring therein may never have existed. Mythology is science because it investigates and expresses nature and its origins, although in its personification and deification of nature, mythology is not science as science is currently defined.

Astromythology attempts to bridge the gap between man and the cosmos. This bridge is the symbolic process of which myth is the major expression. And the expression of myth is used by the whole of mankind to express the symbolism residing in our common psychological inheritance—an inheritance acquired through centuries of active exploration and contemplation by the natural scientist who resides within us all.



The Spirit of God

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

OCCASIONALLY this question arises in respect to the meaning of the terms *spirit* and *soul* as found in Rosicrucian writings: "Why do you attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are the same? Your use of the term *spirit* to signify a universal essence existing in all matter and not solely in the human being seems to rob spirit of its holiness, and to make it less divine than the holy spirit in the Bible."

We realize that the Rosicrucian teachings were the first, in America at least, to promulgate generally the idea that spirit, as used in the sacred teachings of the Master mystics of the past, signified a universal essence radiating from the divine source of all creative energies and powers, permeating all matter, and giving all matter its vitality. How well we remember the first classes of the Rosicrucian work held in New York many years ago, when this unique use of the word *spirit* was first presented. Many questioned its use at the time, and long and interesting were the discussions which followed.

I think that I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term *spirit* in the sense in which the Rosicrucians use it. I have been pleased to note in the past years that quite a number of other philosophical movements, as well as religions, have come to use the word in the same sense, and that even many of the prominent clergymen of the country make a distinction between spirit and soul. However, as I have said, many of our new members and some of the old ones still ask the question given above, and are undoubtedly puzzled by the use of the word *spirit* as it is used in our lectures and lessons.

First of all, we must note that the misunderstanding, or shall we say concern, about the use of the term *spirit* is due to its use by

the Christian doctrines in so many different ways, and with such liberal interpretation of its real meaning, that these doctrines of the Christian church are responsible for the miscomprehension of the true meaning of the word *spirit*. In very few of the sacred writings of other religions of the world is the word *spirit* used as a synonym for so many other terms or attributes of God's powers. I believe that this is due wholly to errors on the part of the translators of the Christian Bible; and I believe also that the reason so many of the clergymen of today are using the word *spirit* in a different sense and more in keeping with the Rosicrucian interpretation is that later translations or versions of the Bible have been more careful in presenting the exact shades of meanings of many of the words that were used with confusion in the earlier translations.

Spirit and Soul

There are many instances of the use of the word *spirit* in the Bible, especially in the older version, clearly showing that the translators were very indifferent or unmindful of the real significance of the word, and were more or less careless in the use of synonyms for spirit and soul. The idea, prevalent in the Christian minds, that spirit is something holy and found only in connection with the soul of human beings, is due to the use of the term *Holy Spirit* or *Holy Ghost*, in connection with the trinity of the Godhead.

The doctrine of the trinity was adopted long after the Christian church had been founded, and the use of the term *Holy Spirit* or *Holy Ghost* was an arbitrary one and should not have been used to imply what is really meant. When the words *Holy Spirit* or *Holy Ghost* as used in the English Bibles are translated into the Latin or other foreign languages, the readers in those languages receive a different idea of what is meant than do English students, for they cannot help but associate the original root meaning of the word *spirit* with the term as used in the Bible.

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In the first chapter of Genesis, we read, for instance, that the spirit of God moved upon the face of the waters. In older versions and in other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation, chaotic, disorderly, uncontrolled, and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from God into all that He created, which animated, at once, all matter or all things created by God with a creative force and energy, and immediately this brought about system and order.

The alchemist writing on this point in ancient times would have said something similar to the statement made by Dr. John Dalton, the famed Rosicrucian physicist in later centuries: "Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and the molecules through a divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or reproduce.

"It was then that God moved His spirit into all that He had created, and the creative powers of this spirit not only gave animation to the crystallized cells and the group formation of atomic structures, but also caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of their angles and the axes of their bodies, and to reproduce themselves in the distinct classifications in which they were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

It may be said in passing that all of the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton, not only considered spirit as motion and motion as one of the fundamental principles of all life and all creative processes, making matter manifest in all of its forms, but they most reverently and sincerely looked upon the spirit of motion and the spirit energy itself as a divine energy having

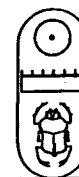
its source in God and its manifestation of God. Therefore, the use of the word *spirit* in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren of today believe.

In the same Book of Genesis, we find the word *spirit* wrongly used in one sense, and yet correctly used in another sense, in connection with the creation of man. For here we find that after God had made man out of the material elements of the earth, He breathed into the nostrils of man the breath of life, and man became a living soul. The intimation here is that the breath of life was the soul, and that the soul was breathed into the soulless body of man. If our use of the word *spirit* is correct, then the soulless body of man formed out of the material elements of the earth was already charged and filled with spirit, for spirit was in all of the matter composing the body of man, but the soul was not there and had to be added.

My readers will note that the statements do not say that the spirit was breathed into the body of man, but that the breath of life was breathed into the nostrils of man. It is this statement that is used as one of the fundamentals of the Rosicrucian ontology, for the purpose of showing the duality of man's existence: the body made of mortal matter filled with the essence of spirit, and the soul of man, which was added to the physical part of man. Thereafter man became not a living body or a living manifestation of earthly elements, but a living soul, giving emphasis to the soul part of man as the primary manifestation of his existence and placing the physical body as secondary.

Ancient Teachings

Now if we go back into the ancient teachings of the Rosicrucians and of the early mystics, we find many interesting points that will help us to understand the use of the word *spirit*. We find that the Jewish people had three words for the idea of *soul*. These were *nefesh*, *neshemah*, and *ruach*. All three of these words meant *breath*, albeit in different aspects. The word *ruach* was generally translated "spirit," but really meant a rush of wind. In this sense the word *pneuma* was used in the Greek language to mean the



same thing, or perhaps a rush of air or air itself.

In Latin we find the word *spiritus*, which also meant breath, air, or wind; there is no real English equivalent for this word. The Greek word *psyche*, like the Hebrew word *nefesh*, referred to the soul. We find this distinction clearly made in Job 33:4, "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, we find, through mistranslation, another Biblical statement that contradicts the idea expressed in Job. In Ecclesiastes 12:7, we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This latter statement would intimate that after transition the physical elements composing the body of man would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word may be used to mean the same thing. Yet in First Thessalonians 5:23, we find that man is possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible.

Another interesting Biblical reference to this matter of found in John 3:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering very closely to its real meaning instead of using the word *spirit* or *soul* as the translators used it in other parts of the Bible. With the Greeks, in their writings, the word *pneuma* did not mean *soul* or *spirit*, but a breath of life or a vitalizing force associated with the soul consciousness as a separate thing and not the same.

The Greek word *psyche*, which means breath and soul, never had the meaning of the word *life* or animation or vitality, for the Greeks had other words which conveyed the meaning of life and vitality. Therefore, they could not have made the mistake of using one word that would have meant soul, life, vitality, and breath.

In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *psychicos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the breath," which would be correct, but four times it is translated as "natural" and twice as "sensual."

Attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics in their official publications candidly refer the investigator to all the early Jewish writings for information regarding the word *spirit* and *soul*.

On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and which constantly use the word *spirit* as a synonym for soul, seem unable to tell what the words really mean, or how they came into use, but merely intimate that they had something to do with the breath. Especially in regard to the word *spirit* there seems to be no definite understanding except that it is used with the adjective "Holy" to mean the equivalent of the Holy Ghost. The Holy Ghost, on the other hand, in all Oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism.

The point to be learned from the foregoing facts is that the word *spirit* as used in the Rosicrucian teachings to indicate a Divine Essence that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the use of the word *spirit* in the Rosicrucian teachings in the manner in which it is used. Δ

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of the Traditional Martinist Order
as of January 1, 1990

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*(S) Spanish-speaking groups in United States.

ROSICRUCIAN CONCLAVES

San Antonio, Texas

Southwest Regional Conclave—May 4-6. Grand Lodge will be represented by Soror Pamela Johnson, Director of AMORC's Department of Instruction. For more information, please contact Maria Martinez, Chairperson, c/o Mystical Rose Chapter, AMORC, P.O. Box 29386, San Antonio, TX 78229.

Port-of-Spain Trinidad

Caribbean Regional Conclave—May 18-20, The Trinidad Hilton Hotel, Lady Young Road, Port-of-Spain. Grand Lodge will be represented by Frater Warren Russeff, Archivist, Supreme Grand Lodge. For more information, please contact Gerald Martin, Conclave Chairperson, c/o Trinidad Chapter, AMORC, P.O. Box 895, Port-of-Spain, Trinidad, West Indies.

Liverpool, England

United Kingdom Convention—August 10-12, University of Liverpool, The Greenbank House, Greenbank Lane, Liverpool. Grand Lodge will be represented by Soror Donna O'Neill, English Grand Master of AMORC, and Frater Ken O'Neill, Director of MIS. For more information, please contact Freddie Almond, Chairperson, c/o Pythagoras Chapter, AMORC, 19 Dovedale Road, Liverpool L18 1DN, England.

London, Ontario, Canada

Ontario Regional Conclave—August 24-26, University of Western Ontario. Grand Lodge will be represented by Frater Warren Russeff, Archivist, Supreme Grand Lodge. For more information, please contact Graham Pitman, Chairperson, c/o Cosmos Chapter, AMORC, P.O. Box 4115, London, Ontario, Canada N5W 5G9.

New York, New York

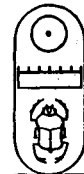
North Atlantic Regional Conclave—October 5-7. Grand Lodge will be represented by Soror Donna O'Neill, English Grand Master of AMORC, and Frater Ken O'Neill, Director of MIS. For more information, please contact Ronald Sohns, Chairperson, c/o H. Spencer Lewis Lodge, AMORC, Journal Square Station, P.O. Box 6877, Jersey City, NJ 07306.

Saint Louis, Missouri

West Central Regional Conclave—October 5-7, Westport Sheraton Center. Grand Lodge will be represented by Soror Stephanie Aguilera, Executive Assistant to AMORC's English Grand Master. For more information, please contact Ray Hollman, Chairperson, c/o St. Louis Lodge, AMORC, P.O. Box 7384, St. Louis, MO 63177.

Cumberland, Rhode Island

New England Regional Conclave—October 12-14, Lafayette Masonic Lodge. Grand Lodge will be represented by Soror Pamela Johnson, Director of AMORC's Department of Instruction. For more information, please contact Roger Williams Chapter, AMORC, P.O. Box 753, Woonsocket, RI 02895.



Rosicrucian Activities

IN THE latter part of 1989 the Rosicrucian Humanitarian Award was presented to Ms. Diane Clark by members of Chautauqua Lake Pronaos, New York, in recognition of her tireless work for the cause of world peace. This award was presented by Frater Frazer Eggert, Regional Monitor, during the RCUI course given at The Peek, in Clymer, New York.

Public recognition of Ms. Clark came from the Great Peace March for Global Nuclear Disarmament of 1986, which started in California and ended in Washington, D.C. Her outstanding speaking and organizing abilities, combined with her sensitivity to social problems and needs, were quickly recognized by the march organizers and she was chosen by the group to be their spokesperson in all the towns across the path of the march. In honor of her important position, she was given the title "Mayor of Peace City."

Since the time of the march, Ms. Clark has been continuously involved in many socially significant activities. As Mayor of Peace City, she was invited to take part in the World Congress of Mayors held in Chicago, where she received a standing ovation. She has also been invited to attend many World Peace Conferences, including those in Japan, Austria, Poland, Czechoslovakia, and Venezuela. While in Japan, she spoke before an audience of 200,000 at the Peace Festival in Tokyo.

In addition to the 222 American mayors who have greeted her, Ms. Clark has been given keys to cities and medallions in places as far away as Warsaw and Moscow. Her other activities include giving many lectures describing her experiences across the United States concerning the Great Peace March; being keynote speaker for countless groups from grade school level to college level; and holding workshops on international understanding. Articles about Ms. Clark can be found in such publications as *McCalls*, *Instructor*, *Life*, *Rolling Stone*, and *New York Daily News*.

[36]



A beaming Diane Clark is shown receiving the Rosicrucian Humanitarian Award from Regional Monitor Frazer Eggert.

Diane Clark is to be commended for her invaluable work in helping to make Earth a more livable planet. The tireless activities of this humanitarian have truly helped to promote the cause of peace among all mankind.

THE Fascinating subjects of ancient Egypt and the controversial ruler Akhnaton have always been of considerable interest to Rosicrucians because our Order's traditional history is closely tied in with that ancient civilization and ruler. Representative of this interest are the dramas which two Rosicrucian lodges recently staged.

Aton Is Pleased was performed by members of Francis Bacon Lodge in London, England, in July of last year. Approximately 100 members attended this exciting per-



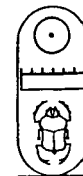
A scene for the play *Aton Is Pleased* staged by Francis Bacon Lodge in London, England: Akhnaton proclaims that from now on he will worship Aton only.

formance, which begins with the coronation of Pharaoh Amenhotep IV at the Temple of Amon at Karnak. The drama in several scenes depicts the growing confrontation between Pharaoh Amenhotep and the priests of Amon, who accuse the new Pharaoh of neglecting worship of their god. Amenhotep's ideas espousing the worship of only one god—Aton, the Solar Disk—are strange to the people of Egypt. As a sign of his new beliefs, Amenhotep changes his name to Akhnaton, in honor of the supreme god Aton. The drama also depicts the difficulties that Akhnaton faces in dealing with vassal rulers, such as Aziru, regent of Syria, who rebels against Egyptian rule. The drama concludes with the transition of Akhnaton, who in spite of all tribulations, remains true to Aton to the end.

Several weeks after the presentation of *Aton Is Pleased*, Mount Royal Lodge of Montreal, Quebec, Canada, likewise staged a mystical drama based upon the life of AMORC's illustrious predecessor. *Akhna-ton Allegory* was performed on the premises

of Mount Royal Lodge. The play is intended for members and nonmembers, so it was advertised extensively in the media and attracted a sizeable audience, many of whom were not members of AMORC. The performance was enjoyed by all who attended. Many individuals are to be congratulated for making this endeavor such a success. Outstanding among them is the play's Chairman, Hertha Fellner von Feldegg, who designed and made all the costumes as well as the props.

IN THE latter part of 1989, a two-day special event, the Eastern New York Mystical Symposium sponsored by two AMORC affiliated bodies—Kings Rosy Cross Lodge in Brooklyn and Queens Chapter in Queens—provided members with the excellent opportunity to practice the Rosicrucian teachings. The event, with the exciting theme of "My Victory is in the Rosy Cross," attracted members from the New York-New Jersey Metropolitan area. "One of the objectives of the symposium,"



as stated by Regional Monitor Dr. Chukky Okafor, who organized the symposium, "was to afford the members, especially the Sanctum Members, the opportunity to participate and witness firsthand the power and beauty of Rosicrucian experiments, rituals, and demonstrations as performed in affiliated bodies of the Order." He also noted that the success of the symposium demonstrates the efficacy of the objectives of the new Regional Committee that encourages affiliated bodies to work together for the good of the Order.

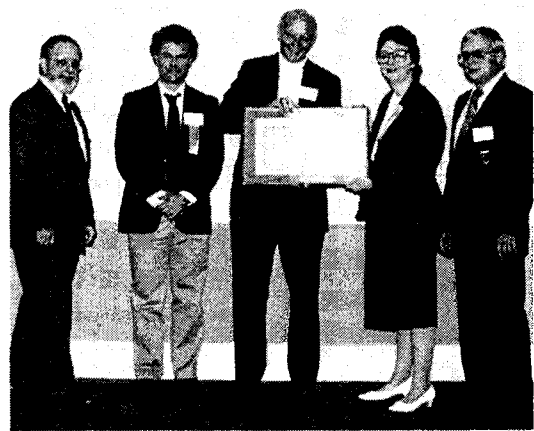
The symposium was described as a "no-frills mystical symposium" because the ses-

sions involved only practicing the exercises, experiments, rituals, and demonstrations already in existence in AMORC's teachings. Frater Okafor thanks Supreme Grand Lodge for support, helpful suggestions, encouragement, and provision of the official AMORC materials used in the symposium.

The symposium ended on a high note with an inspiring mystical Convocation. Regional Monitor Okafor was the presiding Master, and Grand Councilor Bernard Sopko was the guest speaker whose inspiring message of love and generosity was very timely for that season of altruistic giving.

THE Southeastern Regional Conclave, held September 29 through October 1, 1989, in Nashville, Tennessee, was the setting for the presentation of the Rosicrucian Humanitarian Award to the Reverend William Barnes. Reverend Barnes is a well-known figure in the Nashville community. For more than twenty years, Reverend Barnes has lived and worked in the impoverished inner-city area. He has helped start and operate several programs that assist not only the poor, but those who have drug or alcohol problems, ex-prisoners, and AIDS victims.

Going far beyond the duties of his ministry, Reverend Barnes has immersed himself in his work to serve the disadvantaged in his area, often at great personal and financial sacrifice. He has made opportunities for those who may not have had them otherwise, and has given a second chance to those who needed a new start in life. To Reverend William Barnes, we extend our congratulations and deepest appreciation for his love for and devotion to humanity.



The Rosicrucian Humanitarian Award is presented to Reverend William Barnes in Nashville, Tennessee. From left to right we see AMORC Regional Monitor Thomas Baker, AMORC Grand Councilor Michael Kell, Reverend William Barnes, Grand Lodge Representative Lisa Bigley, and Regional Monitor Howard Hicks.

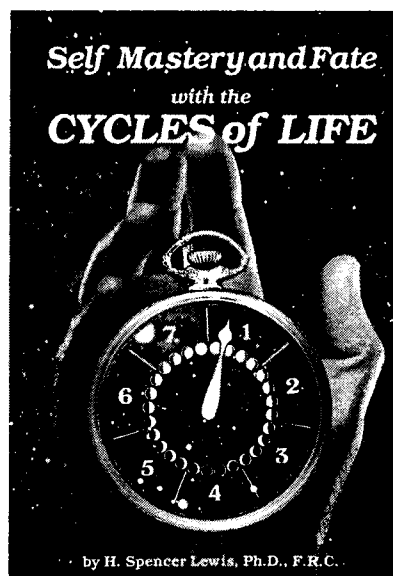
Photo: John Mosteller

**The
Rosicrucian
Digest
May
1990**

ROSICRUCIAN DIRECTORY

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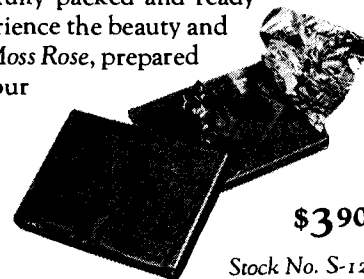
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Sculptor's Model

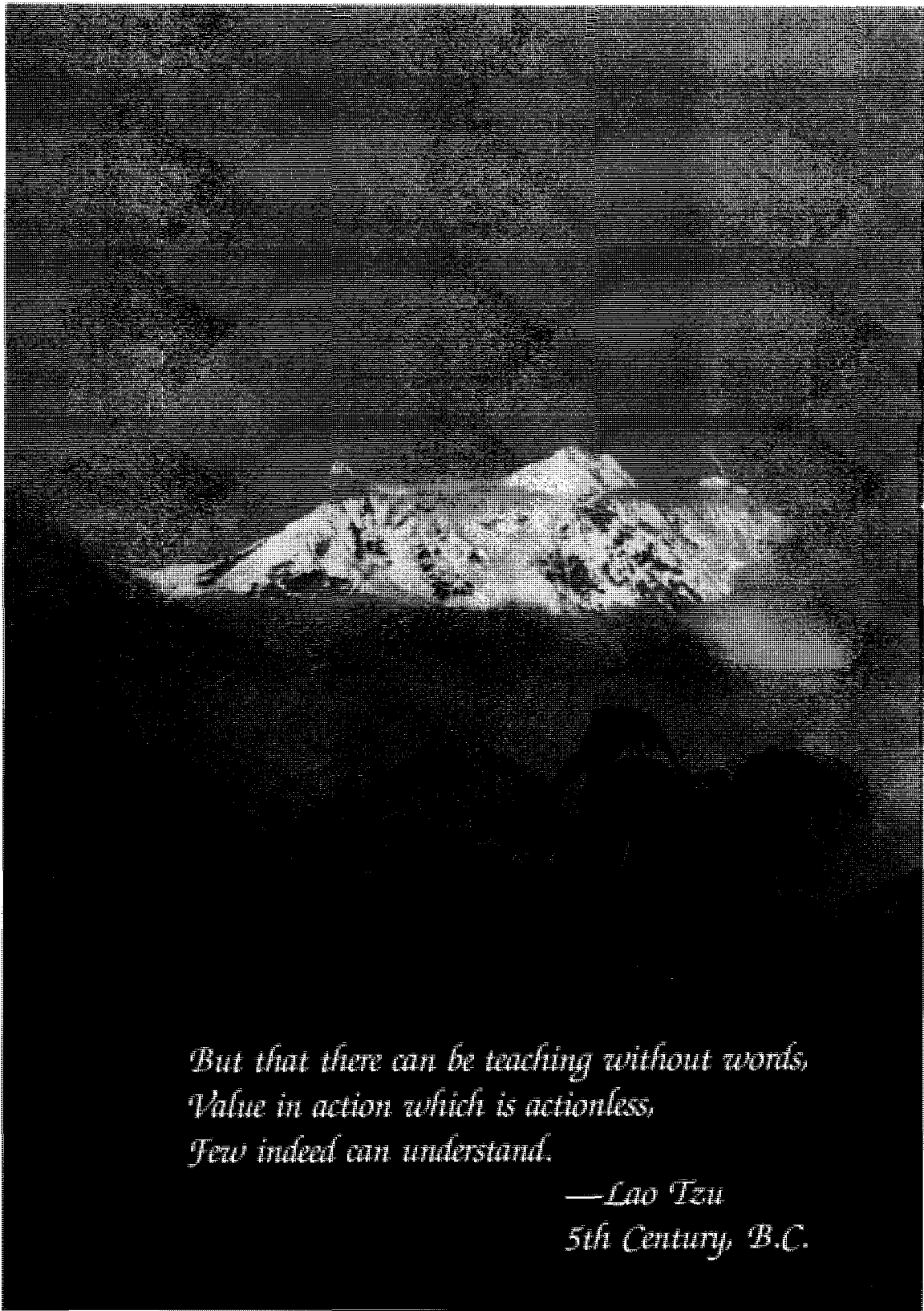


NEILSON, 1930

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present

in all the
height of
features in
person that
the eye. On
of the ear
small, cool
smile. The
simplicity
to influence
500 years

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*But that there can be teaching without words,
Value in action which is actionless,
Few indeed can understand.*

*—Lao Tzu
5th Century, B.C.*