



DIGEST

Sacred Mountain Issue

MYSTICISM SCIENCE THE ARTS

Treasures From Our Museum

This clay figure, so much characteristic of Egyptian art, has traditionally been identified as depicting a king in the 18th century B.C. Its unique appearance, however, is not attributable to the Chittima's culture, but to the Hyksos culture and is most certainly 2,000 years older than previously thought. Similar examples date primarily to the 18th and 19th century B.C. and are found in the tomb of an official, a private citizen, and a government official. While invaders from the north had ruled Egypt by the Hyksos's meaning "rulers of foreign lands." Figures of this type are found in both Hyksos and Egyptian contexts.

Although this piece was quickly executed, the artist carefully communicated its meaning. Face, hands, and feet were barely indicated as the rudimentary nose and mouth were pinched into a "hook," the eyes became mere slits, undeveloped fingers melted into thighs, and feet were seemingly forgotten. But beauty and sexuality were highly prized. The naked body was pricked with dots to ornament her femininity. They form a necklace at her shoulders, a tattoo encircling her breasts, a head girdle above



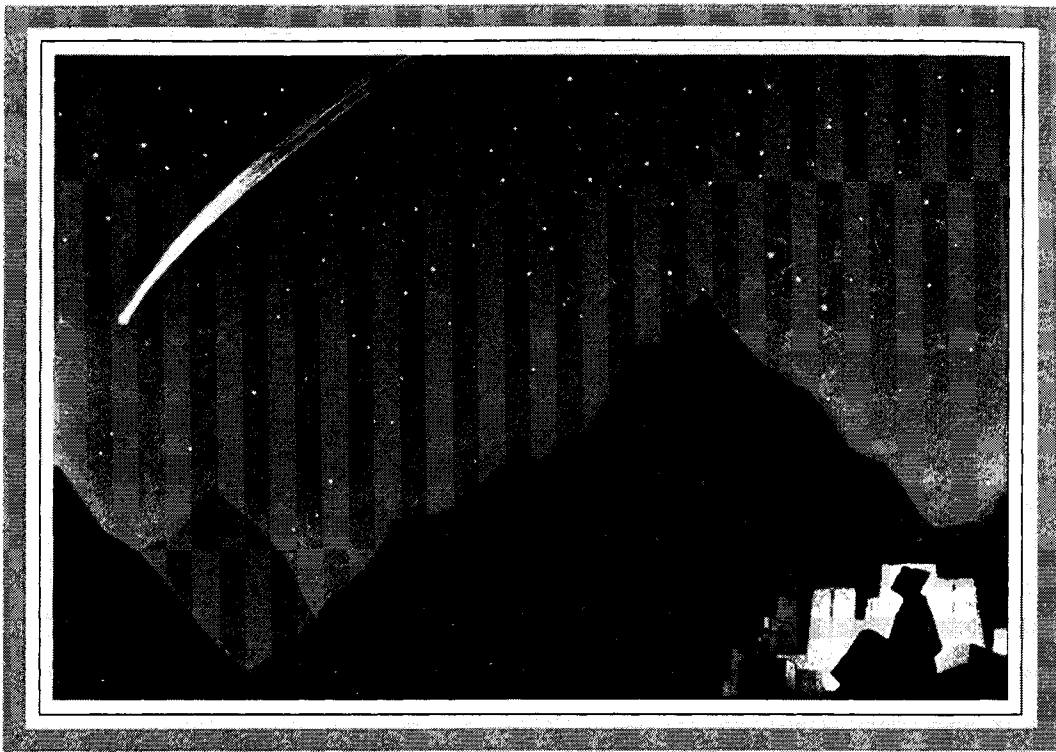
Fertility Figure

her encircling buttocks, and entire hair in the area outlined by an incised triangle. The long hair, an essential attribute of beauty for the Egyptians, was pulled into two widely flaring braids, fastened and a single knot in the back, and bound together by a fillet in the front.

Such figures are often found in tombs along with other funerary equipment. Their meaning in this context becomes clear when we remember that for ancient Egyptians, female breasts and genitalia were symbols of fertility and regeneration. Such qualities were necessary for the newly deceased, just as a woman gives birth to new life, so too will the presence of her image bring forth life from death. Through magic, this potent fertility figure will assist the deceased on his or her journey from this world to the hereafter, ensuring his or her spiritual and physical rebirth.

—Cynthia Storch

Reprints from the Egyptian Museum's collections, including descriptions and objects to facilitate our studies, research, and other museum projects are gratefully acknowledged.



painting by Nicholas Roerich

*"... Star of wonder, Star of night,
Star with Royal Beauty bright,
Westward leading, Still proceeding,
Guide us to Thy perfect Light."*

—Traditional

Season's Greetings

to our members and friends throughout the world




*The Staff
English Grand Lodge of AMORC*

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Editor
Robin M. Thompson

Assistant Editor
Richard W. Majka

Art Director
Charles Corry Henderson

Production Artist
Kerrie Inouye


Typesetter
Elva Morris

Image Research
Myra Maish

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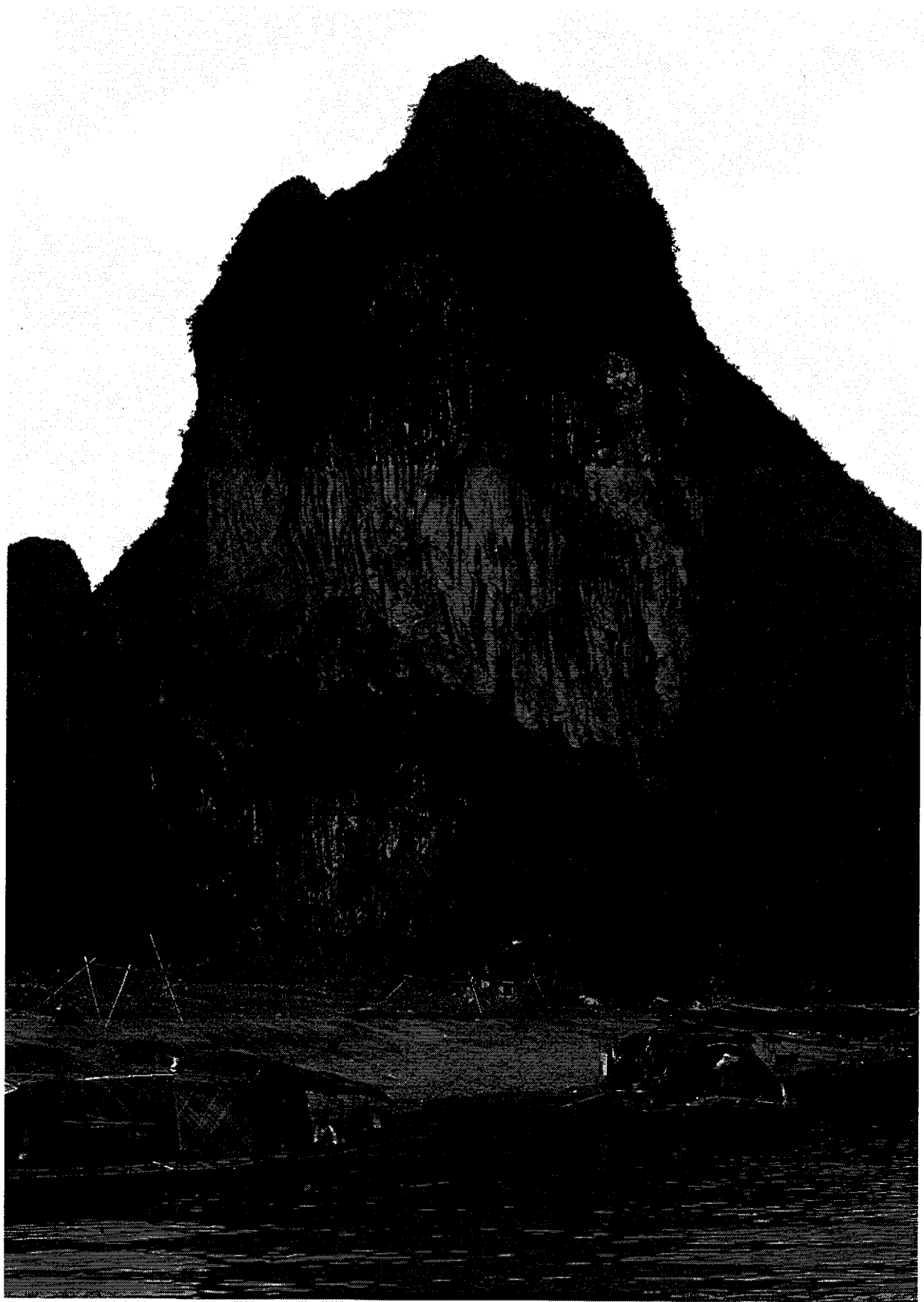
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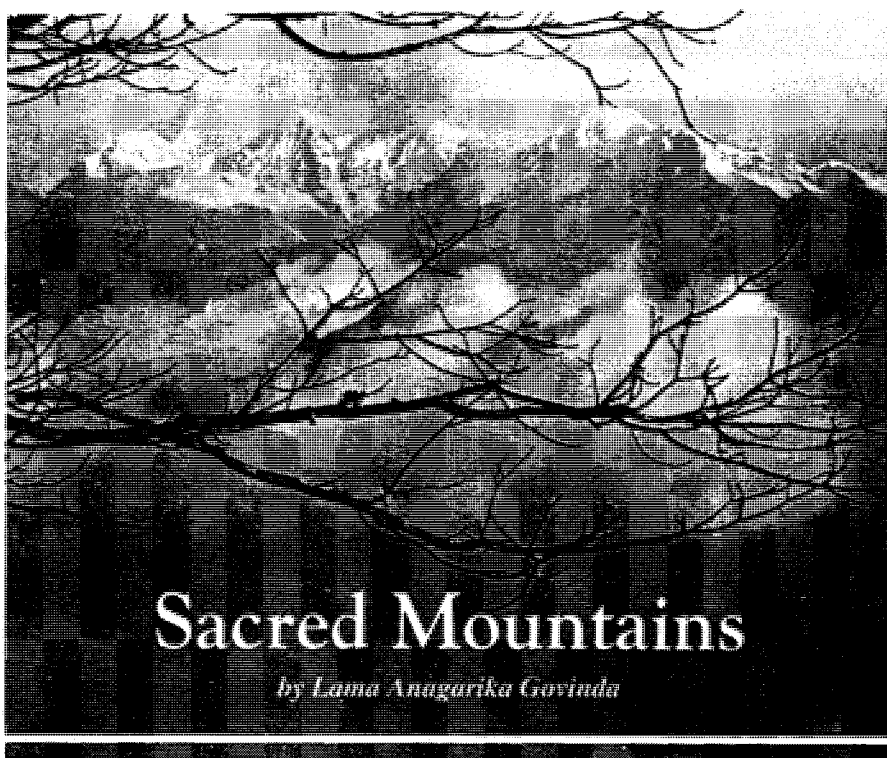
OUR COVER:

"Sacred Mountain"—micro-photograph of an uncut diamond lit with a spectral diffraction gradient—by Colorado artist Terrence Toole.

PHOTO

The rocky crags and picturesque sharp peaks soaring above the languid Li River lend China's Guilin (Kueilin) region a classic beauty. Han Yu, a celebrated ninth century poet, wrote of this beautiful region: "The river forms a green gauze belt, the mountains are like blue jade hairpins."





There are mountains which are just mountains and there are mountains with personality. The personality of a mountain is dependent upon more than merely a strange shape which makes it different from other mountains—just as a strangely-shaped face or strange actions do not make an individual into a personality. Personality consists in the power to influence others, and this power is due to consistency, harmony, and one-pointedness of character. If these qualities are present in an individual in their highest perfection, he is a fit leader of humanity, be he a ruler, a thinker, or a saint; and we recognize him as a vessel of supramundane power. If these qualities are present in a mountain, we recognize it as a vessel of cosmic power, and we call it a sacred mountain.

The power of such a mountain is so great and yet so subtle that without compulsion pilgrims are drawn to the mountain from near and far, as if by the force of some invisible magnet, and they will undergo untold hardships and privations in their inexplicable urge to approach and to worship the sacred spot. Nobody has conferred the title of sacredness upon such a mountain; by virtue of its own magnetic and psychic emanations the mountain is intuitively recognized to be sacred. It needs no defender of its sanctity, nor any

organizer of its worship; innately each of its devotees feels the urge to pay it reverence.

This worshipful or religious attitude is not impressed by scientific facts, like figures of altitude, which are foremost in the mind of modern man, nor by the ambition to “conquer” the mountain. Instead of conquering it, the religious-minded man prefers to be conquered by it. He opens his whole being to the potent influences of the mountain and allows them to take possession of him, because only he who is “possessed” partakes of the spirit of the divine. While the modern man makes it a feat of personal prowess, for his own glorification, to climb an outstanding mountain and be the first on top of it, the devotee is more interested in his spiritual elevation than in the physical feat of climbing.

To see the greatness of a mountain, one must be at a distance from it; to understand its form, one must move around it; to experience its moods, one must see it at sunrise and sunset, at noon and at midnight, in sun and in rain, in snow and storm, in summer and winter, and in spring and autumn. He who can see the mountain in this manner comes near to the life of the mountain, which is as intense as

Lama Anagarika Govinda is the author of Foundations of Tibetan Mysticism, The Psychological Attitude of Early Buddhist Philosophy, and other works.

that of a human being. Mountains grow and decay, they breathe and pulsate with life. They attract and collect invisible energies from their surroundings: the energies of the air, of the water, of electricity and magnetism; they create winds, clouds, thunder-storms, rains, waterfalls, and rivers. They fill their surroundings with life and give shelter and food to innumerable living things. Such is the greatness of a mountain.

But even among mountains that are sacred, there are some of such outstanding character and position that they have become the spiritual foci of the most ancient civilizations and religions of humanity, milestones of the eternal quest for perfection and ultimate realization, signposts that point beyond our earthly concerns towards the infinity of a Universe from which we have originated and to which we belong.

In the dust-filled valleys and lowlands of our daily existence we have forgotten our connection with stars and suns; and so we need the presence of these mighty milestones and signposts to awaken us from the slumber of self-complacency. There are not many who hear the call or feel the urge under their thick blankets of petty self-interests, of money-



Painting by Nicholas Roerich

getting, and of pleasure seeking. But the few who do form a perennial stream of pilgrims and keep alive throughout the ages the arcane knowledge of these terrestrial sources of divine inspiration.

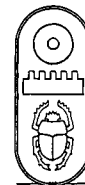
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The Purpose of the Rosicrucian Order

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

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Message from the Supreme Grand Lodge

The Progression of Man's Consciousness

WE are told that in ancient times the Athenian philosopher Diogenes searched for an honest man with the aid of a lantern. Perhaps it was pitch dark when Diogenes commenced his search, but if it were during the daylight hours, then why couldn't he just look around for this honest being without the help of a special light? Why did he need additional illumination in his search? Whatever the circumstances may have been, if there is any truth to this story, then we can surely detect a mystical element in Diogenes' behavior.

When embarking on a quest for the unknown, we must be accompanied and guided by a *special light*. In the development of human civilization, light—both exoteric and esoteric—has always played a major role. In the next few pages let us further examine this age-old interaction between humankind and light.

Modern man works at home or in an office, in business or science or some other endeavor. He may actively involve himself in social endeavors such as politics, or he may venture out alone into the wilderness to commune with nature. Man may travel to the moon, perform complicated miracles of surgery, compose music, or play with his children. Centuries ago many of these activities were carried out in different ways, with less advanced technology, yet the present hardly differs from the past if we pay attention to the *motivations* behind the actions.

In fact, throughout history human nature has always been the only factor which has

essentially remained constant. For whether one lived during the 3rd century A.D., or in the Renaissance, during the Sixth Egyptian Dynasty, or in the Aztec Empire, human consciousness has always been actively looking for ways and means to develop and expand. The voice of the unknown has always called out to man. And man has always explored unknown territories and investigated the secrets of nature. Driven by his own innate curiosity, man has aspired to fathom and solve the mystery which he himself presented.

By studying nature, serious seekers acquired unique insight, and many of them shared with us their success and accomplishments. This has been, and still is, the work of philosophers and mystics.

Past centuries have not witnessed progress in the exoteric sciences alone. Through experience, man has grown personally as well. Yet a wide gap exists between man's external quest and the depth of his inner life. However, on the borderline between the two worlds—the separate worlds of science on the one hand and mysticism on the other—an underlying principle has continually attempted to unite both opposites. This, the yardstick of ethics, has often failed because it did not reach its full maturity due to being incorporated in a too-strict philosophical kind of science. Nevertheless, the concept that ethics should guide

Soror Irene Beusekamp-Fabert, Grand Master of the Netherlands, authored this article. The Imperator and AMORC Grand Masters worldwide are regular contributors to this department of the magazine.

all human action has led to the image we have of man today.

Meanwhile, a magnificent spectacle has unrolled on the world stage, where man has expressed all his possibilities: good as well as bad, laudable as well as objectionable. Surely, man has made mistakes, but all peoples have cherished hopes for a better future.

In all his activities man has utilized the broad spectrum of his possibilities. We have created philosophies, including the science of philosophy. We have traded among ourselves, and thus developed the science of economics. We have concocted chemical combinations, eventually resulting in the science of chemistry. We have studied the fascinating vegetable and animal kingdoms, and gradually established the science of biology. We have written numerous words of wisdom, thus leading to the science of languages.

Seeking attunement with the higher self, men and women of ancient times established mystery schools. The first mystery schools of Egypt were embodied in that sacred institution which stood next to the Temple and was called *Per Ankh* ("House of Life" or school of learning)—to which only Pharaohs and high priests were allowed access. Here they studied the secrets of nature and then gradually and very carefully transmitted this knowledge to disciples deemed worthy to study in the Temple.

In all echelons of humanity numerous variations and expressions of consciousness have been developed—both in the visible and invisible worlds. And the invisible or inner expressions of consciousness have especially been fostered in respectful admiration and reverence in the human mind.

The Esoteric Sciences

The teachings of exoteric science are widely known today. However, the *esoteric sciences* have always been kept within the confines of the mystery schools. They were not common property, but certain people in all nations throughout history have shared in the knowledge spread by the mystery schools. This becomes abundantly clear when one realizes the continuing relationship between the mystery schools and key elements in society: the royal houses, the established church, the scientists, and the students of mysticism who

in daily life were not readily recognizable as such. In the mystery schools—and among them the Rosicrucian Order—any individual burdened by the heavy load of personal aspirations and struggles could shed everything, retrieve his simplicity, and surrender to the loving forces in the universe which were more than willing to direct and guide him.

Nourished and fortified by knowledge which made him rediscover his inner self, the student of mysticism went out into society, only to eventually return to his mystery school, much as a child periodically returns to the house of his parents so as to lay in a fresh stock of love and strength. At present we see only the harsh outer world as opposed to the warm and nourishing world of the mystery schools. However, change is on the way as part of a vast transformation which is discernible throughout the world.

It is impossible to clearly see what the future will bring. However, we are linked to this future as though by a silver cord, and we ourselves are giving direction to the future—a gigantic and rather awesome prospect!

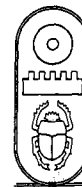
From our present point on the Triangle our role in helping is to think consciously of the future, from the very depths of our hearts. And, as Rosicrucians, we are perfectly equipped to do just that! I am thinking of the knowledge we receive through our teachings and initiations as passed on to us by the Masters of the past ages. The Rosicrucian Order was founded on ancient traditions and, as I mentioned before, its roots can be found in the *Per Ankh* of Ancient Egypt. Its history is also firmly anchored in the Renaissance—in such European countries as Germany, the Netherlands, France, and England.

Rosicrucians in the Netherlands

We at the Grand Lodge for the Dutch-speaking countries have access to records which allow us to closely follow the activities of the *Rose-Croix* in the Low Countries during the 16th and 17th centuries.

In 1615, in Amsterdam, the first editions of the *Fama Fraternitatis* and the *Confessio* in the Dutch language were published, along with a number of letters from individuals who expressed their desire to be accepted as members of the Rosicrucian fraternity.

As early as 1617 these editions were reprinted, clearly proving the keen interest in



Rosicrucian documents in the Netherlands at that time. Reactions to these publications were not long in coming—some of these in the form of printed comments to the *Fama* and the *Confessio*, signed either by full name and title, or by initials only, and accompanied by requests to be accepted as members of the Order.

On August 10, 1623, Peter Paul Rubens (1577-1640), noted master of Flemish painting, wrote in a letter addressed to the French scientist De Peiresc: "In Amsterdam the Rosicrucian Order already exists for a considerable time and I remember to have read a book some three years ago, which was published by their organization, and in which one could read about the glorious and secret life of this foundation, as well as about their statutes and rules."

In 1660 the Frenchman Samuel Sorbière wrote about the Low Countries. In referring to his visit with the alchemist Glauber in Amsterdam, he wrote: "Indeed, there is no other country in the world that is more kindly disposed towards the Rosicrucian fraternity and where those who possess the Secret of the Great Work enjoy greater freedom."

Nevertheless, the Dutch government began having second thoughts about the Rosicrucians who had taken up residence in the town of Haarlem, Holland. The Court of Holland started investigations and requested the advice and recommendations of the Theological Faculty at Leiden University, which turned out to be adverse to this fraternity. As a result, the painter Johannes Torrentius, known to be a Rosicrucian, was arrested and subsequently tortured in 1627.

I must also mention the success of Jacob Boehme in the Netherlands in the 17th century. Boehme's writings, banned in his native Germany, were for the most part published in the Dutch language in Amsterdam in an unabridged edition as early as 1682.

Much more could be written about the growth of Rosicrucian thinking in the Low Countries during the past centuries. However, space here does not permit this detailed history. And so now, taking a giant stride across the ages, we arrive at the period which has been entrusted to us—the present century and the Rosicrucian Order, AMORC, in its present cycle of activity.

At Amsterdam, on February 1, 1934, the Dutch Jurisdiction of our Order was formally

established. Frater Jan Coops was assigned the task of building the Dutch Jurisdiction by Dr. H. Spencer Lewis, and Frater Coops accomplished this giant assignment magnificently and in complete devotion to the Rose-Croix. He worked ambitiously and at the same time modestly and humbly. And now the jurisdiction for the Dutch-speaking countries, together with all other jurisdictions, are harmoniously engaged in the Great Work to which all true Rosicrucian adepts must contribute, either actively or passively.

We know that recently our beloved Order has been severely tested. However, we must realize that storms have risen throughout the centuries—storms which tended to upset the equilibrium between the negative and positive. Yet this balance has always been restored. At this point I will not digress by speaking of facts which have been the subject of discussion over the past months. Each of us in the silence of Self carries the responsibility for our beloved Order and for the return of peace and quiet. Individually, each of us contributes to the force-field of Love which must encircle our Order, enabling it to further carry out its task in perfect balance and brotherly love. Let each of us in complete silence add to the light of our fellow Rosicrucians and proceed on the Path under the sign of the Rose and the Cross. Everything is interlocked; your thoughts are tightly interwoven with the thoughts of other Rosicrucians. Give your thoughts a true and straight course and, regarding your spoken words, let them voice pure thoughts only.

Our Order is our Alma Mater. Under its wings numerous students have found the courage and inspiration to devote themselves to study the laws applying to the inner and outer worlds—to the study of Self. As a true mother who grants her children freedom of individual thought, expression, and action, the Order has always been a beloved haven to individuals who finally find peace within its walls—men and women who attune to the Inner Self and are granted the opportunity to lay in fuel for the future and tap all kinds of sources which can then manifest and enrich their lives, and eventually be offered to the world.

Let us retreat, in the Oneness of Self, to within the walls of AMORC and let us transform into action our craving for the Light and the Mystic Rose, because this constitutes the promise of a new dawn. Δ

The Mountain of Salvation

by Timothy O'Neill, F.R.C., I.R.C.



THE ESSENCE of the Sacred Mountain as pure symbol lies in the figure of spiral ascent through the levels of Being. In real life this can be compared to the experience of hikers who attempt to ascend the steep terrain of a mountain. They can no longer count upon the trail to curve gently and gradually as it did in the flatlands. Rather, they are confronted with steep ascents that zigzag up precipitous mountainsides. Although relatively short in distance, such switchbacks in the path are considerably demanding upon the physical resources of hikers and they may often despair of ever reaching their goal—the summit.

This experience of switching back and forth, even descending at times in order to rise, gives us a clear and literal sense of the spiral nature of our ascent through the levels of Being. Because the mountain spiral seems so remarkably close in nature to our experience of life on the spiritual path, the mountain has been used since time immemorial as a central symbol for spiritual practice through the diligent effort of constant ascent and descent through the great Chain of Being.

In the literal sense, as well, from the Karakoram of Central Asia, to the highest Himalayas, and on to the great ranges of the Americas, every human culture has held in reverence its own sacred mountains as they mirror the *great inner mountain* of the archetypal worlds. As a pure image in the mind of the Cosmic, the great mountain of the universe always lies on the *axis mundi*, the axis upon which the world turns. The mountain is also usually surrounded by a circular river or ocean, signifying its separation from the mundane world. At its summit resides the holy city—the City of Foursquare Walls—symbolizing the meeting

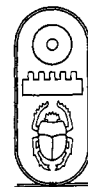
Notes on the Archetypal Patterns Behind the Oriental Sacred Mountain, the Mountain of the Grail, and the Alchemical “Mons Philosophorum”

of the four elements of life. In the center of the city, as the mysterious and invisible fifth element, or *quintessentia*, rests the Lord of the World, who watches over the evolution of all life with an impersonal and mathematically precise “eye.”

In our Rosicrucian tradition, we are most familiar with this great sacred mountain in its alchemical form as the *Mons Philosophorum*, or “Mountain of the Philosophers,” who are also known as the Lovers of Wisdom. As depicted in the famous *Geheime Figuren*, or “Secret



Figures” of the Rosicrucians, the mountain is shown to be guarded at its base by the stern figure of Saturn, lord of constriction and difficult passage. This symbolizes the beginning of spiritual work, which is undertaken in the state of darkness, strenuous effort, and inner penury. At the summit of the alchemical mountain rises the orb and crown of the Lord of the World, who is often portrayed as Apollo or Jupiter, Lords of gold, light, expansion, and benevolence. In the Masonic tradition, this figure is referred to as the “Great



Architect of the Universe." Thus, the two reigning Lords of foothill and summit represent the polar opposites of dark and light, difficulty and ease, lead and gold, which actually define the constantly spiraling, ascending and descending nature of the mountain climb.

The Journey

The journey up the mountain, from the realm of Lord Saturn to that of Lord Jupiter, can be divided into the four primordial stages



Old alchemical illustration entitled: "Taking the Son (extracted from the Body) to the highest mountain—i.e. to the top of the Vessel, where he receives the celestial influences from above and is metaphorically purified from the ignorance of matter—the Angel sublimates the Fixed."

of transformation from *physis* (or matter) to *spiritus*.

One begins, naturally, in the heavy and leaden world of physicality, the underworld of the *nigredo*, or "blackening." This is also the realm of the underground caves of Vulcan, lord of blacksmiths, symbol of the deep subconscious. At the center of these vast and labyrinthine grottoes sits the throne of the Great Mother of All Life, she who manifests and provides for the material element of Being in all of its splendor and glory.

After passing through this dark and wearying, yet miraculous realm, one may then ascend to the lighter world of the astral or

aetheric, ruled over by Lady Sophia, who represents the principle of wisdom and sapience. As a reflection of her nourishing mother below, Sophia is often represented as feeding her lovers, the philosophers, with the milk of her breasts. Her realm is also that of the silvery moon, the first gateway into the higher awareness. This is represented in alchemical terms as the *albedo* or "whitening" of the soul.

The third realm of ascent is an intermediary between the land of Sophia—the rose garden of wisdom—and the summit of the mountain, the throne of the Demiurgos, or Lord of the World. This in-between state is known to alchemy as the *citrinitas*, or "yellowing," and corresponds with what the great mystics know as the "dark night of the soul." This is a frozen land of snow, storm, and ice, wherein one can only patiently wait for deep spiritual currents within to come to fruition before passage to the holy city can be vouchsafed. As bleak as this realm might seem, the "yellowness" of this period also gives one hope for the full golden dawning of the Sun or king in the solar city above.

The Life-Giving Sun

As one ascends from this third intermediary realm, with its cold and frozen wastelands, one miraculously discovers a golden springtime land at the great summit. There is at this peak a blissful plateau, graced with the harmonious and geometrically perfected presence of the foursquare city, whose twelve gates represent the signs of the zodiac and the passage of all life around the life-giving force of the Sun. In one sense, the Sun at the center of the city is the Lord of the World, who channels and shapes the spiritual forces of the aetheric Sun into manifestation upon the Earth below. The Lord is a strange, somewhat remote figure, androgynous and all-seeing, known to the Gnostics as Ialdabaoth, the Demiurgos or Creator, who is the metaphysical representative of the unembodied Cosmic. The Lord can also be called the "Highest Monad"—a spaceless, timeless window of vision into the heart of the absolute. The Lord guards the fountain of life at the center of the city. This fountain, which is the heart of life, dispenses the healing and revivifying life force itself, which is often contained in a sacred vessel, to be used by the Lord. This vessel is referred to in the Western world as the Holy Grail.



MONS PHILOSOPHORUM

The Fisher King

The Lord of the World is often represented in the Arthurian mythos as the rich Fisher King; Prester John; Melchizedek; or as the Emperor of Sarras, the mysterious Grail City in the East, the place where the Sun is born. Actually, Mount Salvesch (the Mountain of Salvation or the Grail Mountain) bears extremely close parallels to the *Mons Philosophorum*. In essence, we must consider both of these mountains to be slightly varying versions of the single wider archetype of the Holy Mountain. In Wolfram von Eschenbach's *Parzival*, the role of Lord Saturn on the Alchemical Mountain is played by Klingsor, the Black Magician; while Kundry, the Grail Maiden, becomes Lady Sophia and the Fisher King becomes the Solar King of the Alchemical Mountain.

Much like the geometric and mandala-like aspects of Mount Meru in Hindu and Buddhist traditions, Mount Salvesch hides a sacred presence within its summit—a gateway linking us to supernal realms of the Cosmic and

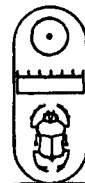
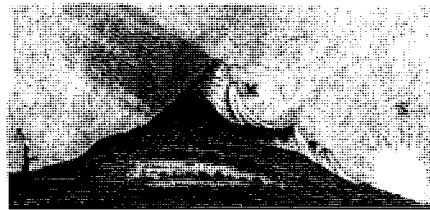
which can be represented by an aurora rising like a vast crown over the mountain's summit.

Existing at the very heart of Creation, yet paradoxically everywhere, the archetypal Cosmic Mountain provides us with a crystal-clear yet constantly spiraling path to the Absolute.

Descending back down to the level of actual earthly mountains, it is important to remind ourselves of the many parallels between physical ascent—climbing—and spiritual ascent—the student on the Path. Gravity itself is a living force with which we must struggle at altitude. Nature herself seems to conspire to keep us safely nestled in the dark foothills below, while the spirit longs to soar in the realms of levity and light. It is perhaps both ironic and telling that our greatest modern fable of the mountain quest, René Daumal's great masterpiece, *Mount Analogue*, remained unfinished on his deathbed. The scaling of the inner mountain really has no conclusion, for one summit simply leads one on to the next, through all the worlds of the Cosmic and beyond.

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Mountains I Have Known

by Robin M. Thompson, F.R.C.

EXTENDING along the western edge of North America is a *range of light*—the Sierra Nevada. Separating California from the rest of the United States, this mountain range encompasses some of the most awe-inspiring scenery on the American continent: sky-reaching granite peaks and icy glaciers capturing the ever-changing brilliant light from the skies above, countless crystalline cold mountain streams and lakes, rivers rushing through awesome canyons where man and even creeping railroad are dwarfed by massive walls and slopes, the tallest peak in the contiguous 48 states, ageless groves of Big Trees (the largest living things on earth), and veins of gold as yet undiscovered—a veritable lode-stone of incredible scenery, natural wealth, and inspiration!

Perhaps Native Americans, the Sierra's first inhabitants, had a better word for all this mountainous beauty. *Inyo*, they called it, meaning "The dwelling place of the great Spirit."

Nature's Sanctuaries

Within this range of light are many sanctuaries of great beauty, but perhaps none is surpassed by the Yosemite Country. Here ice-age glaciers cut a sheltered valley, walled in by massive rock structures—El Capitan, Half Dome, the Brothers, and Glacier Point—which tower almost straight upward three to four thousand feet above the valley floor. Along the valley walls striking waterfalls plunge several thousand feet over granite walls to the valley floor below. Yosemite Falls, Bridal Veil, Nevada, Vernal, Illilouette, and in the springtime numerous smaller falls cascade in a symphony of rushing waters, ever reminding us that water carved the solid rock.

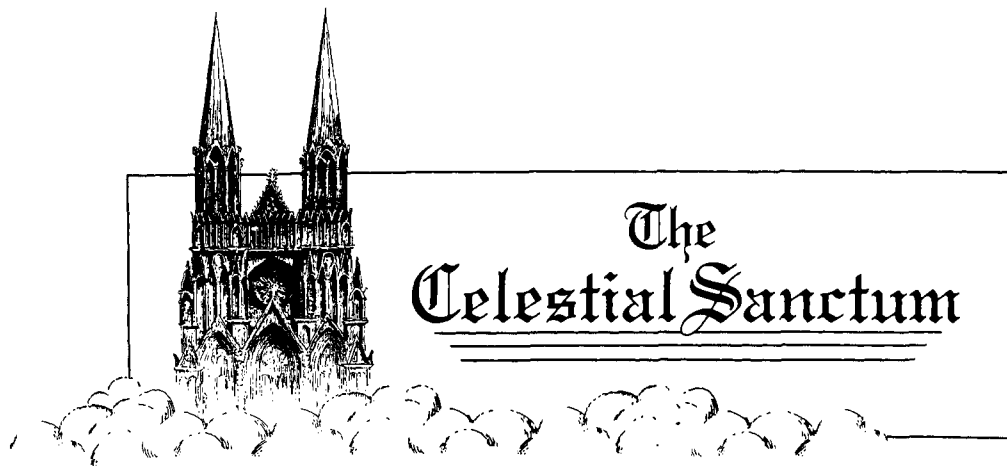
Hiking up the steep Four Mile Trail from the valley floor to Glacier Point, an ascent of over 3000 feet, the entire panorama of walls, slopes, domes, waterfalls, unfolds in wondrous majesty, causing the hiker to pause and give thanks that this great and inspiring natural treasure has been preserved forever in a national park.

Δ Δ Δ

Rising magnificently at the top of California's great Central Valley is the mountain known as Shasta. Visible for 100 miles in most directions, the white, lonely peak stands aloof, somehow detached from the surrounding scenery. Viewed through the Sacramento Valley's summer heat, Shasta's distant white mass seems to hover—shimmering in the sky—seemingly unrelated to the lush green fields and orchards below. My favorite view is from the north, from a highway cresting a ridge in Central Oregon's lava plateau, seeing the white, lonely peak of Shasta rising abruptly, over 100 miles away, across the gray-green juniper and sagebrush landscape.

Shasta has always inspired mystery. Legends and myths, going back to the time of the Shastan Indians, have circulated about the mountain, linking it with an ancient, forgotten people, and a great sunken continent to the west. Seeing the mountain at night, its distant white peak bathed in full moonlight, floating above the dark and lonely Modoc Plateau, makes the mystery even more awesome.

Shasta is a double-domed volcano, rising 14,162 ft. above sea level in the Cascades—a Pacific Coast chain of volcanic mountains hewn by fire and ice. *Fire*, because some of these volcanoes are not extinct, as shown by the recent eruption of seemingly placid Mt. St. Helens far to the north, and Shasta's nearby neighbor, Mt. Lassen, whose violent 1914-15 eruption devastated much of the surrounding area and sent a 30,000-foot plume of smoke and ash into the sky. *Ice*, because these peaks, including Shasta, feature living glaciers inching down their slopes—cutting away the rough rock and sending its particles down numerous streams to the valleys below. Though Shasta is presently a sleeping volcano, there are fumaroles emitting heat and gases, and the presence of hot springs in the area indicates underground activity. Other Cascade peaks to the north in Oregon and Washington exhibit these same fiery features. The constructive forces of creation and building are always at work. The earth is *alive*, and here, as in other places, it gives forth its fiery inner energy in the process of ongoing creation. Δ



The Magic of Meditation

by Kristie E. Knutson, F.R.C.

A DEAR FRIEND of mine had the most amazing and delightful experience a few years ago. She tells me that it started out as a terrible day. A week earlier the worst possible thing had happened—she discovered that the fellow she loved did not love her. After that, she spent her time going over and over the awfulness of the situation—trying to see how she could fix it and then coming again to the terrible truth: he didn't love her. She was miserable. Finally, in a moment of black despair, she just closed her eyes, yelled for help—and gave up.

Suddenly in front of her mind's eye was the most absurd fuzzy little black squirrel. He was ridiculous. Caught in mid-sob, she just had to reach out in her imagination and touch him. Fixing his intent little eyes on her, he patted her fingers in reassurance. However, he clearly was not there just to play. His gaze grew more insistent. Finally, she cleared her throat and mentally said, "Well, Squirrel, I am so unhappy—please help me."

With a triumphant flourish, he immediately presented her with the empty half of a walnut shell. Again, he fixed his shiny eyes on her, waiting expectantly.

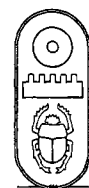
She mentally turned the shell over in her hands and, totally at a loss, carefully said, "Well, Squirrel, I don't understand. What are you trying to tell me?" And then he gleefully popped a whole walnut into her hand—and disappeared!

Startled, my friend opened her eyes. And for a disorienting, confusing moment, she could feel that whole walnut tingling in her hand. Suddenly, inexplicably, flooding into her was the most wonderful, life-giving, joyous insight about her love, about loving, about herself, about people. In that fizzing, goofy moment, her pain was transformed into unconditional love.

When my friend told me about this, we found ourselves laughing and crying. I was so happy for her, so moved because something truly wonderful had happened. It seemed to me that she had experienced a genuine moment of attunement—a profound reorientation of her being. Yet at the same time it didn't seem to make sense; and it didn't happen the way it seemed to me it should have happened. Frankly, it didn't seem right, somehow, her slipping that way into an insight more or less on a kind of "cosmic banana peel."

But to tell the truth, the more I thought about it, the more I too really wanted an experience like that. And naturally, just as soon as I had forgotten about asking for it, my Inner Self was happy to oblige.

It happened during a period when, metaphorically speaking, I fell flat on my face into the morass of a particularly unpleasant problem. And after working very hard with wrestling and paining and endless attempts to figure it out and fix it—I finally just closed my eyes and gave up.



The vision of a charming fluffy green bush with tennis shoes immediately popped into my mind—and lovingly kicked me into the insight that completely, totally resolved my situation.

It was at this point that I began to notice a pattern. I think that these kinds of “silly” experiences can teach us some important principles about attunement, about meditation in general, and about being At One with the Universal Mind.

First of all, the most basic principle underlying attunement is Universal Love. On a more personal level, it means starting our meditation process by firmly rooting ourselves in our love for ourselves and others. The Inner Self is an infinitely loving, nurturing presence that *always* gives us that which is perfect. The insights and gifts it provides flow from an infinite source of wisdom, compassion, and—when needed—humor. By its very nature meditation is a statement of our profound love of self and of others.

Let Go . . . and Trust

The second principle which seems to arise out of these funny stories is that meditation is a process of letting go and trusting—of trusting enough in ourselves and the God Within to let go of control. Experiencing the moment of attunement requires that we stop fiddling with life for that moment, that we “go with the flow,” that we stop so passionately *doing* and just let ourselves *be*.

Meditation is a kind of leap into mild chaos. It takes a great deal of faith and trust to really let go and allow ourselves to plummet into our inner experiences. Meditation is a little like falling into the hands of God. And until the God Within catches us for the first time, so to speak, we don't really *know* deep down that system, order, purpose, and perfection are there. It is difficult to really let go of control. Yet the paradox is that it is only by choosing to let go, choosing to leap into chaos, that we have the opportunity to fully discover the rich wholeness and perfection of Being.

Readers who have taken dance classes may remember an exercise used to build confidence and rapport with each other. One dancer is asked to fall over backwards off a chair or table and trust that his partners will be there to catch him. The first time you do it, it's a heart-stopping experience. After that, there is an amazing sense of ease and caring—it becomes like flying.

In meditation, by letting ourselves go, by releasing into that lightly disorienting moment of confusion, we are suddenly free of expectations and beliefs about how life ought to be. Inevitably, in that glorious moment of reorientation, the empty space fills to overflowing with the higher and infinite order of God.

Now, so far, we have learned that attunement flows out of the willingness to let go, the willingness to trust in the loving presence of God. And, as my friend whose problem was solved by an imaginary squirrel discovered, while the results can be surprising—they are always perfect.

The Flow of Life

This brings us to another principle involved in the meditation experience—that life works just fine without our help. When we finally stop fiddling, fussing, and tinkering with it, we are given *exactly* what we most need and want—often things we would not have considered on our own.

The Chinese Taoists call this principle *wu wei*, which literally means “without doing, causing, or making.” Practically speaking, it means to live with the flow of life, however that may be, without any resistance and without meddlesome effort on our part . . . which is much easier said than done.

To explain the concept of “going with the flow of life,” Taoists offer a story called “The Vinegar Tasters”—a popular theme used by Chinese painters going back many centuries. In any given version of the painting, we see three men standing around a vat of vinegar. Each has dipped his finger into the vinegar



and tasted it, and the expression on each man's face shows his individual reaction.

Since the painting is allegorical, we are to understand that these are no ordinary vinegar tasters, but are instead representatives of the "Three Teachings" of China—and that the vinegar represents the Essence of Life. The three masters are Confucius, Buddha, and Lao-Tse. The first man has a sour look on his face, the second exhibits a bitter expression, but the third man is smiling.

To Confucius, the first man in the painting, life seemed rather sour. He believed that the present was out of step with the past, and that the government of man on earth was out of harmony with the Way of Heaven or the government of the universe. Therefore, he emphasized reverence for the Ancestors, as well as for the ancient rituals and ceremonies in which the emperor, as the Son of Heaven, acted as intermediary between limitless heaven and limited earth.

Under Confucianism, the use of precisely measured court music, prescribed steps, actions, and phrases all added up to an extremely complex system of rituals, each used for a particular purpose at a particular time. A saying was recorded about Confucius: "If the mat was not straight, the Master would not sit." This gives an indication of the extent to which things were carried out under Confucianism.

To Buddha, the second figure in the painting, life on earth was bitter, filled with attachments and desires that led to suffering. The world was seen as a setter of traps, a generator of illusions, a revolving wheel of pain for all creatures. To find peace, the Buddhist considered it necessary to transcend "the world of dust" and reach Nirvana—literally a state of "no wind." The devout Buddhist often saw the way to Nirvana as being a process constantly interrupted by the bitter wind of everyday existence.

On the other hand, to Lao-Tse, the third man in the painting, the harmony that naturally existed between heaven and earth from the very beginning could be found by anyone at any time, but not by following the Confucianists' rules. Lao-Tse felt that earth was in essence a reflection of heaven, operating by the same laws—and not by the laws of men. These laws affected not only the spinning of

distant planets, but the activities of the birds in the forest and the fish in the sea.

According to Lao-Tse, the more man interfered with the natural balance produced and governed by universal laws, the further harmony retreated into the distance. The more forcing, the more trouble. Whether heavy or light, wet or dry, fast or slow, everything had its own nature already within—which could not be violated without causing difficulties. When abstract and arbitrary rules were imposed from the outside, struggle was inevitable. Only then did life become sour.

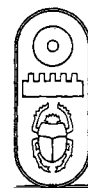
Unlike Buddha, Lao-Tse did not see the world as a setter of traps but as a teacher of valuable lessons. Its lessons needed to be learned, just as its laws needed to be followed; then all would go well. Rather than turn away from the "world of dust," Lao-Tse advised others to "join the dust of the world."

What he saw operating behind everything in heaven and earth he called Tao, or "the Way." A basic principle of Lao-Tse's teaching was that the Way of the Universe could not be adequately described in words. Still, its nature could be understood, and those who cared the most about it and the life from which it was inseparable, understood it best. From the Taoist point of view, the natural result of this harmonious way of living is happiness—happiness in all circumstances.

Taste the Vinegar

Why is Lao-Tse smiling in the painting? After all, the vinegar that represents life must certainly have an unpleasant taste, as indicated by the facial expressions of the other two men. However, through working in harmony with life's circumstances, Taoist understanding transforms into a positive what others may perceive as negative. From the Taoist point of view sourness and bitterness come from the interfering and unappreciative mind. Life itself, when understood and utilized for what it is, is sweet.

The story of the Vinegar Tasters is a rather roundabout way of talking about trusting the natural flow within ourselves. Opening ourselves to the attunement of meditation is a way of saying that we trust in the beauty and joy of life, and the system and order that is God, and that we trust ourselves to be there. Although we may not always understand how and why, we trust that life has surprising and



exciting gifts for us. We trust that it is in the very essence of nature that life loves us.

This kind of trust in the flow can lead to some surprisingly perfect outcomes. For example, there's another Taoist story about a man who fell over a waterfall into the river. It goes like this:

At the Gorge of Lu, a great waterfall plunges for thousands of feet, its spray visible for miles. In the churning waters below, no living creature can be seen.

One day, Confucius was standing at a distance from the pool's edge when he saw an old man being tossed about in the turbulent water. He yelled to his disciples, and together they ran to rescue the victim. By the time they reached the water, however, the old man had climbed out onto the bank and was walking along, singing to himself.

Confucius hurried up to him and cried, "You would have to be a magician to survive that, but you seem to be a simple old man. What secret power do you have?"

"Nothing special," the old man replied. "I began to learn while very young and grew up practicing it. Now I am certain of success whenever I fall into the River of Life. I just go down with the water and come up with the water. I follow it and forget myself. I survive because I don't struggle against the Water of Life's superior power. That's all."

Recalling the earlier story about the young woman and the squirrel, isn't this exactly what happened to her? She fell into the River of the Broken Heart. When she stopped resisting and just gave up, she allowed herself to go down with the Water of Pain, then popped up with the Squirrel of Love. Of course on one level this doesn't make any sense at all. On another level, however, it seems wonderfully perfect!

There's one last thing I would like to mention about the process of meditation. It is only when we are willing to let go and trust that we experience the hallmark of the meditative experience—that state called "being in the now."

Expectations and beliefs about how things ought to be or should have been catapult us squarely into the future or the past. Unhappiness, frustration, resentment, and anxiety all result from unfulfilled expectations about how

things ought to be, and therefore they firmly plant us in the past or the future. Since those are often uncomfortable places to be, we busily try to find any number of ways to rediscover happiness—which is always in the *now*. And of course, the harder we try to do that, the farther away from it we are.

When the squirrel popped into my friend's life, he was so astoundingly unexpected that her entire being became focused on him. In that mid-sob, dizzy shift from future/past into the now, her pain simply ceased to exist. Curiosity, delight, anticipation, wonder were all that was present.

This might well illustrate that the Taoists, along with the ancient alchemists and Rosicrucians, may be right: The cosmic structure underlying all things is positive and creative. Therefore, life is sweet. And when we are in the now, we are At One with that sweetness exactly as it is. We don't need to *do* anything. All we need to do is *be* there.

All of this, of course, brings us full circle to trusting. Just *being* there without doing anything is a great act of trust. It's also very effective. An empty mind sees what is in front of it and just flows there naturally. A calm mind does not have to make things work out, it just lets them. And while this may mean that things can get a little odd sometimes, what with squirrels and walking bushes appearing, they always do work out—perfectly.

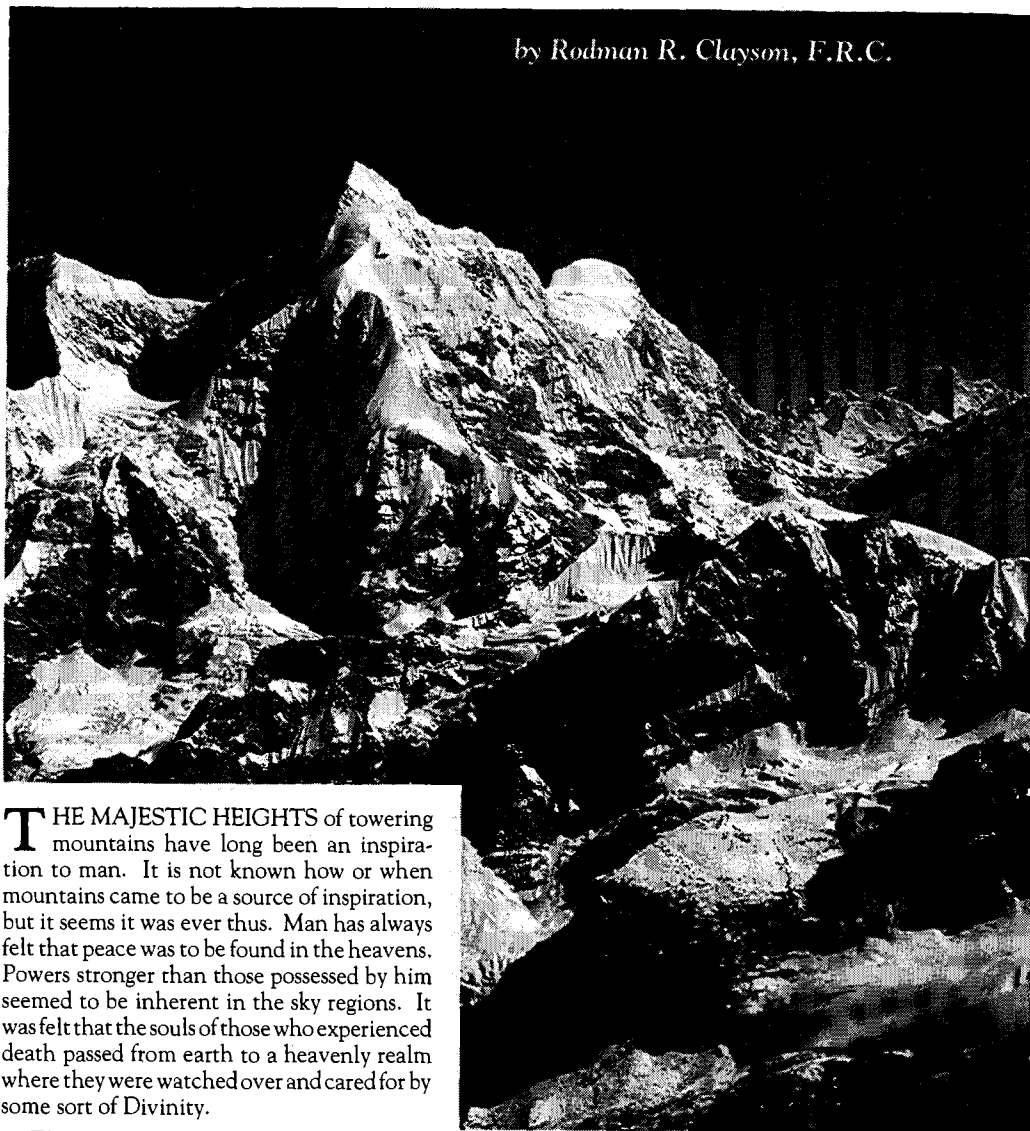
To summarize, moments of profound attunement require three simple things: first, choosing to anchor our meditations in the love we feel for ourselves and others; second, trusting ourselves and God enough to let go of our control; and third, the willingness to stop fiddling with life long enough to go with the flow and to *just be*.

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-nine cents to cover mailing.

To Mountainous Heights

by Rodman R. Clayson, F.R.C.

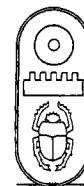


THE MAJESTIC HEIGHTS of towering mountains have long been an inspiration to man. It is not known how or when mountains came to be a source of inspiration, but it seems it was ever thus. Man has always felt that peace was to be found in the heavens. Powers stronger than those possessed by him seemed to be inherent in the sky regions. It was felt that the souls of those who experienced death passed from earth to a heavenly realm where they were watched over and cared for by some sort of Divinity.

The very earliest of men experienced awe at the force of tremendous winds, at lightning, thunder, and rain—all of which came from the vastness above. Early man also respected the stars and their light, and the sun which shone from above. From its heavenly position the sun brought him warmth as well as light. It was natural for man to venerate that which was above and seemingly very much apart from him, that which was all-powerful. Stately

mountains raising their peaks above the clouds held a fascination. It naturally followed, then, that on the summit of a mountain he would be closer to the source of heavenly forces and heavenly peace.

Thus we can understand to the fullest man's admiration not only for the beauty of nature to be found on mountains, but also for that which the earth and rock ridges seem to



symbolize. To ascend a mountain meant to have a closer physical association with the infinite expanse stretching over the mountains of land and sea. Perhaps this is why many men built their homes on mountainsides, and it is definitely the reason why religious sects built their temples in the higher altitudes of mountain ranges. That monasteries have been built in the Himalayas of Tibet is well known. Temples and monasteries have also been built on mountains in Italy, Switzerland, and many other countries, not the least of which is the Temple of the Sun of the Incas in the Peruvian Andes.

There are those who look upon mountains as a physical challenge; the mountain must be scaled or climbed. Thus we find men and women quite regularly climbing numerous lofty peaks. Climbing of this kind provides physical exercise and tests the prowess of the individual who desires to conquer the mountain.

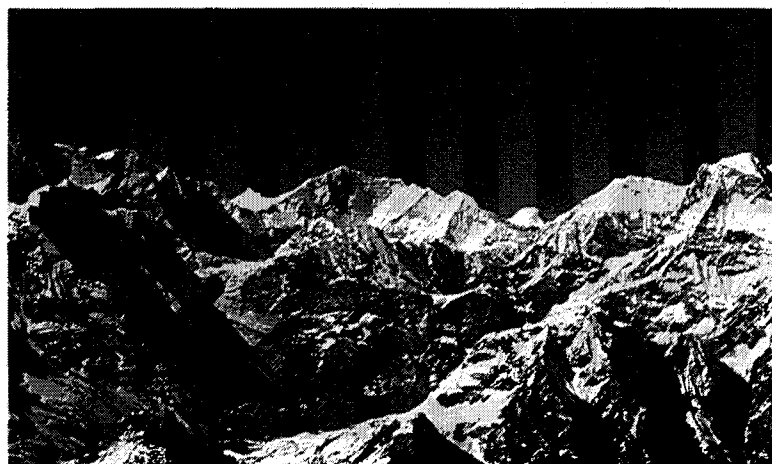
To some people, mountains are symbolical of the raising of one's spiritual consciousness to a state of divine realization. To others, mountains actually seem to approximate God. It naturally follows, then, that sanctuaries and temples in the mountains have become places of devotion. It is characteristic of human nature to desire to be as close as possible to that which we love.

Men have attempted to simulate mountainous heights with edifices in the lowlands. The steep spires of our churches today are indicative of this. Probably one of the best-known accounts of man's attempt to build an edifice high into the heavens is the Biblical story of the Tower of Babel. The ancient Samaritans, living in the highlands, came down into the plains of Shinar which later became known as Babylonia. On the mountains of their highlands the Samaritans had built temples to their God. In their lowland home, it was their attempt to build an artificial mountain on the top of which they could erect a temple. This gave rise to the story of the Babel Tower.

Ascetics and those who have renounced the ways of the world have thought it proper that they should become recluses and live high on mountain slopes. History tells us that the Essenes built their temple of mystery and light upon Mount Carmel.

The above are examples of the erroneous belief that the higher one physically ascends into the sky, the more possible is spiritual consciousness. There is a scientific explanation for this reasoning. It is well known that the lessening of oxygen content in the air at higher altitudes affects the usual mental processes. The efficiency of the objective consciousness seems to be somewhat diminished. Psychic perception seems to become keener. The higher faculties become more alert and intensify the activity of the subjective mind.

Physical and psychological conditions of this kind very likely were experienced by ascetics and early adepts who climbed to the mountain fastnesses. Their experiences un-



doubtedly confirmed their belief that mountains were divine sanctuaries. The change in consciousness was attributed to the loftiness of the mountain. It is incongruous, however, to believe that all who reside on mountains are sages and masters. Fanaticism manifests just as easily on mountaintops as it does on the plains of the lowlands. It must be understood, however, that the solitude found in the stillness of nature's beauty on the mountainside contributes to introversion and contemplation. Under the blue skies which reach out from the sum-

mit of the peak, one can hear the wheeling of the birds, as well as their song, as they dart from jagged stones to the branches of a tree. Sound such as this is seldom heard in the valley amid the turmoil and bustle of a city. From the summit one drinks in the scent of pines and colorful flowers which adorn the slopes of the ridge. Far below, a stream sparkles in the sunlight.

The Comfort of Aloneness

On the mountaintop, far from humankind, we can indeed be inspired by our lofty thoughts. The mystic will meditate upon the magnificent works of the Creator, and upon his own oneness with the entire Cosmos. In his serenity in the vastness of the mountain silence one senses a peculiar security. He has a feeling of isolation. In his aloneness he has a realization of comfort.

Physically, at least, on the mountaintop one is able to rise above and isolate himself from the level of the world. His better self

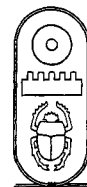
sense of aloneness, and where he is in attunement with the Great Cause which is far beyond even the highest of physical mountains. It is said that the mystic symbolically ascends the mountain to receive divine enlightenment.

The Bible relates that Moses received his illumination and instruction while on Mount Sinai. Masters before and after him, including the Master Jesus, found a mountain to be the ideal place for spiritual inspiration. Literally, they may have ascended mountains; on the other hand, the accounts may be allegorical, and may not refer to actual mountains in the material sense.

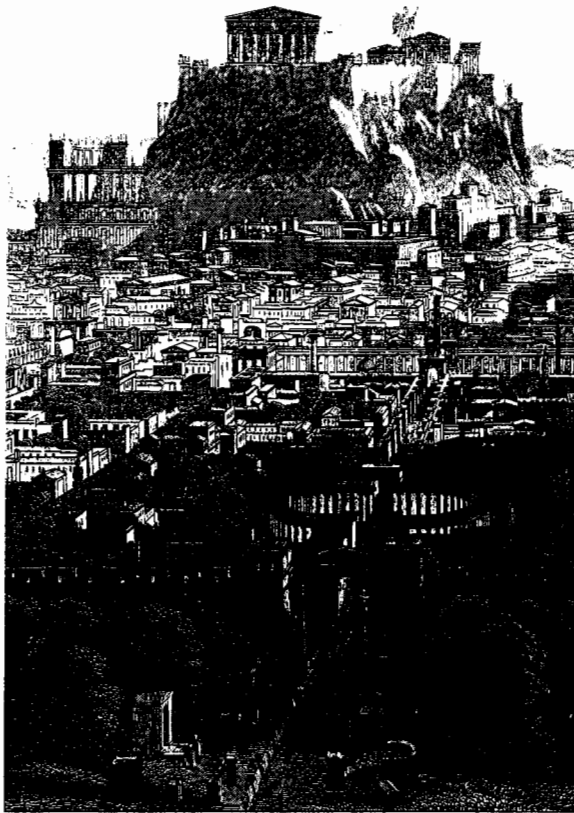
In mystical and occult literature, we often come upon phrases such as "entering the silence," and "going into the wilderness." In Christian writings it is stated that Jesus went into the wilderness; and it is quite true that Jesus probably did withdraw from the city to the countryside.

The various schools of philosophy, however, which advocate entering the silence, going into the wilderness, or mentally climbing a mountain, are referring to a means of attaining a kind of mystical solitude, and allowing the consciousness to become, for the moment, isolated, as it were. This is indeed an important mystical practice, and one practiced by the Rosicrucians. Isolation of this kind is mental aloneness.

One cannot and should not turn his back on the world and isolate himself from home, family, and friends. We all are faced with life's responsibilities which cannot be ignored. A few moments of retirement from the world, however, into mental aloneness, can be beneficial from time to time. Then, after letting our consciousness rise to mountainous heights, we can again return to the affairs of the day and go about our work with renewed vigor and enthusiasm, and perhaps more easily solve the problems which may confront us.



Moody people should not let themselves dwell in what is sometimes referred to as *the valley of despair*. One should retire to his room or a place by himself and let his consciousness rise to the heights, so that he might be encouraged, inspired, and prepared to face the problems of the day.



Climbing Mentally

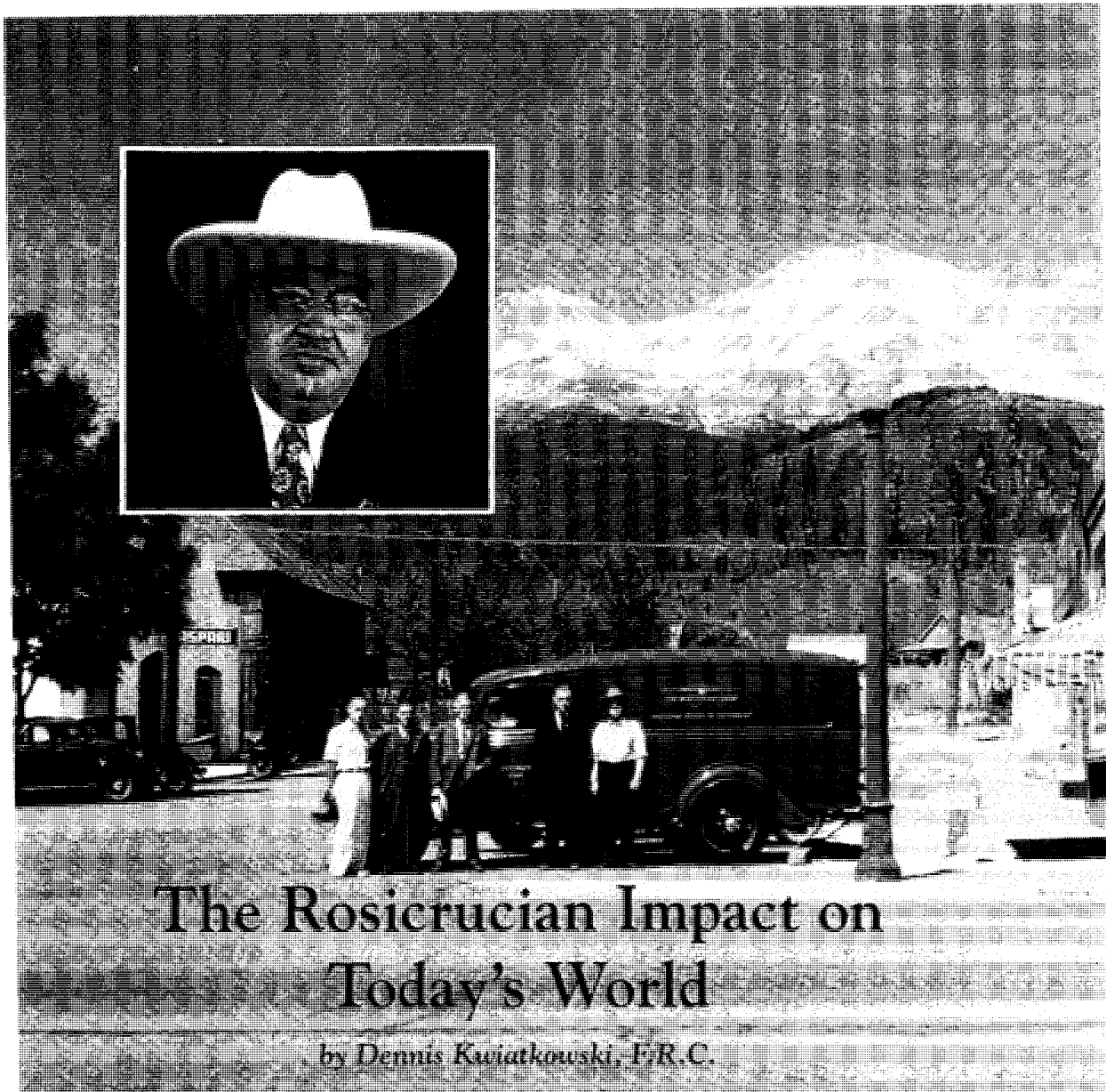
Of the mystical solitude, Thomas Vaughan, outstanding mystic, wrote that instead of entering into fields or mountainous regions where you become conscious of nature around you, you should lift your consciousness beyond the physical world, and thereby take "thyself to the fields where all things are green with the Breath of God, and fresh with the powers of Heaven." According to Vaughan, by raising the consciousness in this way one may experi-

ence a solitude where he becomes aware of the freshness and fullness of life, and the magnitude and power of the Cosmic. It is inferred that by uplifting the consciousness, one may rise to the Mountain of Illumination and receive Cosmic Light. Allowing an extension or expansion of your consciousness can bring about spiritual awakening. With spiritual awakening comes an increase in the power of Mastership, and the means are provided for you to meet all obstacles that might frustrate your plans.

From time to time it is well worth one's while to separate himself from worldly conditions, cast off worries, troubles, restrictions, by mentally ascending the mountain. To do this occasionally is good for one's well-being. One who has spent a day in the Adirondacks or in the Rockies never forgets the experience. Later from memory, one is able to re-create the mountainous scene in his mind's eye. This can be helpful in mentally climbing the mountain.

One who mentally endeavors to ascend the mountain may be likened to the individual who physically hikes up a mountain path. Beginning at the bottom, he travels quite rapidly. As he nears the more rugged hills, he finds the climbing more difficult; he finds that nature has presented more barriers and trials. In fact, he may have to retrace his steps and begin climbing the mountains from another angle. While we can gain great enjoyment by dwelling on the mountainside surrounded only by trees, grass, and rocks in the rustic form in which nature produced them, we may also feel alone with God and His handiwork by mentally ascending the mountain.

It is not necessary to ascend mountains to pay homage to God. By raising the consciousness, one can experience attunement with the Infinite. But by symbolically ascending the mountain, by dwelling in aloneness on the mountain, we may be like unto the only creature of the created, the only spark of life made manifest in man. Rich rewards of spiritual benediction are realized from the experience. Gradually, we will come to realize that our consciousness can readily ascend the symbolical mountain, the mountain in our thoughts—more readily than we can climb to the great overwhelming heights and the silence of a real mountain. Δ

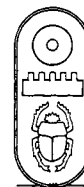


Dr. H. Spencer Lewis pointed out in the Rosicrucian teachings that, over the years, the general public has gradually come to accept many of the statements and principles contained in the Rosicrucian monographs. He further stated that this trend would continue with time. In other words, Dr. Lewis was pointing out the *impact* that the Order's teachings have had upon the scientific community, the intellectual community, and the world at large.

His statements may cause us to wonder what kind of impact mysticism in general, and the Rosicrucian Order in particular, has had upon society.

As students of mysticism, we are aware that when we put Rosicrucian principles into practice, we often see immediate results, while at other times, results are less readily perceptible. In using visualization, for example, we sometimes quickly attract conditions to complete and manifest our visualized goal. On other

In the 1930s Dr. H. Spencer Lewis (inset) expanded interest in the Rosicrucian teachings through the travels of AMORC's Courier Car, shown here at the base of California's Mt. Shasta.



occasions, the visualized goal takes longer to manifest depending on a number of circumstances.

Similarly, when we direct metaphysical aid to someone who is suffering, we again sometimes become aware of quick results, while on other occasions, the manifestation of healing is more gradual. At times, when we have had no contact with the person to whom the aid was directed, we may doubt whether such aid had any effect, only to find out later from the person who received the aid how much good it accomplished.

The analogy has sometimes been used that in developing one's muscles, the first day of exercise will bring no change in one's appearance, but continued application over time will bring about the desired muscular development and tone. Actually, the good accomplished by this activity began with the very first moment, but the obvious results were not perceived until later.

Seventy-Five Years of Applied Rosicrucian Energy

Even taking all this into account, the Rosicrucian Order has been around, in its present cycle of activity, since 1915 when it was reactivated by H. Spencer Lewis. This means that the Order has been active in America, and, later throughout the world, for the past 75 years. Given this amount of time, should we not see some kind of effect from the Order's presence?

If such an effect can be perceived, I am not suggesting that it is due solely to the Order. Other groups of mystically minded and enlightened people have obviously contributed in their combined thought to the advancement of humanity. However, at this time I would like to specifically examine the Rosicrucian Order's impact on today's world.

The monographs compiled by Dr. Lewis in the early part of this century, as well as his numerous writings (and the subsequent work and writings of his successor, Ralph Lewis), contained many startling ideas—startling, that is, to the mass mind of society. Unusual ideas in regard to diet, concepts of what occurs after death, analysis of the nature of one's soul, the concept of reincarnation, and numerous mystical and metaphysical exercises designed to raise the individual consciousness of members are all part of the Order's teachings.

Now, let us focus our attention on 1915, the beginning of this cycle, when Dr. Lewis brought together a small group of people in New York City and began this cycle of the Order's activity after receiving permission to reactivate the organization from the Rosicrucian elders in Europe. As the principles were put into effect and increasing numbers of people affiliated, the Order grew in membership and spread throughout the United States and Canada. As it continued to grow, its influence was felt worldwide and Grand Lodges were eventually established throughout the world (a process which continues even today as new Grand Lodges are now being established in Czechoslovakia, Hungary, and Russia). The various concepts in the monographs which encouraged members to develop their reasoning abilities and to think for themselves, as well as to grasp new concepts, were meditated on by thousands of students.

The various books published by the Order on subjects such as reincarnation, Rosicrucian principles, and mystical teachings by H. Spencer Lewis, Ralph Lewis, and others, stimulated thought when read by countless members and nonmembers. Rosicrucian Lodges and Chapters held weekly convocations during which time members generated thoughts of peace, harmony, and health outward to the entire world. Individual members in their home sanctums practiced the various metaphysical and mystical exercises contained in the monographs—exercises designed to quicken the psychic and spiritual consciousness and to influence the consciousness of humanity.

Picture, therefore, mystical principles and ideas being put into practice day after day, month after month, decade after decade for the past 75 years as the Order's membership has grown throughout the world. Now again, we ask: Can we see any results from all of this applied concentration on the part of the Order? Please consider the following points.

In the area of diet and nutrition, we know that no hard and fast rules apply equally at all times to everybody because what is best for one individual may vary with circumstance, age, environment, and so on. Nevertheless, in regard to diet, H. Spencer Lewis made specific recommendations both in the monographs and in his booklet *The Spiritual Properties of*

Food. These ideas, which concerned plant-based foods, were certainly startling in the earlier part of this century as they differed from what was commonly accepted as standard diet.

Latest Dietary Research

However, earlier this year, in April 1991, the 3000 members of the Physicians Committee for Responsible Medicine, a group promoting preventive medicine, recommended, as a result of extensive research, that the familiar "four basic food groups" be replaced with four new groupings. The proposed groupings are a decided departure from previous guidelines. Interestingly, the specific suggestions to overhaul the previous food groupings are quite close to Dr. Lewis' recommendations.

Additionally, a massive dietary study of 6500 people in China has just been published. It is expected to have a major and compelling influence on nutritional doctrine. This new report, the result of one of the most rigorous and conclusive studies in the field of health research, again serves to confirm statements made by Dr. Lewis.

Another area receiving much attention today is the study of near-death experiences where seemingly dead persons are revived only to report afterwards on their fascinating experiences. It is interesting to note that back in 1927, H. Spencer Lewis described in detail what takes place when one approaches "death" or, in Rosicrucian terms, *transition*. His account also included numerous accounts of near-death experiences which would have been dismissed by the more orthodox opinions of the time. And yet, in the mid 1970s, Dr. Raymond Moody published his book *Life After Life*, which detailed hundreds and, in later research, thousands of such experiences. Again, all of the details reported serve to confirm Lewis' earlier statements. And, as we shall see later, even the widespread popularity of Dr. Moody's book is a matter of significance.

Earlier in this century, such topics as reincarnation, projection of consciousness, extra-sensory perception, the evolution of the soul personality, etc., were not topics of conversation that one could easily or frequently indulge in. Such topics were usually met with skepticism, fear, or disbelief. Thanks in part to the writings and work of H. Spencer Lewis, and later, Ralph Lewis and others, and their

insistence on maintaining certain standards in the Rosicrucian Order's method of instruction which emphasized rational, reasonable, comprehensive, authoritative, and dignified analysis of these topics (along with exercises to verify the statements made), mysticism is now regarded as a more respected and valid field of inquiry.

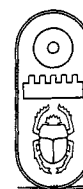
Such a state of affairs would have been impossible had the last 75 years not also been a time of evolving consciousness. One can surely point to events recently occurring in the Soviet Union, for example, and decisions being made there as an example of an evolution of consciousness. Who could have possibly predicted, even a short time ago, the fall of the Berlin Wall or the massive changes in the Soviet governmental structure?

The Public's Interest

From looking at popular culture, one can sometimes gauge the interests and concerns of the mass consciousness. Having a particular interest in the area of film, I am often fascinated by the public's mass response to certain motion pictures. Some films, either by way of their artistic content and merit or through their mass popularity, evoke a strong and significant response in the mass consciousness. The 1968 release of Stanley Kubrick's *2001: A Space Odyssey*, for example, was widely regarded as a milestone in film history—a film to be compared in importance to D.W. Griffith's *Birth of a Nation* and *Intolerance* or to Orson Welles' *Citizen Kane*. Aside from its technical merits and status as a work of art, the film's metaphysical and mystical implications about mankind's relationship to the universe struck a chord that resonated within those who viewed it. One recalls the unique "experience" of that film.

More recently, and in a different way, the *Star Wars* series of films has proven to be more popular in reaching the mass audience. This action-fantasy series has as its central idea the concept that a universal "force" pervades all matter and that human beings can attune to this force and direct certain manifestations. It should be noted that the hundreds of millions of people who have enjoyed this film series have included those whose personal beliefs do not allow them to believe in the existence of such a pantheistic force.

(continued on page 28)





PROMETHEUS

The Bearer of Light

by Richard Majka, F.R.C.

IT is appropriate in the Winter season of the year that a message speaking of Light should be delivered here in the East—the place where Light arises. As the days grow shorter, as the winter darkness devours more and more each day, until in the most northerly realms of the Earth, nothing of the daylight is left, we virtually despair of Light's reappearance. But we must remember, although we grow weary of the dimness, that the Dark is as much a necessary aspect to Life as is Light. The two—Dark and Light—truly come together as one in an act of Love—an act of Creation—to bring forth the marvel of Life.

Through the eons man has attempted to describe this beautiful mystical act. He has clothed this figure of truth in various garbs; and certainly the one I wish to discuss in this article—the Greek myth of Prometheus—is one of the most profound.

Let me recite the most pertinent parts of the story of Prometheus and then let us consider the inner truths that lie hidden therein.

Prometheus, whose name means "He who foresees"—was a Titan, one of the gods who were born in the primordial ages of existence, when the Earth was green and fresh and unspoiled. But these peaceful golden times were drawing to a close. Cronus, the presiding god, was overthrown by his son Zeus, the god of the shining sky, but only after a mighty struggle. Prometheus, unlike his less astute Titan brothers, knew what the outcome of the struggle was to be, and he wisely—some, less graciously, say *cunningly*—threw in his lot with Zeus. He was spared the horrible punishment meted out to his brothers, such as Atlas, who from that time on was forced to bear the enormous weight of the world on his shoulders.

And so Prometheus was admitted into Olympus, the mountain home of Zeus, and was part of the inner circle of these Immortals. But the ancient Greek storytellers said Prometheus bore a silent grudge against the new rulers of Heaven and Earth, as they were the destroyers of his race. He got his revenge

The
Rosicrucian
Digest
Winter
1991

Prometheus among the satyrs. Scene from the Feuadent calyx crater. From Tischbein, Hamilton Vases.

by presiding over a great sacrifice in which the great god Zeus was cheated.

You see, as long as Cronus had reigned, the gods and men had lived in harmony—they understood one another. It was said that “In those days meals were taken in common; men and the immortal gods sat down together.” But this innocent state was no longer to be. Zeus, a jealous god, was no longer willing to tolerate these lowly creatures, so degraded in character, who were appalling caricatures of the gods. Think how we humans, in turn, look down upon the poor apes as being grotesque imitations of ourselves. We do our utmost to disassociate ourselves from them.

So mankind was to be expelled from the realm of the gods. But first there was to be a division between the mundane world of man and the ethereal realm of the gods—and Prometheus was to preside over this division.

Prometheus' Real Love

But Prometheus was hardly the impartial observer Zeus must have thought him to be. Prometheus, as said, detested the great sky god. Moreover, Prometheus felt kinship with man, because man was to be expelled from the Light much as Prometheus' Titan brothers had been. Some later Greek storytellers insisted, in fact, that Prometheus created man. It was he who with earth and water—some said with his own tears—had fashioned the body of the first man, into which Athena the goddess breathed soul and life.

Prometheus, therefore, was not impartial in conducting the sacrifice which determined what was to be allotted man and what was to be allotted the gods. A convocation was held at the Greek town of Sicyon to determine which portion of the victims offered in sacrifice was owed to the gods. First, a great ox was slain. Prometheus then apportioned the ox, which he cut up in his own way. He divided the meat into two bundles: the flesh and entrails were wrapped in unappetizing hide; the fleshless bones were covered with a rich layer of fat.

Zeus, taking precedence, chose the seemingly tasty, although worthless fat and bones, and felt immediately aggrieved by finding himself cheated by clever Prometheus. Zeus flew into a rage, and in punishment he withheld fire, a necessity of life, from helpless mankind.

Prometheus could not let his beloved creation, man, to suffer so. And so the astute Titan went to the island of Lemnos, where Hephaestus, the god of fire, kept his forges. There Prometheus stole a brand of the holy fire which he enclosed in a fennel stalk and carried this back to mankind.

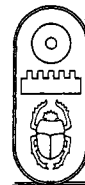
Zeus soon learned of the treachery of Prometheus, for one night he looked down upon the earthly realm from his Olympian heights. And what did he see? Why, myriads of glimmering fires, all created by men and women who had been given this most useful of gifts by Prometheus.

Zeus was again outraged. Calamities, one after another, he visited upon mankind, but each disaster was mollified by countermoves of Prometheus. It is stated that Zeus even attempted to bury mankind beneath the waves of a deluge. Prometheus warned his son Deucalion and his daughter-in-law Pyrrha. Deucalion promptly constructed an ark and went aboard with his wife. For nine days and nine nights they floated upon the turbulent waves. After the rains ceased, they disembarked on a mountain, and their first act was to make a sacrifice in thanksgiving to Zeus. The sky god, touched by their piety, promised to grant their first wish. Deucalion promptly requested that the human race be renewed. Zeus, from that time on, no longer desired to annihilate man.

But Zeus' wrath against Prometheus continued unabated. At the command of Zeus, the Titan was seized by Hephaestus, the god of fire, and carried to the heights of the Caucasus Mountains, on the edge of the world. Prometheus was then bound by indestructible chains, fashioned by Hephaestus, to one of the



Prometheus and Atlas punished by Zeus: Prometheus was bound to a rock while an eagle fed upon his liver, and Atlas was condemned to support the heavens on his shoulders. (black-figured Cyrenaic kylix)



craggy mountain crests. Every day "an eagle, with outstretched wings, sent by Zeus, fed upon Prometheus' immortal liver; as much as the winged monster devoured during the night." In spite of the torture, which continued for many years—some say 30; some say 30,000—the Titan persisted in his attitude of defiance. Disdaining complaints and humiliating prayer, Prometheus never ceased to defy the lord of Olympus and to express his hatred in violent outbursts.

But finally Prometheus' day of deliverance came as he foresaw. The great hero Hercules came forth to the mountain and slew Zeus' eagle before breaking the chains that contained Prometheus. Thereafter Zeus, the god of Light, and Prometheus, the god who had been thrust into the Darkness, were reconciled, although grudgingly, and so man's destiny was safeguarded.



Meaning for Moderns

How are we to view the themes of this story of Prometheus? What can they tell us about human fate as seen by the ancient Greeks? And what insights can this myth provide for modern man?

First, we may note that Unity reigned in the early states of creation. Out of Chaos had come forth both god and man, but they existed in ignorance of their differences.

The ancient author Pindar, in his *Nemean Ode*, wrote:

"There is one race of men,
one race of god,
both have breath of life from a single mother,
But sundered power holds us divided,
so that one side is nothing,
while on the other the brazen sky is
established."

Out of the original Monad comes the Dyad. Duality comes to the fore: the corporeal quality of man and the ethereal quality of the gods draw away from one another. Or it can be said, perhaps more accurately, that man gains in

self-awareness. He realizes that although he is a part of Nature, he is no longer *one* with Nature. He is no longer like his fellow creatures who, live only from day to day and basically are only aware of the mundane.

This separation from our fellow creatures and from God is then emphasized in the part of the Promethean tale regarding the sacrifice of the great ox. Man gets the better portion of the sacrifice—the meat and entrails—than the gods. This is ironic in that sacrifice is done normally to appeal to the gods, to have them do our bidding or to look favorably upon our needs and wishes. Certainly, to anger them, as Zeus was angered by Prometheus when he chose the bones and fat, is not at all the way to appease the gods.

Man's Suffering

But how else were the Greeks to explain man's suffering? Suffering is quite plainly a real part of man's lot. All of us go through the *Obscure Night* much as Prometheus did. At one time or another we feel bereft of happiness and hope and comfort; we remain imprisoned by the chains of negativity; we keep ourselves apart from the Light, which, nonetheless, acts as a beacon in such times of need.

Such is inevitable, for all on the mundane level is unperfected. Materially we exist on the dark pole of existence as opposed to the positive, ethereal pole represented by the heavenly beings. Note how Prometheus, the archetype for man, is chained to the rocks of earth and is restored to health at night. And what is his enemy? The eagle sent by the sky-god Zeus, which every day plucks out Prometheus' dark-colored liver.

Yet suffering is not the whole picture of life as we well know. Why should Prometheus, who has seemingly helped to corrupt man, act to restore man? Quite simply, it is the act of Love. Prometheus loves man, the creature he has helped to create, so fully that he is willing to sacrifice himself, to suffer, to save man from death. And in this act of selflessness, he brings Light and all its accompanying qualities into man's life. Man is no longer brutish. He has learned to become *human* as he becomes increasingly more godlike.

Prometheus' Words

Let me read the following eloquent passages from Aeschylus' play *Prometheus Bound*

to show you what man has gained. Prometheus himself speaks thus:

"Rather listen to the sad story of mankind, who like children lived until I gave them understanding and a portion of reason; yet not in disparagement of men I speak, but meaning to set forth the greatness of my charity. For seeing they saw not, and hearing they understood not, but like as shapes in a dream they wrought all the days of their life in confusion. No houses of brick raised in the warmth of the sun they had, nor fabrics of wood, but like the little ants they dwelt underground in the sunless depth of caverns. No certain sign of approaching winter they knew, no harbinger of flowering spring or fruitful summer; ever they labored at random, till I taught them to discern the seasons by the rising and the obscure setting of the stars. Numbers I invented for them, the chiefest of all discoveries; I taught them the grouping of letters, to be a memorial and record of the past, the mistress of the arts, and mother of the Muses. I first brought under the yoke beasts of burden, who by draft and carrying relieved men of their hardest labors; I yoked the proud horse to the chariot, teaching him obedience to the reins, to be the adornment of wealth and luxury. I too contrived for sailors seafaring vessels with their flaxen wings. Alas for me! such inventions I devised for mankind, but for myself I have no cunning to escape disaster . . .

"Hear but the rest, and you will wonder more at my inventions and many arts. If sickness visited them, they had no healing drug, no salve or soothing potion, but wasted away for want of remedies, and this was my greatest boon; for I revealed to them the mingling of bland medicaments for the banishing of all diseases. And many modes of divination I appointed; from dreams I first taught them to judge what should befall in waking state; I found the subtle interpretation of words half heard or heard by chance, and of meetings by the way; and the flight of taloned birds with their promise of fortune or failure I clearly denoted, their various modes of life, their mutual feuds, their friendships and consortings; I taught men to observe the smooth plumpness of entrails, and the color of the gall pleasing to the gods, and the mottled symmetry of the liver lobe. Burning the thigh-bone wrapt in fat and the long chine, I guided mankind to a hidden art, and read to them the



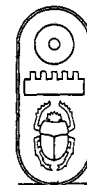
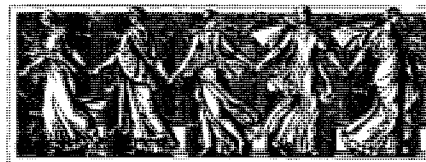
Relief from a Roman sarcophagus shows the creation of man by Prometheus

intimations of the altar flames that before were meaningless. So much then for these inventions. And the secret treasures of the earth, all benefits to men, copper, iron, silver, gold—who but I could boast their discovery? No one, I believe, unless in idle boasting. Nay, hear the whole matter in a word—all human arts are from Prometheus."

Prometheus' recitation demonstrates man's growth in accomplishment, in acting as creator, which has been accomplished through the act of Love. Man becomes human not only through rationality, but through the passion of understanding. Love, however, is not something which appears full blown in our lives—it must be worked for, strived for. It must be earned.

Thus, to find fulfillment Prometheus must suffer; likewise, in our lives we must meet constant challenges which may, when we encounter them, bring stress and unhappiness. But, it is in this way that we perfect ourselves and rise to the next level of existence.

Yes, Darkness continues to act as a goad, a motivating force, as much as does Light. But, if we are unready, Light can be unforgiving in that its intensity—even fierceness—can cause considerable pain. Let us not forget the positive aspect of the Dark, which can console us in our times of need, much as the night restores our energy for the coming activities of the day. In this season of the Dark let us appreciate the beauty and sweetness and Love it can bring into our hearts. Δ



The Rosicrucian Impact on Today's World (continued from page 23)

In the world of motion pictures there are many examples of films containing mystical and metaphysical concepts which connect with the mass audience. A most recent example is the film *Ghost*, released last year. This film was a sleeper—that is, it came out of nowhere to grab the mass audience and to earn hundreds of millions of dollars. The plot itself involved a fake psychic who finally comes to realize that she has possessed psychic ability all along but failed to use it. The plot also concerns an earthbound soul personality trying to communicate important information to others. Among the metaphysical ideas conveyed is that of the earthbound personality, one that Dr. Lewis also addressed in the past. Whether *Ghost* is artistic or not is not as important as the fact that it connects with the viewer's consciousness.

In the case of *2001* and *Ghost*, the impact of these films is based not only on certain concepts they contain, but also on how they make people feel after having viewed them: in the former case, exalted; in the latter case moved and uplifted. People are thus responding to something which is already within them and is being reawakened.

As a brief aside, as I am writing this today, it was announced over the weekend that the number one money-making film in the United States at present is the thriller *Dead Again*. This film has as its central plot two people who die in the 1930s, only to be reincarnated in the present day where they meet once more. Again, a highly popular film, this time about reincarnation—a subject that had not fared well in less inquiring times.

Some time ago, our Rosicrucian Research Laboratory in Rosicrucian Park demonstrated repeatedly that a group of people directing metaphysical aid to a person produced a physically measurable balancing effect in that individual's body—yet another example, as Dr. Lewis predicted, of the Order's teachings coming to be scientifically validated and gradually accepted. If such an intangible thing as metaphysical aid can actually be measured in the human body, then it is certainly not improbable that the teachings of the Order and our members' efforts have had an impact upon our world. Again, think of

how, for more than seven decades, hundreds of thousands of members worldwide have been studying mind-expanding concepts and meditating as a group in sending out constructive and healing thoughts. Should we find it strange then that society seems to be on the verge of embracing new concepts in psychology, science, sociology, medicine, nutrition, philosophy, and other areas of intellectual and practical endeavor?

One thing is certain: the work of mysticism, the work of the Rosicrucian Order in applying mystical teachings, is never in vain. To reiterate, every sincere and well-intentioned mystical endeavor always produces a positive and profound effect. Regardless of the amount of work to be done in making the world a better place, the results are beginning to show. No effort, no work that has been done, no application of cosmic principles is ever lost. All has contributed. And each individual effort strengthens and reinforces mankind's gradual rapport with the source of all things—the divine and cosmic foundation behind all of reality. As we consciously strive to bring more of this divine influx into our wanting and distressed world, our efforts not only assist in our own evolution of consciousness, but also in the evolution of humanity. Δ



RCUI Off-Site Event

SOUTHERN CALIFORNIA ■ FEBRUARY 21-23, 1992



The Regional Committee of Southern California is sponsoring three one-day RCUI seminars to be held at:

San Gabriel Masonic Temple
278 North Mission Drive
San Gabriel, CA

Friday February 21, 1992 ***Fundamentals of Hermetic Philosophy***

9 a.m. - 5 p.m.

by Curt Warren, F.R.C., I.R.C.

This introduction explores Hermetic philosophy, a mystical tradition that developed from various elements. Egyptian traditions and Greek philosophy, especially that of Plato, formed the matrix of Hermeticism. The mystical concept of the relationship of the human being to the Cosmic World will be analyzed through the study of the *Poimandre*, the first book of the *Corpus Hermeticum*. A brief history of Egypt and its mystery schools will be included.

Curt Warren has been an instructor for RCUI for over 20 years. He has additionally been a guest lecturer at numerous universities in the United States, Europe, and Africa.

Saturday February 22, 1992 ***Dreams—the Language of Self***

9 a.m. - 5 p.m.

by Susanne Boyer, F.R.C., I.R.C.

This workshop invites you to actively explore your inner spheres, helping you to understand life patterns and situations more fully and to gain better awareness of the archetypes influencing your life. Dream interpretation theories, especially those of Jung, Krishnamurti, and Kirkegaard, will be discussed and you will explore your own dream world through use of auras, mandala drawing, and journal writing.

Susanne Boyer has conducted workshops in dreams, mythology, and concepts of consciousness for many years. Her formal education includes degrees in Business Administration, Languages, and Graphic Art.

Sunday February 23, 1992 ***Rota Mundi—Cosmic Circles***

9 a.m. - 5 p.m.

by Alberto La Cava, Ph.D., F.R.C., I.R.C.

The marvelous law of Cosmic Circles, as revealed to us by the book found in the symbolic vault of Christian Rosenkreuz, has affected the lives of all humanity through the ages. This introduction reveals the symbolic significance of cyclical periods by discussing their historical and cultural aspects as well as modern studies of biorhythms and biological and planetary clocks. Students will gain further insight into their own personal responses to different daily cycles.

Alberto La Cava, educated in Argentina and England, is currently Manager of Research and Development in the gas industry. He is also involved in the weekly television production of metaphysical programs in New York City.

Certificates of Completion for these classes will be issued by RCUI (San Jose).

A Convocation will take place the evening of Sunday, February 23. An English Grand Lodge officer will be the special guest speaker.

Fees: 1 day: \$50.00; 2 days: \$90.00;
3 days: \$120.00

For further information or to register, please contact:

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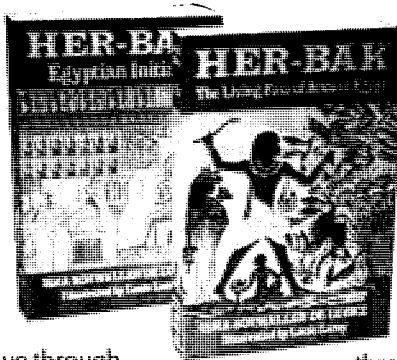
Her-Bak: The Living Face of Ancient Egypt

by Isha Schwaller de
Lubicz

Share the spiritual journey of Her-Bak, candidate for initiation into the sublime mysteries of the Egyptian temple. The author brings the world of ancient Egypt alive through the curious and honest eyes of this young seeker of Truth. Educated in a school for scribes, Her-Bak's potential for mystical development causes him to be singled out for special training in the Outer Temple. As you follow his quest, you will experience his doubts, set-backs, discoveries, and ultimate triumph, which wins him an audience with Pharaoh himself.

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Her-Bak, Egyptian Initiate

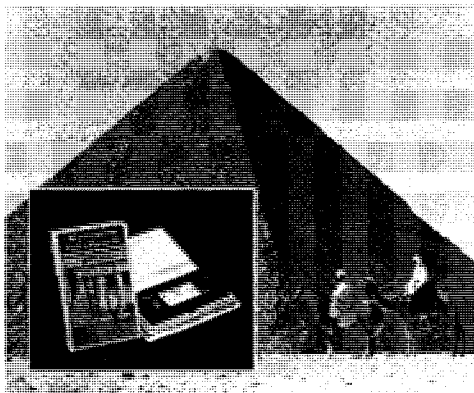
by Isha Schwaller de
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In this second volume, you will accompany Her-Bak on his initiation into the Inner Temple. The esoteric aspects of the Egyptian Mystery teachings are gradually unfolded to the young seeker through the "intelligence of the heart." As embodied by the Egyptian sages, the living temple is Man, and the candidate's quest is what has been called salvation or redemption—the triumph over death. By way of the Inner Temple, you, too, will come to understand the entire structure of Egyptian sacred science and wisdom as dramatically illustrated through this authentic presentation.

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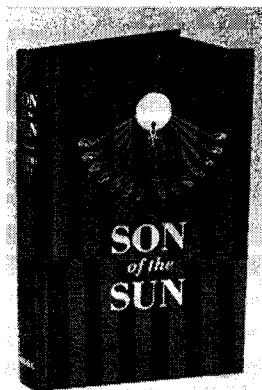


This videocassette program is narrated by our late Emperor, Ralph Lewis. In *Valley of the Nile*, Frater Lewis guides you on a fascinating tour of the temples of Karnak and Luxor, the Valley of the Kings, and the tombs of pharaohs and nobles. *Egypt, Cradle of Culture* shows you the pyramids of Gizeh, the great Sphinx, King Zoser's mortuary city, magnificent mosques, old Cairo, and ancient Sakkarah. Of special interest is an exciting recreation of an authentic initiation within the King's Chamber of the Great Pyramid. *Please specify VHS, PAL, or BETA PAL. (BETA not in stock at this time. Will special order.)* **Order No. SVC 5 \$ 29.95**

Son of the Sun— the Life and Philosophy of Akhnaton, King of Egypt

by Savitri Devi

A detailed and compelling account of the life of Akhnaton, mystic and visionary, who attempted to revolutionize the teachings of the



mystery schools. The author provides an intimate portrait of this courageous leader, set against the backdrop of his times and his role as Pharaoh of Egypt. As the great historian Breasted wrote, "This man...in an age so remote and under conditions so adverse, became the world's first idealist

and the world's first *individual*." Here is your opportunity to better know and appreciate this great spiritual master.

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About Mummies

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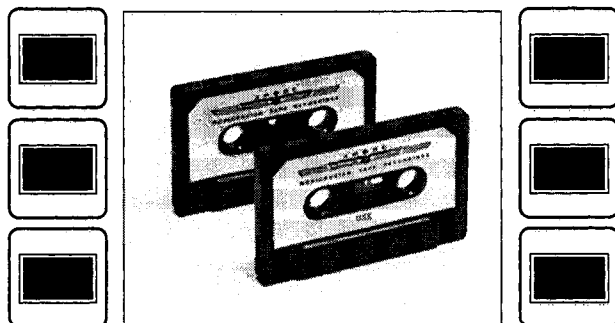
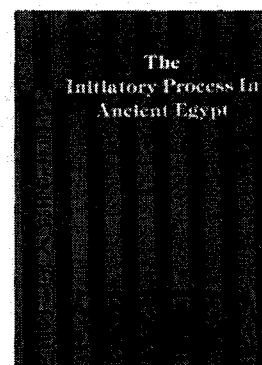
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Here is an eloquent translation of secret initiatic rites practiced at the Osireion at Abydos nearly 4,000 years ago. Dr. Guilmot's engrossing commentary sheds light on this most sacred ceremony, which teaches principles you will find meaningful even today. Photos and illustrations bring you closer to the ancient mysteries explored in this booklet. Quality paper, cover stamped in gold.

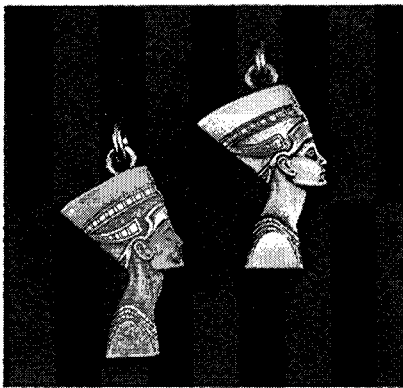
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Nefertiti Charm

Enjoy the exquisite beauty of Egypt's mystic queen. This delicately crafted charm captures the elegance and grace of Nefertiti, whose very name means "Beauty's Arrival."

Inspired by the fa-

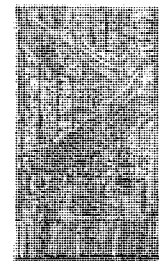
mous bust of her which is now on exhibit in the Berlin Museum, this charm embodies ideal feminine qualities that transcend the physical realm. This charm can be worn either as a pendant or on a charm bracelet. Whether you buy it for yourself or to give as a gift, it will be a treasured symbol of harmony and eternal beauty. Measures 7/8 inches in length.

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Isis Relief Plaque

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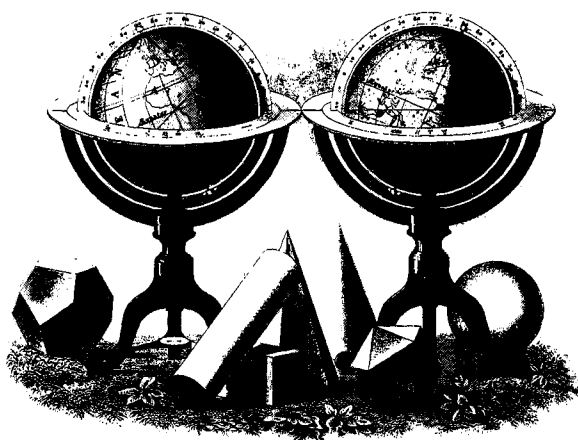
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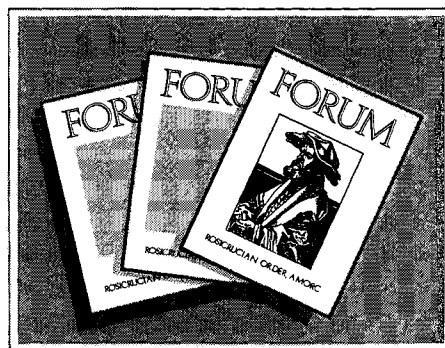
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*I climb the road to Cold Mountain,
the road to Cold Mountain that never ends.
The valleys are long and strewn with boulders,
the streams broad and banked with thick grass.
Moss is slippery though no rain has fallen;
pines sigh but it isn't the wind.
Who can break free from the snares of the world,
and sit with me among the white clouds?*

—*Han Shan*
8th century A.D.

