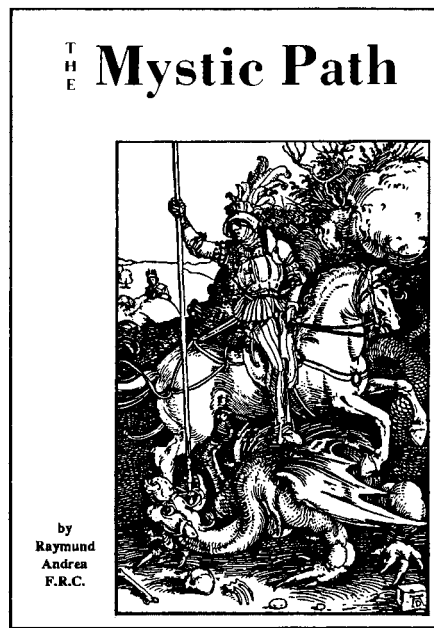


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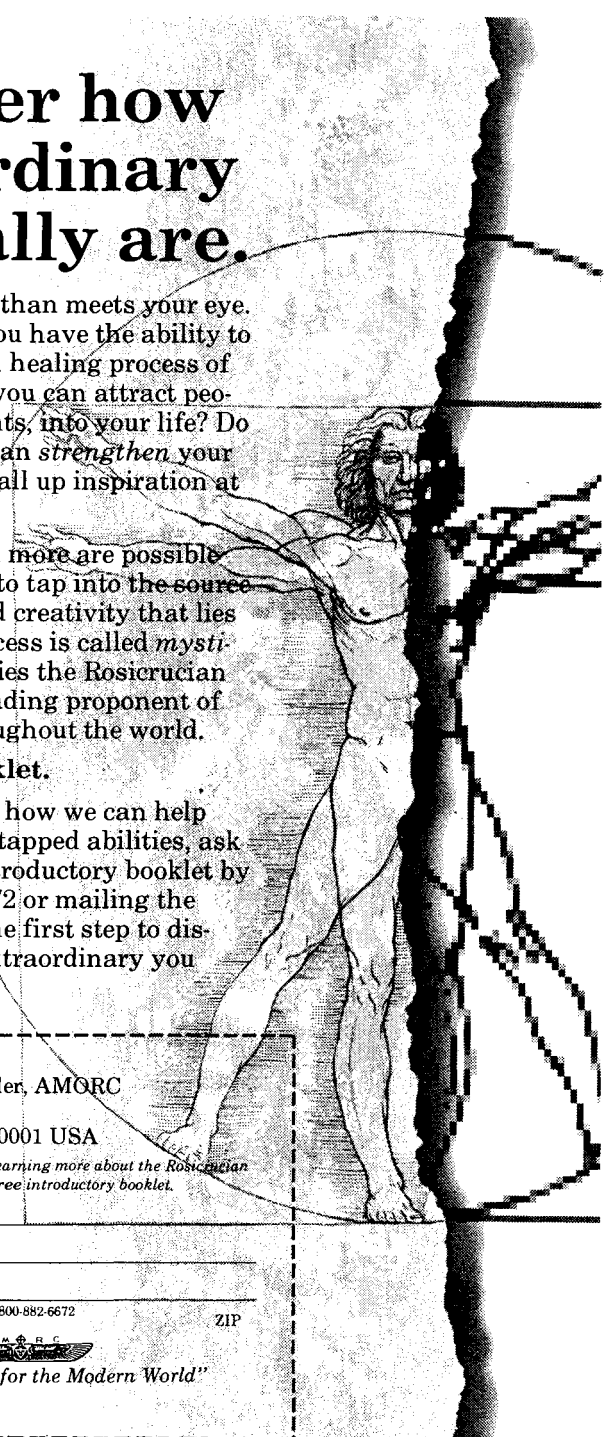
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"Ancient Wisdom for the Modern World"



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ARTICLES

- 4— Message from the Emperor:
The Obscure Night
- 10— The Moon—Muse of Man's
Imagination
- 15— The Celestial Sanctum:
Service from the Heart
- 17— Rosicrucianism—A Unique System
*Dr. H. Spencer Lewis explains
the purpose and goals of the
worldwide Rosicrucian Movement.*
- 22— Following the Path of Light:
Contributions of Arabic Spain to
Mysticism
- 27— The Mystical Consciousness
*Attaining the Consciousness
which leads to Peace Profound.*

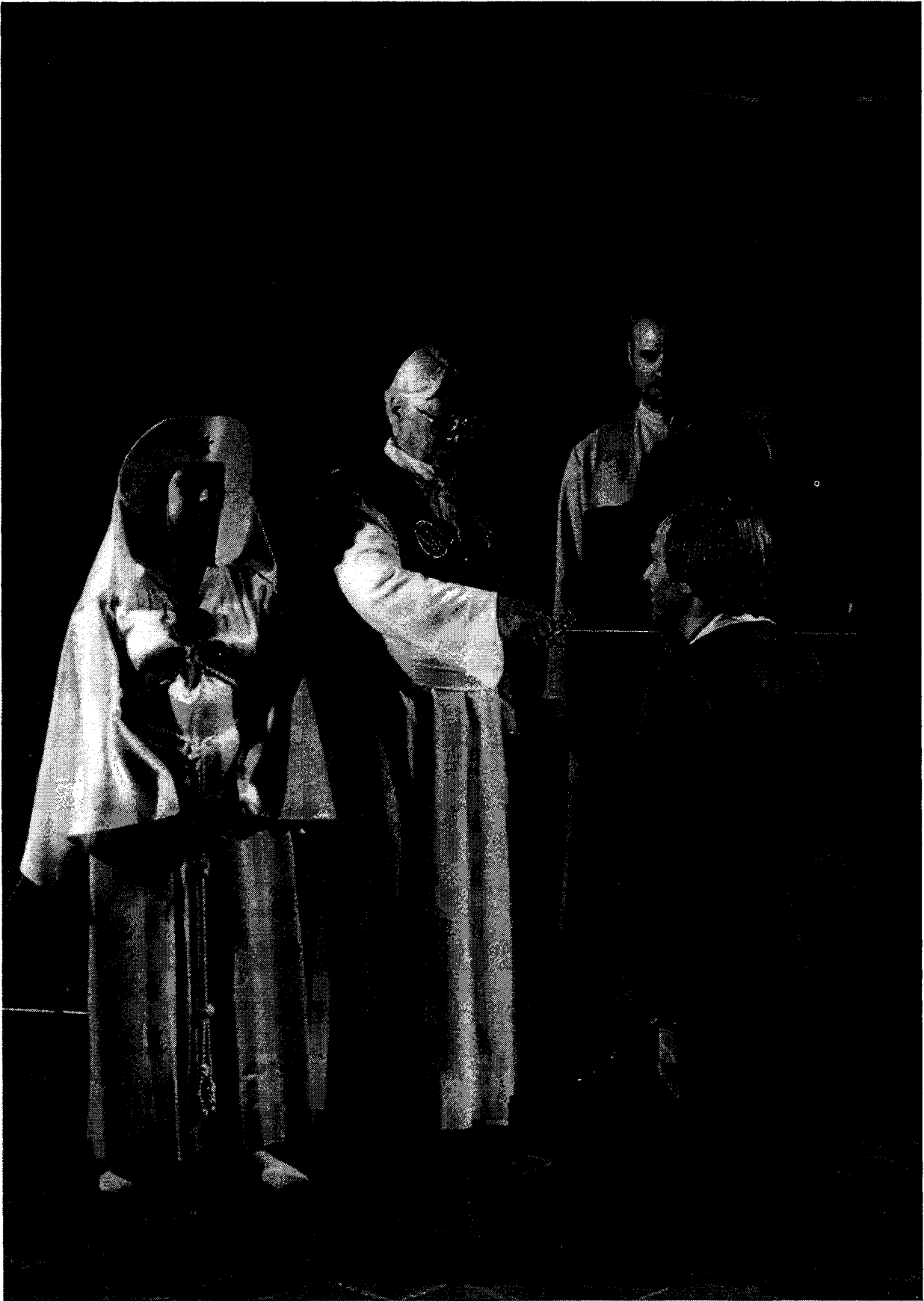
PHOTO PAGES

Cover The Great Mosque of Kairouan
(see page 9)

3— Christian Bernard Installed as Imperator

On August 7, 1990, Frater Christian Bernard was installed as Imperator of the Rosicrucian Order, AMORC, in symbolic initiatic ritual within the AMORC Supreme Temple in San Jose, California. At the knighting point of the ritual, shown here, Frater Irving Soderlund, Grand Master of the Nordic nations, flanked by the ritualistic Conductor and the Supreme Colombe, placed the ritualistic sword on the shoulders of Frater Bernard (kneeling).

Photo: Charles Hendershott



Message from the Imperator

Christian Bernard, F.R.C.



The Obscure Night

I WOULD like to devote this message to a subject which is recognized in all traditions. It pertains to one of the periods that every mystical student on the Path to Light must experience. I am speaking about the Obscure Night.

There is not one single Avatar, Messiah, Master, or prophet who has not alluded to this period of great confusion which, at one time or another during his or her quest, every seeker must confront and, if possible, overcome. I expressly say "if possible," for it may happen that the Obscure Night will prevent us from perceiving the Light forever, or at least during one incarnation.

In the first place, what is the Obscure Night? On the individual plane, it is a cycle which corresponds to a doubting of the worth of the ideals we have pursued so far. Depending on the circumstances, this doubt may stem from a series of trials we are going through, or from an inner crisis that has no connection with the objective world. An illness, accident, loss of a loved one, family problems, professional worries are all causes which can disturb the mystical life of an individual and plunge him or her into the darkness of doubt.

Independent of these trials, it may also happen that, for purely psychological rea-

sons, a mystic may feel invaded by inner negative impulses which drastically induce him to discard the values once believed in. Whether it originates from earthly trials or from an inner anguish, the Obscure Night often manifests in the same way: the flame of our mystical faith flickers and is extinguished for as long as we persist in not rekindling it. We suffer on every plane but, even though we know that we are personally responsible for this suffering, we refuse to extricate ourselves from the quicksands which, hour after hour, day after day, and week after week, suffocate us a little more. Hands are held out to us, but we do not want to see them, much less grasp them.

We no longer believe in anything; neither in God, in Satan, in humanity, in a friend, nor in ourselves. We allow ourselves to become prisoners of fatalism and become our own blasé spectators. We see ourselves drifting upon the ocean of our fears, anguish, despair. Our own existence becomes a burden which we carry without conviction and, on the wood of the cross, we let the rose die, for we see it no longer.

Many among us have already experienced these especially dark periods of life. They are the fate of every human being but, for the mystic, they engender greater inner

*The
Rosicrucian
Digest
Fall
1990*

influences, for he knows that they correspond to choices that involve mystical evolution. In the very depths of the mystic's being, he feels that these dark periods are putting his ideals to the test, and he has a feeling that he will come out of it more evolved or, on the contrary, less evolved.

If it is so, it is because the Obscure Night, such as it manifests in the life of a mystic, is the result of a conflict between the objective self and the spiritual self. Of course, the mystic may have the feeling that such is not the case, especially if it stems from ordeals such as those mentioned earlier. However, whether he wants it or not, this Obscure Night exists only because he wavers between the urges of his ego and the injunctions of his soul; in other words, between earthly illusion and Cosmic Reality.

Why the Injustice of Death?

To illustrate this, let us take one of the most painful examples, namely, death. Many members of our Order have experienced a very trying period following the loss of a loved one. Under such painful circumstances, they have been beset by a feeling of injustice which inevitably led them to question their own beliefs. Why did their husband or their wife, their son or their mother, their brother or their sister die so young? Why did they have to endure such suffering? Why at such a time? Why? Does God really exist? Isn't mysticism only good to maintain false hopes; to make life less bitter; to conceal a non-Being; to excuse a blind and arbitrary fate?

It is obvious that when we lead the mind into such a mesh of questions and answers, there are as many *whys* as reasons to doubt. The objective self tries every means to become master of the situation, for its egotism sees therein a new opportunity to be satisfied. Indeed, the more we question the spiritual dimension of life, the more importance we concede to the material world. In other words, the more we question the God of our Hearts, the more the Devil rejoices over our lack of comprehension.

In this message, I am not going to make an inventory of all the arguments, both logical and mystical, which prove to us that God, such as He is conceived by Rosicrucians, cannot be non-existent. If you would so

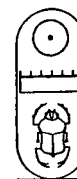
doubt yourself, you would not be here today. But, the problem is not so simple when we are confronted by circumstances as distressing as the loss of a loved one. It can happen, as mentioned earlier, that we question our mystical ideal, for it is true that death deprives us of a presence to which our objective self had become attached for many years. But if the existence of the soul has always been obvious to us and if we have a whole lifetime to our evolution, how can we not acknowledge its reality at the final moment when it leaves the body of a loved one?

What is true for this great trial is also true for all of the ordeals that mark our existence, for none of them should upset us so much that we sink back into the Obscure Night. However, experience has proven that we are not invulnerable and that adversity can dim our spiritual life. Why? Because the fact that we are adepts of mysticism does not necessarily make us mystics whose faith is unshakable.

On the other hand, our analysis of the trials we are going through may be incorrect. I am particularly thinking of those who systematically try to understand the karmic reasons for the physical or mental suffering they experience at one time or another in their lives. Many have felt overwhelmed with doubt after going through ordeals they attribute to a negative karma. They feel such was quite unjustified, especially considering all the good work they feel they have done. Some have come to see me and stated that they did not understand why, after having spent so many years studying and practicing Rosicrucian mysticism, they experienced so many failures, misfortunes, and disappointments. Feeling despondent and troubled in their heart and mind, they told me of their doubts and, sometimes, questioned their membership in our Order.

Life's Trials Vs. Karma

However, as I advised them and as I would like to remind everyone, we should never make a systematic connection between a trial and a negative karma. In other words, it is essential to understand that a trial, no matter what it is, may not necessarily be karmic. Many are purely evolutionary and are merely intended to test our inner strength



while impelling our physical and mental abilities to overcome them. An analogy may help you to understand this.

Imagine a student who hates mathematics and is asked questions by his teacher. To the student, this examination is a trial he must undergo, yet this trial is not linked to bad behavior on his part. This examination is merely a normal event in his scholastic life. Its purpose is to challenge the thinking and to contribute to the acquisition of a certain kind of knowledge. In this sense, though the student experiences it as a trial, it is not karmic in any way. Now imagine this same student being punished for a good reason and given a math exercise by his teacher as a penance. In this case, it will indeed be a karmic trial, for it will be the result of the wrong application of the student's free will.

The same principle applies to the trials that every human being inevitably has to confront. Some, in effect, are karmic, but many others are not. Such conditions exist because they are indispensable to evolution, and it is impossible, as an incarnate being, to evolve without having problems to solve and difficulties to overcome. Therefore, I repeat, it is most important not to fall victim to an erroneous mystical interpretation which would have a tendency to link every trial to a negative karma. If such were the case, we would have to admit that Jesus was crucified—just to take one example—because he was compensating for a series of wrong actions. You must agree that this conclusion is absurd and contrary to plain common sense.

Therefore, when you are confronted with trials, rather than trying to determine whether they are karmic or not, face them responsibly, that is, mystically, with the assurance that you can overcome them and that they will help to hasten your evolution.

Personality and the Obscure Night

The Obscure Night, as mentioned at the beginning of this message, does not always occur after trials, whether karmic or not. It can occur unexpectedly, such as following a psychological imbalance whose causes are most often linked to the personality of the individual. It is common knowledge that no two people have the same temperament, the

same character, or the same emotional make-up. Some are psychologically more unstable than others, and this instability is sometimes responsible for a cyclical disorder that may manifest through a rejection of pre-established values. This sort of disorder most often occurs within the distressed type of person. When this person is going through an inner crisis, he is unable to explain the root-cause of his condition and he suffers through it in a negative manner, for he does not want to really try to extricate himself from it. Pessimism assails him; doubt besets him; and his mystical faith wavers. Most often it is an external influence which returns him to the correct path, and he then pursues his existence till the next black hole plunges him back into darkness.

However, at the time he feels carried away in the stream of his own anguish, all he needs to do to sweep away the clouds that conceal his inner sun, is to turn to the God of his Heart. If, instead of confining himself to the dark recesses of his gloomy thoughts, he would open up to the light of everything that is beautiful, bright, and clear, he would realize how much he had been the victim of his lack of faith in his ideals.

This observation leads me now to enter upon the mystical reasons that are at the origin of the Obscure Night. Whether it follows the death of a loved one, multiple trials, or a surrender to his own anguish, it can cloud the life of a mystic only because the zeal he devotes to his ideals is too weak, superficial, or even illusory. From an esoteric viewpoint, the Obscure Night is the reflection of a victory won by our inner dragon. This is why the life of every mystic is strewn with as many Obscure Nights as defeats conceded by the angel within him. As long as a Rosicrucian has not reached that point of evolution wherein he has intimately experienced the Divine, he remains vulnerable in his quest; and his degree of vulnerability determines his mystical faith.

This implies that very few among us can affirm that we will never experience dark periods in our Rosicrucian life or that we will experience no more in the future. Even the Master Jesus, at the final moment of his mission, cried out: "Father, why hast Thou forsaken me?" For a split second, this high-

ranking initiate doubted. But the important point is to know *whom* he doubted and *whom* we doubt when the Obscure Night plunges our soul into the abyss of atheism.

Need for Mystical Faith

When we carefully examine this event in the mystical life of Jesus, everything leads us to believe that it is not God he doubted, but himself and his ability to remain faithful to Him while suffering. On our level, it is exactly the opposite which occurs when we doubt, for most of the time we doubt everything save ourselves. It is at this level, however, that the key which enables us to overcome the dark periods which punctuate our lives can be found. In moments of despair, during trials, and in adversity we must never lose our mystical faith but, on the contrary, think, speak, and act with more trust in God. We must then refuse any compromise with doubt. Our only concern should be to ask for cosmic assistance so as to have the inner strength to overcome our weakness; for it is in this victory that the solution to any problem lies, no matter how dramatic it may be on the human plane. This implies that prayer and meditation constitute our two greatest allies in the restoration of the Light when circumstances have plunged our inner self into complete darkness.

You are all familiar with the old adage that states: "An ounce of prevention is worth a pound of cure." It is true when it comes to the body, but it is also true when it concerns the soul. That is why, by always trying to unite the physical and psychological conditions most favorable to the preservation of health, we lay within us the foundation for effective prevention. What we must do for the welfare of the body, we must also do for the harmony of the soul. Rather than waiting for circumstances to change our spiritual life and shake our mystical faith, we should cultivate our inner garden and sow the seeds of an unconditional attachment to the Supreme Cause.

Many mystics get lost in Obscure Nights which they have created for themselves because they had just simply forgotten to cultivate the rose which they had promised themselves to love forever. But the years have passed, and time, depending on how it

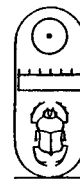
was utilized, has raised those mystics toward the Light or has dimmed their spiritual awareness. Indeed, such is the implacable law to which our free will subjects us. If we do not awaken voluntarily to the consciousness of the soul, the consciousness of the objective self gathers strength and ends up by controlling our lives.

Tending Our Garden

This principle is illustrated in our earlier analogy of the rose of our inner garden, for everybody knows that the maintenance of a garden requires constant attention. It is not enough to sow good seeds so as to reap a good harvest. We must also look after the seeds and always protect them from becoming overgrown by weeds. This means that nothing beautiful, good, or useful can be gained without effort. This is why activity is the mover of good, while passivity and even neutrality are the instruments of evil.

This principle applies more strongly yet in our spiritual quest, for it concerns an intangible, invisible, and immaterial world. By this I mean that it is easier to shield our body from any threatening danger than to protect our soul from the attacks of spiritual surrender. In the first case, the threat is perceptible; in the second, it is not. This explains why a Rosicrucian who falls behind in the studies eventually ends up with unopened monographs. It is also the reason why, when he begins to postpone his periods of prayer and meditation, it becomes increasingly difficult for him to retire to his sanctum to do the work which is expected of him. Nature abhors a vacuum. As a consequence, the void which he creates within his inner consciousness is gradually filled by a life directed more and more outwardly. Finally, the time comes when he is a Rosicrucian in name only, and it is then that he has sown the seeds that sprout into the Obscure Night which will be decisive for his mystical future.

Before concluding this message, I would like to insist upon the fact that, contrary to what we usually think, the Obscure Night is not necessarily an individual phenomenon. It can affect the evolution of the collective whole. Many are the civilizations that, in the course of history, have experienced a complete challenging of their mystical and reli-



gious customs. If such is the case, it is because the collective soul of a nation is the reflection of the multitude of souls that compose it. Because of this, when many individuals experience a deep inner anguish at the same time, the consciousness of the whole becomes affected by it. If I remind you of this, it is because humanity is now immersed in an Obscure Night which measures up to the struggle which is being waged within every human being.

The New Age of Spirituality

It may be that humanity has never been so well prepared as now for the advent of spirituality. People are seeking within more and more and, in the utter chaos which shakes the world, they are ready to question the values which, in our modern society, have created an abyss between body and soul. More than ever they realize that materialism, while contributing much to their physical well-being, alienates them from an inner life which they have never really renounced.

But as you know, when man is farthest away from that which he loves, he seeks to draw nearer to it. That is why, in spite of all appearances, we must see in our present era the signs of an unprecedented reconciliation between God and His Creation. The Obscure Night which humanity is now going through is proof in itself that the guardian angel still lives in the heart of humanity and that he has never fought with such strength against the dragon. In this sense, what we are now experiencing on a worldly scale is merely the apparent effect of a spiritual war which each of us is fighting. This means that if the majority of humanity is victorious and finds the Light, the world has every chance to witness the rising of the Golden Dawn to which every Initiate has referred.

Since this is what we all wish, our duty is to help our human brethren to fill the inner

void which makes them so helpless against the increasingly repeated attacks of the forces of evil. How? By being ourselves responsible, strong, and above all else *mystical beings*—not only through our words but also through our actions. We must behave in such a manner that all with whom we come into contact perceive in us someone whose optimism and serenity can overcome all trials. We must slant conversations toward mysticism at every opportunity and prove that everything—absolutely everything—can and must be treated from a spiritual viewpoint.

In short, where we are and as we are, we must be the Light which illuminates the souls of others while warming their hearts. In my opinion, it is the only way to point out the road that all humanity must follow to emerge from the dark labyrinth it has entered. The duty of all mystics—not only of Rosicrucians—is to induce a gradual change within the minds of humanity so as to restore balance between material concerns and spiritual exigencies.

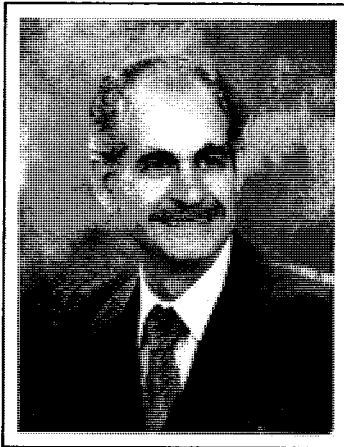
Every Obscure Night, be it individual or collective, is an initiation. At the end of every initiation there is a small light, and when all the small lights fuse into one, the individual or collective consciousness experiences Cosmic Illumination. Access to the Greater Light is then definite, and darkness is banished forever. May the God of your Understanding forever illumine you and the Rose Cross shine forever in your hearts and souls! So Mote It Be!

Our Emperor has decided that the Thought of the Month should be expanded to include messages, in turn, from all members of the Supreme Board. This will better demonstrate the international character of the Rosicrucian Order, as well as its unity. Of course, from time to time, our Emperor shall also contribute to these inspirational messages, as well as continue to write for the Monthly Bulletin.

***The
Rosicrucian
Digest
Fall
1990***

***Have you not learn'd great lessons from those
who reject you, and brace themselves against you?
or who treat you with contempt, or dispute
the passage with you?***

—Walt Whitman
Stronger Lessons



Grand Master for Spanish-speaking Jurisdiction Appointed

George Graham Soqui, F.R.C.

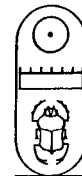
The Emperor and members of the Board of Directors of the Supreme Grand Lodge have appointed Frater George S. Graham Soqui to the office of Grand Master for the Spanish-speaking Jurisdiction of AMORC. The Board of Directors has also decided that the headquarters of the Grand Lodge for Spanish-speaking countries will be moved to Mexico.

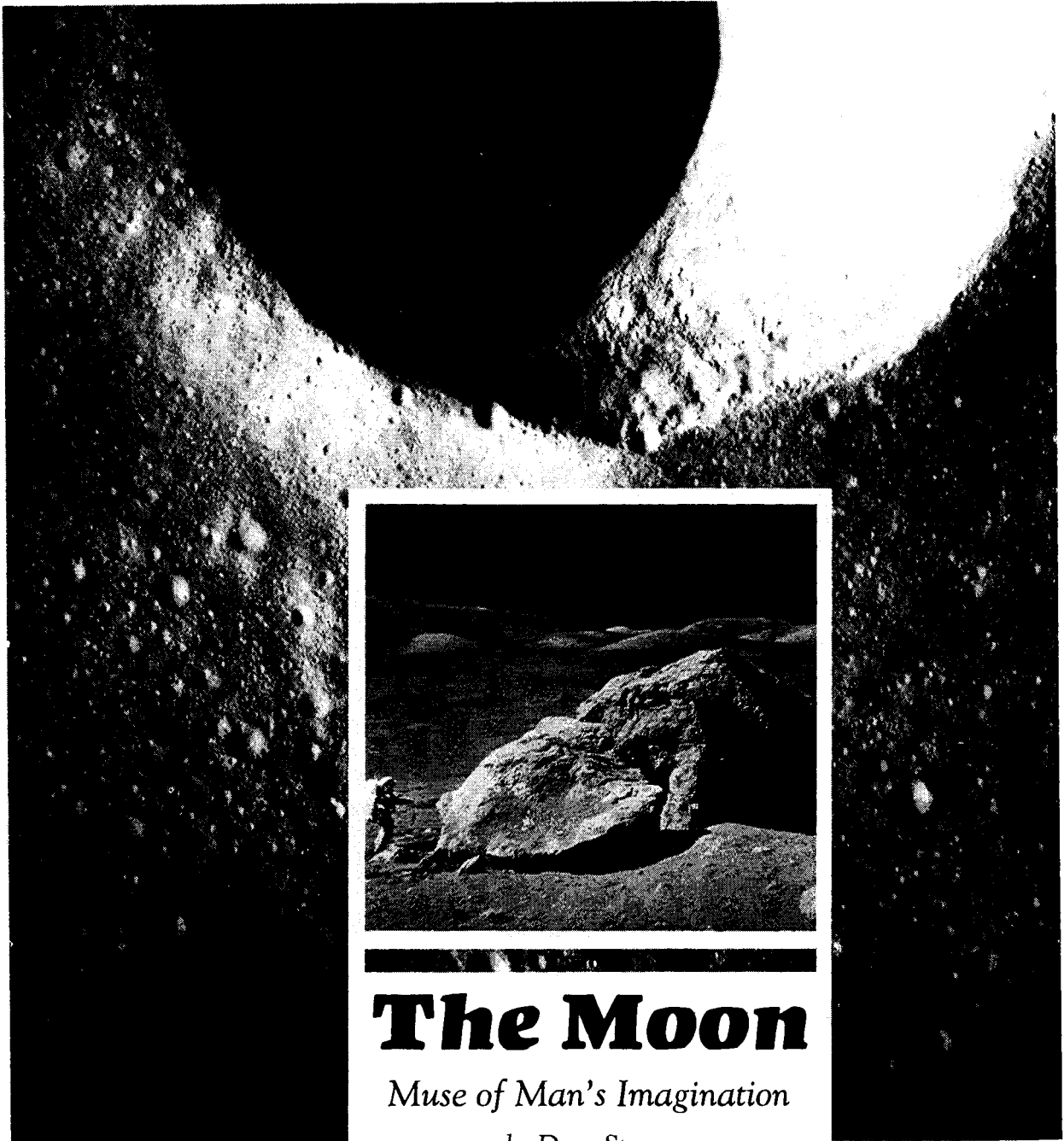
Frater Graham Soqui was born in the state of Sonora, Mexico, on March 25, 1942, and joined the Rosicrucian Order, AMORC, in 1969. He taught as a substitute in Mexico City's Quetzalcoatl Lodge—an office he relinquished when he was appointed Regional Monitor for Mexico in 1987. As an RCUI instructor, Frater Graham Soqui created the "Rosicrucian Fulfillment Course." The new Grand Master resides in Mexico City and is a member of the board of directors of Lemuria Editorial (publishers of Rosicrucian books). Besides being a manager and industrialist, Frater Graham Soqui is President of the board of directors of various corporations both in Mexico and the United States. △

This Month's Cover

Featured on our cover is the interior of the Great Mosque of Kairouan, Tunisia. Kairouan is Islam's fourth holiest center after Mecca, Medina, and Jerusalem, and the city has a history rich in conquest, monumental architecture, and intellectual fervor. This oldest Arab city in Tunisia was founded in A.D. 670 in the great Moslem advance across North Africa toward the Maghreb – Morocco and Spain. Kairouan's Great Mosque dates from the 9th century, although the mosque's stately minaret – the prototype for the majority of North African minarets – is even older. Centuries of pilgrims and travelers have marveled at the "forest" of hundreds of different columns, some shown on our cover, making up the Great Mosque's prayer hall. The myriad columns, representing many styles, were recycled by Kairouan's Arab builders from the ruins of earlier monuments and temples – Roman, Greek, Byzantine, and Arabic. For more information on the Arabic civilization and its contributions to mysticism, please see "Following the Path of Light, Contributions of Arabic Spain to Mysticism," on page 22.

(Photo: Donna Rae, F R C)





The Moon

Muse of Man's Imagination

by Dave Stover

YOU ARE STANDING ON A VAST, GREY PLAIN. Your feet leave crisp bootprints in the thin layer of dust that covers the rocky soil. With no wind or water to erase them, those impressions will last a million years. On the horizon, brown-grey mountains lazily raise their rounded peaks into a velvet black sky. There is no air here; and were it not for the glare of the Sun on your spacesuit helmet, you would be able to see thousands of stars, all them untwinkling, and far brighter than when glimpsed through the soupy haze of Earth's atmosphere.

[10]

You are standing on the surface of the Moon, our planet's only natural satellite and our nearest neighbor in space. So far only twelve human beings have witnessed such a scene, and the last of them left the Moon in 1972. But many scientists believe that someday we will return to the Moon, to explore its wonders and tap its resources.

The Moon has always called out to the human imagination. It is easily the most arresting object in the sky. The Sun is a featureless circle of light, the stars mere pinpoints. But the Moon is different. On its softly lit face one can discern patterns of light and shade, markings which inspired the old fable of "the man in the Moon."

The Moon changes shape, too, waxing from "new moon"—a thin, almost invisible crescent next to the Sun—to full, and then waning again to new moon, over an endlessly repeated 29½-day cycle.

Phases of the Moon

For primitive people the Moon's phases were crucially important. The first calendars were based on the cycle of the phases, or, as the term has come down to us, the "month." A week is approximately the period between each phase—between new moon and first quarter, and so on. The study of the Moon's phases sparked, in turn, the development of the science of astronomy. Detailed observations of the sky were essential if calendars were to be calculated accurately.

But every so often something unforeseen happened that confounded and frightened early man. Sometimes the Moon passed in front of the Sun, thus turning day into night. That solar eclipses are possible, and as beautiful as they are, is due to an amazing coincidence: the Moon and the Sun appear to be almost the same size in the Earth's sky. Actually the Sun is about 400 times larger than the Moon; however, it is also 400 times farther away.

Photos, Right Page: Large and small craters pockmark the lunar surface. This giant crater was photographed by Apollo 14 in 1971. Inset: Apollo astronaut exploring the moon's rocks and boulders.

Photos: NASA

If the orbit of the Moon around the Earth and that of the Earth about the Sun were at precisely the same angle, we would observe a solar eclipse every time there was a new moon. But the two orbits are tilted against each other by about 5°, so solar eclipses can only happen when both Sun and Moon are at the points where their paths across the sky intersect. Because the Moon's shadow is so narrow by the time it reaches the Earth's surface, a total solar eclipse (when the Moon completely obscures the Sun) is only visible over a small area. Worldwide, between two and five eclipses occur each year. The rarity of solar eclipses only enhances their beauty.

The Earth can also eclipse the Moon, when at full moon it passes between the Moon and the Sun. The Moon slowly moves into the Earth's shadow, darkening all the while. When it is completely within the Earth's shadow, though, it still glows a dim red, because light from the Sun "sneaks around" the Earth, through its atmosphere.

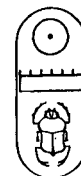
The Babylonians were the first to predict eclipses accurately, around 500 B.C. But it was the Greeks who first studied the Moon scientifically, using trigonometry to calculate its distance (about 240,000 miles) and size (about 2,160 miles across, or one quarter as wide as the Earth).

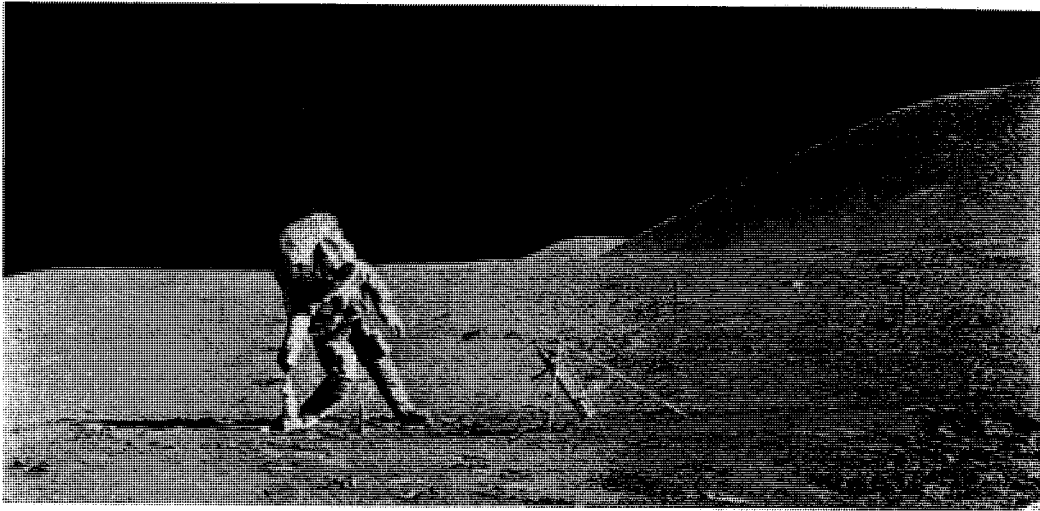
Huge Craters, Mountain Ranges . . .

Real advances in studying the Moon had to await the invention of the telescope in the early 1600s. When the Italian scientist Galileo Galilei pointed his "optic tube" at the Moon, he saw huge craters, mountain ranges, and large, dark areas, which he called *maria* or seas. Today we know the Moon lacks water; the *maria* are areas of relatively dark rock.

Astronomers were quick to discover that the Moon lacks any significant atmosphere. Thus it is subject to great extremes of heat and cold. At noon on the lunar equator, the temperature soars to more than 220°F., while at the depth of the 14-day-long lunar night, the temperature falls to about 240° below zero.

Earthbound astronomers are limited in what they can learn about the Moon, not only because of its distance, but because the





Astronaut David R. Scott of Apollo 15 conducting an experiment on the lunar surface, 1971. Scott and two other astronauts touched down on the moon's surface in the lunar landing module "Falcon," and remained there for nearly 67 hours.

Earth's gravity has "locked in" the Moon's rotation, so that it turns once on its axis in the same time it revolves once around the Earth. As a result, the Moon always keeps the same side turned toward us. There is a common misperception that the Moon's far side is also its "dark side," never exposed to the Sun. That's not so. Though the Moon always keeps the same side turned toward the Earth, it *does* rotate with respect to the Sun, and all areas experience day and night.

In 1959, a Russian space probe sent back the first pictures of the far side. Like the near side, it has craters and mountains galore, but it has far fewer *maria* than the near side. Why this should be so astronomers still can't say.

Both the United States and Russia sent more probes to the Moon during the 1960s. In 1961 President John F. Kennedy set the goal of an American manned landing on the Moon by 1970. Though perhaps intended as another move in the chess game of Cold War politics, the Apollo program turned out to be one of history's great feats of exploration.

The Apollo Flights

"That's one small step for a man; one giant leap for mankind." So spoke astronaut Neil Armstrong as he stepped down

[12]

onto the Moon on July 20, 1969. Armstrong and his copilot, Edwin "Buzz" Aldrin, spent only a short time outside Apollo 11's lunar module, which had touched down in the Sea of Tranquility, one of the great *maria*. The third crewman, Michael Collins, remained in orbit aboard the command module which would carry the astronauts back to Earth.

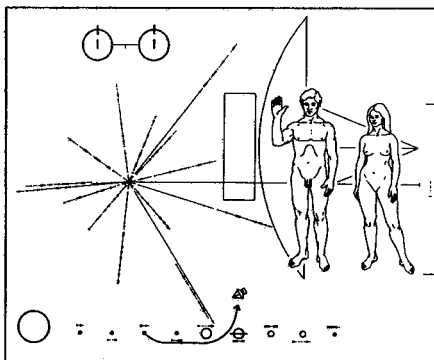
During later Apollo flights, the astronauts spent longer periods on the surface, setting up experiments and collecting geological samples. More than 800 pounds of rocks were brought back by the Apollo missions. (Only one flight, Apollo 13, failed to land on the Moon, because a tank in the spacecraft exploded on the way out from Earth. The astronauts made it home safely.) Even today, research on the Moon rocks continues; indeed, only about ten percent of the samples have so far been studied in intensive detail.

What have scientists learned from Apollo? The entire surface of the Moon, both the *maria* and the highlands, is composed of basalt, the same kind of rock underlying Earth's seabeds. Most of the same minerals are found on the Moon as on Earth, though abundances vary. Would-be space industrialists have noted that the Moon is rich in the metals—aluminum, titanium, and so forth—that would be needed to build colonies and factories there.

The Moon's surface has been pulverized by billions of years of bombardment by meteorites. The result is a layer of lunar soil, the "regolith," 15 to 30 feet thick. This loosely packed layer of rock fragments and dust is firm enough to easily support the weight of a spacecraft. Beneath the regolith, the Moon is mainly rocky in composition. If the Moon does have an iron core like the Earth's, it must be quite small.

The Moon has been baked dry of water. This fact could pose problems in establishing settlements there. But there is a good deal of oxygen in the surface rocks, locked up in various compounds. This oxygen could be extracted and combined with hydrogen obtained either from the Earth or other sources—comets captured by lunar colonists, perhaps?—to form water.

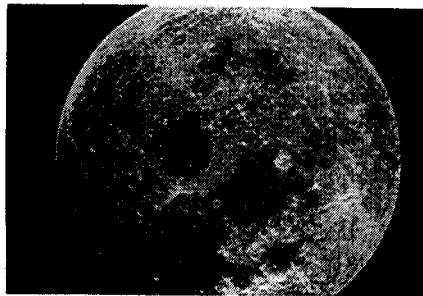
The oldest rocks found on the Moon date back to the earliest days of the Solar System, about 4.6 billion years ago, though most are somewhat younger—about four billion years old. Great amounts of heat were generated as fragments of rock and metal were drawn together by gravity to form the Moon. The Moon's outer layer melted, cooling only when the bombardment eased.



The Pioneer Plaque, Earth's symbolic message to intelligent life in outer space. The plaque accompanies a Pioneer mission heading into deep space.

The original lunar surface was what we now see as the lighter highland regions. After the initial heavy bombardment ended, occasional meteorite strikes continued. The largest of these gouged out huge fractures in the Moon's crust. About 3.9 billion years ago, the interior of the Moon had heated up

considerably, because of the decay of radioactive elements trapped in the rocks. Vast pools of lava formed within the Moon. Some of these erupted onto the surface, filling in the fractures created by the meteorites and forming the *maria*. Seas they once were, in the Moon's violent youth—but of liquid rock, not water.



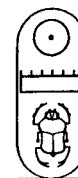
The Moon is only 1/81 as massive as the Earth, so it cooled more quickly. Today the Earth is still geologically active, but the Moon is quiet. Its very inmost regions may remain molten, but the upper layers are cold and solid. Geologically as well as biologically, the Moon is dead.

The Moon's Origin

The question of how the Moon formed remains a puzzle. The Moon is slowly receding from the Earth, though only by a fraction of an inch a year, so there's no need to worry about its drifting off! In the past, the Moon was much closer; what a sight it must have been, rising bloatedly over the horizon, a dozen times its present size. (Alas, this was hundreds of millions of years before humans arrived on the scene.)

The fact that the Moon was closer in the past led some scientists to speculate that it may once have been part of the Earth. What if, in its youth, the Earth were entirely molten and rotated very rapidly? Might not some material have spun away completely, being flung into orbit to form the Moon?

Few scientists today take this theory seriously. They point out that the Moon and the Earth are not identical in composition, and argue that the Earth could never have spun quickly enough to throw off enough material to form the Moon. ⇨





Other astronomers have suggested that the Moon was once an independent planet which was captured by the Earth. This is not impossible, but the Moon is extremely large for a planet the size of the Earth to capture. Moreover, using the Apollo moon rocks, scientists have compared the proportions of different types of oxygen atoms in the crusts of both worlds. The proportions are virtually the same, indicating that while the Moon wasn't necessarily once part of the Earth, it formed in the same part of the Solar System.

A recent theory of the Moon's origin, the "big impact theory," suggests that early in the Earth's history it was struck at an oblique angle by an object the size of the planet Mars (about 1/10 the size of the Earth). This created a tremendous explosion, which threw a vast amount of debris into orbit; this debris formed the Moon. The new theory has gained considerable support, but it may be many years before the riddle of the Moon's beginnings is finally solved.

The first stage of the exploration of the Moon is history. But human beings will someday return to the Moon, and some of them may stay, establishing settlements beneath the surface, where they will be protected from meteorites, temperature variations, and cosmic radiation.

The fact that the Moon is a dead world—in the absence of air and water, life never had a chance to evolve—may even have its advantages. We will be able to mine the Moon's crust without destroying other living things. Lunar resources may not only be used to build colonies there, but to con-

struct settlements and factories in Earth orbit. Because of the Moon's weak gravity, it is much easier to boost material into space from its surface than from that of the Earth, so the Moon may eventually become the Grand Central Station of the Solar System.

Scientists will find much on the Moon to interest them: clues not only to its history, but to the Earth's. And many astronomers predict that the far side of the Moon will be an ideal location for radio telescopes, which have become important tools in our exploration of the universe. Today, radio astronomers are plagued by man-made interference of every kind, but on the far side of the Moon they will be shielded from the radio cacophony of Earth by 2,000 miles of solid rock.

The Moon may also interest biologists, despite its lack of life. Its surface gravity is only 1/6 that on Earth; a 150-pound man would weight only 25 pounds there. What will be the effects of low gravity on plants and animals? Some writers have speculated that people might live longer on the Moon, freed of the heavy hand of Earth's gravity. The low gravity might also benefit those with heart problems. This remains speculation, of course.

We do not know when or how man will return to the Moon. But human beings have always been explorers, eager to face new challenges. For centuries the Moon has been a beacon of hope in earthly skies—a guide for the weary traveler by night, and inspiration for lovers and poets. The Moon is not only part of mankind's past; it will be part of our future, too. Δ



Service From the Heart

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

August of this year is an auspicious month for for all Rosicrucians because of the installation of a new Imperator, which is symbolic of the beginning of a new cycle. The growth of our Order depends upon the constant renewal of its manifestation in the world of ideas and change.

An important symbol representing these cycles is the spiral, continually repeating itself, yet still constantly changing—each change creating a higher level than before. The spiral represents the process of ever-expanding consciousness as our reality comes closer to the actuality of the Cosmic. In other words, through each of our personal experiences we come closer to knowing universal law and its nature.

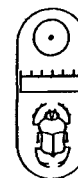
The realization of this expanded consciousness often comes through mystical experience, and we may manifest a natural feeling of gratitude which spontaneously bursts forth. This spontaneous response of gratitude compels us to give something in return—something which the Rosicrucian teachings call AMRA.

AMRA can take many forms, but it is not an obligation in the sense of something one must do because of an outer commitment. Rather, it is an inner call to service from the heart—for the true Order is invisible and can be found only in our hearts. Through this inner call to service comes a great responsibility to become

a living expression of our understanding of the Order.

Through our service we may seek to work toward the highest good of the Order. But what is the highest good that we seek? Because we do not always know whether something we wish to accomplish will turn out “good” or “bad,” we may wonder how we can be sure that what we are doing is for the good of the Order.

Our desire for the good of the Order is a prime motive for our actions. Secondly, it is important to remain flexible regarding the manifold ways this may be accomplished. It is also important to remember that we are responsible for our motives as well as our actions. When our motives are born of gratitude, we are not looking for personal gain, or “what is in it for me?” Rather, we feel moved to share the new-found light with other seekers. This is essential in giving service to the Order. A sense of gratitude transforms our motives and influences our attitude, compelling us to strive to be living expressions of the Rosicrucian ideal. Thus the highest good that each of us can achieve as a member of the Rosicrucian Order is to become a living expression of our highest understanding of the Order. Through living the principles, we come to know ourselves and dedicate our actions to the good of the Order, even at the sacrifice of our personal interests.



Therefore, the evolution of our consciousness, our service to the Order, and even life itself is a necessary process. We may not know what the unfolding will reveal, but we will know that we have worked in accord with the God of Our Hearts.

Through service, our opportunity for even greater service continues to grow in the form of the spiral. In other words, the more we serve, the more we desire to serve, and the more we are fulfilled by feelings of gratitude for the opportunity to serve. The expression and nature of our service may change, but the inner desire to serve is constant.

What then is the greatest reward for service? More service!

To that end may we each be guided by the God of Our Hearts toward service that will manifest the greatest good of the Cosmic.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address: Scribe S P C, Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, California 95191-0001, stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.

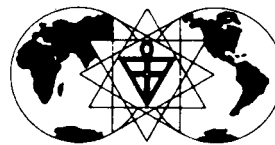
THANK YOU

Many telegrams, cards, and letters have reached my desk lately, expressing best wishes, support, and encouragement in my new office as Imperator of the Rosicrucian Order, A.M.O.R.C. I am deeply touched to hear from so many of our members, and since it is not possible for me to acknowledge each message individually, I am using this medium to express my heartfelt appreciation to each and every one of you.



Christian Bernard
IMPERATOR

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.

The
Rosicrucian
Digest
Fall
1990

Rosicrucianism

A Unique System

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

This article, written and published by former Emperor H. Spencer Lewis in 1931, thoroughly describes the Rosicrucian Order, its purpose and its system of instruction and guidance. Dr. Lewis' words have stood the test of time, as has the unique system which came into manifestation under his direction.

- Editor

THE widespread interest in the Rosicrucian studies and in the philosophies and practices of the Rosicrucians is constantly arousing questions in the minds of those who have become somewhat familiar with the term "Rosicrucian" but understand little of the origin and purposes of the organization of Rosicrucians.

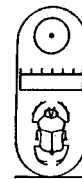
In the first place, the foundation of the organization had for its purpose the establishment of a unique system of instruction and guidance for human beings throughout the world. Regardless of when and where this foundation first occurred, or who conceived of its first plans, or when these plans were first put into practice, we can determine by the very earmarks of its work throughout history that it was always a unique institution. It had no other system or school of ancient times to follow, nor was it bounded by tradition to any former principles or methods. By its very nature, it was contrary to the established beliefs and philosophies of all times, and by its aims and purposes, it was admittedly opposed to, or at least distinctly different from, all the other methods and systems established by man for the propagation of better living, greater joy, and happiness.

It is strange, however, how many peculiar ideas are held by persons who think that the Rosicrucian organization is something entirely different from what it really is. There are those, for instance, who think that it should be a very conservative, veiled, or hidden group of almost invisible beings, and that it should



have no physical organization, no outer manifestation, and no general publicity. These persons assume, without any reason for doing so, that the organization was always purposely veiled, and held in secrecy, and that any present-day form of publicity is contrary to its ancient traditions and principles. There is no foundation for this belief and, in fact, it is the very opposite of the truth.

There are very few so-called fraternal, or social, or other organizations of human construction, that have had the widespread publicity and the outer dissemination of facts regarding it that the Rosicrucian organization has always had. Tracing its history back as far as the introduction of printing or the development of the printing art to a point where it could be used with economy and rationalism in an extensive way, we find that the



Rosicrucian Order used the printing art more profusely than any other so-called fraternal or humanitarian movement.

In the years between 1610 and 1620 when the art of printing was developed to an economical basis, the Rosicrucians were the first to use it in worldwide advertising. It issued a number of pamphlets that were printed not only in many thousands of copies but in many languages and given international distribution in a manner that astonished people in those days. In fact, the Rosicrucian propaganda of that century was equivalent to a worldwide radio broadcast of today. These pamphlets were not addressed in a conservative way to a few people, or to the select or elect, the cultured or the rich, and well-to-do, but addressed to the thinking people of the world. The pamphlets were so distributed that everyone who could read could find a copy of them and learn of the message that the Rosicrucians had for the entire world.

Spreading the Message

If we, today, were to attempt in a comparative manner such a worldwide appeal, it would be looked upon as the most bombastic and unrestrained form of propaganda that had ever been issued; and yet, there are those today who think that even our present form of publicity is entirely inconsistent with the supposed conservatism of the Rosicrucian organization in the past. Not only did these pamphlets in the 17th century issue from the Rosicrucian offices in a determined effort to popularize the Rosicrucian work, but there were other pamphlets issued by private individuals of high and low station who commented on the official publications, and thus added to the worldwide publicity. And, these were later announced by other official publications until we find that in the 17th, 18th, and 19th centuries, thousands of books and pamphlets were issued in Europe and other parts of the world in an attempt to make the organization thoroughly and competently known to every person who cared to know anything about it.

As I have said before, it is doubtful if any other organization can show in a complete bibliography a list of so many books, manuscripts, pamphlets, and other pieces of printed matter dealing with the teachings, purposes, ideals, and activities of the organization. Cer-

tainly, this would not indicate extreme servatism, nor even a mild attempt to hold organization out of the popular class.

The Great Work Is Carried Forward

Secondly, the very ideals and purposes of the organization depend upon more than support or cooperation of a few, no matter how well selected or chosen they may be. The great work of the Rosicrucian organization can be accomplished only through the cooperation and the interest of the multitudes. Its very work lies, not with the classes, but with the masses, and the success of its plans will depend upon the cooperation of every human being who can be educated or trained to think along some of the lines of thought propagated by the organization.

Therefore, we see it is not a class movement but a popular movement, and the more popular it becomes and the more intimately acquainted with every one of its details becomes every living being, the more completely will its work be achieved. In fact, the Rosicrucians look forward to the day when some of its principles will be taught in the public schools to every boy and girl. It looks forward to the time when every church and every humanitarian movement, every school and college, every newspaper and magazine, will propagate some of its principles, just as these organizations today propagate the ideals of honesty, truthfulness, patriotism, hygienic living, and other principles that make for the development of civilization. In those days, the work of the organization will be carried on by hundreds of other organizations and it is possible that the Rosicrucian movement as an entity will cease to function. But not until that point is reached will the Rosicrucians discontinue their activities in behalf of mankind.

Open to All

Another mistaken belief on the part of those who do not understand the organization is that it should not go into the byways and open its portals to the publicans and sinners. It is strange how this desire to keep something good exclusively for those who think they constitute the elect of the world is old and historically inconsistent. Jesus was charged with failing to conserve his message for the worthy and offering it freely to publicans and sinners, to the lowly and the humble. Yet,

there are thousands today, who, while proclaiming the goodness of the broadness of the mission of Jesus, think that the work of the Rosicrucians should be confined to those who can garb themselves with a cloak of exclusive position either socially or financially.

***No Divine Origin,
No World Master***

And, there are those who think that the Rosicrucian organization has some mysterious or secret foundation in a divine decree proclaimed by God to a few. This is tommyrot. The organization, itself, was the outgrowth of the desire on the part of the mass for helpful knowledge. Its earliest foundation was laid among men and women of all positions and laid by these persons themselves, and not by a group of a few individuals who claimed to have authority from on high. The organization never claimed to be a part of any other organization or to have any connection with any other organization. It claimed to be governed by itself exclusively. Its membership always had the right to propose and make certain recommendations and to have a voice in the general plans. Any decrees, rules, regulations, proposals, or propositions submitted to the membership and approved by the members became a rule if the majority so determined.

Nothing in the rules and regulations of the organization has ever tended to bind it to any ancient traditions or any other established teachings or methods of work. In each age and each instant the organization rapidly adopted newer and more modern methods and always tried to take a position of being in advance of man's evolution and prepared to anticipate his needs and requirements. Each jurisdiction was permitted to adopt such methods as would enable it to work more successfully in the environment and with the class of people with which it had to deal, yet it retained mutual relationship with all other branches or jurisdictions, and through an international council composed of the leading or advanced workers in each country, it consistently tries to exchange ideas and incorporate the best thoughts of each nation of people.

In other words, the organization does not claim any divine origin nor recognize any divine leader as its superior officer. It has no world master to which any individual must pledge allegiance, and it will not recognize the

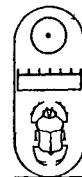
dictatorship of any self-appointed or otherwise appointed authority, external of its own membership or external to its own progress in each jurisdiction.

It does claim, however, that the term "Rosicrucian" covers a divine system of activity and definite methods and a definite nature of study. The organization throughout the world, regardless of jurisdictions or local conditions, has cosmically decreed principles which it consistently propagates and to which all members must subscribe. These fundamental principles were established in the organization centuries ago, and have been added to and modified by the Great Cosmic Masters. These things constitute the landmarks of the organization and are the exclusive property of the Rosicrucian organization.

Furthermore, the organization has never claimed to be a charity organization nor a purely eleemosynary one. There are those who believe this, but have no reason for so doing. To expect the Rosicrucian organization in any time of its past history or at the present time to carry on its great work and depend solely and exclusively upon voluntary donations or gifts of charity money from city or state funds is ridiculous. Throughout all its history, the Rosicrucian organization has always been known to have ample funds and to use these in many ways and methods, without limitation, without restriction, and without hesitancy, to carry out any sudden or definitely planned campaign of benefit to its own organization or for the good of humanity.

In fact, in days gone by, the organization has been openly and publicly charged with having found the secret of transmuting base metals into gold, or of making precious metals and rare gems, and in this way financing its tremendous activities. Those who know the truth of the matter understand that the art of transmuting is a costly one, and that no financial gain could possibly come through any exercise of this knowledge.

The organization, on the other hand, has always expected its members to support its work in a definite manner and to contribute to its funds very freely in order that it might carry on its work in a matter befitting the integrity and dignity of the organization. Today, as in the ancient times, the organization builds beautiful buildings in beautiful parks or proper



settings, and freely indulges in the arts to beautify its offices, its temples, and everything that it deals with. It makes contributions to research activities, to excavation expeditions in foreign lands, to scientific tests and experiments.

It is in a position financially and otherwise to carry out any of its whims or fancies, to elaborate upon any of its plans, to engage in any research or experimental activity that may lead to new knowledge or helpfulness to not only its members but persons everywhere. It believes thoroughly in the widespread dissemination of literature and in bringing this literature especially into the hands of those who have been unfortunate. For this reason, the organization today supplies hundreds of libraries, hospitals, sanitariums, and prisons with literature, which some persons think should be reserved exclusively for the elect or the select.

In every sense, the organization is an outer body, and not a secret organization at all. While it does have many secrets which it preserves for those who attain them, it has no secrets preserved for those who are worthy of them merely because of social or financial position.

As every branch of the organization knows and as every officer and executive throughout each land understands, there are thousands of members who are in unfortunate circumstances and cannot pay their dues or meet their obligations or contribute to the support of the work at various times in their lives. The organization continues to help these persons and once becoming a Rosicrucian, every member is continued as a Rosicrucian as long as he lives, regardless of his financial or social condition, unless he violates some law of the land, or some high principle and standard of the organization.

Social Position Not Important

The belief that only eminent scientists, or only cultured persons of royal blood, so to speak, were originally allowed to enter the organization is a ridiculous thought in the face of the widespread publicity and the desire of the Rosicrucians to make their organization of benefit to every human being.

It is true, on the other hand, that there have been those persons who have entered the organization and were shocked to find them-

selves in association with those whom they considered of a lower social position. These persons have found themselves inharmonious with the Rosicrucian principles and have been allowed to separate themselves from the organization.

In some countries, these self-excluded ones have formed Rosicrucian societies or circles of their own and are happy in the fact that they are a member of a group that can count its adherents on the fingers of their hands. Some such in each country are responsible for the wrong opinion of the Rosicrucian principles. They demand exclusiveness and disclaim recognition of Rosicrucian standing to any humble person in any ordinary walk of life.

The fact of the matter is, however, that the Rosicrucian organization is continuing to grow and to become one of the most popular movements of helpfulness to mankind that the world has ever known. And the members are beginning to express in many ways the pride they have in their organization. The increasing membership and the increasing power of the devotion of the members constitute a factor that has always been one of the most valued assets of the organization and is today the greatest force it has to exercise.

The organization is happy that it has in its ranks here in America, for instance, men and women who occupy the position of judges in the Superior Courts and of high potentates in national and state affairs. It is happy also in the membership of individuals prominent in scientific fields, in art and literature, and that it can count many newspaper editors and publishers, many lawyers, and physicians, many well-known persons in every walk of life. But, it is just as proud of the fact that it has in its membership the humble characters of the ordinary walks of life where the mass of humanity is the greatest, and where the work is the greatest, and where the redemption of man must have its great foundation in order that a new civilization can be constructed for the future.

There are thousands in America today who point proudly to the fact that they are members and that their children, now old enough to join, are being brought into the organization to start the progress through the generations that are to follow. There are hundreds who point proudly to the fact that their grand-

parents were members of the organization, or that their ancestors of many generations ago were members. We, on the other hand, as executives of the organization, are proud of the fact that we have thousands of devoted friends who are truly our brothers and sisters in the great work, and the time is coming when thousands upon thousands of men and women in the future will proudly exhibit their Rosicrucian emblems to their children or leave these things as family heritages and bring joy to the hearts and minds of newer generations who will feel that it is a rare privilege for them to continue the work started by their forebears.

Our appeal must continue to be to the mass. Our appeal must be in the form that the mass can understand. We must meet every type of mind on the plane of its comprehension, and on its own level, and then proceed to raise that mind to a higher one. To see, you must stop to conquer. To see, you must reach down and extend a helping hand to those who may be beneath us only in a physical, material, or social sense, for none are beneath us in a truly divine and spiritual sense. We must use all of the material methods to combat the ignorance, the superstitions, and the temptations of the world. We must go off of the highways into the byways and into the valleys of darkness as well as upon the mountaintops.

We must seek everywhere for the one who is seeking for us, and for what we have to offer, and any method, any program, any form of propaganda that will help to bring our message and our work before any person of any class or position in life who may be benefited by it is a worthy work, regardless of the criticisms of the few who, having contacted the organization and now enjoying its benefits seek to close the portals to the mass of mankind and dwell in the false joy and happiness of exclusion and seclusion.

Do your utmost, therefore, to herald the message from the housetops and from the mountaintops. Millions must be called, for, after all, only a few are chosen in each period of the day and each period of the year. We do not do the choosing. Each chooses for himself whether he will dwell in light or darkness, but we must offer the light to all and make it available to everyone who may choose to have it, and to do this, our propaganda, our efforts, our offers of help must be widespread without any restriction based upon classification of peoples and regardless of any man-made distinctions.

It is a joyful work for all, and it must be made universal to be consistent with our knowledge of the universality of God's love and the brotherhood of man. Δ

Rosicrucian International English-speaking Convention

Beyond the Vision

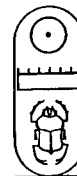
**July 24-28, 1991
Houston, Texas**

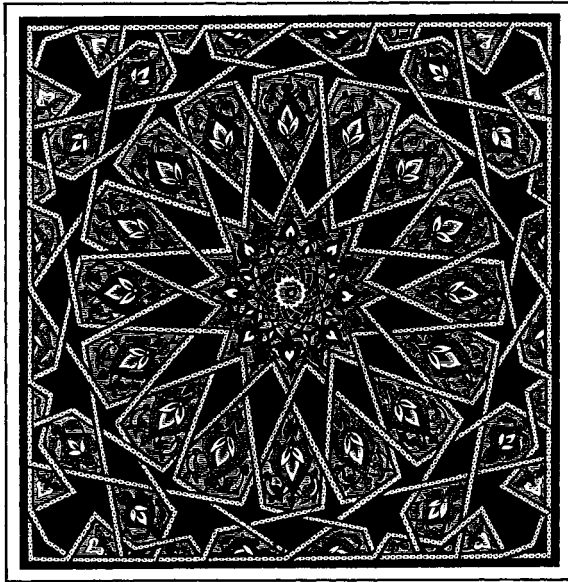
TMO (Martinist) Conventicle - July 22-23

RCUI Classes on site - July 15-20

Plan now to attend this important Rosicrucian event!

For more information, see the next issue of the *Rosicrucian Digest*.





Following the Path of Light

Contributions of Arabic Spain to Mysticism

by J.A. Calcaño Calcaño, F.R.C.

HISTORY TEACHES us that civilizations or cultures have their cycles of life. They are born, grow, and attain a glorious climax; later, they decline and disappear. The world has already known a series of different civilizations, some of them brighter than others.

What we want to explore now is how the light of mystical teachings passes from one civilization to another. We want to trace the path of the eternal light from the old European cultures of the Mediterranean to our present civilization.

In Europe two different civilizations have existed. The first was the old culture of Greece and Rome, the Greco-Latin civilization. It ended when barbarian peoples from central and northern Europe invaded the Roman Empire. The second European civilization started about the twelfth century and its center was in Italy and France at first; it eventually spread throughout Europe, and today has spread outward from Europe to the Americas and other parts of the world.

But in between those two cultures in Europe, there was a period of about one thousand years in which Europe was in a backward stage of development. That period of history covered the last centuries of Roman disintegration, the Dark Ages that followed, and the early times of the Middle Ages, when the present civilization was tak-

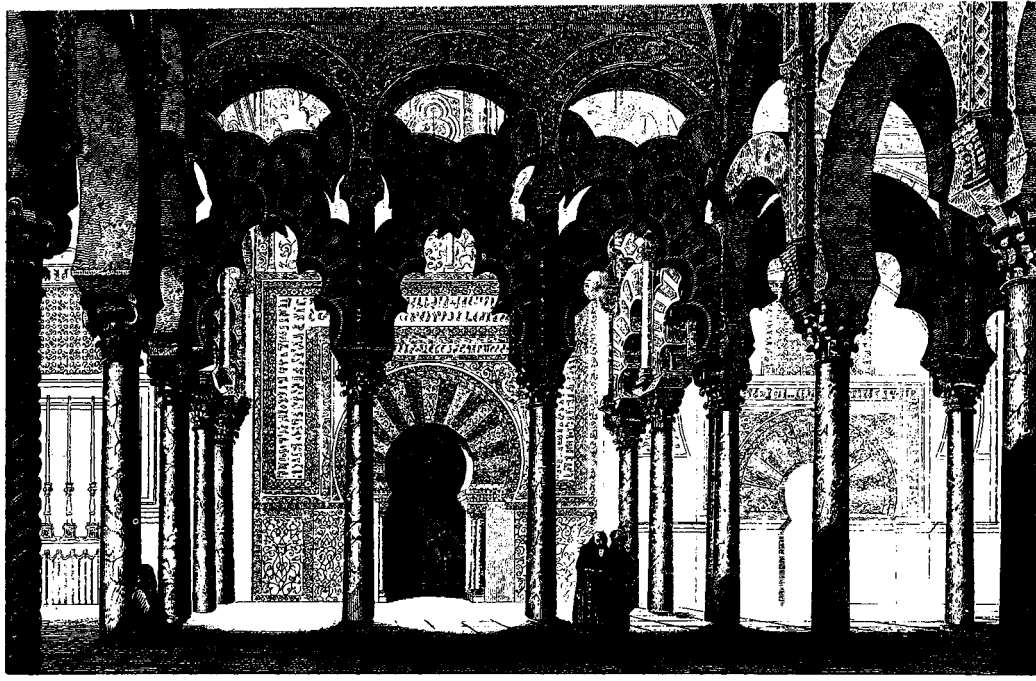
ing form. During those centuries European culture was in poor condition, while the Arabic civilization was much like a bridge between the old and the new European cultures.

Mystery Schools of the Old World

The old European culture, the civilization of Greece and Roman, the so-called Greco-Latin civilization, had inherited its mystical teachings from the still older Egyptian culture, to which were added later some of the mysteries from other places of the Near East: from Syria, Persia, and other places. The Greek tradition consisted of the Eleusinian mysteries, the Orphic mysteries, the Pythagorean Order, and some other schools of the mysteries. All of these later had their branches in Rome, and not so long ago archeologists found near Rome, on the road from that city to Naples, a subterranean temple of the Pythagoric Order.

To those mystical schools of ancient Rome were added some Oriental cults in later times, as the cult of Mithra, from the fire religion of the Persians; the cult of Astarte, from Asia Minor; the Egyptian mysteries of Isis and Osiris, and several others. Most of these had their inner initiatic circles. Other branches of the Great Brotherhood developed still later on, during the Roman Empire, as the Therapeuti, the Essenes, and in the very latest centuries

*The
Rosicrucian
Digest
Fall
1990*



of the culture, already within Christian times, were introduced the Gnostics and lastly the Neo-Platonists. These last two schools had their main centers in Alexandria, the magnificent city founded by Alexander the Great in Egypt, but their world of conceptions belonged to the Roman civilization and not to the Egyptian civilization, which was already finished by that time.

Chaos

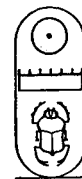
When the barbaric tribes from the North, the uncultured peoples from central and northern Europe, invaded the Roman empire and swept away and destroyed all the established standards of civilization, all the esoteric knowledge began to wane, and finally disappeared when the first Christian emperors fostered an early fanaticism, and trying to get political support from the early churches began a steady and long persecution that eventually wiped out everything that was not accepted by the first theologians. It is well known that the esoteric message of Christianity, the inner occult circle of the new movement, was lost during the early centuries after Christ. In fact, the Gnostics belonged to that inner circle which possessed the secret tradition, and when the action of the early church began to be more political and less mystical, that inner circle was rejected by the new priests and theologians, and its light was spent. All other schools which kept the esoteric knowledge

were persecuted, disbanded, exterminated.

At the time a kind of frenzy or madness ran through most of Europe. All wanted to do away with habits and customs, with accepted and traditional ideas. All was gradually destroyed. People began to dress in another fashion. Houses were built according to new styles. Ideas changed. Everything was considered from another angle, and all those factors produced a kind of chaos which engulfed the old culture, the old knowledge, the old standards.

All the more or less civilized lands of Europe were divided in two great portions: The Western Empire, with Rome as its capital; and the Eastern Empire with its capital at Constantinople (Istanbul). Gradually the Dark Ages descended on the western half. It was in some way a kind of Obscure Night which later turned into the dawn of our present civilization.

It was during this confused period, when Europeans had lost their old culture and had not yet established a new one, that Arabia began to awake. The Arabs were, for the most part, a nomadic, tribal, and unschooled people. Mohammed was born and began to preach his teachings. The people were stirred, and in a short period, all the Arabian peoples found themselves well ahead on the road to a high civilization and to the most prominent position as a political and



military power. They first conquered Asia Minor, Syria, Palestine, Mesopotamia, Persia, Egypt, all the coast of North Africa, Sudan, Ethiopia, eastern Africa, and centuries later extended their civilization into Afghanistan, Baluchistan, Turkestan, and India. It was a larger empire than the Romans ever had in their hands.

Rise of Islamic Civilization

Those uncultured nomads of the desert were taken by the life wave of the Cosmic, and unexpectedly were raised to astonishing heights of civilization and knowledge. They invented architectural styles that were more delicate, ornate, and beautiful than anything the world had seen before. Their carpets, their clothing, their ceramics, their weapons, their pageantry, were full of new beauty never dreamed before.

Their poets wrote the most beautiful poems. We know some of those names: Omar Khayyám, Firdausi, Hafiz.

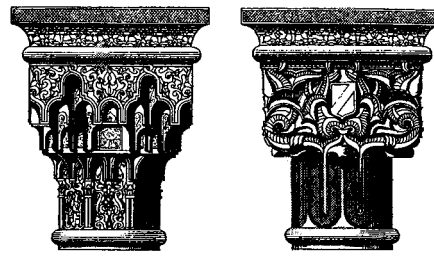
Their scientists surpassed all those previously known. They excelled in medicine, astronomy, music, history, chemistry. Their mathematicians went further than anyone before. They developed the numerical system we are using today, which was fundamental for the development of higher mathematics. They discovered, or rather invented, algebra. Our present-day mathematics owe more to the Arabs than to any other people. Commerce and trade found new ways and systems. Large maritime enterprises were undertaken and Arab merchants covered most of the Old World.

Invasion of Europe

The Arabs, conquerors in Asia, conquerors in Africa, were a serious danger for Europe. We have already seen that Europe at that time was in a chaotic state. After conquering all the north coast of Africa, across the Mediterranean from Europe, the Arabs finally took one more step and invaded Europe. They conquered almost the whole of Spain, and parts of Italy. But when they crossed the Pyrenees mountains into France, they were defeated in battle by the French, and that single battle, won by Charles Martel near Poitiers, stopped forever the Arabian advance into Europe.

[24]

The Arabic cycle in Spain was most important. That Semitic culture was in full activity in the Spanish peninsula. The



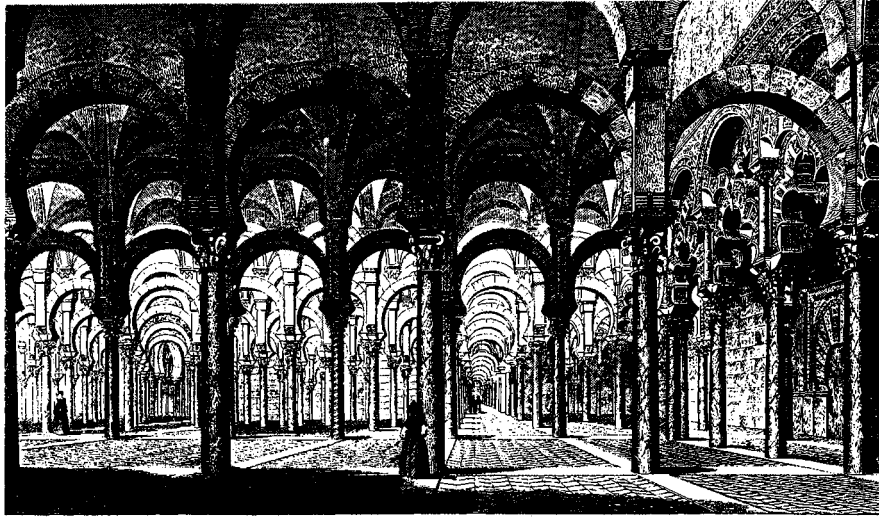
Caliphs, the Emirs, and later the Taifa kingdoms achieved a very high culture. And there, as everywhere in the Arabic world, the Islamic religion was the foundation of their civilization.

In Europe during the Dark Ages all religious or mystic manuscripts that were not orthodox were destroyed; the Arabs, although they also destroyed part of that ancient lore at the beginning, preserved it afterwards. The mystical schools of Islam, such as the Sufis, began to spread their light. Some of their more important mystics are: Saadi, more or less well known; al-Ghazali, perhaps the greatest of their mystics; al-Biruni, the great astronomer and astrologer; Geber, the great alchemist; Avicenna, Rhazes, Averroes, and many others well known in the philosophical, alchemical, or mystical fields.

Very early the Arabs started their military Orders, called *Ribats*, which were the forerunners of the European Orders, military and mystic at the same time, as the Knights of the Temple, the Knights of Malta, the Knights of St. John of Jerusalem, and others.

Arabian Mystical Schools

During the ninth and tenth centuries, the Arabs founded in Spain several secret schools and mystical monasteries for the esoteric mysteries. One of those was in the mountain of Abenmasarra, and another was in the Mochehid of Elvira, near the city of Cordoba. It is well known, and quoted in the histories of that time, that in these monasteries the disciples studied philosophy and the occult sciences. At the time of the



early Caliphs we know that in Spain several secret mystical societies were in activity, but their work was concealed; one of these was the school of the Moridín, *moridín* meaning *adepts*. The leader of this school in 1144 was Abencasi, famous mystic master of the time. Another prominent mystic was Abenbarrachán, who also was the head of another of the mystery schools and was the teacher of Mohidín Abenarabí, one of the greatest of Islamic mystics, undoubtedly connected with the traditional teachings of the Great Brotherhood.

The Persian mystical Order of the "Brothers of Purity" was introduced in Madrid in the year 1004 by Maslama. Another mystical school was active in Granada in the twelfth century, under the leadership of Abenshlo-el-Darir, a most famous adept, who was at the same time a distinguished alchemist and a celebrated mathematician; he was well known for his great psychic development, and his school was attended not only by Arabs and Moors, but also by Jews and Christians, who traveled from Toledo and Baeza to receive his teachings.

As can be seen by the few quotations we have made, the Arabs had created in Spain not just one little school somewhere, but rather a large movement with several schools and different branches all over that country, including formal monasteries. Besides, the Arabs had preserved many of the writings of the ancient mystics that had been destroyed in Europe. All through their expansion into Syria, Palestine, Asia Minor, and Egypt, the Arabs had preserved many precious manuscripts, not only mystical,

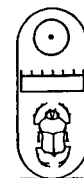
but also philosophical, scientific, and literary, which at the time no longer existed in Europe. All these went to Spain with the teachings; and scholars from many parts of Europe, including France, Austria, and Germany, traveled to Spain to translate into Latin or other languages some of the books of antiquity preserved by the Arabs. On the other hand, we cannot so easily forget that it was one of the great Arabic leaders, Omar the Conqueror, who burned the celebrated library at Alexandria, where we lost a great treasure of the highest learning.

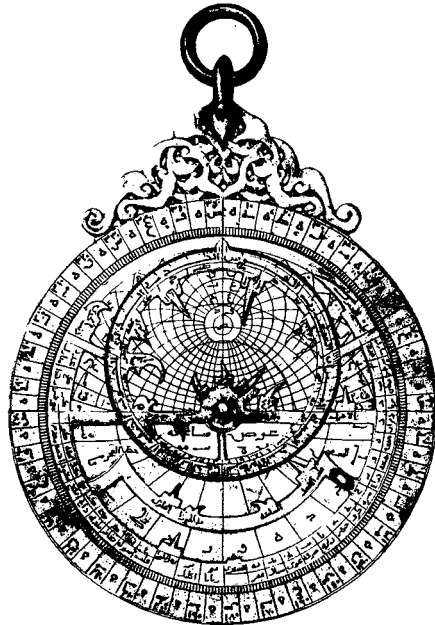
"Golden Age" of Israel

But the Arabic culture in Spain had something else to offer: it was the so-called Jewish "golden age." Let us consider this important development.

The Arab rulers were not outstanding for their tolerance. On the contrary, at the beginning and towards the end of their cultural period, there were persecutions and fanaticism, religious intolerance, and destruction. All of this was directed mostly against the Christian peoples, and this in turn was due to Christian intransigency and to political wars. But toward other sects and creeds which did not antagonize Islamic ways and ideas, the Arabs were more tolerant.

It was in this way that the Jewish people, scattered throughout the Arabic Empire, were free to pursue their Jewish cultural aims to a considerable degree. In Spain, Jewish culture achieved, under Arabic rule, one of the most important periods in its history. Science, letters, philosophy, and mysticism attained a peak, and historians call this time the "golden age" of Israel. ⇨





Thirteenth-century Arabic astrolabe, used to study planetary movements, measure latitude, or tell time of day.

Some of the greatest names among the Jewish people, outside of Biblical times, belong to the Spanish Golden Age. Authors as outstanding as Judah ha-Levi, the two Benezras; philosophers like Moses ben Maimon, the most distinguished commentator of the classical Hebrew writings, and Solomon ben-Gabirol, also called *Avicebron*, belong to this time and place. Of greatest importance to us is Moses from Cordoba, who wrote the *Zohar*, which is the foundation of all Cabalistic writings. Jews introduced in Spain, and subsequently in the rest of Europe, the Cabalistic tradition and Cabalistic magic, and a rich Biblical lore which is a treasure for the mystic student.

So we see that during the Dark Ages and early Middle Ages, there was an extraordinary mystical activity in Arabic Spain. The rest of Europe was more or less isolated from Spain, and had few contacts. But gradually, all this light spread to the rest of Europe.

We owe to the Arabs the early knowledge of the Neo-Platonists, which is nothing else than the teachings of the Egyptian Brotherhood. We owe to the Arabs the introduction of *alchemy* into Europe, and it was under this form of teaching that the early European Rosicrucians taught the truths they possessed. We owe to the Span-

ish Jews all our knowledge of the Cabala and of Magic, all closely connected with early Rosicrucian movements. From the Arabic mystery schools in Spain came those great mystics such as Raymond Lull, Arnold of Villanova, and all the schools of the Illuminati which flourished in Toledo and other places until they were persecuted, later on, by the Inquisition, under the Spanish Catholic kings. Such great French mystics as Flamel and his predecessors owe their light to the Hebrew tradition of Spain. And even in much later times Martinez de Pasqually, founder of the Martinist Order, proceeded from this same fountain of sacred knowledge.

It was, then, through Spain and through the Arabic world that the light in Europe was restored after the Dark Ages. It is true that besides this channel, Emperor Charlemagne sent a mission to the Near East (which was also Arabic) in order to bring the hidden light, and it is also true that this eminent ruler started a secret school in France, to which he himself did not belong, but this infiltration was not comparable in extent to the Arabic contribution through Spain. This contribution to esoteric knowledge in Europe also worked, in a lesser degree, through Italy, mostly through Sicily, and this was the origin of the early Italian schools, one of which was the Pythagoric, together with the Rosicrucian. To these schools belonged early great mystics such as Pietro d'Abano, and later on Pico de Mirandola and many others.

All this historical period we have been considering is not very well known from our point of view, and more research is needed in this field. Still, the works of this period that we can read today are as enlightening to us as they were to the Arabic, Jewish, or European mystic scholars ten centuries ago.

Arabic Spain was one of the important landmarks along the path followed by the tradition of Light from East to West, in accordance with the mysterious ways of the Cosmic. △





The Mystical Consciousness

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

CIVILIZATION needs systems of philosophy and higher thought which lead mankind closer to God—systems that strengthen individual character and cause men and women to follow what they conceive to be the spiritual aspects of the inner self. In other words, civilization needs mysticism, and therefore mystical states of consciousness should be encouraged by society.

One truly mystical experience is that of *inspiration*, where an individual is suddenly and completely enlightened in an intuitive way, rather than through the laborious processes of reason or study. However, every inspiration, the result of the ecstatic or mystical state of consciousness, is not a sudden influx of new knowledge or new truth, or a revelation of facts and circumstances. Frequently it is a *consecration*, the incentive to devote one's life to a certain ideal, to be loyal, to be truthful, or to attain a worthy goal.

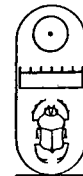
There are certain tests to determine true mystical experiences. Let it be said here that true mystical experiences are not exempt from those tests to which any other experience had by a rational observer would be subject. When one believes that incoherence and obscurity are signs of mystical consciousness, he or she is making a serious mistake, for the mystical experience must be *coherent*, it must be *rational*, and it must be *comprehensive*.

Generally, mystics and eminent psychologists agree that there are *four points* which determine whether or not one has had mystical experience, has truly entered and *attained* the state of mystical consciousness. The first point is known as an *ineffability*. The mystic finds upon return to his normal state of consciousness that he is unable to express in words what he has experienced; that he cannot convey his revelations adequately to another who has not had similar experiences. This is because mystical consciousness is more a phenomenon of *feeling* than an intellectual experience.

Each of us knows how difficult it is to describe truly to others the value or the worth of certain feelings which we have had. The ear of the musician may detect fine tones which he alone can perceive, and appreciate, and he cannot make others understand or feel them, unless they, too, have an ear like his own. The great artist can discern certain symmetry in forms and shades of coloring that escape the eye of the average person, and he cannot possibly make another experience them.

The Noetic Quality

The second point of determination is known as the *noetic quality*. This means the intellectual quality of the mystical consciousness. One has the realization that that which is imparted to him comes from a Supreme or Higher Intelligence, that it is a



knowledge or a wisdom that far surpasses anything which could be conveyed to him by word of mouth of mortal man, or that has ever been written for the physical eye to see. Further than that, he experiences *apperception*, that is, a complete understanding, an illumination. It is not just a matter of receiving certain sensations or impressions. It is a matter of completely and *thoroughly comprehending them*. It is an insight into God's nature and into the depths of one's own soul. Further, the acquired knowledge is always accompanied by the *weight of authority*. What is experienced is never adumbrated or detracted from by any question or any doubt as to authenticity. There is always an *inner conviction*.

The third point is known as *transiency*. This concerns the duration or length of time of the state of mystical consciousness. It is generally conceded from a matter of record that the state cannot be sustained for longer periods than from one-half to one hour. Further, the details of the experience are always recalled *imperfectly*. One has a full appreciation of the result of the experience, of the thing in its entirety, but what contributed in detail to it cannot be objectively recalled. We may liken it unto a drink which a thirsty man takes. When the thirst is quenched, he experiences a great gratification, and yet he would find it extremely difficult to describe the drink. Certainly to himself, at least, he would admit that the coolness and the wetness of the water were adjectives entirely inadequate to describe those qualities which produced the gratification he felt.

Also, whenever the state of mystical consciousness recurs, the recurrence results in a *continuous progress*. Each experience begins where the last left off. There are no unexplained interims, always a progressive development. It is as if one were looking upon a motion picture screen, at a story being unfolded, and suddenly at a certain point the projector was switched off, the light would be extinguished and the shadow pictures would disappear. Perhaps minutes, hours, or days later, if the projector were again started, the visual impressions on the screen would begin exactly where the tale ended last. Nothing would be left unexplained or incomplete. One never goes

backward, and there is no retrogression in the state of mystical consciousness.

Passivity

The fourth point of test and determination of what constitutes a mystical experience is that of *passivity*. Regardless of the performance used to bring about or to induce the state of mystical consciousness, whether it consists of concentration on some fixed idea or some principle or word, or place, or whether it is engendered by some physical exercise, once that kind of consciousness has set in, the individual feels himself in the presence of a *superior power*, of an omniscience.

The student has a sense of *humbleness*, of humility, which overwhelms him. Ego, vanity, arrogance, individuality all drop away, and the soul stands in all of its pure nakedness before the Supreme Authority. There is no inclination to dictate, to demand, to command. One is inclined to be merely *receptive*, to wait for a disclosure, for a revelation, like a spectator, with great expectation, but always with humility.

Rosicrucian mysticism, as expounded in the official monographs and teachings of the Rosicrucian Order, AMORC, is a synthesis of the important time-tested, profound cosmic laws and principles included in all systems of mysticism. One example is sufficient to prove this—to show the parallel between what we teach and what was worthy that has been taught. Let us consider Sufism. Sufism is an Islamic form of mysticism. It developed in the second century after the prophet Mohammed had his great theophanic experience in a cave on the slopes of Mt. Hira, in Arabia.

Sufism

At that time certain Islamic votaries, more profound perhaps than their fellows, more spiritually inclined, began to *abhor* the religious ostentation of the average believer, the pomp and ceremony of some of the rituals, and the raucous recitation of the Koran. It suggested hypocrisy to them. Also, to these more devout Moslems, religion meant an *inner experience* rather than an outward display. They finally became convinced that the *Koran*—the Islamic Bible—contained certain *secret text* not meant for the casual believer. Very studiously they

examined it and selected certain phrases upon which they meditated at great length, seeking that inner experience and enlightenment.

Jalal-ad-Din Rumi is generally accepted as the father of Sufism, because it took an organized form, developed into a definite system of mysticism, under his preachings and missionary work.

Jalal-ad-Din Rumi was born in the year 1273, in Afghanistan. His father, a wealthy man, was a devout and noted ascetic. The young Rumi also displayed these qualities of devoutness and spiritual discernment very early in life. Some time prior to departing on his great mission, it is related, he had erected in the courtyard adjoining his home a marble pillar somewhat taller than himself, around which he would entwine his arms as in embrace and clasp his hands. Then, leaning backward, so that his weight was upon his hands, he would slowly walk about the pillar, revolving as it were, until eventually his consciousness, as he declared, would be lost in an "ocean of love." This we may define as meaning he had been absorbed for the period into the *Cosmic*, into the *Absolute*, and had experienced *mystical consciousness*. After returning from this submerging in the "ocean of love," he would be greatly illumined, and he would disclose his revelations to those who listened intently, and these eventually became some of the doctrines of Sufism.

It is well that we consider, to some extent at least, a few of these principal doctrines of Sufi mysticism. *All being*, all reality, no matter what its nature or kind, its form or experience, comprises one unity. God is *unknowable* in His pure, absolute essence. No human consciousness can embrace God. His manifestations can be known and thus to a degree man can also comprehend God.

The Sufis recognize substance or *matter*. It is the outer or physical, material world. It is an *attribute* of the great unity. It is not, as some schools of mysticism and of philosophy affirm, an illusion, a product merely of man's sense perceptors. It is and includes actual substances. Things are as they seem to be. All matter is a *negative* aspect of this one great unity. The *positive* aspect or attribute is invisible. It is a *higher world*, a

world which man experiences within himself, the world of soul or spiritual inclination.

We, mankind, so the Sufis claim, are an *objectification of God*, the material form of God, His consciousness clothed in substance. God is necessary to us; no one will dispute that, but the Sufist goes beyond that. He declares that we are necessary to God, because God manifests Himself or His consciousness in our physical form, and without us God would have no expression in substance.

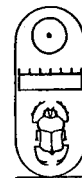
The method of attainment—that is, attaining mystical consciousness—advocated by the Sufis is really a trilogy. That is, it consists of three experiences:

A. *The realization of self*, that man must truly be aware of the individuality of consciousness; that is, that as a being *he is*, and yet that all other things are; that he has not an independent existence, but rather an independent expression—and that is *self*.

B. *A realization of God*, not an absolute knowledge of God, not that man's conscience can so embrace Him as to comprehend God and thus know all things and thus be God, but rather that he have a personal *inner conviction* when alone by himself, and without lip service to religion, dogma, or creed, that a *God does exist*.

C. *A realization of the Absolute*, that is, that it does exist, that there is a unity, that God, that self and substance *are*, the one flowing into the other, and yet each has its purpose and its place, and man must be able to realize a distinction between them.

This attainment comes about by the discipline following a path. The path is termed *tariqah*. It consists of several stages or steps. After all, it is not strange that it is stated that one must pursue a path or a course for attainment, for even our various Christian sects expound a path which one must follow to attain "salvation," or to "enter the Kingdom of God." The Sufi, however, is not required to await an eventual reward for the labor and efforts put forth in pursuing this path. There are *progressive rewards* which the Sufi student earns as he or she attains each stage. Some of these are *charity*, enduring *patience* and *trust in God*, *humility*, and *Peace Profound*. △



In Memoriam

George Fenzke, F.R.C.

On April 23, 1990, Frater George Fenzke of Wauconda, Illinois, experienced the Great Initiation of Transition. Frater Fenzke was born in Danzig, Germany (now Gdansk, Poland), and came to the United States as a young man. In 1937, when twenty-two years old, he became a member of AMORC, which was, he said, like "a cold, refreshing drink to a thirsty man."

Frater Fenzke was a most devoted and able servant to the cause of Rosicrucianism. He acted for two terms as Master of Nefertiti Lodge, AMORC, in Chicago, and served as Grand Councilor for the West Central States from 1960 until 1978. He was well known and beloved by the many Rosicrucians in the North Central region of the United States. One of Frater Fenzke's chief interests was the ancient art of alchemy. In the 1940s he attended alchemy classes at Rose-Croix University, and recently taught this subject at RCUI in Rosicrucian Park.

Frater George Fenzke exemplified Rosicrucian principles in action and will be remembered by Rosicrucians everywhere.

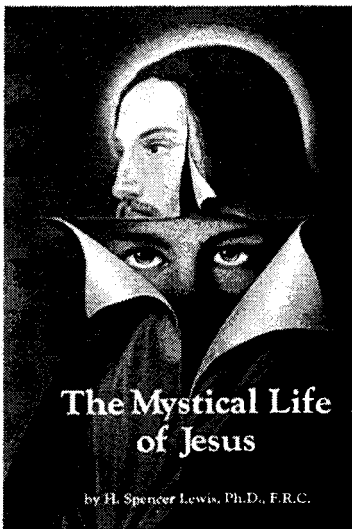


ROSICRUCIAN MEMORIAL DAY

October 14, 1990

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

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TREASURES FROM OUR MUSEUM

Cippus of Horus

One of our most recent acquisitions in the Besenvalien Egyptian Museum is an object known as the Cippus of Horus, a limestone object carved in high relief, dating from the late Ptolemaic or early Roman Period (c. 100 B.C. - 100 A.D.). Cippi range greatly in size, from small amulets to large stelae. An example of the latter, this Cippus was most likely erected over a basin or fontaine. In a public space, it formed the centerpiece of a magical ritual to prevent animal attacks and to address the ill effects of animal bites and insect stings.

Gods depict the child Horus, wearing the crook and flail, with a crawling animal such as a snake, scorpion, and lion. The child stands upon two crocodiles and beneath a mask of the popular god Bes, who was worshipped as the guardian against dangerous animals, particularly snakes. Often, magical spells designed to ward off such evils, were inscribed on cippi.

In the ritual of which this object was a part, the celebrant would read the spell as a liquid was poured over the cippus. As the liquid passed over the representations and words inscribed on the stone, it was magically infused with the power of the special prayer. When collected into a pot and drunk, the charged liquid would protect the drinker from harm.

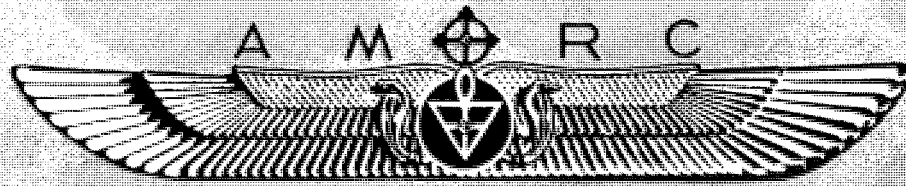
Although the limestone cippus recently acquired by our museum has no inscription, its images provide a visual explanation of the protection afforded by the ritual. Just as the child Horus, shielded by the god Bes, is able to stand upon the crocodiles while ignoring the threats of serpents above and can render harmless the snakes he treads, so the celebrant by drinking the liquid would be safe from injuries inflicted by the menacing beasts so plentiful in the ancient Egyptian landscape.

— The Museum Staff

The Besenvalien Egyptian Museum is open to the public every day from 10:00 a.m. to 5:00 p.m. and is located at 1000 West 10th Street, Saskatoon, Saskatchewan. For more information, please contact the Museum at 343-1111.

Some recent Museum acquisitions are made possible through the generous donations and donations made by members of the Saskatchewan Society.





THE ANCIENT, MYSTICAL ORDER ROSAE CRUCIS



The Parthenon, on the Acropolis, Athens, Greece.

There are two sentences inscribed upon the Delphic Oracle, hugely accommodated to the usages of man's life: 'Know Thyself,' and 'Nothing too much'; and upon these all other precepts depend.

*- Plutarch, A.D. 46 - 120
Consolation to Apollonius*