

# ROSIER DIGESTIAN

Summer 1992

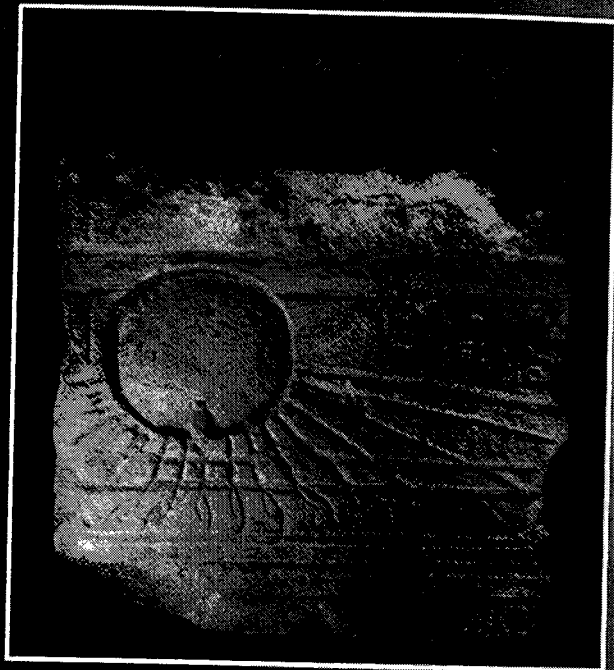


MYSTICISM ■ SCIENCE ■ THE ARTS

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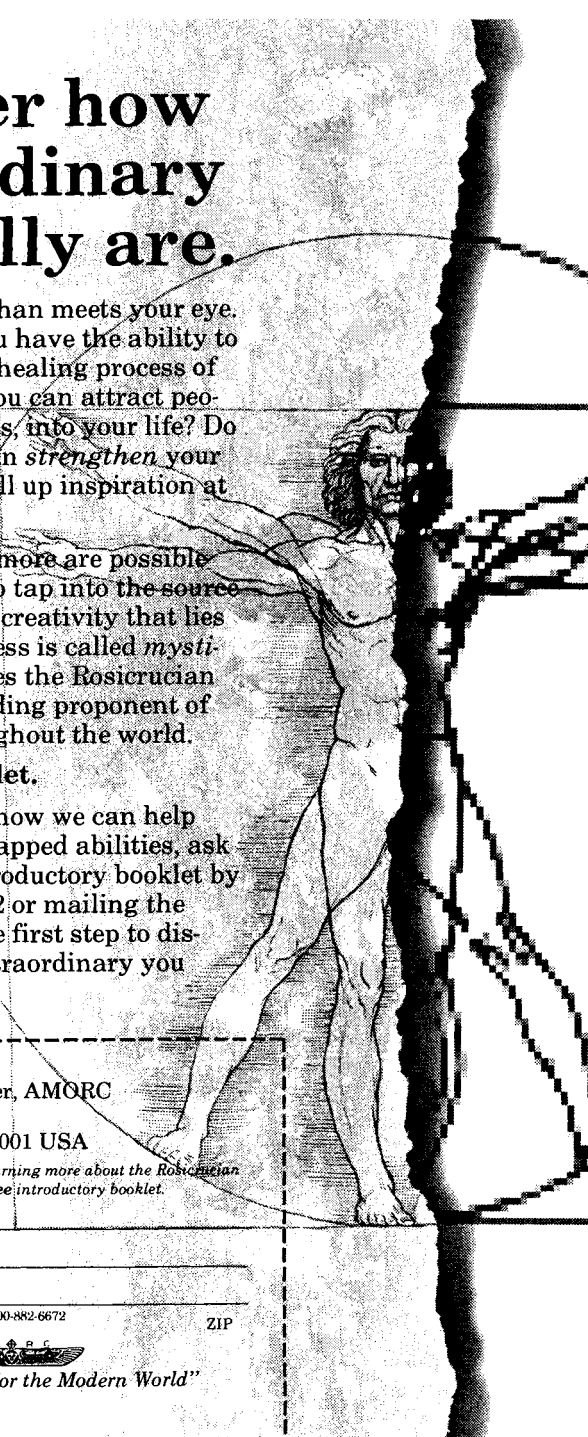
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# ROSICRUCIAN DIGEST

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Life*

## OUR COVERS:

Featured on our Front Cover is the entrance to the Rose-Croix University Building. Constructed by Dr. H. Spencer Lewis in 1934, the building has served the Rosicrucian educational needs of generations of AMORC students. On our Back Cover we feature an oil painting of Queen Nefertiti by Staff Artist Charles C. Hendershott. The painting is based on the famous Nefertiti bust on exhibit in the Berlin Museum.

## PHOTO

One of the high points in the 65-year history of Rosicrucian Park was the opening of the new Rosicrucian Egyptian Museum in 1967. Shown officiating at the ribbon-cutting are Emperor Ralph M. Lewis (right), City Councilman Robert Welch (left), and Mayor Ron James (center). ▶



# The Soul of the World

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

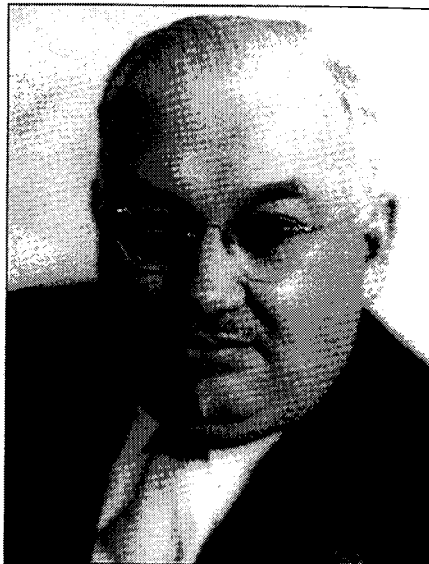
I HAVE been reading, recently, some of the mystical writings of Sir Francis Bacon, penned during the time of his Imperatorship of the Rosicrucian Order. Despite the fact that a few unproficient students of Rosicrucian history state that there is no remaining evidence revealing Bacon's activities with the Rosicrucians, I brought back from London two more rare volumes, to add to my Baconian selection in our library at Headquarters, dealing with the mystical side of Bacon's activities and proving conclusively that he was a high officer, chief executive, and enthusiastic sponsor of Rosicrucianism during his lifetime. In fact, many books dealing with this matter have been known to competent Rosicrucian historians for many years, and extracts from them have appeared in many Rosicrucian manuscripts.

In many of Bacon's mystical writings, we find he used one term that was probably highly significant to him, but perhaps little understood by later students because it had become obsolete and a new one substituted in its place. The term was "Soul of the World." It is quite evident that Bacon used it to signify the Cosmic Mind or Cosmic Consciousness in all mankind, and pervading all space.

I think that the term Bacon used is a beautiful one, and every time I think of it or read, in some of the old English Rosicrucian manuscripts, any reference to the "Soul of the World," I seem to slip into a very subtle form of psychic contact with Bacon and sense just the shade of meaning he had in mind when he evolved this term and decided upon its use.

Take, for instance, one passage of his writings penned about the year 1600, according to its place in his correspondence and other writings:

"Man in the beginning (I mean the substantial, inward man), both in and after his creation for some short time, was a pure Intellectual Essence, free from all fleshly, sensual affections. In this state the *Anima*, or Sensitive Nature, did not prevail over the spiritual as it doth now in us . . . . The sensual, celestial ethereal part of man is that whereby we move, see, feel, taste, and smell, and have commerce



with all material objects whatsoever . . . . In plain terms, it is *part of the Soul of the World.*"

## Sentences Analyzed

I have seen these sentences analyzed to the detriment of the sense in which Bacon meant what he wrote. Some have misinterpreted the foregoing words, as though Bacon had said that the psychic part of man is that whereby we move, see, feel, taste, and smell, and that it is a part of the Soul of the World, or in other words, a part of the Cosmic Consciousness. Such a thought would be contrary to the other statements made by Bacon very profusely throughout his mystical writings, and certainly contrary to the principles of Rosicrucianism and mysticism generally.

Every mystic and occultist knows that it is not the inner or psychic man that sees, feels, tastes, and hears the vibrations of the material, objective world, and every mystic knows that these objective senses or their functioning do not utilize the consciousness known as the cosmic or psychic consciousness of the universe. What Bacon really says in these words is that in the rapid and vainglorious physical evolution of man through his aggrandizement of the outer self, the objective consciousness and physical personality of man has been permitted to overrule or dominate the spiritual or inner man. We know that this

is true in so large a proportion of mankind today that it is accountable for many of the forms of suffering and trials through which man must pass while learning the lessons of life. Bacon also means to intimate that the spiritual consciousness or the celestial, ethereal part of man's consciousness and of his seeing, hearing, feeling, and smelling is a part of the Soul of the World, or the Cosmic Consciousness. That is why the word "part" is used in the last phrase of the quoted extract.

#### **Two Forms of Consciousness**

Bacon was attempting to show, in the treatise from which these extracts are taken, that the psychic consciousness in man and the objective consciousness are closely related, and in fact a part of each is found in the other. He was trying to make plain the fact that although man was dual in his nature and dual in his consciousness, the two parts of man were not so clear cut and so separated and isolated from each other that there was not any form of intercommunication or reflex relationship. He was attempting to point out that the close relationship between these two forms of consciousness in man made it possible for man to gradually change the dominance of the objective, material self over the subjective, spiritual, without any sudden re-birth and without any period of real chaos in his life.

His words clearly state that there is an ethereal as well as sensual part of man associated with moving, seeing, feeling, tasting, and smelling, that can attune itself with material objects as well as the physical faculties possessed by man, and that, therefore, we may move, see, feel, and sense things in a psychic manner as well as in a physical manner, but that such functioning and such psychic consciousness constitute a part of the universal, Cosmic Consciousness.

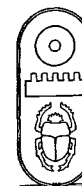
Psychology teaches that the demarcation between the sleeping state and the waking state of man is so indefinite that it is difficult to tell when man passes from the waking state into that of sleep. Physiology also contributes its knowledge on this point by stating that preceding the outward manifestation of the sleeping state, various organs and functionings of the body relax in their activities and many cells proceed to enter a state of coma or dormancy before the person is aware of even the desire to sleep.

Mysticism also claims that the demarcation between the inner, psychic self and the outer, physical self is very indefinite, because at the borderline between the two there is a blending of the two states which really constitutes a third state, known in the mystical laboratory as the borderline state. Many of the most unusual of all psychic phenomena occur in this borderline state, and for this reason they are difficult to understand and very difficult to repeat or reproduce.

This happy and intimate relationship between the two parts of man makes it possible for the one who is tired of the false method of living, wherein the inner, psychic self is imprisoned and denied, and the outer, physical self is permitted to have unlimited power, with unbridled misconceptions, to gradually and effectively transfer the dominance of power from the one to the other, or at least equalize the power between the selves or natures of his being.

Unless man is as fully attuned with the Soul of the World and with the Consciousness of the Cosmic Mind or the consciousness of the Infinite, as he is with the consciousness of the objective world and its radiations of impressions, he is but half living and half existing in his present worldly state. Man cannot live wholly and completely in the spiritual state while he is upon this earth plane; and such a state of consciousness would not be either desirable or of real benefit to him. Not until man's transition, when the objective self is completely cast off can man live wholly and completely in his spiritual consciousness. And at no time here on earth can man live wholly and completely in his objective consciousness, with a total lack of spiritual sensitivity.

It is the purpose of our organization, as it is the purpose of the students thereof individually, like students throughout the world who are interested in these matters, to help bring a more balanced condition to the existence of man, whereby his two states function properly and efficiently, and he may at will enter the third or borderline condition where he is consciously in touch with both states, and capable of transferring the impressions from one to the other. This is the ideal state for man's happiness and success in life; and it is this state of existence that is truly the mystical or Rosicrucian way of living. Δ



# Interview with Emperor Christian Bernard

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



**Q:** We are happy to have you for a while in America, Emperor Christian Bernard. Many American Rosicrucians have asked, "How can the Emperor lead the worldwide Rosicrucian Order from France and not live in America, in or near Rosicrucian Park, which was the world headquarters of the Rosicrucian Order for so many years?" Can you please answer?

**A:** What we must first understand is that the Rosicrucian Order is a worldwide organization. There is no problem for the Emperor to be in France or to be in any other country around the world. He can do what he needs to do; he can work on the monographs, the rituals, the initiations, and the Martinist Order's material. The Emperor also needs to watch over the different Grand Lodges around the world; with the help of the Treasurer, a Swedish person who is the Grand Master of the Nordic Jurisdiction of AMORC; with the help of the Vice President of the Supreme Grand Lodge, who is Brazilian; with the help also of the Secretary of the Supreme Grand Lodge, who is an American.

Another important point is that I am going to vacate my function as Grand Master of the French Jurisdiction in 1993 because, in my point of view, as in the point of view of all the Grand Masters, the Emperor is not attached to *one* particular jurisdiction. He is a member of *all* the jurisdictions around the world, and there is no problem for me, as I said, to do my work in France.

Here you have a Grand Master, Soror Kristie Knutson, who has been chosen to be

the *main* person responsible for the English Language Jurisdiction, so she must fulfill her responsibilities. The Emperor is over all the Grand Lodges, just as is the Supreme Board. The Supreme Grand Lodge is composed of all the Grand Masters around the world. These Grand Masters have a vote, which means they have something to say; and within the Supreme Grand Lodge there is an Executive Committee consisting of four persons who work hand in hand. We have very good communications: Fax machines, conference telephones, air transportation, etc. There is no problem, and if we need to meet, we take the plane.

**Q:** Many American Rosicrucians are confused about the separation of the Supreme Grand Lodge and the English Grand Lodge. We don't have it clear in our minds. Could you speak a little bit more about that just to clarify the difference between these two bodies, these two entities?

**A:** As I just mentioned to you, the Supreme Grand Lodge is above all the Grand Lodges around the world. This means that the Supreme Grand Lodge can at any time make a decision to remove a Grand Master if that Grand Master is not satisfactorily fulfilling his or her office; and it is the same thing, of course, for anybody at the level of the Supreme Grand Lodge. I think it is very important that the members have a copy of the Constitution of the Supreme Grand Lodge. It is clearly stated therein what the Supreme Grand Lodge is. In March 1991 the Supreme



Grand Lodge appointed a new Grand Master who was installed at the Houston Convention, and this Grand Master is responsible for the activities of the English Grand Lodge. This means that she is running the activities like any other Grand Lodge around the world; that she is responsible for its financial management and must furnish reports to the Supreme Grand Lodge, more especially to the Treasurer of the Supreme Grand Lodge. She must also report to the Imperator on doctrinal and ritualistic matters, because the Imperator is very much involved in that direction.

**Q:** So the Supreme Grand Lodge audits or constantly reviews the records of each of the Grand Lodges throughout the world; is that true?

**A:** Constantly. We receive a report every month from all the Grand Lodges concerning what they are doing around the world, and we discuss all these matters every March. I must add that we discuss these matters on a monthly basis with the Executive Committee of the Supreme Grand Lodge. You see, to make a telephone call, even if we are spread all around the world, is much cheaper than to take a plane and stay at a hotel. We have to use modern means of communication. What we must understand—and this is very important—is that the Supreme Grand Lodge has a worldwide representation. It is represented worldwide by all the Grand Masters and by the executive officers. This is most important: The Order is international and the Supreme Grand Lodge must be international. At this time, what we need to understand also is that the work of each Grand Master is very important to bring ideas to the Supreme Grand Lodge.

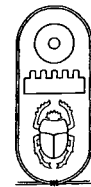
What shall we do for the future? The Order is not one man in particular, but it is the whole worldwide organization. When we speak about problems in the English Jurisdiction, these problems affect all the other Grand Lodges in an indirect way. This is the reason why the Supreme Grand Lodge is so much involved when a problem occurs in a Grand Lodge. We want to build the future and to have a stronger organization throughout the world. This is the reason why we are opening up more and more to the Eastern European countries, for example.

**Q:** I will ask you about that soon, but first I would like to inquire: What do you personally, as Imperator, see for the future of the English Grand Lodge, having come through this time of great troubles and now emerging into the future? Could you speak about that?

**A:** The future of the English Grand Lodge is in the hands of the members of the English Grand Lodge. I mean, if these members are dedicated to the Order; if they help the Grand Master to overcome the difficulties; if a unity exists amongst all the members, then there is no problem for the future. On the other hand, if you have dispersion, if you have confusion, if you have conflict, and if you don't have this unity, then the future is not good. But if we apply the Rosicrucian principles, then we will find this unity, because we are working for the organization; we are not working for ourselves.

**Q:** I was in Los Angeles recently and met a lady from Russia who had just immigrated to the United States. She is very interested in—in fact, she has *joined*—the Rosicrucian Order, and she told me that probably millions of Russians would be interested in the Rosicrucian teachings. Now, with this opening of Eastern Europe—Czechoslovakia, Hungary, Eastern Germany, Russia, etc.—could you talk about the expansion of the Rosicrucian Order into Eastern Europe? What are your plans for that?

**A:** This is a simple plan in a way. We decided that the Supreme Grand Lodge would divide the work of all those countries in the Eastern Bloc. This means to give personal responsibility to a Grand Lodge. At this time the German Grand Lodge has been very successful with Czechoslovakia, and we have around 400 active members in that country. The French Grand Lodge is supervising Poland and Russia. This means the French Grand Lodge has at this time the monographs ready. They are translated to be printed, but first we need to contact the proper authorities to recognize the Order. At this time, we have a *Mastery of Life in Polish*, in *Russian*, and in *Czechoslovakian*. We also have the *Mastery of Life in Esperanto*. This does not mean that we intend to translate the monographs into Esperanto, but the Order must show itself as a



worldwide activity. Hungary, for example, is going to be supported by the Nordic Grand Lodge. The main problem for those countries is that all the printing and similar work is done outside of the country because they are facing some problems. Much of this printing is done by the French Grand Lodge because it has very sophisticated equipment. For example, we have a two-color Heidelberg machine.

We must not think about, let's say, the jurisdictions we are divided into, but we must think about the unity of the Order worldwide. It is in this direction that I am working; it is in this direction that the Executive Committee of the Supreme Grand Lodge is working; and I am sure that it is also in this direction that all the Grand Masters are working now. So we need to progress in this direction. I am very confident about the future of the Order in the Eastern Bloc, because a lot of people are seeking mysticism, spirituality; and I think that the Order is the answer to those people. I want to say also that we are present in Rumania and that the monographs are going to be translated into the Rumanian language. I particularly concentrate my efforts in this direction. This is also one of the reasons why the Emperor can be all over the world.

**Q:** With the reunification of Germany, is the German Grand Lodge now working in what used to be East Germany, to further the work of the Order there?

**A:** There is no more East Germany. There is *one* Germany now, and people are joining the Order. The German Grand Lodge is doing excellent work, but unfortunately the economical conditions are not so good in what used to be called East Germany. As I said, the main problem for Eastern Europe at this time is to build organizations to have future Grand Lodges, and for that we need money because it is expensive to print monographs; it is expensive to have the *Mastery of Life* translated into various languages and send it to the people. In the future, when we are strong enough, we will be present and have a Grand Lodge in all those countries.

**Q:** The Order traditionally traces its history back to the Egyptian Mystery School begun by Pharaoh Thutmose III, but at

present there is no active affiliated body in the nation of Egypt. Are there any plans in the near future to expand Rosicrucian work into that nation?

**A:** A few years ago, we tried to establish a Pronaos in Egypt. Unfortunately, it did not work because of security conditions in connection with that country. Also, Egypt is an Arabic country and although the Order may do something there in the future, we have no real plans for that part of the world at this time. I forgot to mention to you that we also have a *Mastery of Life* in *Hebrew*. So we are ready to be present also in Israel. We would not have a Grand Lodge there because the country is not that big, but we intend to promote the Order in that country and to show the people that there are Grand Lodges all around the world and that they can join the organization, for example, in the United States, in France, in Germany, etc., if they speak the language. So we are going to promote the Order in this way. Likewise, we intend to have a *Mastery of Life* in *Arabic* in the future. While the *Mastery of Life* in *Hebrew* is ready and printed, the *Mastery of Life* in *Arabic* is not; we have not translated it as yet.

**Q:** So, Frater Bernard, I understand then that you see a very positive future for the Order worldwide. Would you like to speak about that, and especially with the coming of the new century—actually the new millennium, the year 2000—do you see an expansion and growth of interest in Rosicrucianism throughout the world?

**A:** It's already expanding, but there are also many new organizations that are sprouting every day. Then you have a lot of false prophets who predict catastrophic happenings for the end of this century. It has always been so as we approach the close of a century. I am very positive for the future, but you know the future has to be built by the people who are responsible for their jurisdiction. I cannot do the work of the English Grand Master, no more than I can do the work of any other Grand Master. We have directives for that, and the Grand Masters need to follow the directives issued by the Supreme Grand Lodge in which they take part. We can give

the impetus; this is the most important thing. We have created in France, for example—I am sorry to refer often to this jurisdiction, but it was my experience as a Grand Master—we have created in the past Cultural Centers; Seminars; a Domain of Silence in Quebec, Canada; the Château of Silence in France; the *Domaine du Vignet* for Torchbearers, which is opened also during the year to non-Rosicrucians—I mean school groups that are visiting there. So we are very active.

What we intend to do now is to develop Rosicrucian bookstores in the French Jurisdiction. We want to create bookstores in most of the big towns in France, and these bookstores are going to be connected with the Cultural Centers, because the Order can express itself very much through bookstores. I mean, these are the bookstores of the Rosicrucians; we sell books dealing with spirituality, mysticism—not necessarily all Rosicrucian books, but all books pertaining to such subjects, if they are serious books. These bookstores are going to be owned by Rosicrucians whom we will appoint. And when members visit one of these towns, they will be sure to find a Rosicrucian in this bookstore, who knows where and when convocations are held in that particular city, and everything like that. Of course, these bookstores will be open to the public also. Our mission is to be exoteric in some aspects to spread out the Light, and esoteric inside the Temple; and within the Temple, we must insist strongly upon esotericism.

**Q:** But there are some, Frater Bernard, who say that the 108-year cycle is coming to an end and that Rosicrucian activity will stop and go underground. How can this be with all the plans for expansion?

**A:** In the past, the 108-year cycle was much more a question of politics, church influence, etc. The Order now is present all over the world. This means, for example, that if one jurisdiction disappears, the Order will not disappear. It has always been so in the history of the Rosicrucian Order. If we go back to Europe, for example, when the Order was active in Germany, it was not necessarily active in France. So this period of 108 years is also a symbolical period. You know, because you have  $8 + 1$ , which means the return to

unity; that is a theosophical addition. I am not sure whether all our members know that, but we have many symbols inside the Order.

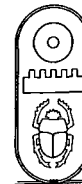
We are speaking also of the 144 year-cycle;  $4 + 4 = 8$ ;  $8 + 1 = 9$  again. Nine is a very important number.

But to come back to the 108-year cycle, I think that the Cosmic Masters will decide that. You see, we are the instruments, in some aspects, of the Cosmic Masters. I am optimistic and, as I have very often said, I am a desperately optimistic person. I am desperately optimistic! We can be confident in the future; if we have problems in some Grand Lodges, we will proceed to resolve them. As I said, each Grand Lodge is responsible for its own activities.

**Q:** On a more personal note, you grew up in the Order; you were brought up in the Order. Your family was Rosicrucian. What brought you, Frater Bernard, to decide to devote your life to working for the Rosicrucian Order? Was there any particular experience or series of experiences? Could you speak about that?

**A:** I would not speak about my personal experiences because they are *personal*, but what I can say is that I grew up in a Rosicrucian family and all the people around me were Rosicrucians. So for me, it was quite natural to become a Rosicrucian when I was fifteen years old, because the Emperor Ralph M. Lewis authorized me to become a member at that age. I spent a lot of time here in San Jose with Ralph Lewis; I stayed here several times. So for me, to work for the Order was quite natural. Now, I have been working for the Order since I was 20 years old, because the Emperor thought—from his own experience—that it was much more important to work inside the Order than to have long academic diplomas. I think you know the personal story of Ralph M. Lewis, so I am not going to explain it to you.

**Q:** It seems, Christian, so natural for you to be here, because I remember seeing you here the first time in 1972, and it has always been a pleasure to see you at Rosicrucian Park. I want to thank you very much for



granting us this interview, and if there is anything else you would like to say in closing, please go ahead.

**A:** I want to thank you also for the interview. You gave me an opportunity to explain a bit of myself in the English language

which is not always very comfortable for me. But what I really hope is that the English Grand Lodge will *grow* through all the different problems they are now facing. As I said, a lot of work has to be done here. I am very confident in the Grand Master, Soror Kristie Knutson. Thank you for your help. Δ



## Museum Day Kicks Off Jubilee '92

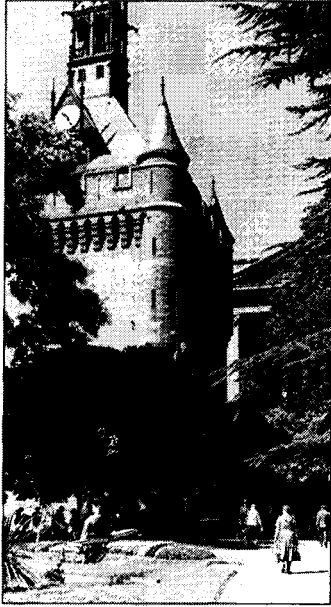
On Museum Day, May 10, Park employees kicked off Jubilee '92, the two-month-long celebration of the 65th Anniversary of Rosicrucian Park. In addition to planetarium shows and rock tomb tours given on previous Museum Days, a host of other activities was offered free of charge to a crowd in excess of a thousand people.

At the Alexandria Bookstore, participants unlocked the mysteries of hieroglyphics at "Weni's Workshop: How to Write in Ancient Egyptian." In the Art Gallery, people shared memories of Rosicrucian Park at the prompting of the new exhibit "The Rosicrucians in San Jose." And in the Rosicrucian Research Library, visitors were fascinated by a display of rare 19th century books.

Outside, Antony and Cleopatra strolled down Park pathways while The Mummy lurked menacingly about, and music lured visitors to performances of ethnic Egyptian dancing. Shish kebabs, gyros, falafels, and desserts galore were provided by Hayward's St. Antonius Coptic Orthodox Church.

A repeat of Museum Day events, with slight variations, has been planned for June 28. A visit by the Acorn A's Auto Club, also slated for June 27, will feature their vintage automobiles dating from 1927-1931.

The  
Rosicrucian  
Digest  
Summer  
1992



# Rosicrucian Tour to France

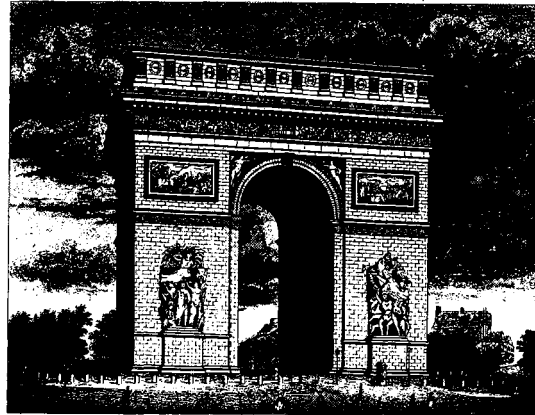
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This spectacular 16-day tour of France with fellow Rosicrucians gives a true spirit of fraternal bonding, an opportunity rarely experienced. Imagine visiting the Rosicrucian French Grand Lodge and the Emperor's offices at Château d'Omonville; enjoying a special convocation at the Rosicrucian Cultural Center in Paris; meditating at the Château du Silence retreat near Lyon; and experiencing the journey by our past Emperor, Dr. H. Spencer Lewis, in Toulouse!

Highlights of the tour will include these exciting places:

- **Paris**—"City of Lights and Angels." The gastronomical capital of the world, and major art and cultural center of France.
- **Lyon**—industrial city at the confluence of the Rhône and Saône rivers known for its historical Rosicrucian associations.
- **Nice**—capital of the Riviera, one of France's oldest cities that was founded by the Greeks. A favorite place of such artists and writers as Dumas, Victor Hugo, Matisse, and Flaubert. A side trip to Monaco is included.
- **Marseille**—France's major port city, noted for its association with the "Marseillaise" when 500 volunteers marched to Paris singing this rousing song.
- **Carcassonne**—the greatest fortress city of Europe reminding us of the era of knights, fair damsels, and troubadours; includes a trip to Crusader and Cathar sites.
- **Toulouse**—the "Mystic City" featuring the Old Tower known to the Rosicrucians as the "Donjon."

The tour will also include these other fascinating places: Vienne, Antibes, Cannes, Avignon, Arles, Nîmes, and Montpellier.

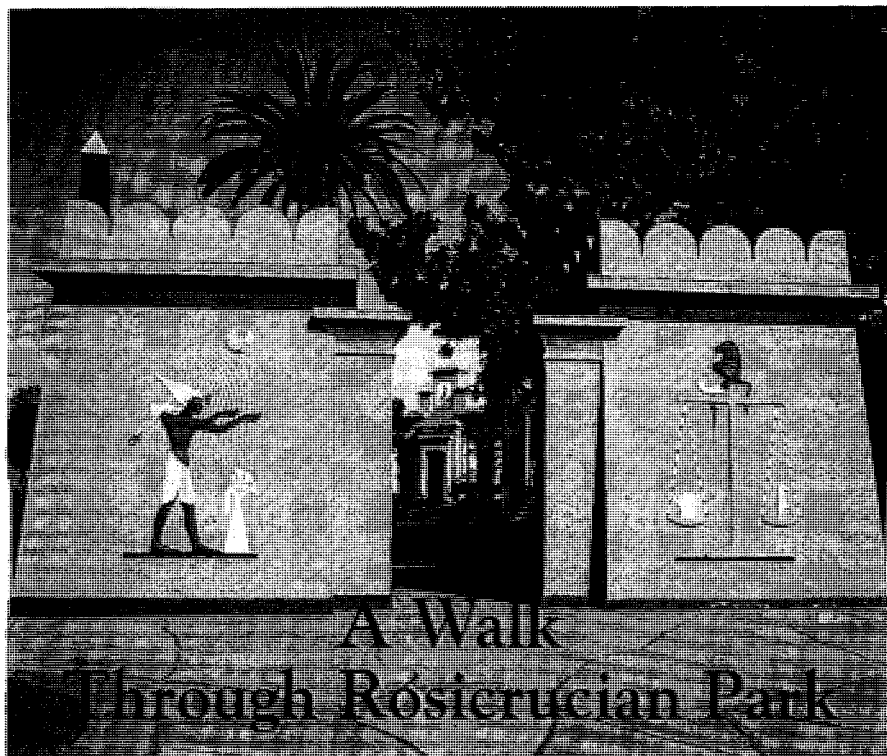


Non-Rosicrucians, such as relatives and friends, are welcome to take part. The tour departs New York City. A valid passport is required; American citizens do not need a visa. Reservations are limited. For more information, please write or phone:



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Photograph by Jerry Chapman

by Ted and Shirley Fisher, F.R.C.

**W**HAT IS IT about San Jose's Rosicrucian Park that attracts thousands of visitors from all over the world? Is it the strange but beautiful Egyptian and Moorish architecture? The meaningful statues? The fountains and flowers so carefully tended? The healing benefits found in silent meditation? Or does a mystical combination of all of these permeate the Park with a spiritual essence that is seldom forgotten?

Those who have been here know. But even they might like to refresh their memories with a description or explanation of various Rosicrucian artifacts seen on the grounds. In any case, let us walk together down the winding paths between lawns and buildings, and recapture the perfect summers that still linger here like the fragrance of roses.

Rosicrucian Park, once mostly farmland, was conceived in 1927 by our first Imperator, Dr. H. Spencer Lewis. The Park now covers

nearly an entire city block. If you draw a little map and walk around clockwise, you will find the Francis Bacon Auditorium and Administration Building on Naglee Avenue, the Shipping Department and Administrative Annex II on Chapman Street, the Supreme Temple

and Research Library on Randol Avenue, and the Rosicrucian Egyptian Museum and the Planetarium on Park Avenue.

Because of its convenience to buses and the shopping center across the street, let us enter Rosicrucian Park on the corner of Park and Naglee. Here, a flagstone walk between two fan palms leads us to the Pylon Gateway—a small beige reproduction of the temple gate at Medinet Habu in Egypt. On one side of the scalloped walls a painted scene depicts a pharaoh reaching toward the sun's bright rays to receive its benedictions. On the other, a baboon perched atop a pair of scales weighs a



*The  
Rosicrucian  
Digest  
Summer  
1992*

red jar, containing the heart of a deceased person against the green feather of truth. According to Egyptian mythology—whose gods have nothing to do with Rosicrucian philosophy—if the heart weighs heavy in the afterworld, the person will be devoured by the god of darkness. But if the heart balances perfectly with the feather, indicating that the person is good, then *Ibis*, the white bird of knowledge, will lead the deceased person to eternal life.

Passing through these portals, we follow a narrow red walk leading to a gold-capped, 12.2 m (49 1/2 ft.) obelisk set between two large gray sphinxes. Each sphinx, or *Harmakhis*, a form of the sun-god *Horus*, embodies the principle of power and protective wisdom.

The obelisk, three-quarters the size of its counterpart which stood before the Temple of the Sun at Heliopolis, is finished smoothly in rose-red granite and covered with hieroglyphs identical to the original. The hieroglyphs say in part: *The Horus, the one born of life. King of the South and the North. Kepher-Ka-Ra.* The original obelisk was erected in 2300 B.C. by Usertsen on the first day of a festival called *Set*—thought to have been celebrated in connection with a lion's tail worn by the king to give him "life forever." The original obelisk was called "Cleopatra's Needle"—perhaps because the peasants associated this with the big needles they used to sew up bales of papyrus. Sewing, they thought, was a task more appropriate for a queen rather than a pharaoh.

As with all the Egyptian artifacts here, the purpose of this obelisk in Rosicrucian Park is to make the achievements of the ancient Egyptians easier to study in pleasant surroundings.

Beyond a large fragrant magnolia tree on our right, a planter holds violas and the white remains of an old sundial. To our left is the Francis Bacon Auditorium, now known as Francis Bacon Center, where numerous plays, concerts, and lectures have been presented



over the years. A new bookstore—known as Alexandria—occupies part of the Center.

Beyond the sundial, a flight of stairs with wrought iron railings leads to the back balcony of the Moorish-styled Rosicrucian Plan-

etarium building. In front of this balcony two tall sycamore trees shade a drinking fountain set in a shrine of star-flecked tiles. Here, centered between comfortable wood-and-stone benches in a wide cement patio and surrounded by a tiled flower bed in the form of interlacing triangles which represent the infinite and finite planes, is a large bronze statue of Augustus Caesar pointing his finger toward the impressive columns of the Rose-Croix University building. Caesar's breast-plate is embellished with angels and battle scenes. A long robe is draped over one arm, and a winged cherub sits at his feet. His limbs are graceful and strong, his kind face tempered with the self-discipline that made him a king.

This illustrious Roman emperor improved society by promoting marriage, enacted laws which suppressed luxury, and showed himself to be industrious, wise, and just. When he became fatally ill at seventy-nine, after reigning forty-four years, his empire was overcome with grief. It is said that as he felt the approach of death in those final moments, he asked for a mirror, glanced at his reflection, and asked seriously, "Have I played my part well?"

During one of their first visits to Europe, Frater Ralph and Soror Gladys Lewis discovered this remarkable statue at the Nellie Foundry in Rome. Told it was one of the few cast directly from the original in the Vatican,

Frater Lewis felt the statue would be the perfect souvenir for his father, who had studied Caesar's activities in Egypt with much pleasure.



Nearby, a tall fan palm shelters a statue entitled *Coming and Going* which depicts a reclining woman holding a child. Sculpted by the famous Swiss artist Frater Irwin Winterholder, the statue depicts life and death, or the continuous ebb and flow of the creative cosmic tide. The baby, perhaps fearful of

being left alone for the first time, seems on the verge of tears. But the dying mother's expression is serene as she bares her breast to the elements. The statue and fan palm are surrounded by beds of blossoming flowers.

Across the lawns, past the ivy-covered back wall of the Auditorium, we enter a walkway bordered with roses and various small flowers. To our right is a beautiful sunken brick patio. In its center a three-tiered fountain and pond, covered with Rosicrucian sym-



The  
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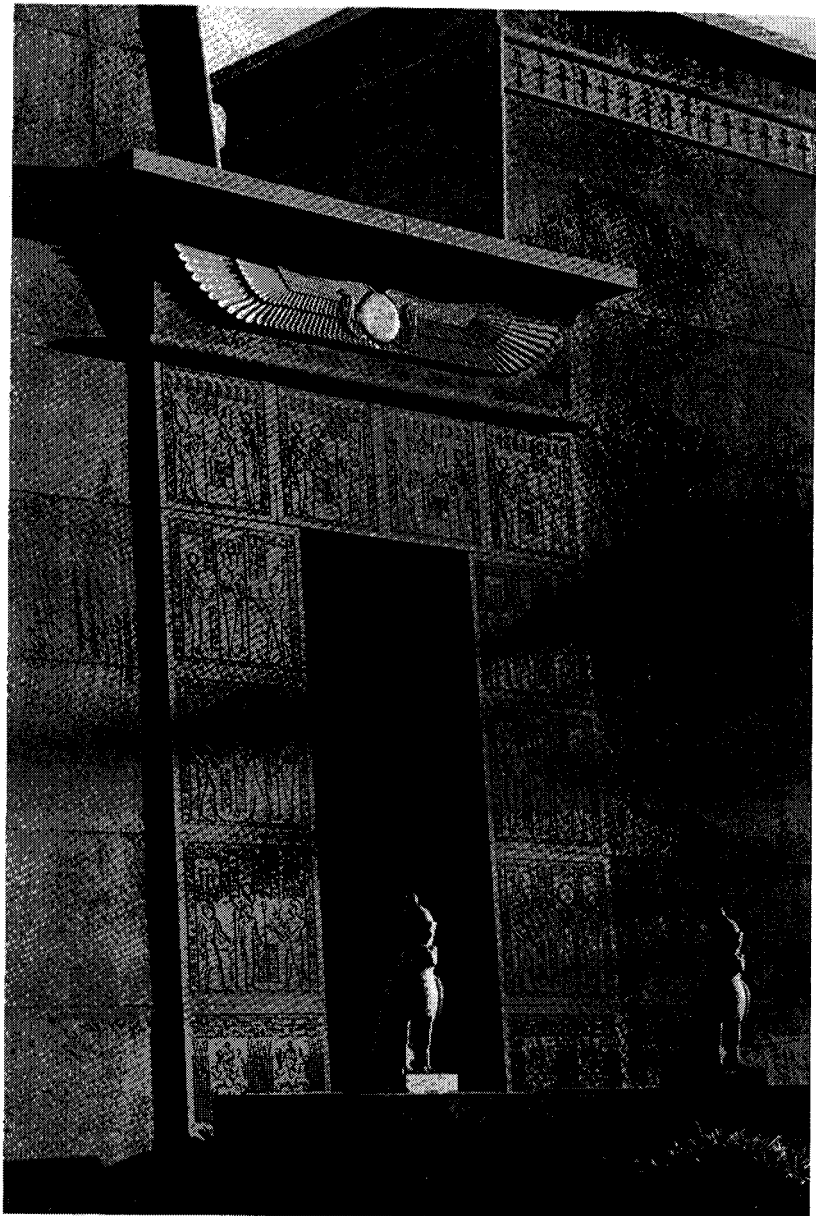


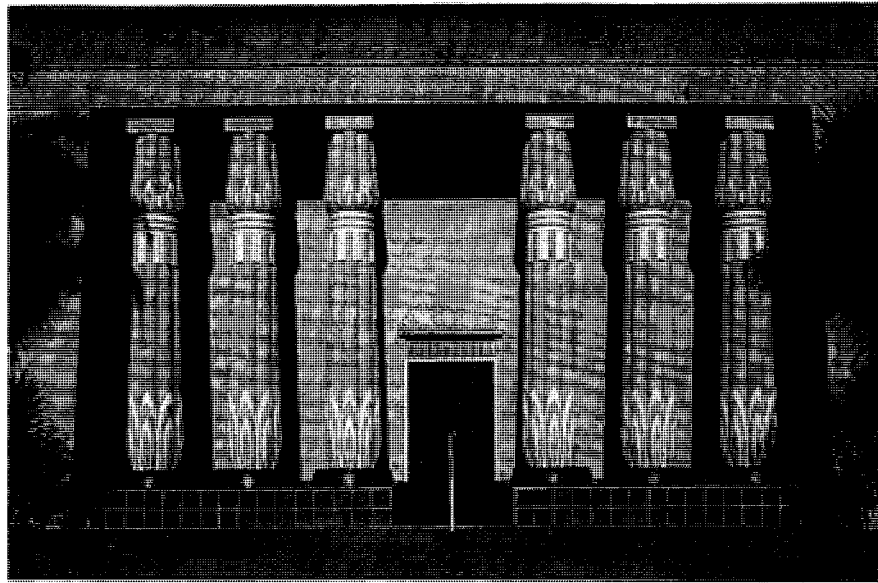
bols and Egyptian bas-reliefs, commemorates the accomplishments of Past Grand Master Charles Dana Dean, whose scientific research was invaluable to the Rosicrucian Order. The fountain's central pillar supports a gold, virgin-like statue whose outstretched arms suggest eternal life. Known as "The Fountain of Living Waters," its inviting melodious trickle can be heard throughout the Park.

Beyond this pool, at the top of twelve brick stairs guarded by reclining stone sphinxes, is the Rose-Croix University building. On the building's facade huge columns flank massive wrought iron gates adorned with the Order's insignia. Established in 1934, the University serves members of the worldwide Rosicrucian Order in furthering its tradition of learning and experimenting with the mysteries of life on the spiritual, mental, and physical levels of man and nature. The University offers an entire series of fascinating classes for Rosicrucian members. Subjects covered include Metaphysics, Philosophy, Art and Culture of Ancient Egypt, Alchemy, Hermetic Philosophy, and many more.

Hidden in the heart of the stone sphinx on the right, unknown to the general public, a rare scroll contains fifteen mystical principles voted most important by Rosicrucians throughout the country. When Dr. Lewis dedicated the University building and fountain in 1934, he deposited this hermetically sealed document inside the sphinx, preserving the document for posterity, just as wisdom was preserved in the famous Egyptian Sphinx long ago.

Next to the patio fountain, and above a small garden of cacti, a wall supports a mosaic mural designed by former Emperor Ralph M. Lewis. The mural depicts a pharaoh in his chariot, racing beneath the outflowing rays of the Sun which terminate in hands extended downward as though to bless all who come within reach. ▶





*The Grand Temple*

Retracing our steps toward the Auditorium, the roses and flowers lead us to a shaded area beneath three giant redwood trees. Here, damp redwood chips strewn on the ground beside the walk cool tiny flowers and ferns tucked among the lava rocks. To our right, a sign near green and gold wrought iron gates tells us this is the entrance to the Akhnaton Shrine, designed after a temple whose ruins still stand in Luxor. This temple was used by Akhnaton, the first man in recorded history to believe in one God.

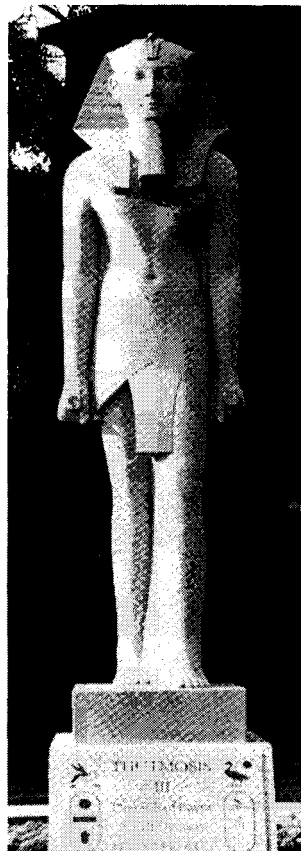
We enter the gates silently, pass between tall rows of papyrus and blue lilies of the Nile, and there pause to examine the hieroglyphs on the portals of the roofless temple. Inside, centered between dainty aqua-blue benches, a small red-granite pyramid is engraved with the words, "Harvey Spencer Lewis, 1883-1939, Emperor of AMORC, 1915-1939." The other sides of this pyramid, enriched with symbols pertaining to Dr. Lewis' degrees, are also engraved with *Lux, Vita, Amor*—the Latin equivalent of *Light, Life, and Love*.

Ten small blocks of granite near the far end of

the Temple-Shrine commemorate members whose devotion to AMORC contributed substantially to the Order's growth, including Cecil A. Poole, Gladys Lewis, Armando Font De La Jara, and others. At the far end of the Shrine a six-foot red granite obelisk commemorates former Emperor Ralph M. Lewis (1904-1987). Within this quiet area, sunlight

slants between pillars supporting the open portico, but we are protected by thick papyrus from the view of those outside the Shrine. The flutter of a bird winging through only accentuates the peace and tranquillity focalized here from all over the world. Responding to this restful condition, we close our eyes. Then after a few moments of meditation and communion, we leave the Shrine; turning to our right, we enter a small courtyard shaded with one large mulberry tree.

During Rose-Croix University summer sessions and Rosicrucian Conventions, our members gather in this courtyard and in the adjacent beamed breezeway to register for classes, meet with each other, and take refreshment. At this time, delighted cries of recognition



among old friends and new are familiar sounds that will long be remembered.

As we walk through the breezeway between the Administration Building and Administrative Annex I, we admire pink fuchsias hanging from the rafters in wooden buckets. Straight ahead, green lawns shaded with English walnut trees separate the buildings from Chapman Street. To the right, in the center of a lily pond, a graceful stone nymph balances an overflowing basin of water. Behind benches near the pond, English yew trees shelter small birds who sing and chirp throughout the Park.

Far to our left, near the corner of Naglee and Chapman, a large statue of Pharaoh Thutmosis III (18th Dynasty) commemorates this renowned pharaoh's founding of a secret Egyptian mystery school in 1489 B.C. The Rosicrucian Order, AMORC, traces its traditional roots to this ancient brotherhood which was devoted to the study and application of natural law. Thutmosis III decreed definite rules and modes of procedure, all of which have come down to our Order today without material change. The pharaoh's statue was built to authentic canons of proportion for art of the 18th Dynasty, and is based on a small statue of Thutmosis III found in Egypt's Luxor Museum. The regal Thutmosis stares calmly across the intersection toward a two-story, Tudor-style house—formerly the home of Dr. H. Spencer Lewis.

From the corner of Naglee and Chapman we have an excellent view of the Administration Building. This edifice's design copies the temple of Medinet Habu in Upper Egypt built during the 20th Dynasty (1198-1167 B.C.) by Pharaoh Ramses III. More palms and lilies of the Nile line the causeway from the street to the giant doors of this impressive Egyptian-style building. On either side of the doors two large green falcons represent the sun-god

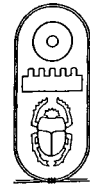
Horus. Centered overhead, a winged disk of this same god lends a blue accent to the Egyptian architecture.

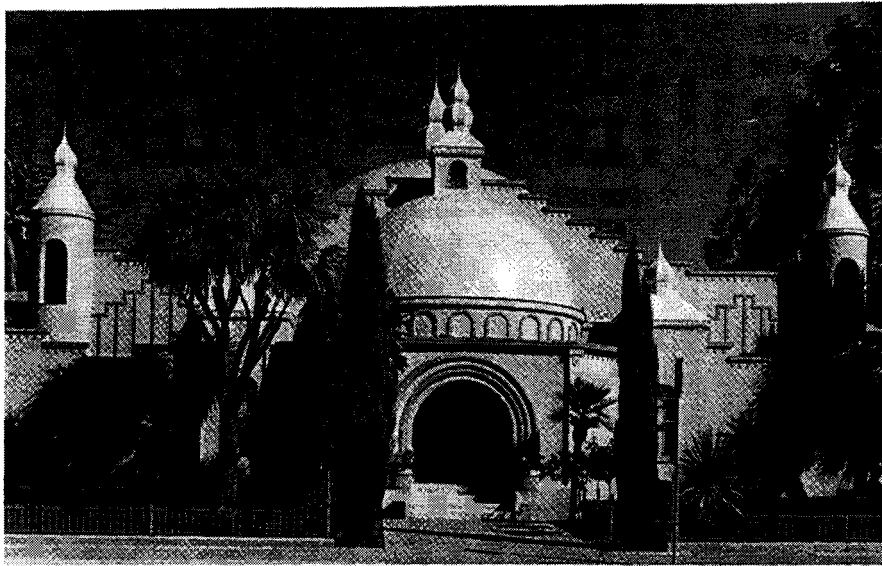
Walking down Chapman Street past the breezeway, we cross a driveway which enters



*Rosicrucian Park Research Library*

the parking area of AMORC's Shipping Department. Next to Shipping, an impressive-looking walkway lined with benches and palms leads to a reflection pool between two more falcons. Behind this pool on a stone wall, a bas-relief shows a double-mirrored image of King Senusret III at the feast of Hebsed. Clad in jubilee robes, and wearing the crowns of upper and lower Egypt, he sits on his throne in an open chapel. Above him, beneath a star-





*The Planetarium*

spangled sky, the sun-disk spreads its wings to symbolize the king's throne name, *Chakaure*, meaning *rising of the essential forces of the sun god*.

Retracing our steps to Chapman, we find that the next building, Administrative Annex II, is enhanced by tall palms, roses, and pink oleander. Turning the corner past a green lawn posted with two more statues of Horus, we are confronted by the graceful bud-columns of the Grand Temple. In summer there are no convocations, but we pause to admire the two Egyptians facing each other on the large, antiqued-copper doors. The building is a modified replica of the Hathor Temple in Dendera where mystical dramas were often performed. Within, amidst paintings and pillars illuminated by the soft glow of Sanctum candles, our members are treated to lectures, sacred banquets, and rituals.

Next door to the Grand Temple, a long flagstone walk to the Rosicrucian Research Library is divided with papyrus and bordered on the left with the largest display of rose trees in the Park. Over the entrance to the Library (illuminated at night by the light of two torches) the bas-relief of a kneeling scribe suggests the literary treasures to be found inside.

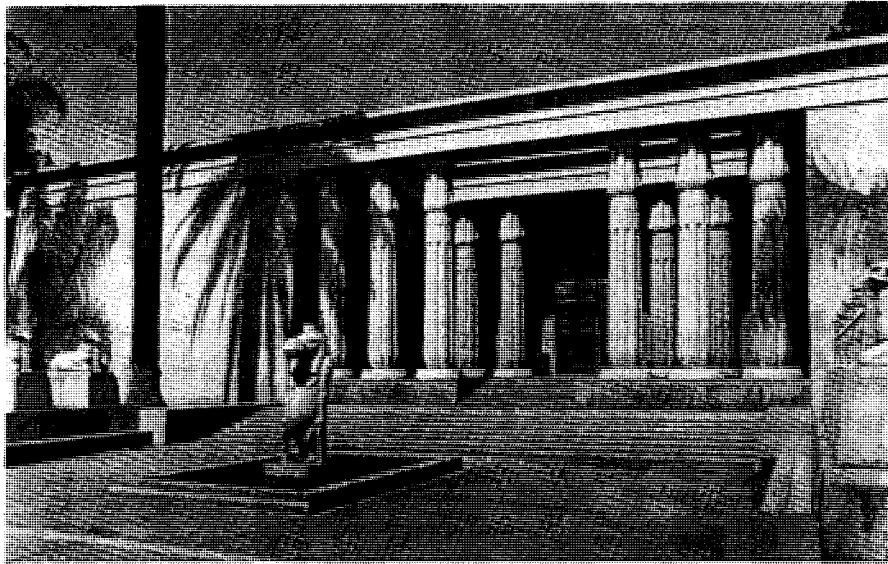
Continuing past the Library and a secluded area where a mysterious-looking gate only leads to garden equipment, we skirt a ring of red geraniums, and find ourselves back near the Planetarium where two paths cross. A sign points left, toward the entrance to the

Rosicrucian Egyptian Museum, but halfway there, a green bench invites us to sit beneath a shady and rare Camperdown tree. Donated by members of the Hermes Lodge in Los Angeles, this tree has long been a favorite of visitors. Each year it changes its leaves from the palest green of spring to the buttery yellow of fall. Then, dropping them suddenly, it reveals twisted limbs more beautiful than the gnarled Monterey cypress along the California coast.



We could sit here all day and slip easily into evening when a delicate Australian elm nearby twinkles with tiny lights. Night at Rosicrucian Park is a very special time accented with the muted serenade of mockingbirds, crickets, and frogs. The garden's aroma seems to come alive then, and our meditative mood deepens. But suddenly the sound of laughing children breaks into our reverie and it is time to go. Our walk is nearly over.

We continue along the path to Park Avenue and notice that the front of the tree-



The Egyptian Museum

lined Planetarium on our right resembles a small Moorish castle with stained glass windows. A “Geological Gems” exhibit, meteorites, and a seismograph are displayed in its lobby. Upstairs, in the air-conditioned comfort of a starry blue dome, one may enjoy an exciting educational program concerning astronomy.

Turning left as we leave the Planetarium, we approach the magnificent entranceway to the Rosicrucian Egyptian Museum, and find ourselves faced with an eight-foot *green hippopotamus*. This large goddess, rising on hind legs in a sunken pool of orange tiles, is the centerpiece of a wide avenue of ram sphinxes. The rams, perched on head-high stone blocks, represent the sun-god Ra, or the Vital Life Force of nature.

Beyond this avenue, up two wide flights of stone steps, between colonnades of massive columns, a set of immense golden doors invites the visitor into the Museum. Designed in the authentic style of ancient Egyptian temples, the Museum houses not only the largest collection of Egyptian and Babylonian artifacts exhibited on the West Coast, but also a large modern art gallery and an underground tomb. Because the hour is late, we decide to explore the Museum another time, and retrace our steps to linger a little longer with our friend in the pool.

#### Taurt Statue

Long ago in Karnak, the original of this hippo, known as *Taurt*, was a symbol of a star called *Apet*. When this great mother goddess *Apet* appeared with the rising Sun, Egyptians

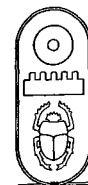
noticed that the Nile always rose at the same time. To those who lived on the river banks, good harvest and prosperity depended on the benevolence of this deity. Therefore, *Taurt*, known to protect women in pregnancy and childbirth, was worshiped and revered in connection with water.

Each time the Nile rose around 3500 B.C. this star was visible through the central passages of the temple at Dendera. Later, when *Apet* became as popular as our North Star is today, the passages of other temples were oriented toward it.

Because she was sometimes considered to be the wife of Set, ruler of the night, the goddess later became inferior in the official religion, and was even thought to be evil. However, because the lower spokes of a wheel are just as useful as the upper, the sun-god Ra depended on her to assist him with his daily rebirth, and she had to be reinstated.

For all these reasons, our homely but bountiful hippopotamus stands in the pool on the hind legs of a lion, symbol of the Sun; balances on the tail of a crocodile, symbol of the night; and rests each paw on the looped cross of an ankh, a sign of her protection.

Here, by this fountain of birth, or beginning, where beauty of spirit is found in a beast, we contemplate our own eternal evolvment, and bring to a close our walk through the Park.



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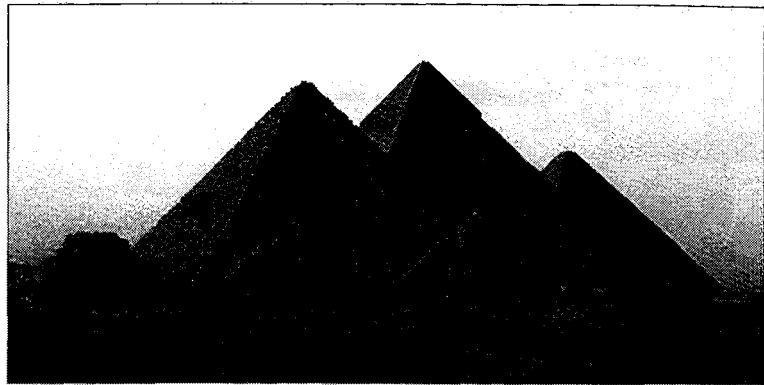


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## Ever Living

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

This summer during our Rose-Croix University session, we are celebrating the 65th anniversary of the founding of Rosicrucian Park. A few days ago, while taking a quiet stroll through the Park grounds, I reflected on the upcoming festivities—and my thoughts drifted back from today into the past and our beginnings here in San Jose and the Santa Clara Valley.

As I wandered along the Park's lovely pathways, pausing now and again to enjoy the peace and beauty of this special place, I found myself drawn toward a group of stately redwood trees which live here in the Park. As I stood observing them, I felt myself enter into a kind of contemplative rapport with these wise old trees.

Their official name is *Sequoia sempervirens*. More commonly, they are called coast redwoods. They like cool, misty places and are found almost exclusively along the gentle slopes and in the hidden valleys of the coastal mountains from Central California to Southern Oregon.

Technically speaking, because of our inland location, the redwood trees in Rosicrucian Park should not be able to live here. Still, it didn't surprise me to see them, healthy and vital in their Rosicrucian home. After all, it is true that our Park is a remarkable place—but

it is equally true that these are very special trees.

In the early 1900s, when Rosicrucian Park was a dancing, shimmering visualization in Dr. Lewis' mind, the Santa Clara Valley was called the "Valley of the Heart's Delight." It was a sea of blossoming orchards, nestled along the soft western folds of the Santa Cruz Mountains. And up in those mountains there was a vast endless green ocean of ancient redwoods—the fathers, grandfathers, and great-grandfathers of our friends in Rosicrucian Park.

The magnificent coast redwoods are the world's tallest known trees and are among the world's oldest living things. These forest monarchs soar 350 feet into the sky—and there are many which were alive before Cleopatra ruled as queen of Egypt. Indeed, there are many that were alive well before the time of the Essenes.

### Woodland Cathedrals

The primeval redwood forests are mysterious and wonderful places. Deep within these ancient woodland cathedrals the light is subtly changed, sounds are muted, and time itself seems to stand still. Redwood forests are places for contemplation, for being at peace, for experiencing the Oneness of all things. In



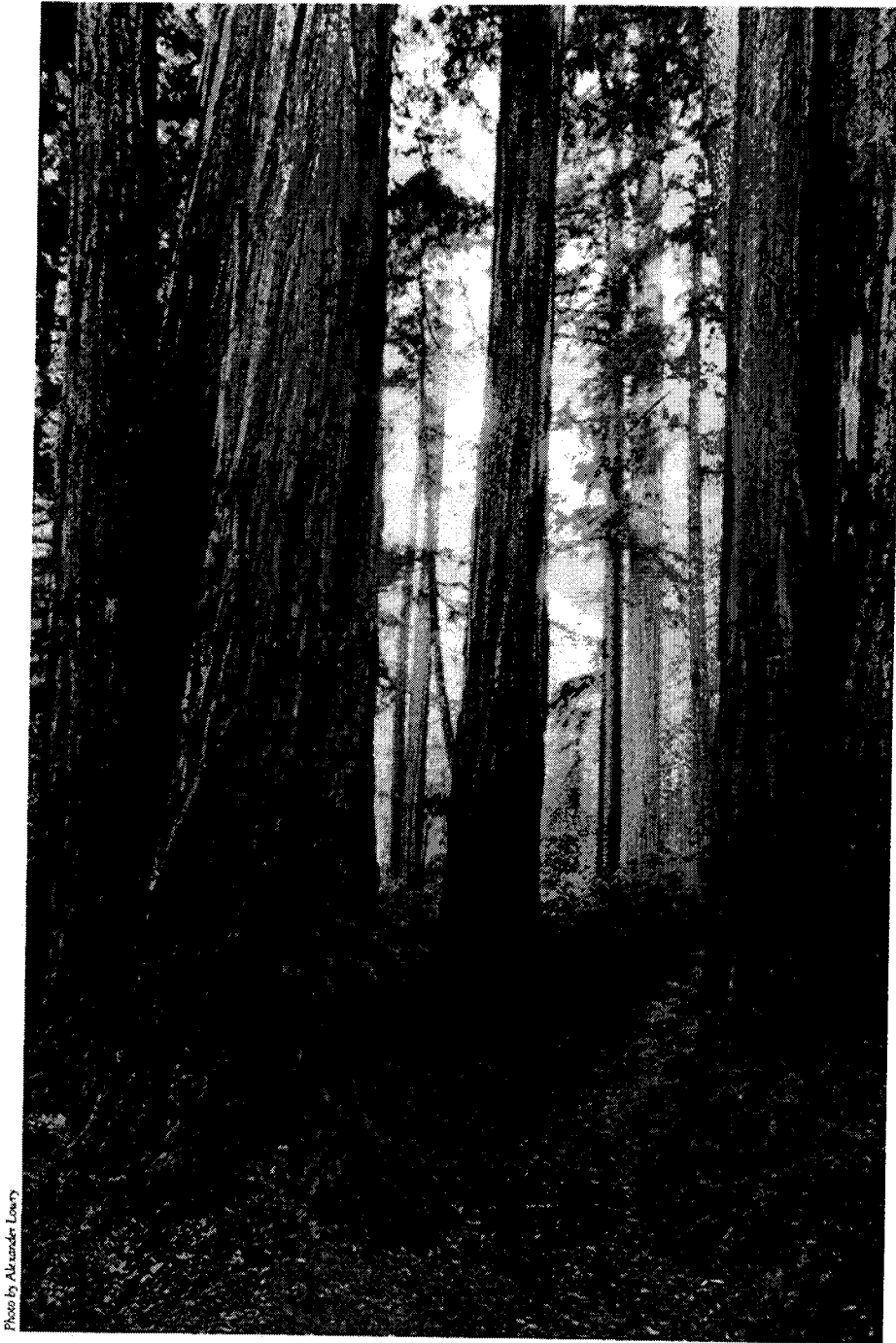


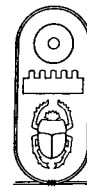
Photo by Alexander Lowry

these sacred green sanctums, the trees seem to whisper with the voice of the Master Within.

*Sempervirens* is Latin for “ever living”—and indeed, these wise old trees seem truly to be immortal. Science has not yet discovered any aging process within them. The redwoods simply do not die—they can only be killed.

They are sometimes lost in the crucible of fire. Or, because their root systems are so shallow, they can be toppled by the testing of the wind. They can also be destroyed by an unconscious humanity.

Yet, the redwoods have learned to survive the challenges of time and the stresses of living



by reaching out and interlinking their shallow roots. They overcome their individual frailty by "holding hands," so to speak. In so doing, they create in their trusting togetherness a wholeness that brings beauty and peace. Together they create an indestructible network of shared consciousness and eternal life.

Of course, despite their tenacious group hold on life, individual redwoods do succumb to life's rigors. Nevertheless, their remarkable urge toward immortality continues. Wonder-

pick out anything by itself, we find it hitched to everything else in the universe." The redwoods are for me a perfect symbol of this essential interconnectedness of things. They are a living symbol of the natural laws and principles we speak of in our Rosicrucian monographs—and they are a symbol of the mystical life each Rosicrucian seeks to live.

Outwardly, like the redwoods, each of us stands singular and unique in our individuality. But when we focus only on that limited separateness and rely only on the outer forms of things—no matter how beautiful and satisfying—we are often tested by the fires of loneliness and the winds of insecurity and fear. In our outer forms, we can be hurt—and sometimes killed—by disease, misfortune, and, unfortunately, by the unconsciousness of others.

Yet, like the redwoods, human beings instinctively seek deeper connections and meanings. We are drawn to the symbols, images, and ideas that speak of a more profound and enduring inner reality. As Rosicrucians, through the discipline of regular study and meditation periods, and in the focused rituals of our convocations, our elevated, rarified thoughts and intentions intertwine to form an indestructible network of shared consciousness and eternal Light, Life, and Love. Together we can create radiating circles of powerfully constructive energy which ripple outward to touch and transmute the world around us.

Right now in our global society, we seem to be experiencing a period of accelerated karma—the disintegration of the Eastern Bloc; the solidifying of the European Community; the shifting and redefinition of world power; growing international environmental and economic challenges. As a result, right now we are also being given remarkable opportunities.

We certainly learn from each other, but we must also learn from the trees and the animals, from the wind and the water. These natural things have great wisdom. They are our monographs come alive—living textbooks of natural laws and principles. And without exception they teach us that we must reach *under* the surface of things to know the truth. That all things in the universe are linked together—and we must *know* our Oneness in order to survive and prosper. Δ

fully, a single redwood often marks its passing with a kind of woodland memorial—a perfect circle of smaller trees which grows from the intertwined necklace of roots at its base. And a redwood always leaves its seeds behind. Tiny things, not more than the size of a pinhead, they are an eloquently simple expression of Nous from which this giant among living things springs forth once more.

Around the turn of the century, the naturalist John Muir said, "When we try to

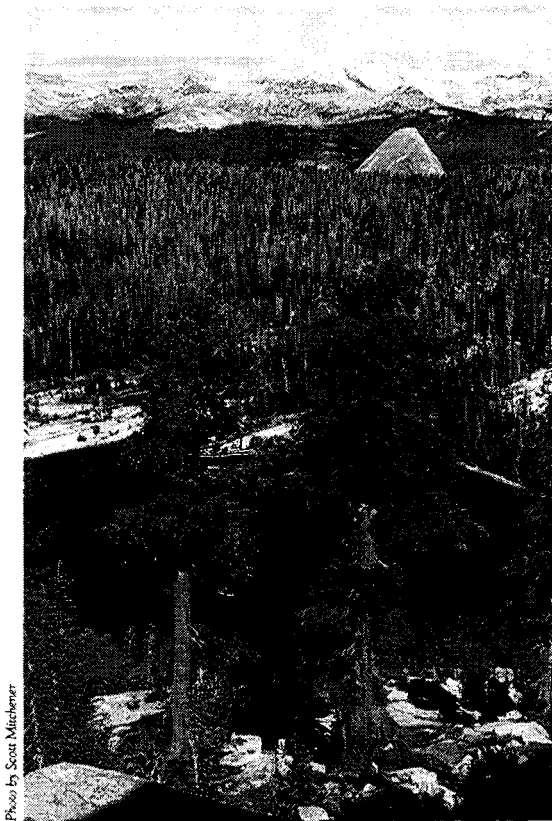


Photo by Scott Mischner

The  
Rosicrucian  
Digest  
Summer  
1992

## Two New Directors Appointed

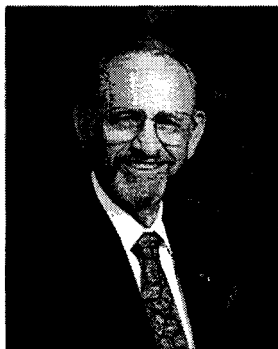
In March 1992 two new Directors were appointed to the English Grand Lodge Board of Directors—bringing to a total of five the number of persons now serving on the Board. The two newly appointed Directors are Fratres Albert Hugh T. Doss, M.D.; and C. E. (Gene) Bledsoe.



*Albert Hugh T. Doss,  
F.R.C., I.R.C.*

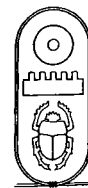
Frater Doss, a member of the Order for more than 44 years, is well known and respected by members throughout the world. A physician and psychiatrist, Dr. Doss is a member of the Order's International Research Council and has served on the faculty of Rose-Croix University International since 1955. He has taught classes in Rosicrucian Park and in various locations in the United States, Canada, England, and Nigeria. He has also brought his very human-oriented method of instruction and vast knowledge of Rosicrucian principles to numerous workshops, seminars, degree-study classes, and conclaves. Born in Egypt, Frater Doss graduated from the Egyptian University in Cairo, took post-graduate studies in surgery in London, and returned to Cairo where he was a practicing surgeon for nearly 20 years. After marrying his American wife, Madge, and coming to the U.S. to live, Dr. Doss' deep interest in the mind led him into the field of psychiatry. Furthering his education at Duke University and other noted schools, he eventually established his practice in Raleigh, North Carolina, where today he continues to help people through his private practice.

Frater C. E. (Gene) Bledsoe has worked diligently to further the great Work of the Rosicrucian Order, AMORC, in the Southwest part of the United States. A member of the Order for many years, Frater Bledsoe served as Master of Dallas' Triangle Lodge in the late 1960s, and in the mid-1970s was appointed Regional Monitor for the extensive region of the country comprising Texas, Oklahoma, Kansas, Louisiana, and Colorado. Building on this experience and investing much personal time and hard work, Frater Bledsoe was able to further the goals of the Order in his area and promote affiliated body activity throughout the region. In 1978 he was appointed Grand Councilor for Texas, Oklahoma, and Louisiana, and served in that capacity until 1987. Frater Bledsoe hails from the great state of Arkansas, is a graduate of Southern Methodist University with a degree in mechanical engineering, and served in the U.S. Navy in World War II. He and his wife, Elberta, live in Arlington, Texas, where Frater Bledsoe is the Vice-President and chief operating officer of a medical technology firm which he founded in 1983.



*C. E. (Gene) Bledsoe, F.R.C.*

Fratres Doss and Bledsoe join Kristie E. Knutson, President and Grand Master; Sandra W. Huff, Secretary; and David Burnet, Treasurer, in guiding and directing the affairs of the English Grand Lodge.



# Organizational Changes Within the Rosicrucian Order, AMORC

by Sandra Huff, F.R.C., I.R.C.  
Secretary, English Grand Lodge

FOR MANY YEARS, people throughout the world have studied metaphysics, philosophy, mysticism, and psychology according to principles developed by the Ancient and Mystical Order Rosae Crucis. Our materials and programs are offered throughout the world in English, Spanish, French, Portuguese, Swedish, Danish, Finnish, Norwegian, Dutch, German, Italian, Greek, and Japanese.

To serve this diverse population, the Rosicrucian Order is divided into eleven jurisdictions known as Grand Lodges. Each of the Grand Lodges is responsible for producing and distributing Rosicrucian materials and programs, subject to the overall supervision and control of the Supreme Grand Lodge of AMORC.

This latter organization not only monitors the work of the Grand Lodges; it also updates monographs and other educational materials that must be consistent throughout the language jurisdictions; supervises Rose-Croix University International, the artifacts of the Egyptian Museum, Rosicrucian Archives; and exercises doctrinal and ritualistic leadership worldwide. Its work is supported by Royal Support payments from the Grand Lodges, donations, and investment income. Its governing documents are its Articles of Incorporation and its Bylaws which, for historical reasons, are entitled the *Constitution*.

One area in which the Supreme Grand Lodge is focusing their attention at present is expansion of the work of the Order into Eastern European countries. Currently, affiliated bodies have been established in Czechoslovakia and in Moscow, Russia, with the goal of eventually establishing Grand Lodges in these countries.

The Supreme Grand Lodge is an international organization, incorporated in Canada as a nonprofit corporation. Though it is incorporated for practical, mundane business purposes in Canada, the Supreme Grand Lodge does not have a See on the mundane plane.

(Members wishing to visualize a central See of the Supreme Grand Lodge are encouraged to associate the See with the Celestial Sanctum, as the true work of this important body is done on esoteric planes.) The Emperor and all of the Grand Masters conduct the international work of the Supreme Grand Lodge from the countries in which they reside. They meet twice each year in various areas of the world to conduct the work of the Order.

The Supreme Grand Lodge is governed by a board of directors consisting of the Grand Masters of AMORC, the Emperor (if he or she is not then serving as a Grand Master), and additional directors at the discretion of the board. The Emperor is the chief executive officer of the Supreme Grand Lodge and shall, subject to control of the board, generally supervise, direct, and control the business and the officers. The Emperor is the Sovereign Grand Master of the Traditional Martinist Order and the Generalissimo of the Militia Crucifera Evangelica. The Emperor directs the work of all Grand Lodges from the country in which he or she resides.

The maximum number of Supreme Grand Lodge directors is fifteen; the minimum, ten. Each director shall be elected for a term of five years, which may be renewed indefinitely at the sole discretion of the board of directors. At present, the Supreme Grand Lodge board consists of the following Grand Masters and two additional board members:

- Christian Bernard, *Imperator & French Grand Master*
- Charles Vega Parucker, *Vice President & Brazilian Grand Master*
- Irving Söderlund, *Treasurer & Nordic Grand Master*
- Burnam Schaa, *Secretary*
- Irene Beusekamp-Fabert, *Director & Dutch Grand Master*
- Harry Daniels, *acting Grand Master for United Kingdom and Africa*

George S. Graham, *Spanish Grand Master*  
 Kristie E. Knutson, *Grand Master for North  
 America and Australasia*  
 Nikolaos Papadakis, *Greek Grand Master*  
 Roland Pettersson, *Italian Grand Master*  
 Wilhelm Raab, *German Grand Master*  
 Ukio George Yorioka, *Japanese Grand Master*  
 Peter Bindon, *Legate*

**Supreme & English Grand Lodges  
 New Separate Bodies**

Until January 17, 1991, the Grand Lodge of the English Language Jurisdiction was operated as a division of the Supreme Grand Lodge. The Lodge existed in name only, since only one incorporated body, the Supreme Grand Lodge, oversaw English Grand Lodge activities, in addition to conducting Supreme Grand Lodge business. To better serve the membership, the Supreme Grand Lodge decided to form and obtain tax-exempt status for a separate nonprofit public benefit corporation. In late September 1990, legal documents were filed with the State of California to establish the English Grand Lodge and the Supreme Grand Lodge as two *separate bodies*. The English Grand Lodge is incorporated as a California nonprofit public benefit corporation, classified by the Internal Revenue Service as a Section 501 (c)(3) charitable organization.

The purpose of the reorganization is to comply with changes in California nonprofit laws and place the English Grand Lodge on the same legal footing as the Grand Lodges of the other language jurisdictions. This facilitates the conducting of our charitable and educational programs more effectively.

The English Grand Lodge (Grand Lodge of the English Language Jurisdiction for North America and Australasia) is governed by its own board of directors, consisting of Kristie E. Knutson, President and Grand Master; Sandra W. Huff, Secretary; David Burnet, Treasurer; C.E. Bledsoe and Albert Hugh T. Doss, M.D., Directors.

The Grand Master is the chief executive officer of the Grand Lodge. Grand Master

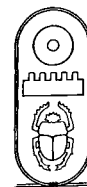
Kristie Knutson and the Board of Directors are charged with the responsibility of directing the work of the English Grand Lodge and the administration of Rosicrucian Park—the See of our Grand Lodge. In addition to her ritualistic duties, the Grand Master is responsible for directing the day-to-day operation of the Grand Temple (formerly the Supreme Temple), Egyptian Museum, Planetarium, Alexandria Bookstore, RCUI, etc. The English Grand Lodge is governed by its *Articles of Incorporation and Bylaws*.

The board consists of a minimum of three directors, and not more than seven. The chief executive officer of the Grand Lodge is the Grand Master. She or he is appointed by the Supreme Grand Lodge for a term of five years which may be renewed indefinitely at the sole discretion of the Supreme Grand Lodge. All other officers and directors are nominated by the Grand Master and appointed by the Supreme Grand Lodge for a term of two years.

Grand Lodge board members may authorize, by resolution, the payment to a director of a reasonable fee for services rendered to the Grand Lodge as a director. By California law, 51% of a nonprofit board must receive no salary from the organization it serves. Therefore, on our current five-member Grand Lodge board, only two directors—the Grand Master and Grand Lodge Secretary—are salaried by AMORC.

**A New Grand Lodge**

Our English Grand Lodge serves English-speaking members of the Rosicrucian Order in the United States, Canada, Australia, and New Zealand. Our Grand Lodge also serves a number of English-speaking members in certain other parts of the world. In order to serve members in the United Kingdom, Africa and South Africa more efficiently, the Supreme Grand Lodge recently established a second English Grand Lodge for this geographical area. The newly appointed acting Grand Master is Harry Daniels, and the headquarters are located in England at Greenwood Gate. Serving with Frater Daniels is Regional Administrator Kenneth Idioidi who presides over the administrative offices in Calabar, Nigeria.





## New Ideas in Quantum Physics & Consciousness

or

### A Fresh Look Beyond the World of Matter!

An Interview with Fred Alan Wolf, Ph.D.

THIS SUMMER (July 4-5) Rose-Croix University International is pleased to sponsor a fascinating seminar entitled "New Ideas in Quantum Physics and Consciousness," taught by Theoretical Physicist Dr. Fred Alan Wolf. They said it couldn't be done—explaining quantum physics without math or equations—but physicist Wolf has done the impossible, and his lectures, seminars, and books are proof of his keen ability to make complex ideas understandable to the layperson. Dr. Wolf's humanized view of science throws light on the mind-stretching visions of how quantum mechanics, God, human thought, and will are interrelated, and provides profound implications for our understanding of the nature of reality and our relationship to the Cosmos. In connection with the seminar, we are publishing the following interview with Dr. Wolf.

**Dr. Wolf, what is quantum physics, and how does it differ from other models of science and other forms of physics?**

Quantum physics is the most powerful science ever devised. It has made possible modern electronics, computers, television, nuclear energy, lasers, and space communications, while giving humankind tools for understanding the basic forces of the universe.

The game of all sciences, particularly Newtonian physics, is to be able to predict what will happen in any experiment with certainty. In contrast to the Newtonian or classical laws of motion, quantum physics laws do not allow us to make this determination.

Up to very recent times, it was believed that quantum physics applied only to the atomic and subatomic world, a world that was well below human perception. Today, quantum physical effects can be observed on a time and space scale, well within the world of human perception. Now we are faced with a new concept: It is the observer of a quantum experiment who "creates" the observed merely by observing it. I have been interested in

applying this "observer effect" to the working of the human brain.

**How does our understanding of science relate to the society of the times and how we live? Is there any connection?**

Science had always provided models that were used in a variety of different disciplines throughout history. Karl Marx used Newtonian mechanics in describing the conflict between the ruling and the working classes as matter under the action of two opposing forces. Sigmund Freud used Newtonian mechanics in describing the action of the invisible fluid of libido.

Today we really are entering the "quantum age." We are into everything being "digital," as entertainer/artist Laurie Anderson put it. Quantum physics has already set into motion new ways of thinking, including new visions of the mind and body, psychological functioning, health, and ecology. The concept of a "quantum leap" is now pretty well established as being a jump of unusual proportions.

**You won the American Book Award for Science Writing for Taking the Quantum Leap. What does “quantum leap” really mean?**

In actual fact, a quantum leap is a jump of great magnitude on the scale of atomic and subatomic size. An electron in an atom undergoes such a leap whenever it emits energy in the form of light. It really is a jump from what is to what will be, or a jump from what was to what is, without going in between. It is not a continuous change. It is sudden, acausal, spontaneous, and it only happens when an observer is involved. Somehow, the action of observation triggers quantum leaps in atoms.

I believe that the concept of a quantum leap is a self-fulfilling prophesy. It triggers quantum leaps in our understanding of the world and human consciousness. I believe that it is the most important concept of our century.

**How did you become interested in science and then quantum physics?**

My first interest took place when I saw a newsreel of the atomic bomb blast at Alamogordo, New Mexico, when I was around ten years old. I studied physics in the university and graduate school simply because it was fun and I enjoyed it. After receiving my Ph.D. at U.C.L.A., I was faced with getting a job. My early employment was in the defense industries culminating with my theoretical studies of atomic and molecular upper atmospheric collisions just after a nuclear burst.

Later I taught at several universities; and while I was teaching at the University of Paris, I met Carlo Suarès, a well-known Biblical scholar and expert on the qabala. I felt inspired by Suarès, and together with my friends and colleagues, Jack Sarfatti and Bob Toben, created *Space-Time and Beyond*, the first book ever to bring spiritual mysticism, Einsteinian relativity, and quantum physics together. It was presented in the form of simple cartoons, captions, and commentary. This spurred me on to study the relationship of quantum physics and consciousness.

**Do your books follow a sequence or progression?**

Two of my books cover the foundations of quantum physics: *Space-Time and Beyond* and *Taking the Quantum Leap*. Next I wrote *Star\*Wave* and attempted for the first time in history to explain the relationship between consciousness, psychology, and quantum physics. Then I wrote *The Body Quantum* and was the first to bring out the importance of looking at the body in terms of quantum physical principles. My book, *The Eagle’s Quest*, deals with a physicist’s search for truth in the heart of the shamanic world. And before that was *Parallel Universes*.

**How would you describe Parallel Universes?**

*Parallel Universes* describes the latest revolution in our thinking about the physical universe—the stuff that you and I are made of. This controversial revolution—reaching well beyond our preconceived vision of concrete solid reality—explains how parallel universes makes the bizarre findings of quantum physics and general relativity concrete and rational.

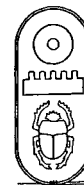
The book, written in simple non-mathematical language intended for the layperson, shows how parallel universes introduces a very new way of thinking about space and time. It explains how parallel universes, through our technologically extended senses, could connect or relate with our own universe and may—in our own brains—be doing so now. It contains imaginative descriptions, metaphors, speculation, and even short fictional stories about time machines and altered consciousness illustrating the book’s ideas.

**Was any special research involved in writing this book?**

The book represents my latest original thinking about physics. It did involve researching the latest discoveries in quantum physics. I also researched studies in human consciousness and psychology and read many science fiction novels.

**Where does Parallel Universes fit in the context of contemporary science?**

*Parallel Universes*, and indeed all of my writing, fits in at the leading imaginative edge of science and often finds itself in relationship



with new age thinking and spiritual belief systems.

While *Parallel Universes* is a book that accurately describes physics research at the edge, it also extrapolates beyond that edge. For example, although several physicists believe in the parallel universes model of reality, many don't, feeling that it is unnecessary to carry so many worlds in order to have this one. I have attempted to describe the thoughts of several physicists in this book, both pro and con to the parallel worlds idea. I also have gone beyond by speculating that parallel worlds can influence each other in the thinking processes occurring in the human brain and suggesting that any interpretation of physics—even as outrageous as *Parallel Universes*—that is self-consistent will be seen as truth.

My latest book, *The Eagle's Quest*, really took me well beyond that edge in dealing with the magical and healing powers of shamans.

#### **What led you to write *The Eagle's Quest*?**

The idea originated from a discussion I had with my former wife, Judith, when we were living in Mexico. Actually I have been interested in magic ever since I was a child.

#### **What are some of the experiences you had with shamans? Did you try to verify the results scientifically?**

To write this story, I spent several years visiting, note-taking, and recording conversations with shamans in Great Britain, Germany, Switzerland, United States, Brazil, Peru, and Mexico. In my early experiences with the primal world, I spent much time in India, Nepal, Europe, and Great Britain. Much later, I went through initiatory and ceremonial experiences with the new world shamans consisting of Native Americans (Indians) in North America, especially in South Dakota, and in the Amazon jungles of Peru.

I had many experiences with these special people. These included sweat purification lodges in South Dakota and New Mexico, Ayahuasca ceremonies in the Peruvian jungle, firewalking, lucid dreams, visions of spirits, a vision of my totem animals—particularly eagles and other birds—time travel visions, various lights and sounds produced from seemingly

supernatural means, and even an encounter with death and altered consciousness.

If you saw the movie *Altered States*, you can get some idea of what I went through. When I first saw this film, I thought it was overblown. But, I don't think that now.

What made my journey unique was my physics training. I formulated nine hypotheses concerning shamanic practice. I then underwent my experiences and finally explained many of them in terms of my new physics hypotheses. I was successful most of the way, but there was a part of shamanhood that I was not able to reconcile with quantum physics. Instead I gained a new understanding of the relationship of myth to shamanic healing and consciousness.

#### **What conclusions did you reach?**

When I first started this adventure I hoped to observe shamans objectively. But once I had embarked on my quest I found that it was impossible for me to retain my position of a detached scientist. I became more and more involved and finally realized that the quest was a journey into myself—the observer and the observed became one. This is difficult to explain. After all of these experiences, I am convinced that shamans do heal and are capable of altering matter and consciousness. I saw that happen to me, and I believe I understand how they did it.

#### **How do you compare yourself with other science writers?**

I have always admired the popular writing of George Gamow, who was a master at describing the invisible world of modern physics to the layperson. If there was any writer that I have attempted to emulate, it would be him. Another science writer I admire is Sir Fred Hoyle because he risks going out on a limb when he extrapolates beyond science. Other current science writers attempt to explain physics in terms of our present understanding, but usually fall short when it comes to extrapolation and imaginative visionary writing. I also attempt to bring the worlds of abstract science to the ordinary nonscientist reader, usually in a humorous manner, and to describe those worlds in terms that are as accurate as possible without using mathematics.



However, I see myself as more than a science writer. I am not just a science describer. I extrapolate beyond the present understanding of even the most gifted science describers by often bridging gaps that are assumed to be unbridgeable, such as the gap between physics and psychology. I am more interested in the unseen worlds of physics that may be influencing us in ways we have yet to discover than in the worlds of obvious materialistic science. In brief, I am willing to speculate about the meaning of science in a fresh and often startling manner.

I quite often want to share my insights into those unseen worlds with the reader, something most scientist-writers are usually reluctant to do. I want to take the reader on a journey of imagination that often takes me beyond where even the most abstract and wonderful ideas of physics leave off.

#### ***How do you write about science?***

I try to write about science in the same way that Einstein did science. Einstein always felt that imagination was more important than fact. That through imaginative interpretation, facts taken in one context can change and be seen entirely differently when viewed in an entirely new context. In other words, facts are relatively unimportant when compared with meaning. In that sense I am a rebel to objective science. I want to know why as well as I want to know how.

However, I do not just wildly think up the ideas that appear in my books. Having a Ph.D. in theoretical physics and the training in thinking that that degree implies makes it possible for me to back up any of the ideas I come up with in terms of mathematical models. Thus when I say that the future influences the present, I am actually putting into words concepts that I already have put into math-

ematical models. Thus when I say that the future influences the present, I am actually putting into words concepts that I already have put into mathematical expressions. When I say that parallel universes influence each other, I already have in mind a mathematical expression that shows precisely what I mean.

#### ***What will be your next project?***

I am thinking about writing a book, or perhaps two books, about dreams and the mind at death. And as I did in *The Eagle's Quest*, I want to work with people who have either gone through near-death experiences or have researched them. My own dreams about death indicate that the consciousness of a person survives death. Is there some way to relate this to quantum physics?

There has been much written about neurophysiology and dreams. However, many scientists believe that dreams are a by-product of the brain's need to dislodge the useless information of the waking brain, and any messages from dreams are probably interpretations of random noise. I don't think this is true. But I need to do more research, both academically and experientially. For example, I hope to work with the Australian Aborigines who have a whole culture based on their "dreamtime." Perhaps I can relate to dreamtime cultures in the same way that I did with shamanic cultures.

I hope to relate my experiences with death and dreams in terms of my understanding of consciousness and quantum physics. So far no one has attempted to formulate the physics of dreams or the physics of the death experience. I hope to achieve some form of breakthrough here. I want to see beyond the world of matter and energy into the world of mind.

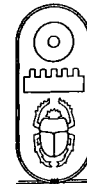
### ***RCUI Sponsors Special Seminar with Dr. Fred Alan Wolf***

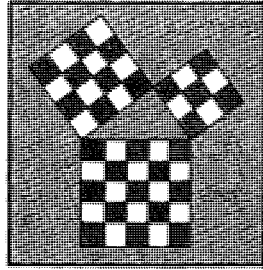
#### **New Ideas in Quantum Physics and Consciousness**

July 4 and 5, 1992 • 10 a.m. - 4 p.m. • University Building

Registration fee at the door : \$140.

Please use the registration form on page 40 or call Rose-Croix University International for further information at (408) 947-3600, ext. 690.





# The Golden Verses of PYTHAGORAS

## An Ancient Esoteric School's Code of Life

by Alberto I. LaCava, Ph.D., F.R.C., I.R.C.



The *Golden Verses*, attributed to the great Greek philosopher Pythagoras, are a synthesis of the Pythagorean way of life, the principles of daily conduct leading to the “divinization,” or spiritual ascent of the soul personality.

Pythagoras was born around the year 570 B.C., in Samos, Greece. Tradition and his several biographies suggest that at an early age he traveled to neighboring civilizations to acquire as much knowledge and wisdom as possible. Iamblichus<sup>1</sup> stated that Pythagoras spent twenty-two years in Egypt studying under the priests, and that he studied the teachings of the Chaldeans and perhaps the Persians after that. It is assumed that the young Pythagoras learned the sciences and mathematics from these ancient civilizations. Many accounts, including those of Porphyry,<sup>2</sup> also indicate that he was initiated into several Mystery Schools in those countries. It is also thought that he was initiated into the Orphic esoteric school, from whence he acquired a deep love for music, its laws and symbology.

After much traveling and studying, Pythagoras returned to Samos, where he attempted to start his own philosophical school. He remained at Samos for a short time, but at the age of forty he was forced to leave the island looking for a freedom that the tyranny of Polycrates<sup>3</sup> would not allow.

He then settled in Crotona, Italy, and formed an esoteric school in that city. This school, which became known as the “Pythagoreans,” had different groups or levels of students, equivalent to the “degree” system of modern esoteric schools. The *Akousmatikoi* (hearers) were the first level of students. These students went through a probational period of three years. They could listen to lectures and philosophical discussions, but could neither talk nor ask questions.

The second group, the *Mathematikoi* (disciples), were formally initiated into the esoteric school. These disciples lived commu-

nally and started their work by a period of silence which lasted several years. Their curriculum included philosophy, mathematics, music, and the practice of a strict moral code of life. This code of life is beautifully exemplified in the *Golden Verses*.

### The Golden Verses

The teachings of Pythagoras were given to the disciples in a veiled or highly symbolic language. As such, the word of the teaching often had a second meaning which was to be understood and practiced by students of the superior levels, who were called the *Philosophers* ("lovers of Wisdom"). Some scholars have maintained that the *Golden Verses* were originally a part of the *Sacred Discourse*, a piece written by Pythagoras as a rule of life for the students of his school. The verses were transmitted orally by the members of the school, until the time when they were forced to leave Italy. At that point it was thought safer to commit the verses to writing, so that the teachings would not be lost.

Since a complete analysis of the *Golden Verses* would prove too lengthy, only a few of the sentences will be considered in this article.<sup>4</sup>

### On Numbers

*First honor the Immortal Gods, as the law demands;*

*then reverence your Oath, and then the illustrious heroes;*

*then venerate the divinities under the earth, due rites performing;*

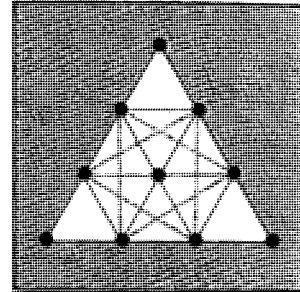
*then honor your parents, and all of your kindred.*

The above verses indicate a hierarchy of values deserving the respect and veneration of a good Greek citizen at the time of Pythagoras. As such, the verses seem to be just affirming something that was considered as good behavior. There are, however, some hidden meanings in the verses.

In the traditions of the Pythagorean school, the Immortal Gods were really the numbers. The numbers are symbolic of the Laws of the Universe and its creation in the teachings of the Pythagorean school. The ten numbers are generated from the sum of the components of the Tetraktis (quaternary),

that is,  $1+2+3+4=10$ . The Tetraktis was often represented by a triangle of ten points thus:

The ten points of the four levels of the symbol represented creation and were understood by the Pythagoreans thus: 1) The Monad represents Unity, the state we were before creation; 2) The Dyad represents the first movement towards creation, the splitting of the Monad into two polarities; 3) The Triad represents the bringing together of the two polarities by an intermediate, the Logos or the Word, or the philosophical Mercury of the Hermetics; 4) The Tetrad represents achieving the creation of the material Universe through the four elements of the ancients (Fire, Air, Water, and Earth).



The Pythagorean concept that the Universe was created following the Law of Number had a widespread influence in several systems of mysticism and metaphysics, as well as in the Neo-Platonic, Hermetic, Kabbalistic, and Gnostic traditions.

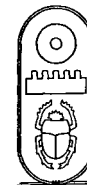
The reference to "reverence your Oath" in the verses underlines the importance that the oaths of secrecy taken at initiation had for the students of the esoteric school. The famous Pythagorean Oath is translated as follows:

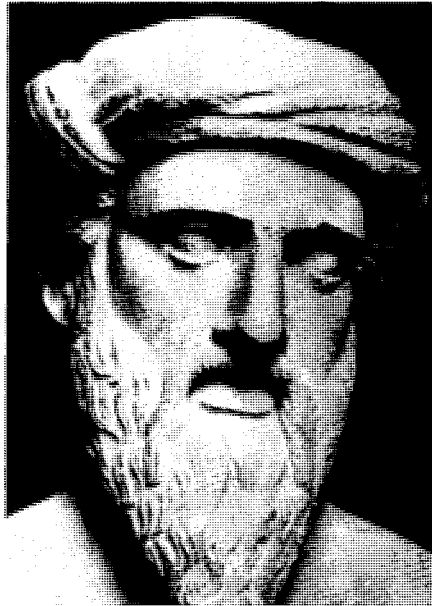
*I swear by Him,  
who in our souls has transmitted the sacred  
Tetraktis,  
the spring of Eternal Nature.*

This was the sacred oath taken by the initiates of the Pythagorean mystery school. The oath was made on the name of the Master, who transmitted to the disciples the mystery of the sacred Tetraktis, or the mystery of the Quaternary. The Tetraktis was a symbolic synthesis of the Laws of Creation and as such contained the secret of perpetual creation. It was a symbol for an eternal spring or fountain of renewal and regeneration in the whole of Nature.

### On Health and Clean Living

*Do not neglect the health of the body;  
keep measure in eating and drinking, and  
every exercise of the body.*





One of the rules of the brotherhood was moderation in all the uses of the body. Fitness of the body was important in ancient Greece, as it was thought that one could only have "a sane mind in a healthy body."

*Avoid foods forbidden; reflect that this contributes to the cleanliness and redemption of your Soul.*

The forbidden foods of the Pythagoreans included the eating of animal meat. The theory that the Pythagoreans believed in transmigra-

tion was proposed by some scholars as an explanation for this rule of the mystical school. According to many students of the Pythagorean school, this was not so. It is well known that Pythagoras himself loved animals and felt as many feel today that killing animals to eat is a most unkind act.

Rodman Clayson, former Rosicrucian Grand Master, gave an explanation of the Pythagorean teaching of the human soul passing through "animal" reincarnations. According to Clayson, the human soul was believed by the Pythagoreans to descend through the Milky Way and reach each incarnation through each of the signs of the Zodiac. Since many of these signs are represented by animals (lion, crab, bull, ram, goat, etc.) the non-initiated believed that the Pythagoreans were teaching that the human soul incarnates into these different animal forms. The Pythagoreans were really teaching that the soul enriches itself through the variety of experience achieved by incarnating and expressing itself through different personalities, symbolized by the signs of the Zodiac.

To enhance the health and well-being of its students, the Pythagorean school incorporated many dietary rules into its teachings. Some of these rules, however, had a hidden meaning. For example, eating beans, or any food that produced flatulence, was symbolic of feeding the mind with vain thoughts and ideas. These ideas would "produce flatulence," i.e., would fill the student with vain emptiness. As such, "beans" were forbidden in the Pythagorean diet.

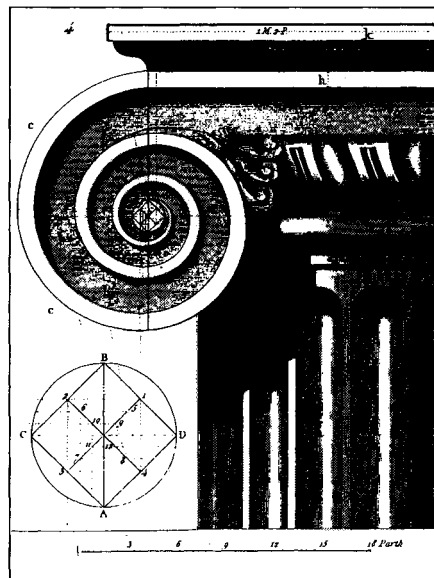
#### **Practical Life Rules**

*Think, before you act, that nothing stupid results;*

*to act inconsiderately is part of a fool.*

This rule made sure that the students went through a proper decision-making process prior to taking any action. Acting upon impulse or under the control of strong human emotions was not favored by the Pythagorean philosophers. Rational thinking and careful consideration of every action was, and still is, an important and necessary ingredient in attaining the mastery of life.

*Do nothing beyond what you know,  
yet learn what you may need; thus shall your  
life grow happy.*



This rule still occupies a prominent place in the foreground of both individuals and institutions. As you may recall, during the early 1970s numerous companies followed the fashion of venturing into markets and businesses they knew little about. However, the later 1980s and 1990s have witnessed a return to the basic Pythagorean rule of “doing what you are good at.” Simply put, it means investing more on the core products of the companies and gradually improving on the most important line of business. When thought out on another level, one can see how this rule can also apply to individuals and how it becomes an important prerequisite to the attainment of Mastership.

### **The Discipline of the Will**

*Never let slumber approach your wearied eyelids,*

*ere thrice you review what this day you did:  
wherein have I sinned?, what did I?, what  
duty is neglected?*

*All, from the first to the last, review;  
and if you have erred, grieve in your spirit,  
rejoicing for all that was good.*

The teachings of Pythagoras included setting and reviewing goals early in the morning. The disciple was to decide and plan what he wanted to accomplish during the day. Later in the day, there were to be revisions of what was accomplished and learned during the day. One of the revisions was typically done at noon and the last before retiring. Tradition has it that the revision was performed by asking oneself the three questions of the verse.

The act of remembering each step performed during the day and evaluating the different actions was intended to increase the awareness of what was happening in and around the life of the disciple.

Setting goals or deciding what to do during the day is an important part of successful living although it is often forgotten. Something as simple as a “to do” list is normally what we need. Starting work during the day or leaving home without a plan would fully deserve the assertion of the Cheshire Cat in *Alice in Wonderland*: “If you do not know where you are going, any road will take you there.”

**Recommended Exercise:** In a relaxed position, consider what goals you want to achieve during the coming week. Form a men-

tal plan of what you want to do on the weekdays as well as the upcoming weekend. This exercise will help you to decide beforehand what you want to do or achieve. If you are without a plan or direction, your time and energies may not be utilized to drive you to the success you seek.

The review step of the Pythagoreans ensures worthwhile feedback in the decision-making process. For example, if a student decides every morning to do something but avoids doing it day after day, the review session will point to a lack of integrity in the decision process (i.e., a part of the individual decides to do something and some psychological inner barrier does not allow it to be done). If this happens, the student can either increase his will power (in the case of procrastination) or can try to understand the reasons for his subconscious resistance to perform the planned task.

**Recommended Exercise:** In a relaxed position, go back in your mind to the moment you woke up this morning. What were the thoughts you had? Was there something special going on around you or in your thoughts when you showered and dressed? What did you eat for breakfast? Did you make any plans for today? Did you do all the tasks you planned? If you did not, was your planning realistic? Did you have any reasons for procrastination?

*Take this well to heart: you must gain control  
of your habits;*

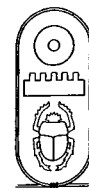
*First over stomach, then sleep, then luxury  
and anger.*

There is an ancient rule that says that “Habits make the man.” Our Rosicrucian teachings and monographs discuss in depth the techniques of modifying undesirable habits. The Pythagorean school had a training process to increase the will of the student and to eliminate undesirable habits. The idea was to conquer one habit at a time, starting with the control of the basic appetites of the human body. The process starts by controlling overeating by dieting and fasting. After the habit of moderate eating has been firmly established, another undesirable habit is addressed next.

### **Sacred Rules**

*Whatever the sorrow the fate of the Gods  
may here send us bear,*

*whatever may strike you, with patience  
unmurmuring;*



*To relieve it, so far as you can, is permitted,  
but reflect that not so much misfortune has  
Fate given to the Good.*

There are two key thoughts in this verse. The first is to bear adversity with patience and in silence, doing the best to relieve it within the limits of possibility. We are urged not to resist the forces of destiny. And, of course, human nature is such that this is the first thing many of us would do.

The second point, basic to the Pythagoreans, is that the good person is favored by fate. In this, the belief in the Law of Karma (cause and effect) indicates that the person who has lived a life within the laws of Cosmic Justice will not have to suffer the same as the one who is violating Cosmic Law all the time. In Christianity, this principle or law is expressed "as you sow so shall ye reap," and is a fundamental principle in all religions.

*Whereof, if you have received, so keep what  
I teach you;*

*healing your soul, you shall remain insured  
from manifold evil.*

This verse reiterates the Pythagorean belief that the student who has "healed his soul" will be protected from evil. In other words, he who leads a good and virtuous life is cosmically protected.

*Never start your task until you have implored  
the blessing of the Gods.*

Using this important mystical rule, we implore the blessings of God, for in his name we go about his work of Service to the Light, even in the smallest act or task of our lives.

Our task could be viewed in one of two ways. One way can be cast in terms of the individual alone—how the task benefits oneself only. Conversely, one could feel that the Cosmic, working through us, is performing a task to benefit mankind. Consideration of this matter will reveal that only extremely selfish acts are of the first case, whereas in most cases, through our job and the work at home, we find ourselves participating in the work of the Cosmic in the functioning of the Universe.

*Yet do not fear, for the mortals are divine by  
race,*

*to whom holy Nature everything will reveal  
and demonstrate.*

Humans are Cosmic Children. We are a part of the One, a non-separated fragment of the Great Universal Soul, and as such, there is an Inner Self inside of us that is divine.

This divine being has inherited from his divine parentage the Glory of Nature and the glory of the Universe. It has also inherited all the wisdom of Nature and its Creator, and this wisdom is to be revealed to the seeker of Illumination.

*Let reason, the gift divine, be thy highest  
guide;*

Reason is the faculty of the mind that distinguishes the human from the beast. As such, it is a Cosmic Gift, the most divine part that the human has. Reason, as such, is our most important guide.

*then should you be separated from body, and  
soar in the aether,*

The final goal of the student of the Mysteries is achieved when an evolved soul personality attains the close of the cycle of rebirth. After this, it does not need to reincarnate again. Hence,

*You will be imperishable, a divinity, a mortal  
no more!*

#### Footnotes

<sup>1</sup> Iamblichus was a Neoplatonic philosopher who lived from about A.D. 250 to 330. A student of Porphyry, he later established his own philosophical school in Syria. He wrote five influential volumes on Pythagoreanism.

<sup>2</sup> Porphyry was a disciple of the great philosopher Plotinus and the editor of his works. He was born in Tyre in Syria and lived around the years A.D. 233 to 304. Porphyry became a disciple of Plotinus in Rome and was an influential student of Neoplatonism.

<sup>3</sup> Polycrates, a highly influential tyrant of Samos, established a despotic rule in the island and a strong military presence in the region. His rule lasted from 535 to 515 B.C. He was finally defeated by Oroetes, the Persian governor of Lydia.

<sup>4</sup> In this article I have made use of K.S. Guthrie's translation of the *Golden Verses* taken from his classical collection of Pythagorean source texts.

#### References:

Clayson, Rodman R., "Symbology of the Zodiac," *Rosicrucian Digest* (1952), 212-216.

Guthrie, Kenneth S., *The Pythagorean Sourcebook and Library*, reprint of the 1920 edition by Phanes Press, (1988).

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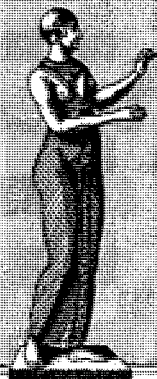
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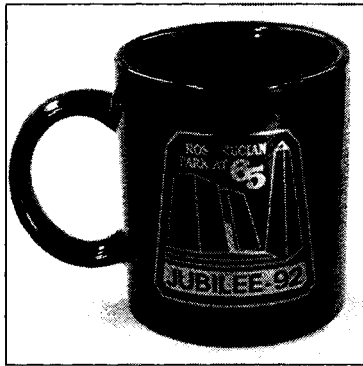
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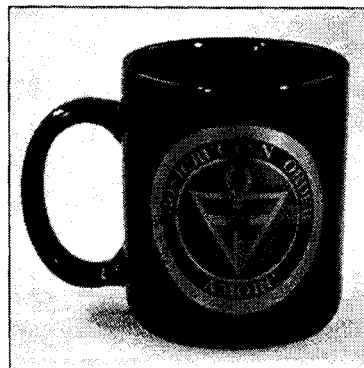
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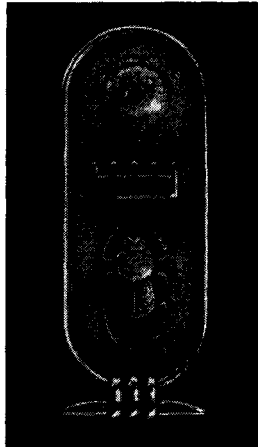
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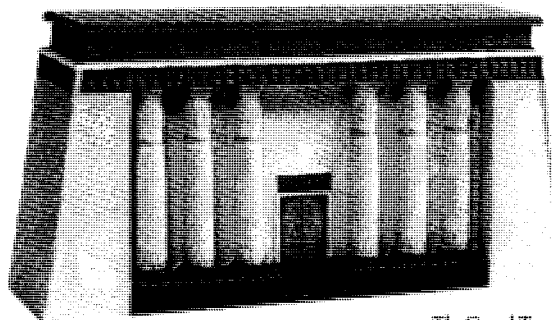
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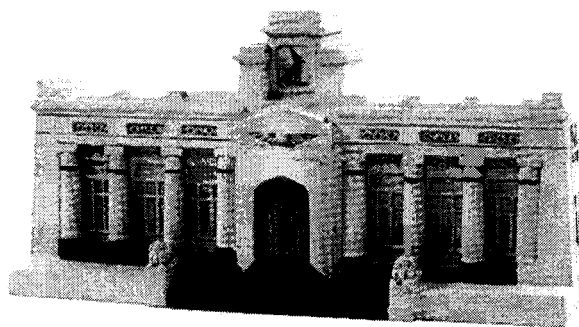
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