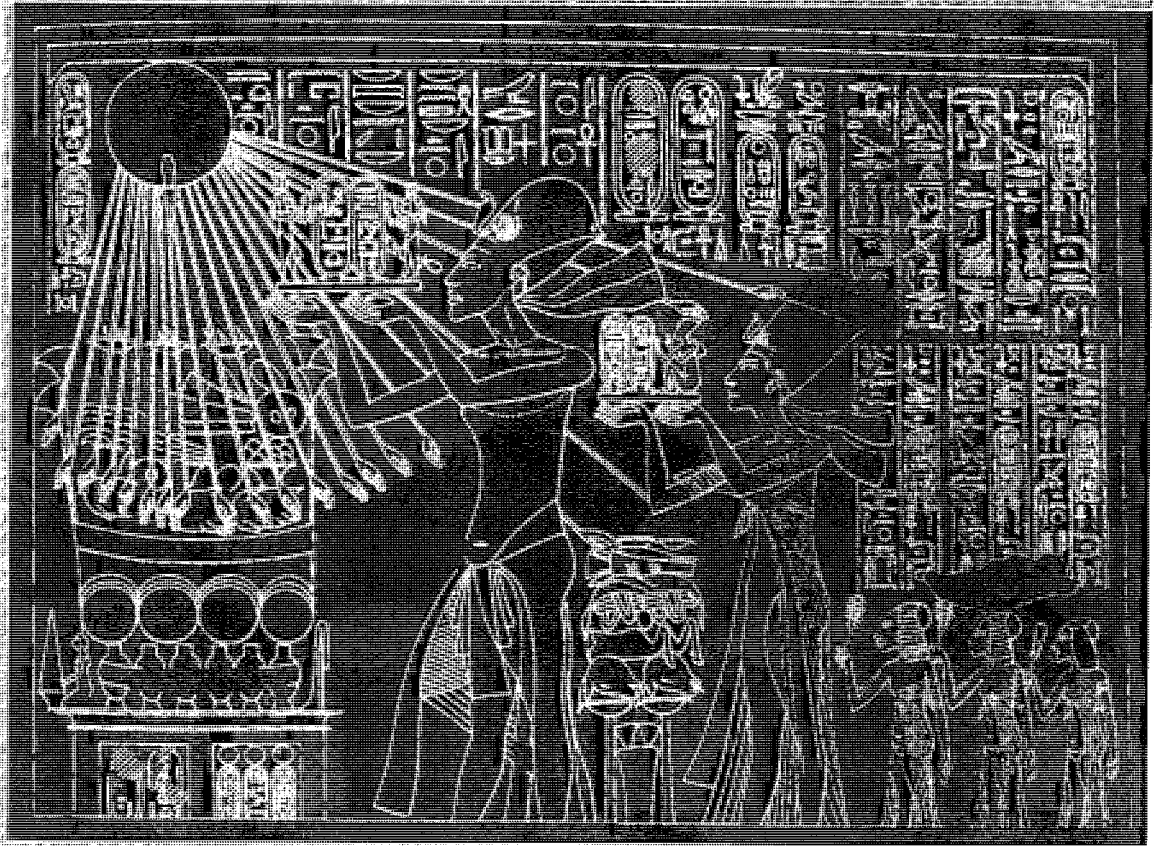


ROSI CRUICIAN DIGEST

1994 No. 2



The Transcending Power of Love

TREASURES FROM OUR MUSEUM

HATHOR SISTRUM



Among the musical instruments of ancient Egypt, the sistrum above all had sacred as well as secular associations. In fact, it became a cult object in its own right, frequently, as with the example in our collection, bearing on the uppermost part of its handle the image of Hathor, goddess of beauty and love. In later Dynastic times, the carrying of a sistrum was viewed as an act of devotion to Hathor.

The name of this rattle is derived from the Greek "to shake," and its origins have been traced back to the very ancient rite of shaking papyrus stems before Hathor. The rattling sounds thus produced memories of the myth of how Hathor took refuge with her infant son in the papyrus swamps. A reminder of this ancient myth can be found in our example with the stylized papyrus column handle surmounted with the head of Hathor.

Originally, our sistrum had transverse bronze rods that passed through the holes on the strap. The ends of these rods were turned back to hold them in place and were often decorated with cobra or birds' heads. Interspersed along their lengths were small metal cymbals that produced metallic jingling sounds when the instrument was shaken.

In later Dynastic times other deities were added to the decorative elements of sistrums. In particular, the cat goddess Bastet, the patroness of music and merrymaking, was often incorporated during the Late Dynastic Period. In our example, this is charmingly represented in the cat seated at the base of the strap and in the two kittens forming the handle base.

Grant Selver

RE 1551
20.7 x 5.7 x 4.1 cm

Research on the Egyptian Museum's collections is ongoing.

Donations, tributes, requests for intake or missions, requests for information, or any other inquiries are welcome.

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This issue is devoted to the Transcending Power of Love—love between individuals, love among nations and peoples, and love of life itself and the source of all life and energy on Earth—the Sun—as recognized by Egypt's mystic Pharaoh Akhnaton. A portion of his hymn to Aton—perhaps one of the most beautiful love poems ever written—is featured on our Back Cover.

Lovers in Mysticism

The Alchemical Marriage

by Alberto I. LaCava, Ph.D., FRC, MIRC

Instructor RCUI

The experience of love and romance is one of the most intense feelings that human beings experience in their lives. Who does not recall the feeling of elation, of floating in the air, that being in love brings? Our literature, art, and cinema have given us beautiful works of art where human love, the love of a man for a woman and a woman for a man, is the main theme. This human love has been sung by poets and troubadours for many centuries and throughout all human civilizations.

From the psychological and spiritual sense, the play of sexual polarities in nature and in human life is an important part of the experience of living. Culturally and psychologically, love and the symbols of love are powerful archetypal energies of the human soul.

Mystics realized that they could tap into this powerful emotional energy by using the symbolism of the lovers to represent the relationship between God and the illuminated human being. The sacred literature of all ages reveals the romance of the Soul with God in its different expressions as being a romance between two lovers. Inspiring examples of this idea are found in various works, including the verses of the Song of Solomon and the poetry of the Spanish mystic John of the Cross.

The idea of representing the human Soul and God as two lovers, intensely in love and fired by the desire for their spiritual and physical union, has been a source of inspiration in poetry and literature through the centuries. Advanced mystics used the imagery of love and romance as a visualization and as an emotionally uplifting process that helped them to reach the experience of Union with the Divine. The romance between the Soul and God was a means and a technique that mys-

tics used to achieve the Union with the Divine, and the Alchemical Wedding of the Soul.

In Jewish mystical tradition, the verses of the Song of Solomon are typical indications of this process of Divine Romance and Union. Here God is represented by the King (Solomon), and the human Soul is represented by His bride, His lover. The luminous imagery of the verses of Solomon reach deeply into the human heart.

The Spiritual Marriage with the Cosmic Christ

Christian mystical tradition modifies the symbolism of the lovers: now the Groom is

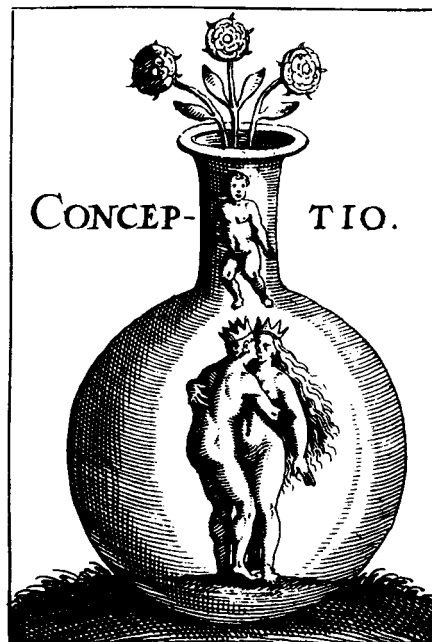


Figure 1: *The Lovers in their embrace of union*



Figure 2: *The Lovers in a sarcophagus, accompanied by Death and Saturn.*

the Cosmic Christ and the Soul is His bride. Theresa of Avila describes the romance between the Christ and the Soul in her book *The Inner Castle*. The Inner Castle is the residence of the Soul in its highest sense and constitutes the basis for a discipline of visualization and contemplation that Theresa used personally. She left this technique as a legacy to the nuns of the Order of the Discalced Carmelites.

According to Theresa, the Soul journeys through the seven Chambers or Mansions of the Inner Castle, in a process of purification which includes building strength of character, as well as spiritual illumination. The romance with the Cosmic Christ begins at the stage of the sixth Mansion (the betrothal), and the final consummation or marriage takes place in the seventh. In the sixth Mansion, the mystic receives an experience that "wounds the Soul with exquisite burning love." This experience, in Theresa's life, was recorded in detail in her own autobiography, as the vision of an angel holding a dart of gold tipped by fire. "This he thrust through my heart several times and it reached my very entrails. As he withdrew it, it left me all burning with a great Love of God."

Tradition has shown that Theresa achieved the experience of the Spiritual Marriage at the age of sixty-two. She passed through transition at sixty-seven, shortly after completing the book *The Mansions*.

An Encounter in the Dark Night

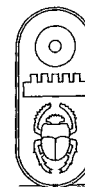
John of the Cross, another Spanish mystic, describes an encounter of the Soul with the Beloved in his immortal verses:

*One dark night,
fired with love's urgent longings
—ah the sheer grace—
I went out unseen,
my house being now all stilled*

*In darkness and secure,
by the secret ladder, disguised,
—ah the sheer grace!—
in darkness and concealment,
my house being now all stilled.*

*On that glad night
in secret, for no one saw me,
nor did I look at anything
with no other light or guide
than the one that burned in my heart*

*This guided me
more surely than the light of noon*



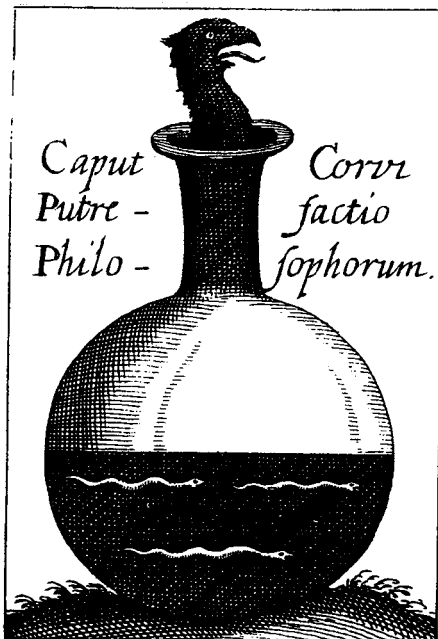


Figure 3: *The lovers in the Nigredo stage (the Dark Night) or "Crow's Head."*

to where he was awaiting me
 —him I knew so well—
 there in a place where no one appeared.
 Oh guiding night!
 Oh night more lovely than the dawn!
 Oh night that has united the Lover with his
 beloved,
 transforming the beloved in her Lover.
 Upon my flowering breast,
 which I kept wholly for him alone,
 there he lay sleeping,
 and I caressing him
 there in the breeze from the fanning cedars.
 When the breeze blew from the turret,
 as I parted his hair,
 it wounded my neck
 with his gentle hand,
 suspending all my senses.
 I abandoned and forgot myself,
 laying my face on my Beloved;
 all things ceased: I went out of myself,
 leaving my cares
 forgotten among the lilies.

This poem, entitled "The Dark Night," hints of the relationship between an impor-

tant process in the alchemy of the Soul, the Dark Night, and the encounter with the Beloved (in this case, the Cosmic Christ). One must first note that the Soul is in a "Dark Night," a Night that in mysticism is well known as the "Dark Night of the Soul." It corresponds to the Alchemical Nigredo—a period of aridity, loneliness, and desolation. The Soul is immersed into Chaos, symbolized as a great Darkness. All mystics go through this period of desolation before the Dawn of Illumination can take place. This is a period of intense testing, where mystics feel that they have gone through a symbolic death or crucifixion.

John of the Cross gives us the master key to the successful completion of the Dark Night: it is Love, Love for God, Love for the Christ, an intense fire of yearning for the Union with the Divine, that moves the Soul to escape beyond the limitations of the body. And the techniques are always the same in all mystical traditions: "my house being all stilled," the body stilled, the Soul climbing



Figure 4: *The rebirth of the Lovers; the Queen is reborn, as the white Tinctur of the Wise.*

the ladder (as in the ladder of Jacob) seeking to meet the Beloved in the unknown region of the darkness.

And the Soul is guided in its lonely journey through the Dark by only *one light*, the light of that Love that burns in the heart, the guiding light that knows, by intuition, by feeling, where to find the beloved. Finally, the last parts of the poem linger in the ecstasy of the lovers, who, having found each other, are united at last!

Love's Pain, the Fire of Transmutation

As much as the Song of Solomon is the expression of joy for love fulfilled, we also know the opposite feeling: the pain that unfulfilled love brings. Perhaps the most powerful images in literature are conjured out of love's pain. Who does not remember the infinite pain of Romeo and Juliet? Who does not recall the pain and extended suffering of an impossible love?

But this experience of emotional pain is the Alchemical Fire of transmutation of the Soul. Recalling the experience of Theresa of Avila with the angel of the fiery dart, this experience initiated in her life a long period of sweet but painful love, a love that burned in her heart with such intensity that the pain brought suffering.

Alchemical literature uses the motif of the "mortification of the lovers" to represent this suffering that is like a death in its own right. Let us now explore this concept as it was represented in the alchemical process.

Alchemical Love, Pain, and Transmutation, Death and Resurrection

An example of alchemical literature where the lovers undergo mortification and death is the well-known *Parabola* of Hadrianus a Mynsicht, a piece of alchemical and mystical literature from the first half of the 17th century. The story line of the *Parabola*, in brief, is as follows:

- A young man seeking enlightenment and initiation into a (Rosicrucian) Brotherhood of Adepts is tested intellectually and admitted as a postulant.
- In his first trial, he must confront a terrible Lion, and he is successful in defeating the monster and taking away the red blood and the white bones. He is told that he must bring the Lion back to life.

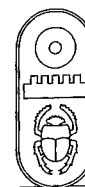
- After the ascent to a mysterious wall, he arrives in his inner journey at a Gate which leads to a Magical Garden. He is able to open the gate with a special key and, once inside the garden, he meets with a maiden and a youth who are to be joined in an alchemical marriage. There is some confusion concerning the identity of the youth who is about to be married, indicating that the groom and the protagonist of the story are the same person.

- The lovers are married and put into a special alchemical chamber (see Figure 1). The young prince dies out of love and melts his body into the body of his beloved who also dies of love and sadness. All of this happens in a Hermetically sealed vessel (see Figures 2 and 3). The hero of the allegory, whose personality is mysteriously intertwined with that of the Lovers, has to bring them both back to life through his alchemical skill.

- Then follows a long process of alchemically keeping the fire constant in the chamber



Figure 5: The King is reborn in his greatest magnificence, as the Red Tinctur of the Wise.



where the bodies of the two lovers remain. Results finally appear. First, through the alchemical art of the adept, the young Queen is reborn, with unsurpassed beauty and purity (see Figure 4). Then finally the King, in his greatest splendor, is also reborn (see Figure 5).

- In the last scene of the allegory, the reborn Queen and King (see Figure 6) show the adept their kingdom (of heaven) and, as a reward for his skill and persistence, bestow upon him many precious gifts, including the ability to restore the natural powers and health of all people. These healing powers are the result of having achieved the State of Philosopher's Stone. Let us remember that the Philosopher's Stone was believed to heal all illnesses, prolong life, and transmute all metals into gold.

Love's Triumph: Songs of the Union, the Song of Solomon

The Song of Solomon or *Canticum Canticorum* is a piece of mystical literature

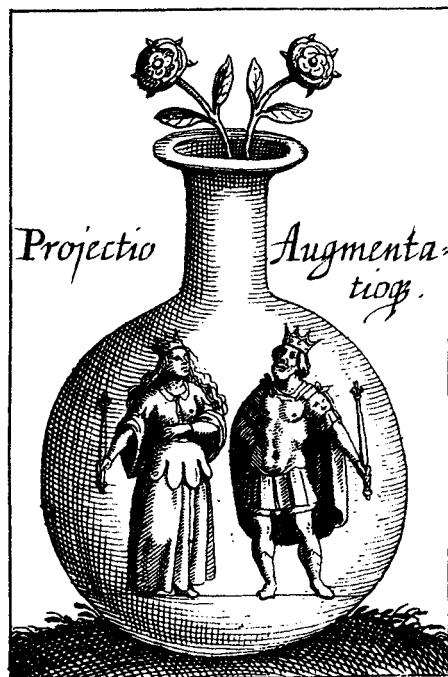


Figure 6: After the process of Transmutation, the Lovers are victoriously reunited.

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that has had considerable impact on mystics looking for images and visualization of the process for the union of the Soul with God. The poem is rich in imagery and artfully weaves archetypal motifs of mystical and erotic flavors, combining ancient symbols in a magical way. Basically the poem is the conversation of the love between two lovers: the King and his Beloved. Each is telling the other about the feelings of Love felt within:

The Bride:

Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept

The Groom:

If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

We will make thee borders of gold with studs of silver.

Please note how the following examples demonstrate that much mystical language abounds in the Song:

The Bride:

I am the rose of Sharon, and the lily of the valleys.

In the mystical union the two polarities meet and are one, the red and the white, the Rose and the Lily. The bride is herself and the groom at the same time, since they are One.

The groom:

A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

(continued on page 27)

Rosicrucian Philosophy

An Art and A Science

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

In many of the ancient manuscripts we read of "The Art of the Rosy Cross," and in others we read of "The Practice of the Rosicrucian Sciences." Nowhere do we read of any Rosicrucian religion, theology, or church.

It appears from comments made in public occasionally and in some modern writings that persons who are not correctly informed believe that Rosicrucian doctrine is a religious philosophy, purely and simply. This is a very *serious mistake* and is responsible for many of the erroneous conclusions reached by these persons.

Persons who think that the teachings and doctrines of Rosicrucian work are purely spiritual and deal more essentially with religious ideals are startled to learn that Rosicrucians are dealing with the practical problems of life. They are shocked when they read in an advertisement that the Order offers to help men and women meet their problems of life, and that members in the organization are studying for the purpose of improving their social, business, financial, or intellectual position, rather than their spiritual position exclusively.

Many of these persons become critical and insist that "since the Rosicrucian organization is a spiritual organization, it ought to conduct itself along purely spiritual lines." The mistake in this argument is the assumption that Rosicrucian philosophy is purely spiritual.

This sort of criticism has annoyed me at times, and I have spent days and weeks searching through the oldest Rosicrucian manuscripts available to find any warrant for this false belief. I have communicated with the oldest living representatives of the Order in various parts of the world. I have hunted through the writings of those members who were active in the days of its glorious achievement of the past cycle. Nowhere do I find warrant for this assumption that Rosicrucian

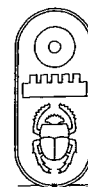


work is a religious philosophy or a religious cult or movement.

Quest for Knowledge

Nearly every one of the ancient masters spent much time in laboratories and workshops dealing with the arts and sciences. If we extract from the ancient records and writings all of the hours of labor devoted by the great Rosicrucian Masters to chemistry and alchemy, we will find only a few hours left which were devoted to philosophical speculation or religious meditation. Then at a previous period we find that most of the time spent by the Masters was devoted to the art of medicine, to astronomy, biology, and even to such sciences as botany.

While it is true that many eminent monks, friars, and even Jesuit priests were connected with the organization at one time and wrote much on the subject of Rosicrucian Philosophy, we find that these theologians and spiritual persons were attracted to the Rosicrucian Order not because



of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucian teachings not because it could possibly add one iota of knowledge to the great wisdom he possessed along spiritual lines, but because it afforded him an opportunity to exercise some of his hobbies, and these hobbies dealt with chemistry, physics, and practical subjects. He found little or no opportunity to enlarge upon and develop them as sciences in connection with this theological and religious training.

Of course, Jakob Boehme is an outstanding exception to the general rule, and it is fortunate for us that there were notable exceptions. The exceptional men—and some women—were so steeped and absorbed in the material affairs of life in order to earn a living that spiritual meditation became their hobby and their relaxation. They became interested in Rosicrucian philosophy because they hoped it would afford an opportunity to add to their spiritual knowledge in a manner not otherwise available to them.

Practical Workers

These types of persons received from the Cosmic marvelous illuminations and revelations regarding spiritual laws which they added to the Rosicrucian storehouse of wisdom. But because these great lights of spiritual wisdom—easily counted on the fingers of two hands—became famous as Rosicrucians, there is no reason for us to ignore the thousands of others who were workers in the practical arts and sciences and looked upon Rosicrucian philosophy as a school of spiritual wisdom exclusively.

Even the famous pamphlets of 1610 and 1614 issued in Germany and other countries at that time and which startled the world into a realization of the existence of the Rosicrucian Order did not proclaim its plans of worldwide reformation along exclusively spiritual lines. In fact, from our modern point of view these pamphlets proclaimed more of the socialistic philosophy than a spiritual or religious one.

If we take the book, *New Atlantis*, written by Sir Francis Bacon, we will find this eminent Rosicrucian following right in line with the pamphlets of 1610 and 1614 and promulgating a scheme for the salvation of

the world or the advancement of civilization along socialistic, scientific, humanitarian lines, rather than purely spiritual or religious ones.

Specialization

The Rosicrucians who came to America in 1694 in accordance with the very plan outlined by Bacon in his *New Atlantis* did not come here to spiritualize America, but to bring many practical sciences and arts to the new country. In picking very carefully the limited number of specialized persons to compose the pilgrimage to America, they did not confine themselves exclusively to theologians, although they did add to the party two or three of the most eminent, reformed, modernistic theologians to be found in Europe. But they saw to it that they had men who were scientists and practical workers in every one of the practical occupations of the day. They saw to it that there was a man who could build organs, a man who could make paper, a man who could institute a botanical garden, a man who was an expert in chemistry, another who was an expert in physics, another in music, and so on down the entire line of distinctions of the very practical sciences.

Their first great work in America was to establish various trades and industries and to teach these and to show the new inhabitants of the New World how to begin their careers of practical work. Religious philosophy was but two percent of the great work accomplished by them while morals and ethics generally represented about twenty-five percent of their work; the remainder pertained to the practical work of living a useful life in the New World.

In the traditional history of the organization we read on each occasion of the opening of the “tomb” of “C.R.-C” that instructions were found for the operation of the Order in its new cycle, and these instructions dealt far more completely with the doing of practical things than with any purely devotional service of a religious nature.

Nor was the Rosicrucian Order ever intended to be circumscribed by social or cultural standards. Its portals were open to everyone, and if we read the history of the Order, we find that everyone, regardless of social, financial, or ethical position in life, could enter

those portals and become a welcome associate. How could it possibly be otherwise? Since the very teachings of the Order recognize only one universal soul existing in all beings, and recognize as the real part of each person only the soul personality, there could be no serious distinctions or differentiations on purely material lines.

Egalitarian Fraternity

As stated above, the earliest pamphlets printed for public distribution by the organization proclaimed its ideals to be in favor of a worldwide reformation of all thinking persons. There was no attempt to limit the propaganda of the appeal to those who were of some superior worldly station. Most certainly, no humbler Neophyte ever crossed the threshold of the organization than Jakob Boehme, the very poor and very plebeian cobbler. Yet, he is idealized in the Rosicrucian literature and idealized in our hearts today. There are some at the present time outside of the Order and possibly inside of it, who would probably raise their hands in protest against the admission into the Rosicrucian Order today of such characters as Jakob Boehme.

It is true that we speak much of divine laws which we are studying in the Rosicrucian teachings. But when we come to analyze them, we find that from the Rosicrucian point of view every natural law is a divine law since God created it. We look upon the bursting of the seed in the soil and the process of reproducing itself as typical of divine law. Yet the study of botany belongs to the sciences and not to religion. Just because we are dealing with the soul and its incarnations and analyzing the process and finding duplicates of these laws in other parts of nature, it does not mean that we are studying a spiritual science or a religious doctrine, but divine natural laws.

When Rosicrucians pay adoration to God, pray to Him, and commune with Him, they are not doing so in a religious sense, but in the sense of a natural appreciation of their intimate association with God's universal direction and control of all of the laws of the universe.

Methods and Attitudes

Some criticism has been made regarding dues connected with the Rosicrucian work, and the persons who make these criticisms

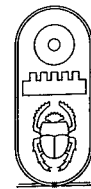
bluntly proclaim "spiritual truths should not be sold or paid for, and a religious teaching should be given freely." That idea is entirely wrong and is based upon the assumption that Rosicrucian doctrine is a religious or a spiritual school of religious philosophy. The Rosicrucian institution is a practical university teaching the practical arts and sciences. It is dealing with the material welfare of life more completely and more intimately than it is with any phase of religious philosophy.

Furthermore, the dues do not pay for the teachings, but for the many other benefits of membership; the teachings are held as wholly independent of any fees or dues. But even if the teachings were put upon a tuition basis, it would not be a matter for criticism since the Order does not claim to be and has never attempted to be a school or seminary of religious or spiritual thought.

Neither Jesus nor any of the great Masters before or after him ever manifested any of this modern attitude of discrimination on social or material lines. To these Masters the least of our brethren was equal with all of us in the need for and the worthiness of receiving the practical help which such an organization as the Rosicrucian Order can give.

The parable of the ninety and nine is an old one and constitutes one of the foundation principles of the Rosicrucian Order. He or she who is so weak, so humble, so low in the scale of worldly recognition as to be a mark of pity or criticism is one who is truly worthy of all the help that our organization can give; and that is why we are proud of the fact that not only in the present cycle, but in previous cycles, the work of the Order continued in asylums, institutions, prisons, and places where the so-called sinful and illiterate are to be found.

Another criticism made by those who do not understand the real principles of the organization is that today it is flooding the country with too much literature, too much propaganda, too much talk about itself, and its plans and ambitions. These persons forget that since the art of printing was made practical, the Rosicrucian Order was the first to use printing in a national sense, for the early pamphlets of 1610 and 1614 were translated into many languages and scattered broadcast



like seeds blown over the entire continent of Europe. To these were added other pamphlets of explanation and endorsement.

For fifteen or twenty years the whole of Europe read and heard more about the Rosicrucian organization than it had ever read or heard about any other worldwide movement in the whole of the history of civilization. These pamphlets were addressed to all of the people of the world regardless of distinction or position. The pamphlets announced "a worldwide reformation," and these pamphlets undoubtedly constituted the largest individual system of propaganda ever instituted by humanity. Is that not a precedent by which we can gauge our present activities?

There was no attempt to hide the existence of the Order or the nature of its activities, hopes, and ambitions from the public mind. Everything was done to make the organization become talked about—over the breakfast cup of coffee and in the twilight hours around the fireside. The fact is that the fulfillment of the desires of the Rosicrucian organization can be added only by the worldwide publicity and by the enrollment of the interest, if not the active participation, of entire nations of people.

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America—is an astonishing violation of the supposed rules of conservatism will learn that it is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most conservative churches will be carrying on similar forms of propaganda, and we will have entered into an age of nationwide discussion of existing organizations, with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

Real Rosicrucians are never concerned with what an individual has been or may be at the time he makes application for membership into the portals of the fraternity. The primary thing to consider is his worthiness to enter because of his sincere desire to improve himself. If sincerity and honesty of purpose marks the motive back of his application, he is truly worthy, regardless of his social or financial position in life. The important thing for us to consider is what the individual becomes after being in the Order a certain length of time. If the individual becomes illuminated, reformed, redeemed, regenerated, reborn, and reestablished in the divine harmonious relationship with the Cosmic in which he was born into, then the organization can consider that it has done a noble work.

Too many of those who criticize the admission of the poor and humble into the Rosicrucian Order are in it themselves only because of the broad-minded, tolerant view that the Order takes of worldly distinctions; and if the organization were truly as conservative and restricted in its membership as some of these critics now insist it should be, they themselves would not be in it to find out what type of members it has, for they would probably have been the first to be rejected when their applications reached the Board. But we hope in time to change their viewpoint and to bring about a broadening of their vision and a widening of their consciousness, until they develop the true Rosicrucian universal spirit of love for all human beings under the Fatherhood of God.

The overemphasis of spiritual truths is merely a tendency toward religious cultism and finds no response in the heart of the Rosicrucian Order in any land. Δ

When we come to know that by the concentration of the mind on one point, on one principle, on one desire, a power is radiated to that point with creative nature and demonstrative abilities, we will think more carefully, more constructively, and more efficiently. Then, the likeness unto the image of God will dawn upon our consciousness to our greater glory and the eternal worship of our creator.

—Dr. H. Spencer Lewis, F.R.C.

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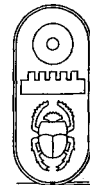
- ❑ **The Sacred Initiatory Rite in the King's Chamber of the Great Pyramid**
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Grand Lodge will be represented on this tour by **Sandra W. Huff, F.R.C., I.R.C.**, who serves as Grand Secretary of the English Grand Lodge and Vice President of the Board of Directors. Also on the trip will be Jack L. Huff, F.R.C., I.R.C. Soror and Frater Huff, both longtime Rose-Croix University faculty members, will be conducting lectures, forums, initiations, and rituals during the trip.

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Secret Signs of the Rosicrucians

The following document, recently discovered in the Rosicrucian Research Library, is a translation from a monthly periodical issued many years ago by the Grand Lodge of the Rosicrucian Order, AMORC, in Germany. The title of the periodical was Lux Rosae Crucis, which literally translated means "Light of the Rosy Cross." We think the material most appropriate to repeat as a Celestial Sanctum message. It constitutes a timely and practical code of ethics which serves all humanity.

There are sixteen signs by which members of the Rosicrucian Order may be recognized. Those who have only a few of these signs are not members of a very high degree because true Rosicrucians have all of them.

1. Rosicrucians are patient.

The first and most important victory of Rosicrucian students is the conquest of self. It is a victory over the "Lion" who has wounded bitterly a few of the best Rosicrucian followers. The Lion cannot be overcome by a wild and thoughtless attack, but must be overcome by patience and strength. True Rosicrucians try to overcome enemies through kindness. They heap no curses but the fiery coals of Love upon the heads of others. They do not pursue their enemies with a sword or with rods, but let the flower grow with the corn, until both are ripe and are separated by Nature.

2. Rosicrucians are kind.

Rosicrucians never appear dismal or melancholy or with a surly or sarcastic face. They treat everyone kindly and courteously and are always ready to help others. Although they are different from the majority of other humans, they try to adapt themselves to the habits, forms, and needs of others as far as their dignity permits. They are, therefore, sociable and pleasant, and know how to converse with rich or poor alike. They carry themselves in a manner so as to win esteem among all classes of society.

3. Rosicrucians know no envy.

True Rosicrucians are always satisfied with their lot and know that it is as they deserve. The advantages and riches which others enjoy trouble them not, because they always wish for the best. They know that they shall receive everything which they deserve,

and it bothers them not if other humans have more than they. They do not expect any favors, but spend their benevolence and good will without any partiality.

4. Rosicrucians brag not.

They know that the human is nothing but a tool in God's hand and that they cannot accomplish anything useful through their own will. To God they give all honor. They have no unbridled haste to accomplish a thing, but they wait until the Master who resides in them gives the order. They consider well the things they speak about and omit unholy words.

5. Rosicrucians are not idle.

By this they prove that there is something true in them and they are not as a bag blown up with wind. Applause and censure leave them untouched and little do they feel sad if they are being contradicted and scorned. They live in their inner self and rejoice in the Beauty of their inner world, but they do not long to show their possessions or to brag about any spiritual gifts which they might have acquired. The greater their gifts, the greater their modesty, and the greater is their desire to obey the Master Within.

6. Rosicrucians are not excessive.

They try at all times to fulfill their duty and to act according to the orders of the law. They are not swept away by external things nor by ceremonies. The law is written in their hearts; consequently they master all thoughts and acts. Their dignity lies not in their outer appearance, but in their real self, which in comparison is like a root out of which spring all actions. The inner Beauty of their inner self reflects upon their outer self and stamps all their deeds with its Seal. The Light of their inner self can be detected in their eyes by one who is experienced; it is the mirror of the "Godly Vision" within.

7. Rosicrucians are not ambitious.

Nothing retards the development and extension of the Soul more than a narrow vision and a selfish character. True Rosicrucians always concern themselves more about the well-being of others than of their own. They have no secret or obstinate interest concerning protection or doing good. They seek to do good at all times and never miss an

opportunity when it presents itself toward that cause.

8. Rosicrucians are not excitable.

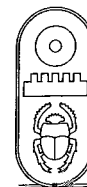
Rosicrucians very often receive resistance from narrow-minded and shortsighted people; by slanderers they are sometimes insulted. Their motives are distorted. The ignorant judge them falsely. All such occurrences cannot excite the mind of true Rosicrucians, and as little can such disturb the Godly Harmony of their Soul because their Faith rests in the recognition and the Wisdom of Truth in them. The opposition of thousands of unknowing people will not deter them from actions of goodness and nobleness even if such actions should result in the loss of their own Fortune and Life. Accustomed and capable to put their vision upon the Godly, they hang on to Eternal Truth. Surrounded by sickly influences whose voices they hear, they are not disturbed or influenced by the noise and alarm. They live in the company of noble beings who at one time were also human, but were transfigured and are out of the reach of low and common minds.

9. Rosicrucians do not think evil of others.

Those who always think evil of others see only their apparent evil reflected in others. Rosicrucians are always ready to accept all that which is recognized to be good. Suffering is the virtue through which Rosicrucians are exceptionally distinguished and recognized. If a matter appears ambiguous, they will withhold their judgment of it until they have examined its nature; but until their judgment is cut off they are inclined to have a favorable opinion rather than unfavorable.

10. Rosicrucians love Righteousness.

They never seek to judge the mistakes of others nor to appear wise by the censure of others' infirmities. They love not the follies and gossip of humans and pay them no more attention than they would to the buzz of a fly or the leaps of a monkey. They find no pleasure in reproaching. They seek not the cunningness of the fox nor the hypocrisy of the crocodile nor the robber-like greed of the wolf; they are not happy by the stirring up of dirt. Their nobility of character lifts them to a sphere high above such vanities and absurdities. They love the company of those who love the Truth and are surrounded by the Peace and Harmony of the Spirit. ▷



11. Rosicrucians love the Truth.

Nothing is worse than falsity and slander. Ignorance is something of no existence but falsity is the substance of evil. Slanderers rejoice when they have found something on which they can build their lies so that such may grow to mountainous proportions. The opposite of this is the Truth. She is a beam of Light out of the eternal Well of Good. Therefore Rosicrucians never seek any other Light except the Light of Truth. This Light they do not enjoy alone but in the company of all the good who have found fulfillment through their Godly Majesty, whether they live upon this earth or in a spiritual state.

12. Rosicrucians know to be silent.

Those who are false love not the Truth. Whoever is foolish loves not Wisdom. Rosicrucians prefer the company of those who know the value of Truth in preference to others who trample it underneath their feet. Rosicrucians keep their Wisdom locked in their heart, for in Silence lies Power. Their Silence ends only when the King bids them to speak; for then it is not they who speak but Truth speaks through them.

13. Rosicrucians believe that which they know.

They believe in the immortality of the eternal Law and that every cause has its effect. They know that the Truth cannot lie and that the promises made by the King will be fulfilled if they will not interfere. Therefore, they are unapproachable by fear or doubt and set absolute Faith upon the Godly Principle of Truth, which has come to life and realization in their heart.

14. Rosicrucians are strong of faith.

Spiritual Faith is the knowledge of the heart and wholly different from the intellectual speculation of the brain. Their faith rests on the rock of immediate perception and cannot be shattered. They know that in

everything, no matter of what evil appearance, there is within a good seed and they hope that in the course of development this seed will grow and will be changed into Good.

15. Rosicrucians cannot be subdued by grief.

They know that no Light is without a shadow, no evil without something good, and that strength grows through resistance only. After they have once recognized the presence of the Godly Principle in all things, external changes have no great importance and deserve no great consideration. Their aim is to hold fast to their spiritual possession and not to lose the crown which they have won in the struggle of Life.

16. Rosicrucians always remain members of this Order.

Names play no great role; the Principle which projects over Rosicrucians is the Truth. And they who know the Truth and make it practical in their lives are members of the Order over whom rules the Truth. If all names were exchanged and all languages altered, the Truth would remain the same.

So Mote It Be!

The Celestial Sanctum

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

Should it be my privilege, my great honor, to bring to our land the seal and signs of this great school, we shall have in our midst the power which our beloved Master may use in destroying all ignorance

—Arnaud, French philosopher, 8th century A.D.,
in a letter to Charlemagne at the time of Arnaud's
admission into the mystery school at Thebes, Egypt.

Kheperi: the Art of Becoming Light

Exploring the Wonder of Transformation

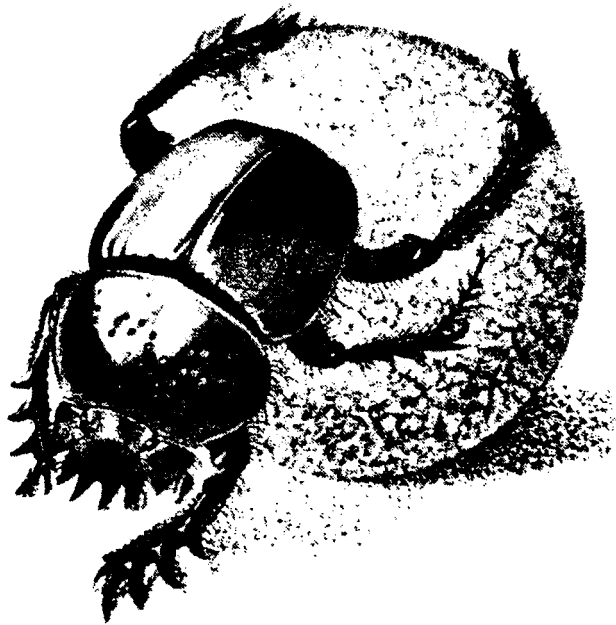
by Normandi Ellis

The ancient Egyptians believed that full, creative life is characterized by “constant and ceaseless becoming,” an act which engages humans and gods alike. In other words, stasis does not exist. All is ebb, flow, and flux.

Contemporary songwriters Paul Simon and Leonard Cohen perceive the diverse poles of this phenomenon when Simon says on the one hand, “Everything put together sooner or later falls apart”; and Cohen, on the other hand, says, “There is a crack in everything; that’s how the light gets in.” All the power that ever was or will be is available to us in the present moment, and whether that power manifests as degenerative or generative power, it is the pulse of constant creative potential.

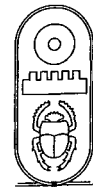
To the ancient Egyptians, the dung beetle was the symbol *par excellence* of transformation. When the universe began, Kheperi uplifted the world from the dark abyss, and the hidden god Atum cried out: “When I became, the becoming became. I have become being in becoming form through Kheperi.” Literally, the text reads: *Kheperi kheper kheperu kheper-kuy em kheperu en Khepri kheper*. It is an intricate ancient Egyptian pun using the word *kheper* to mean “being,” “living,” “becoming,” and “transforming,” as well as indicating the sacred beetle itself. In Egypt, dawn was always the first day of the world. At sunrise, light and life itself emerged from the ball of dung in which the beetle Kheperi had laid its eggs and pushed through the dark and treacherous underworld during the 12 hours of night.

The sacred beetle not only created the universe primevally and the sun each morning of the world thereafter, but had restored



life and light to all creatures that had died. Thus, the dung beetle was associated with the idea of resurrection, with enlivening what had once been inert. On the cosmic, spiritual, and physical planes the *scarabaeus* beetle Kheperi was the divine principle of transformation.

Symbolically, the dung beetle’s life cycle also involves the idea of stages of growth, in that the insect itself undergoes a series of changes from egg to larva, nymph, and on to beetle. The beetle lays its eggs in warm manure, which it then rolls into a ball, pushing it along with its hind legs, just as the hieroglyph illustrates Kheperi pushing the inert sun through the underworld. The ball is



*Normandi Ellis is a creative writing teacher at the University of Kentucky and the author of books entitled *Awakening Osiris and Sorrowful Mysteries and Other Stories*. Her latest book, *The Gift of Egypt: A Woman’s Spiritual Sojourn*, will be published by Quest later this year.*

rolled into an underground burrow where the dung feeds the larval insect. In 28 days the dried ball is then pushed out of the burrow and cracks open, and from it emerges the winged beetle.

Nature's Transformative Power

The metamorphosis of Kheperi is purposeful, not random. In the natural world, throughout each day, in each season, and year after year, one observes nature's transformative power. At dawn the blue fluted petals of the morning glories open. After a time of dormancy, a bright polyphemus moth crawls from its cocoon. The leaves of the dogwoods, which bloom pink and white in the spring, turn blood red in the autumn, and in winter the gnarled tree stands bare. Even continents drift, mountains rise and are eroded into hills, rivers shift course, oceans dry up, and dry land is inundated. Coal is compressed into diamonds. Nature is not stasis.

The ancient Egyptian word *neter* means "god," as well as "nature." As the neters are beings of light, so is nature a process of light transformation, where in a physical sense the spiritual principle of Light generates the life cycle. The later Coptic Christians of Egypt, who followed many of their ancestors' traditions, borrowed the ancient word *kheperi* and turned it into it *schphre*, meaning "wonder" and "amazement."

Kheperi, Re, Atum

Kheperi is all the light-infused, living, and changing forms—both visible and invisible. The *Book of the Dead* says that Kheperi's transformative potency is "the germ of every god."¹ When the sun rises at dawn as Kheperi, the light manifests as all potentiality. When the sun sets at dusk as Atum, it is all absorption, with the light receding into the hidden realms from which it came. But during the day, high above earth, the sun god Re is the visible power that constantly pulsates, generating energy, warmth, strength, and light—all the fundamentals of life. Therefore is Light a triune god called Kheperi-Re-Atum.

On the lintels of doors leading into tombs of Egypt's New Kingdom pharaohs, one finds the bold golden image of the sun disk. Within this globe stand two gods: the beetle Kheperi and the ram-headed Amun, who, like Atum, is god of the hidden realm. On either side of

this golden globe kneel the great goddesses Isis and Nephthys, their arms uplifted in adoration. To enter the tomb one passes beneath this image, moving from dramatic light into a shadowy realm.

The image is one of the Osirian nature of life, one of death and resurrection. One ancient Egyptian riddle has Isis interrogating the sun. "Who are you?" she asks. He answers: "I am Kheperi in the morning, Re at noon, and Atum at evening tide." His answer applies to both the souls of gods and humans. That is, he says: "When I was born, I was a being of potentiality. Throughout my life I spread my light and creative power to all things I touched—my work at hand, my wife and children, my garden. At death, I carry my light form into the hidden place, into the realm of Atum. And, like the sun that is carried by the dung beetle Kheperi, I shall pass through darkness into a new life, a new form, a new resurrection." The image of Kheperi and Atum with the sun disk of Re is equivalent to Christ's statements: "I am the Alpha and the Omega," the beginning and the end, and "I am the Light of the World."

From life's beginning to its end we are known by many people and by many names. Our bodies grow from infant to toddler, child to teenager, young adult to adult, and on to elder. We manifest many different faces—that of daughter or son, spouse, parent, friend, co-worker, boss, grandparent, even nemesis. When lovers have been together for some time there is a moment when they turn to each other in the dark and ask, "Do you think you know me?" Even though we fear to be seen completely—for that would show our faults as well as our gifts—we simultaneously long to be loved, known, and accepted in all our various faces and forms. So, too, do the gods—although constantly shifting shape throughout Egypt's pantheon—long to be known.

Along the first two corridors of the deep tomb shafts of Pharaoh Seti I, after passing beneath the image of Kheperi-Re-Atum, one finds a text called "The Litany of Re." This intriguing and nearly psychedelic compilation of 74 mummiforms depicts the intricate and holy manifestations of Re. In some ways it is similar in intention to the Moslem holy book, the *Koran*, which states that "There is

no God but God,” and yet defines this one god, Allah, by his 99 beautiful names. This ecstatic and poetic vision of the unity and diversity of God gives us a view of the breadth of creativity of the universal principle. In part, the Litany of Re praises the great power of the universe by calling him:

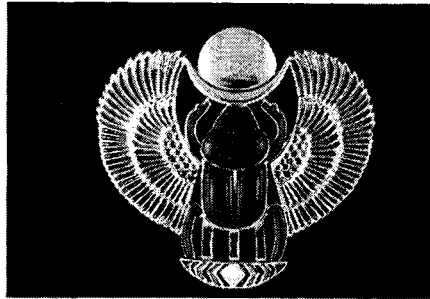
*The Becoming One . . . The Great Disk . . . He Who Gives Light to the Bodies . . . The Watery Abyss . . . The Decomposed One . . . Lord of Hidden Worlds . . . Ever Becoming One . . . Ejector . . . He Who Causes Souls to Breathe . . . Watcher . . . Walker . . . Weeper . . . Traveller . . . Jubilant One . . . Protector of Souls . . . Hidden One . . . Distant Soul . . . Fate . . . Flaming One . . . Renewer of the Earth . . .*²

Additionally, Re is also called “The One Joined Together,” meaning that he is like Osiris, who was torn asunder and then reconstituted, but also that his many parts are a multiplicity of other gods and goddesses, such as Kheperi, Amun, Isis, Osiris, Horus, Tefnut, Shu, Atum, Sekhmet, Nut, Geb, and so on.

In relation to the gods, Kheperi is quite like the kaleidoscope in that it is filled with life abloom in multitudinous colors, its shapes ever changing, breaking up and rejoining, while its essential nature remains the same. In humans, Kheperi is the soul manifest in all forms. The inner power of the transformative impulse—that is, the god potential—projects itself as a space and fills it with forms of energy whose combination and recombination constitutes the body of the universe.

Outside the main temple complex of Karnak sits a large granite scarab beetle, one of four originals. The statue guards the northwest corner of the sacred lake and is dedicated to the sun god Atum-Kheperi who uplifted life from the primeval waters. In the Heliopolitan tradition, the Atum-Kheperi creates all in pairs—male and female. From Atum come Shu, the air, and Tefnut, the fire; then Geb, the earth, and Nut, the celestial waters. Of Nut and Geb are born the great gods of Egyptian myth: Osiris and Isis, and Seth and Nephthys. These four couples, combined with their self-created progenitor Atum, are The Great Ennead, or The Becoming.

The mystery of becoming is the mystery of three—that is, the unification of opposites. The trinity is recognized in Christian tradition as the embodiment of the Father, Son, and Holy Spirit. In ancient Egyptian culture

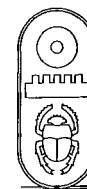


three symbolized the Unity That Spawns Diversity, or the One Become Two, as well as the Unification of Opposites, or the Two Are Made One. The first image is that of the cosmic principle of Individuation, and the second is that of the Hierogamos, or Sacred Marriage. The divine family in the ancient Egyptians is the trinity of Isis, Osiris, and Horus; as in the Christian tradition it is Mary, Joseph, and Jesus.

The scarab’s body itself is a triune form of the creative trinity in that its bisected hard wing cases and its thorax comprise three distinct parts of the beetle. Again, this is the image of Kheperi-Re-Atum. Perhaps the reason a beetle was chosen as the god of creation, and not some more noble creature, is that it demonstrates that transformation begins at the lowest levels, as well as achieves the highest. Transformation occurs in the most unexpected places, even in a sphere of dung. Hidden deep in the ground layers of being as Kheperi in his burrow, or high in the upper spheres of light where the godded self as Re resides at noon, a great revolution is taking place.

The number nine, or the Ennead, then, is a higher vibration of three: it is $3 \times 3 = 9$. The act of becoming takes place on three planes of body, mind, and spirit. In nine, one reaches one’s conclusion, or the creative impulse which began in the spirit world becomes manifest in idea, and then in actuality on the physical plane until the cycle begins all over again.

If one walks around the circumference of that beetle at Karnak nine times in prayer, it is said that one will receive the blessing of the Ennead. When that happens one is said to have been reborn and come forth “from between the thighs of the nine.”³ ▷



Human Creative Potential

As we are born and come into existence, we come out of our shell, out of the womb into life. But all life is potentiality, thus we still exist in the egg even now. Every moment, there is new possibility, until at death we find ourselves breaking through yet another barrier, another shell into an unknown, a new life full of hidden potential. My Qabalist friend Samuel Avital is fond of calling himself "a human becoming." I agree with him that it is wiser to keep in mind the idea that humans are a part of the process of nature. All our lessons from nature in its infinite flux and flow are that life is growth, change, and development.

Of necessity, the idea of transformation denotes great internal and external conflict. Seedlings do not pop out of their shells unless the seed case itself has become too tight. Children are not born until there is no more room in the womb to grow, and—at least from the mother's viewpoint, after feeling baby's kick and push—there is a great deal of anger and energy in the child's struggle to be born.

In these instances, the pain of transformation is accepted as temporary and necessary, but in many other life processes struggle is unwelcome. We dislike arguing with our spouses and children. We don't enjoy the long hours we have to work to meet the impending deadline. We hate feeling trapped by our own expectations and the expectations of others. Change is especially uncomfortable when it stretches our notions of truth, or breaks our deepest held illusions of *what is*. We spend a great deal of energy holding onto the past, smoothing over the cracked plaster, and trying to avoid the pain—energy that could be used in much more creative ways. But uncertainty, doubt, and discomfort are part of the creative process. Erich Fromm suggests that it is the ability to accept conflict and tension that spurs the greatest creative transformations.⁴ And despite any intention to be steady and remain the same, we shall all be changed.

The urge to transform and create is manifested in the acts of God, in the forms of God, and in the God within all His forms. As gods in hiding, humans have access to all manner

of transformative potentials. However, it requires a giving up of any idea of one's self as a fixed and definable identity. It means experiencing one's essential self not as a *thing*, but as a *process*. There is no end of becoming. The impatient individual asks: "When will I be finished with this transformation?" And the answer is: "When God is finished with you."

What one gains in the transformative process is a sense of greater human potential and contact with one's own creative destiny. And to gain the world, it is necessary for an individual to lose oneself. When a person loses that identity gracefully and without any struggle, he or she melds into the universe. That individual becomes *one* with the surrounding world. An ancient Egyptian hymn celebrating death and rebirth suggests that transformation is also joyous: "I have soared as the primeval one soars; I have grown as plants grow. I am the fruit of every god."⁵

This is not to say that we must blithely accept whatever is thrown in our path. Our paths are strewn with obstacles that we must find a way over, around, under, or sometimes through. Yearning and longing for something other is the seed of creative transformation. It is the function of the desire nature, the hole in the heart that nothing can fill—no lover, child, mother, idea, bauble, or experience—that keeps one on the meandering, miraculous, and circuitous path that leads one back toward God.

Footnotes:

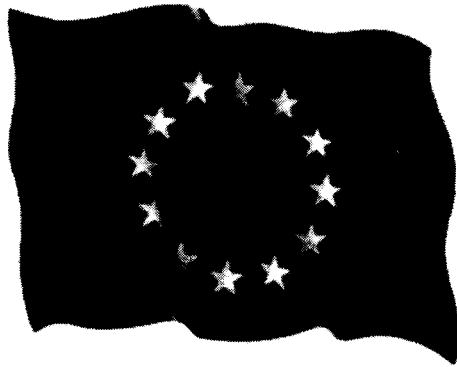
¹*The Egyptian Book of the Dead*, Chapter 83, ref. E.A. Wallis Budge, *Gods of the Egyptians* (New York: Dover, 1969), Vol. 2, p. 371.

²Alexandre Plankiff, *The Litany of Re* (New York: Pantheon Books—Bollingen Series, 1964), XL-4, p. 13.

³Lucie Lamy, *Egyptian Mysteries: New Light on Ancient Spiritual Knowledge* (New York: Crossroads Publishing, 1981), p. 9.

⁴Erich Fromm, "The Creative Attitude," in *Creativity and Its Cultivation* (New York: Harper & Row, 1959), p. 55.

⁵*The Egyptian Book of the Dead*, Chapter 83, ref. Manfred Lurker, *The Gods and Symbols of Ancient Egypt* (London: Thames and Hudson, 1974), p. 74.



The European Flag

Genesis of a
New Symbol
by Robert Vanloo

In 1929, certain Rosicrucians already foretold the possibility of severe crises arising from the onset of ultra-nationalism, notably that in Europe, and they raised a stirring call favoring the creation of the United States of Europe (see the following article excerpted from a magazine published in 1929).

This call might have been regarded as utopian at this stage, but it was simply too far ahead of its time, as is true of the message of mystics of all ages—Pharaoh Akhnaton provides a striking example of this. Yet some 30 years later, in 1957, its principles were put into effect after humanity had encountered the terrible drama and warning brought about by World War II. Unification took concrete form with the signing of the Treaty of Rome, which founded the E.E.C. (European Economic Community), as it is still known today. The Community began with 6 member states, and gradually increased to 9, 10, and eventually 12 states—symbolic numbers requiring some contemplation.

The year 1992 will constitute another important date in the achievement of the development of Europe. By January 1, 1993, every European citizen will be able to travel freely from one Community country to another and to settle there with no impediment whatsoever. Moreover, the children of the member states will be able to attend any European university of their choice, with mutual recognition of diplomas, etc.

For this Europe marching toward progress, peace, and unity, some sort of sign, emblem, or symbol had to be found. A symbol was

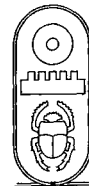
needed that would materialize this ideal in the eyes of everyone, including the whole world.

Its origin goes back to 1955, the year when the parliamentary Assembly of the European Council, with its seat in Strasbourg, unanimously adopted a resolution relating to the creation of a European emblem. It consisted of 12 five-pointed golden stars, with the points not touching each other, upon an azure blue background. In 1983, the European Parliament, which has its own flag inscribed in the center with the letters P.E., decided that “the flag that was adopted by the council of Europe in 1955 will be the flag of the European Community.”

Two years later, the European Parliament placed before the European Council (a periodic meeting of the Heads of States or governments belonging to the E.E.C. who have decision powers) a report which specified that:

The European Community must accentuate its identity by using the language of symbols, which will allow men and women to express themselves, to communicate, and to recognize each other in their social life. To that end, it is necessary to first have a flag.

It is from this groundwork that in 1986 the blue flag with 12 stars officially became the flag of the European Community. At the same time the “Ode to Joy,” taken from the fourth movement of the Ninth Symphony by Ludwig van Beethoven, was designated as the European anthem by unanimous agreement. It begins thus:



*Joy! Joy! Daughter of the old Empyrean,
Flame taken from the forehead of the Gods
We enter with an elated soul
Into your glorious Temple.
Your magic tries to redo
What time has annoyingly undone;
Man is for every Man a brother,
Wherever your wing may guide us*

Every Rosicrucian knows the value of symbols and their power of suggestion. It was not by chance that the symbolic number of 12 stars was chosen to represent this union of the peoples of Europe. We also know of the importance of the flag as a symbol conveying a powerful meaning. This is so much so that Dr. Harvey Spencer Lewis,¹ first Imperator of AMORC in the present cycle of activities, undertook the creation of a Rosicrucian flag, which is known to all Rosicrucians as it flies above the main buildings of our Order all over the world.

Concerning the European flag, several interesting facts are to be noted. These are pointed out in a recent document issued by the European Parliament concerning the meaning of the flag:

From its origin, which is military, the flag represents a rallying point or a sign of recognition.²

Until the French Revolution, the flag was essentially a military ensign; it is only from the 19th century on that it came to symbolize a nation's unity. Quite often in act, the nation borrowed its national emblem from a military flag.

The community, in the pursuit of its effort to unify, also bestowed upon itself a flag, which, contrary to the military origins mentioned above, is a symbol of peace and solidarity as well as of unity.

It could be believed that the twelve stars of the European flag are symbolic of the twelve countries (as is the case for the flag of the United States of America); it is however purely coincidental. An eventual enlargement of the community would not bring any change to the flag.

Let us always strive for Peace; Peace among nations and within nations; Peace among beings and within beings. For let us never forget that the first Peace to acquire is that of the soul, or Peace Profound.

What is the future of the European symbol? The same document continues:

Symbols are not devoid of importance. The European flag will remind the citizens of the community, in their daily lives, that the community does exist and concerns them directly.

This flag is the symbol of the solidarity among the peoples of Europe, of the realization of the strong union between them, of the respect of the rights and liberties of humanity.

Europe must not be a distant or imperceptible idea to ordinary citizens. It must be a reality accessible to all. Day after day, the citizens must familiarize themselves with this Europe in which we exist, and whose destiny can be neither compromised nor stopped. The flag is the visible symbol through which all Europeans can see the reflection of their daily lives. It is important that the youth remember and acknowledge the flag as the emblem of a legacy of unity, peace, and fraternity.

This message constitutes real hope for the future. The European emblem will become ever more visible in our daily lives, until we have made it totally ours, deep within our hearts. It precedes this European union so long awaited, which will necessarily open in the future to the remaining countries of Europe, particularly those located further to the east, where the democratic process has irreversibly begun. This shall constitute the ultimate landmark toward the world union promised for the Aquarian Age.

—Translated by Georgette Memmo, F.R.C.

¹Spencer Lewis received the Croix d'Honneur (Cross of Honor) and the title of Knight of the Order of the Flag of the United States. The first to receive this honor was Charles August Lindberg.

²Several centuries before the Christian era, the Egyptians, Persians, Syrians, Greeks, and Hebrews used flags to symbolize royal authority.

This article was originally published in the Winter 1991 issue of the *Rose-Croix* magazine

—Christian Bernard, F.R.C., Imperator

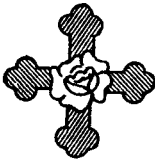
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THE UNITED STATES OF EUROPE

IF WE WISH to avoid the danger and the regression that threaten the whole world—and Europe in particular—we must, at all costs, renounce nationalistic politics which have been raging since the war [World War I] and permanently embrace internationalist, or at least confederative, politics.

Of course, quickly establishing a United States of Europe is out of the question. Such a dream would appear fanciful, for the stability of the major nations is thereby compromised. Nevertheless, as the saying goes, "Every cloud has a silver lining." Order always follows in the wake of disorder, and disorder is increasing to the point where it will bring about a worldwide calamity unless we remedy it by launching a vigorous counterattack that curbs the possibility of our sinking into the abyss or marching toward new slaughters.

Sincere pacifists—and there are still many no matter what some may claim—must not allow themselves to become intimidated by the present state of affairs. Rather, they must struggle with indomitable strength and courage, as the salvation or doom of humanity is at stake. Militarism and chauvinism cannot endure, for they are ruinous. Only international peace is fruitful, and peoples favor it in spite of their rulers. It will be achieved despite dictatorships that wish to subject their citizens to abject bondage.

The goal of international peace is both noble and useful. Therefore, it is fitting to pursue it constantly. Let us steadfastly hold high the flag of the Federation! The realiza-

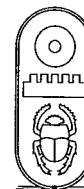
tion of such a social and political endeavor would consist in grouping France, Germany, Poland, Russia, Austria, Italy, Greece, Netherlands, Belgium, England, Norway, Sweden, Denmark, Switzerland, Spain, Portugal (Iberian Republic), Belgium, Rumania, Yugoslavia, Czechoslovakia, and Bulgaria, while, at the same time, allowing them to remain autonomous.

Today, these nationalities are not that much different, whether they are compelled to be mutually incompatible or to compete with one another within Europe. Quite the contrary! They have a heritage and ideas whose foundation is held in common by reason of the ethnic, economic, and even geographical evolution. Therefore, interests can and must be coordinated so as to form a united and greater Europe, prosperous and peaceful, within which countries as well as individuals would find security in law and order, in relative happiness, and in secure work under truly democratic forms of government.

Nevertheless, we cannot consider the United States of Europe as something other than a step toward the United States of the World—the supreme goal of higher politics.

Therefore, what should be done so as to establish the United States of Europe?

All great thinkers and sociologists, from Fourier and Auguste Comte to Bebel and Jaurès, all unanimously agreed that an international Constitution should be established. It stands to reason that this new viewpoint requires a great shift of public opinion in the



various countries, for it means replacing national egoism or jingoism, which often has dominated politics until now, with the concept of international cooperation. The reign of brutal force, of blind and tyrannical authority, must make room for the reign of Law, Liberty, and Arbitration.

An international Constitution would need to be established, but it should never jeopardize the natural and lawful development of each nation. It stands to reason that this constitution would need to function in a different manner and within a completely different framework of ideas than the all-too-famous League of Nations, where a hypocritical, secret, and conservative diplomacy thrives.

This international Constitution would aim only to prevent the encroachment of one country upon another—the immoral domination by right of the strongest. Consequently, it would begin by limiting armaments. A kind of relative peace would be established prior to achieving a lasting peace; medium-sized armies would be pared down to the size of militias. Because of this deduction of armies, a chance for worldwide peace and balance would begin to come into existence.

An economical and industrial organization would be established between the federated nations, leading to free trade instead of protectionism, and the gradual abolition of customs. Competition, added to duty-free goods, would promote and increase wealth, thus enabling businesses to expand without any restriction from the States.

These principles would be applied—constantly analyzed and revised according to the changing needs of nations—by a federal assembly, a kind of Constituent Assembly composed of delegates from every country, as two eminent pacifists, Messrs. Duplessix and Arnaud, have advocated. Selected from the jurists, economists, and politicians aware of the task at hand, these delegates would enforce the public Code of International Law applicable to every country, the organization and mechanism of an international authority, etc. Respective committees would assume the mission of establishing administrative rules or legislation, of ensuring the observance of the International Treaty and the execution

of the judgments, and of applying the sentences passed by a court of law pertaining to disputes between the States.

Thus, the Federation of the Peoples into a United States of Europe would in no way impede the independence of each nation, but would avoid costly and devastating wars which unceasingly and capriciously transform the frontiers. It would thus safeguard generally recognized territorial boundaries and would prevent any new conquest—that is, any plunder. An invaluable felicity for humanity!

With regard to the International Code, it has been outlined by M.A. Arnaud¹, among others. A few of its articles must be mentioned here:

No one having the right to take the law into one's own hands, no nation should declare war upon another. Any dispute between nations which is not settled amicably, would be settled through the law. Nations have the right of self-defence—nations are dependent upon one another.

The Code examines and defines the boundaries of the territory, the territorial regulations, the international protection of individuals and of peoples, the international obligations, and the international conflicts. In the event of international dispute, the litigation must be submitted either to arbitration or to an international tribunal:

In lieu of a special convention, the peaceful settlement of international disputes shall be conducted in accordance with The Hague Convention. Should one of the nations involved refuse to carry out an arbitrary judgment, the other nation would then have the right to resort to retaliation or embargo.

We are still far, it seems, from this legislation which would put an end to modern barbarism.

Nevertheless, we see that the United States of Europe are not chimerical in any way. They mark—if history has a logical direction, which it has—the natural stage of an evolution of peoples and races.

Just as the slow federation of the provinces of a country has occurred throughout the ages, so shall the States succeed, sooner or later, in banding together, under the influ-

ence of the needs of a more reasonable and informed humanity.

The Federation must unceasingly resist nationalism, the generator of wars, obscurantism, and barbarism, so as to give birth to a new world, one that is definitely better than the old.

Note:

¹*Code International Public*, prepared by Em. Arnaud, brochure, Berne 43, Luisenstrasse.

This article was originally published in the May/June 1929 issue of La Rose+Croix magazine.



Overcoming Fear

There is a way in which we can eliminate the influence of fear from our consciousness. First, let us become familiar with the fundamental principles of life and establish a firm conviction that all the activities of the universe are essentially constructive and good—that it is only the viewpoint that makes some of them have the false appearance of being destructive.

Second, let us establish in consciousness the fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God.

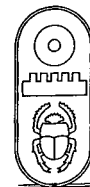
Third, let us recognize that we are possessed of the creative power of God, masters of our own careers; we can create, mentally and physically, the things which will make each of us what God intended us to be.

Fourth, let us practice the principles of faith by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to our best interests.

Finally, let us be venturesome and brave in the realization that to overcome evil is easier than to escape the conclusions and creations of our own thinking.

The strong are brave, and the brave are venturesome. Only the weak are hesitant, and only the hesitant are fearful. Each venture into the unknown, whether of business, of study and investigation, or of life, is a victorious conquest. Be brave, therefore, and shake off the shackles of fear; then each new venture will bring strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart.

—Dr. H. Spencer Lewis, F.R.C.



The Gift of Tolerance

by Marybeth Beeson, Ph.D., F.R.C.

DO YOU recall the recent controversy involving the introduction of gays into the military? How about the heated issue of abortion? Why is it that a person can supposedly only belong to *one* specific religious sect to be assured of ultimate salvation?

When these and other controversial issues are discussed, what sort of emotions do they arouse? Reflecting upon the past week, how many times can you remember experiencing those feelings?

Each of us has chosen a path to ultimate mastery of life through mastery of self. Success in this mission is dependent on our relationship with others. However, when we indulge in a state of intolerance, we hinder an important aspect in our development. At any given moment, when we express thoughts of intolerance, we immediately sever the channel to our inner self. The duration of this separation is completely dependent upon us. Both the Rosicrucian Code of Life and the Creed of Peace are filled with inspiring rules of conduct. But somehow we relegate these guidelines to the world of pure theory and often neglect to incorporate these ideals into our daily affairs.

Why is it that we strongly oppose the views and actions of others, even when they constitute no immediate threat?

To understand this problem we first need to examine the duality of the human ego. Instinctively, we respond to the physical environment without thought. We realize we need to eat, gain shelter, and ultimately reproduce. The animal instincts are strong and hold a priority in the physical nature of being.

However, in the realm of thoughts and emotions we react equally fast. We feel threatened when others think or act differently. This occurs because it is difficult to detach desire from self—to analyze impersonally those views which may be contrary to our own. This instinctive promotion of our desires treads upon the rights and dignity of others.

These situations are not limited to strangers or casual acquaintances. For example, how often have we found ourselves being irritable to our loved ones because the ideals they present seem contrary to our own? This dissension also has its origin in intolerance. We feel threatened because we believe we are right and do not wish to consider that perhaps there is a broader perspective. Is it that we avoid using our ability to reason, or does our pride interfere with our willingness to examine our thoughts from a different perspective? Whatever the cause, it is important to realize that these emotions or thoughts are destroyers of light!

Look for the Constructive Aspect

In every human opinion there is a constructive aspect. When confronted with ideas or situations we find offensive or trite, instead of quickly responding with a negative thought or action, stop yourself, take a deep breath, and look for a positive aspect. Find that point which brings you understanding and then tolerance of the other viewpoint.

A positive forbearance can rectify the attitude of intolerance. Forbearance consists of the restraint of our lower instincts. It requires personal discipline and sacrifice to establish this restraint. Sometimes we may need to forego the full enjoyment of our physical senses and personal power in order to allow others to express themselves. However, in extending tolerance to others we gain a sense of inner peace and continued contact with our higher self.

Rudolf Steiner has a few words to share concerning tolerance and the developing mystic. "Whoever wishes to become a student of higher knowledge must assiduously cultivate this inner life of devotion. Everywhere in his environment and his experiences he must seek motives of admiration and homage. If I meet a man and blame him for his shortcomings, I rob myself of power to attain higher knowledge; but if I try to enter lovingly into his merits, I gather such power.

The student must continually be intent upon following this advice. The spiritually experienced know how much they owe to the circumstance that in face of all things they ever again turn to the good, and withhold adverse judgement."

Tolerance cannot remain an external rule of life but must be incorporated into our innermost self. It is not enough if we merely change our outward response; rather, we need to be less critical in our thought life. From the mystical point of view, he or she is strongest who avoids discord and establishes harmony. One who is at peace creates this peace within oneself and is capable of an even greater peace.

Be aware that those traits or behaviors which arouse strong feelings of intolerance towards others are often the very attributes that we have yet to master within ourselves. Tolerance is an act of giving. According to the Master Jesus, "As we give so shall we receive."

Remember how good it feels when someone extends tolerance to us. It frees us to explore the fullness of life. When we attempt to verbalize our ideals, it can be crucial to our development that these views be tolerated. Just as this tolerance is important to us, so it is to everyone. Let us give this gift to others and in so doing begin to create an even greater peace within ourselves. Δ

Whispers From One's Higher Self

We each possess an inherent guidance system made up of gentle impulses from within, such as intuition, an Inner Voice, dream messages, and synchronicities. These inner and outer communications are said to originate from one's higher self. The higher self is the pure self at the core of one's being. It is the true center of consciousness that T.S. Eliot called the "still point of the turning world."

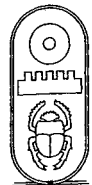
Access to the voice of one's higher self is often clearest during a quiet moment or meditation. This Inner Voice is not to be confused with voices originating from the inner child, critical parent, or ego. Unlike one's higher self, these voices often use judgmental phrases and self-serving language. The Inner voice, or the proverbial "still small voice within," carries inward messages from one's higher self or "inner advisor." With the practice of *conscious* inner-listening, one can learn to identify the higher self's positive guidance.

Whispers are another form of guidance from your higher self that occur when your outer world is trying to tell you something. Your reality is "whispering" to you, for instance, when you find yourself deep in thought about a particular problem in your life and

suddenly see a bumper sticker, road sign, or open a newspaper that in some way clearly answers that problem. Your higher self may whisper advice when you flick on the television set or radio just as it is discussing the pros and cons of a situation you were questioning the moment before. Or, an off-hand remark by a total stranger may hold the precise answer you are seeking.

Our entire reality is constantly nudging us toward greater awareness and spiritual growth. A pain in the neck, a dream, the dynamics of a personal relationship, all interactions with one's environment are messages from the higher self. If one does not pay attention to these messages or is not listening to one's Inner Voice, the whispers will become increasingly more insistent—eventually even manifesting as "shouts of reality" such as illness, job loss, broken relationships, or other disruptions. These growth lessons through crisis persist until a conscious change is made. However, we can *choose* to grow through inner listening, paying attention to our reality, and learning through the loving whispers that surround us at each moment.

—Paula B. Slater



The Golden Thread

by Ken Alexander, F.R.C.

WHEN I was a social worker many, many years ago I had cause to visit a young lady who had been crippled in a road accident. She told me that after the accident she had felt and, indeed, still felt, very embittered. Why had it happened to her? What had she done to deserve such punishment? These were questions she sought to have answered.

In my pocket I had a copy of a little book bearing the title *In Tune With the Infinite* by Ralph Waldo Trine which I had bought that morning from a secondhand bookshop and I loaned it to her.

Two or three weeks later I visited her again and she greeted me with a charming smile. She seemed quite transformed from the embittered person I had first met. She told me that it was exactly the right book for her at that point in her life and that it had made a very profound effect upon her thinking. She heaped praises upon the author and upon me for lending her such an inspiring book. It certainly changed her life, for she went on to study medicine and eventually qualified as a doctor.

All these years after I still have that little book. Many folks have borrowed it and received benefit from the author's beautiful, yet simple, way of explaining truth with such devastating clarity. To this day I have never read any writing which affected me so profoundly nor seen the written word from God change lives as this beautifully inspiring book has done. If I may quote from the preface:

"There is a golden thread that runs through every religion in the world. There is a golden thread that runs through the lives and teachings of all the prophets, seers, sages, and saviours in the world's history, through the lives of all men and women of truly great and lasting power. All that they have ever

done or attained to has been done in full accordance with law. What one has done, all may do.

"This same golden thread must enter into the lives of all who today, in this busy work-a-day world of ours, would exchange impotence for power, weakness and suffering for abounding health and strength, pain and unrest for perfect peace, poverty of whatever nature for fullness and plenty.

"Each is building his own world. We both build from within and we attract from without. Thought is the force with which we build, for thoughts are forces. Like builds like and like attracts like. In the degree that thought is spiritualised does it become more subtle and powerful in its workings. This spiritualising is in accordance with law and is within the power of all.

"Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of the cause. The realm of the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause

" . . . There is a divine sequence running throughout the universe. Within and above and below the human will incessantly works the Divine will. To come into harmony with it and thereby with all the higher laws and forces, to come then into league and to work in conjunction with them, in order that they can work in league and in conjunction with us, is to come into the chain of this wonderful sequence. This is the secret of all success. This is to come into the possessions of unknown riches, into the realisation of undreamed-of powers."

—From the Rosicrucian Beacon

Rosicrucian
Digest
No. 3
1994



Lovers in Mysticism

The Alchemical Marriage

(From page 6)

The garden is always a symbol of the feminine attributes and fantasies. The sealed garden is a symbol of virginity, of purity of the Soul.

Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

A fountain of gardens, a well of living waters, and streams from Lebanon.

The garden is an orchard of pomegranates. The pomegranate is a mysterious fruit, with pulp divided into small grains of reddish-purple color. The multiple grains in a single fruit symbolize the Multiplicity returning to the Unity of the fruit. The juice is of

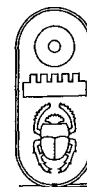
the color of blood. The garden has all the aromatic and sacred spices necessary to offer incense to God, along with a fountain of gardens, with a well of living waters. The living waters are the divine energy of Creation, always present in the feminine archetype.

The pain of Love, death, and resurrection; transformation and transmutation. These are the keywords which constitute a spirituality whose foundation is Love. Symbolically, the two Lovers represent the union of the human with the divine. Mystics believed that the Soul and God lived out a romance much as humans do. The fruit of such romance is an illumined being who bestows the gift of spiritual service and Cosmic Love upon humanity. Δ

Cosmic Motion

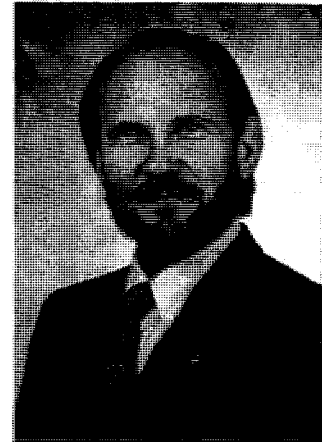
The mystery schools of the old and middle kingdoms [of Egypt] gradually experienced a transition from symbolical rites and dramatic rituals to what we may term a philosophical analysis of the “physics” of the earth and of man’s material nature, as well as such considerations as life after death. In other words, physical philosophy, or what rightly may be termed *scientific conjecture* began to hold forth with religion and mysticism. For example, the sistrum is an ancient device consisting of an oval, or round frame, in which are inserted little movable beads or rods, and to which a straight handle is affixed at one end [see “Treasures From Our Museum” feature]. When it is shaken, these beads and rods vibrate, and it serves as a rattle. In the earliest periods of Egypt’s history . . . this device was shaken so that the noise it emitted would frighten off evil spirits. However, at the height of the greatest culture and *secret learning* of the mystery schools, it became a symbol of universal or *cosmic motion*. It was conceived that all things that *are* must be shaken, must be kept in motion by nature, if they are to generate themselves. If their motion ceases, so then shall they. We see here, then, that a thousand years before the earliest Greek atomic theories were advanced, a doctrine of *motion*, as the generation or cause of all matter, was expounded.

—Dr. H. Spencer Lewis, F.R.C.



New Grand Masters

ON April 17, 1994, the Supreme Grand Lodge elected Frater Sven Johansson to succeed Frater Harry Daniels on his retirement as Grand Master of the Grand Lodge of the English Language Jurisdiction for Europe and Africa, AMORC. Frater Johansson brings to his new post over twenty years of experience as a Rosicrucian. He was born in Durban, South Africa, on November, 26, 1952, of Swedish parents. After completing an Honours Degree in Economics, Frater Johansson worked for several years as a stockbroker and in the computer software field. He joined the Rosicrucian Order in 1973 and was a member of Johannesburg's Southern Cross Lodge for sixteen years before joining Raymund Andrea Chapter in England in 1989. Soon after coming to England, he began work at Greenwood Gate—the Grand Lodge headquarters—first in the establishment of a computerized membership system and then with the administration of Greenwood Gate itself. In 1993 Frater Johansson was appointed Regional Administrator for Europe and Southern Africa, a position he held until his appointment in April as Grand Master. Emperor Christian Bernard ritualistically installed Frater Johansson as Grand Master at the United Kingdom Convention on September 4.



Sven Johansson, F.R.C.

Our great appreciation and best wishes go to Grand Master Emeritus Harry Daniels and his dear wife Ruth for all of their work and devotion in making this Grand Lodge serving the English-speaking Rosicrucians in Europe and Africa a possibility. May they enjoy a long and happy retirement. And our hearty congratulations to Grand Master Johansson in his new office.



Live Söderlund, F.R.C.

ON April 19, 1994, the Supreme Grand Lodge elected Soror Live Söderlund as new Grand Master of the Nordic Grand Lodge, succeeding Frater Irving Söderlund who held that office since 1976. Soror Söderlund came to the Nordic Grand Lodge's Administrative headquarters in Sweden in 1984, directly from her studies at the University of Oslo, Norway. Since childhood she had dreamed of becoming an archeologist. But when the opportunity to work for the Rosicrucian Order presented itself, she made the decision, in her own words, "to rather work for the future than dig in the past."

Soror Söderlund was born on August 4, 1963, in Jessheim, a small town in eastern Norway. As a child, she knew of the Order through her parents, and shortly after her 18th birthday she crossed the Threshold. Since coming to Nordic Grand Lodge headquarters in 1984, she has held many different responsibilities—avidly learning

everything there is to know about operating a Grand Lodge. For the past few years she has held the office of Grand Administrator. Soror Söderlund has truly dedicated her life to the work of our Order, and is convinced that AMORC, particularly, has a vitally important message for the world of today. On September 17, 1994, in Gothenburg, Sweden, Soror Söderlund was ritualistically installed as Grand Master by Imperator Christian Bernard.

We send all best wishes and much appreciation to Frater Irving Söderlund in his retirement as Grand Master (he continues to serve in the position of Treasurer of the Supreme Grand Lodge); and send congratulations to Soror Söderlund in her new position.

ON April 21, 1994, the Supreme Grand Lodge authorized the creation of the Grand Lodge of Spain and elected Soror Irene Regidor to the position of Grand Master. Soror Regidor brings years of Rosicrucian experience to her new post. She was born on August 14, 1942, in Madrid, Spain. As a young woman she taught Spanish to foreigners in a well-known language school in Madrid. Later, she became a pioneer in establishing computer systems in Spain—studying at the first official Computer Systems University created in her country. Throughout her life Soror Regidor has always been very interested in mysticism, and after many years of searching, she joined the Rosicrucian Order in 1978. She became active in a local Lodge, and in 1988 was appointed Regional Monitor, followed in 1989 by her appointment as Grand Councilor. When membership growth caused the Spanish Administration to be created in 1992, Soror Regidor was named General Administrator—a position she held until her recent appointment as Grand Master. Now she divides her time between her duties as Grand Master, her job as manager of computer projects in a department of the Spanish government, and her family—she is married and has an eighteen-year-old daughter. She loves music, and has studied piano in Madrid's Royal Conservatory. Soror Regidor will be ritualistically installed as Grand Master by Imperator Christian Bernard on November 19, 1994. —EDITOR

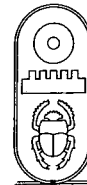


Irene Regidor, F.R.C.



Responsibility is a response to a conceived value. This response is an obligation to preserve that value.

—Validivar



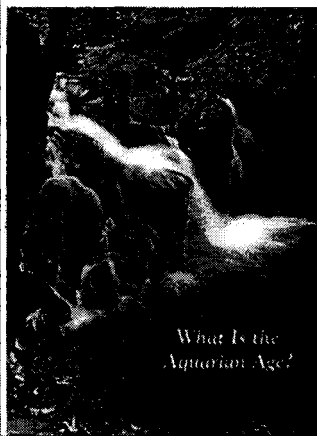
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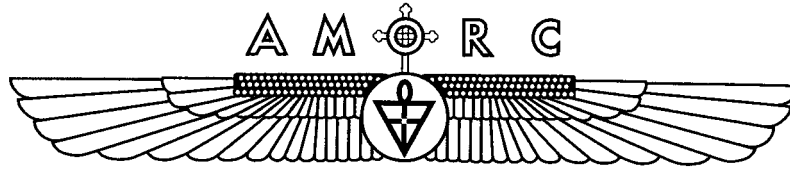


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Available in four colors and two metallic finishes, this finely balanced writing instrument comes with its own solid oak presentation box. Handsomely etched with AMORC's winged disk logo, the box is a tasteful accessory for your desk or sanctum table and keeps your pen within easy reach. This pen is equipped with a pocket clasp and roller-ball refill, and the manufacturer's warranty includes instructions for ordering refills.

Item No.

930105 Black Nickel (metallic) U.S.\$41.95

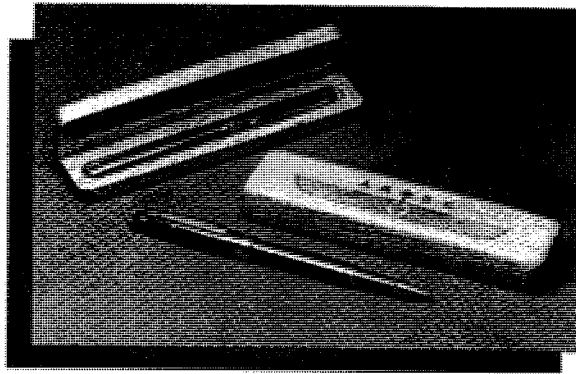
930106 Pearl (metallic) U.S.\$41.95

930107 Cranberry U.S.\$35.95

930108 Green Marble U.S.\$35.95

930109 Plum U.S.\$35.95

930110 Cobalt Blue U.S.\$35.95



▼ Logo Boxes in Rosewood or Oak

These beautiful wooden boxes come in two sizes and hold just about anything your heart desires. The laser-carved AMORC logo makes a subtle, dignified statement about your membership while the rich, glowing wood adds warmth to your home or office. Inner dimensions are specified.

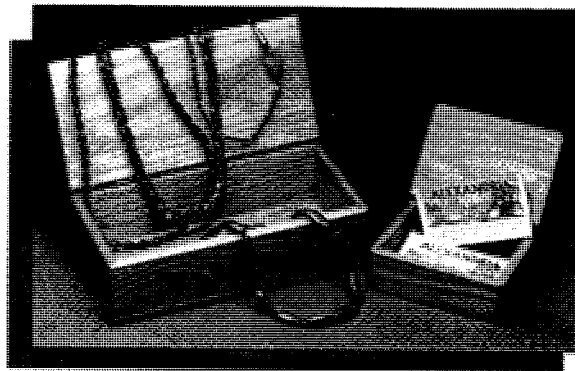
Item No.

420672 Large Rosewood Box 7.5" x 3.5"
U.S.\$79.95

420670 Small Rosewood Box 3.5" x 2.5"
U.S.\$39.95

420671 Large Oak Box 7.5" x 3.5"
U.S.\$49.95

420665 Small Oak Box 3.5" x 2.5"
U.S.\$24.95

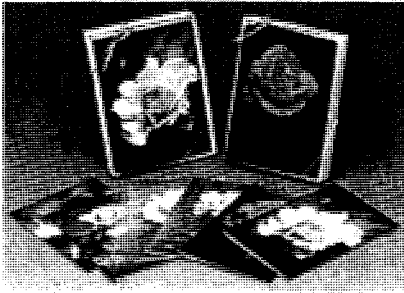


▼ Emblem Letter Opener (not pictured)

A handy and symbolic memento of your Rosicrucian membership, this letter opener bears the same design found on our foil decal. The golden triangle and crux ansata are handsomely set off by a deep red background, and the name of the Order appears in gold on royal blue.

Item No. 930142 U.S.\$ 9.95

The Roses of Rosicrucian Park Notecards



Six vibrant, colorful roses from our own grounds grace this exquisite series of notecards. The striking clarity and realism of the roses is such that at times you can almost sense their fragrance. The cards are left blank inside for your own personal message, and on the back is a brief description of Rosicrucian Park and its purpose. *Box of 12 cards, all boxes U.S.\$14.95 each.*

Item No.	630381	Light Red Rose
630378	Pink Rose	630382 Dark Red Rose
630379	Peach Rose	630383 Blue Rose
630380	Yellow Rose	630377 Two of each color

AMORC Order Form

1094

Delivery in U.S. will be by Priority Mail. Please allow one week for delivery.

Item No.	Qty.	Description (size, color, etc.)	Unit Price	Total Price

Direct your order to:

**Membership Services
Rosicrucian Park
1342 Naglee Avenue
San Jose, CA 95191-0001**

*Credit card holders may order toll-free
on our Alexandria Catalog line. 1-800-241-5422*

Sub Total	
CA residents add sales tax	
Shipping Charges	
Membership Dues	
Donations	
TOTAL	

PLEASE SEND A CATALOG

Ship my order to: (PLEASE PRINT)

NAME _____ (LAST) (FIRST) (MIDDLE) AMORC KEY NO _____
 ADDRESS _____ (APT. NO.) CITY _____
 STATE _____ ZIP OR POSTAL CODE _____ COUNTRY _____

STANDARD SHIPPING CHARGES

U.S. / Canada Delivery	
\$0 - \$24.99	\$4.50
\$25 - \$49.99	\$5.50
\$50 - \$74.99	\$6.50
\$75 - \$99.99	\$7.50
\$100 and up	\$8.50

OVERSEAS DELIVERY

Multiply by 4 the standard shipping charges

PLEASE NOTE: Complete this order form and mail with your payment. Payment must be in the form of a check drawn on U.S. or Canadian banks or International Money Orders denominated in U.S. dollars. Those members residing in Australia and New Zealand should send their payments in their local currency through their local remittance center. **DO NOT SEND CASH.** California residents please add applicable sales tax for your area.

EXPRESS DELIVERY:

For 3-Day delivery add \$5.00 to the standard shipping charges. For Overnight delivery add \$10.00 to the standard shipping charges. *To arrange for this service, you must call us before noon Pacific Time.* Street addresses only, please. No P.O. Boxes for express delivery.

Method of Payment (Do not send cash):

Check or money order payable to AMORC Funds Credit card: VISA Mastercard Am Ex Discover Card

CREDIT CARD NUMBER _____ EXPIRATION DATE _____

NAME AS IT APPEARS ON CARD _____ SIGNATURE _____

Cosmic Mission Fulfilled

*a biography by
Ralph M. Lewis, F.R.C.*

Was the life of Harvey Spencer Lewis cosmically ordained? Was it merely coincidence that he was endowed with the multitude of talents he would need to fulfill his exalted office? In a world steeped in materialism and ignorance, H. Spencer Lewis successfully mastered the challenges of establishing a worldwide mystical organization—the Rosicrucian Order, AMORC as we know it today.

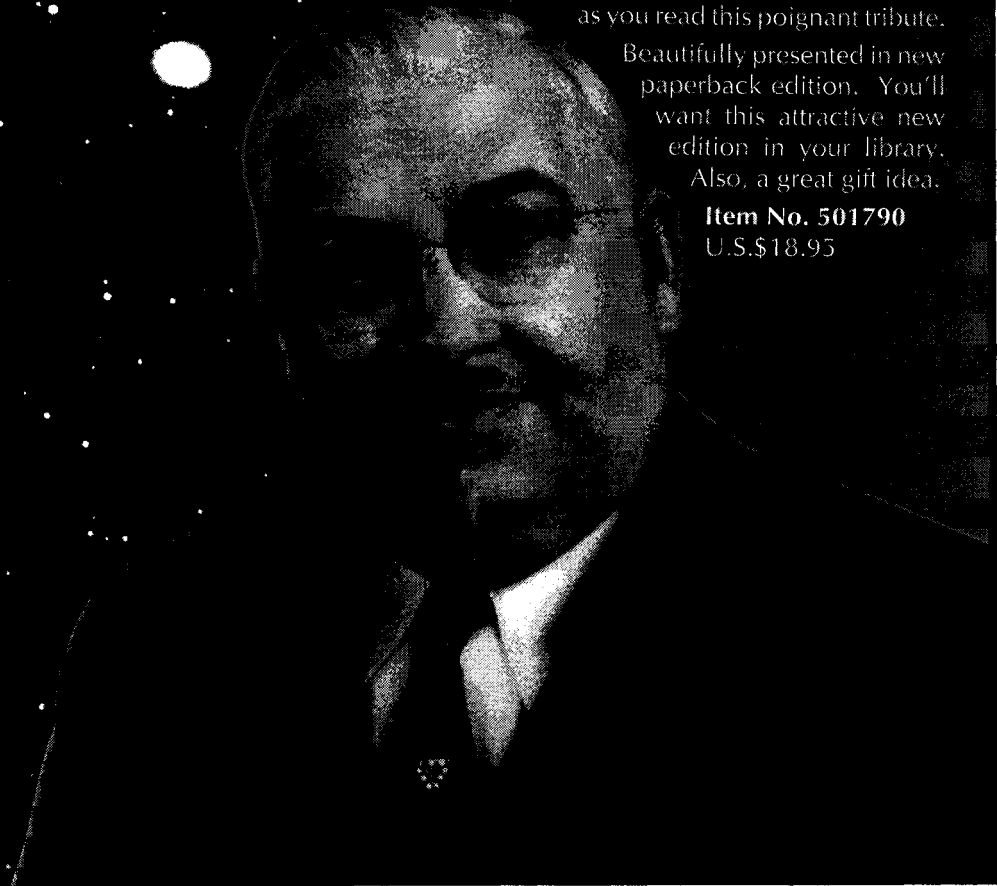
The life story of this remarkable man is told by his son, who was closely associated with his work on behalf of our Order. It is flavored with personal and intimate accounts that provide unique insights into the character, personality and mind of this modern-day mystic. Experience his initiations, tests, and trials as you read this poignant tribute.

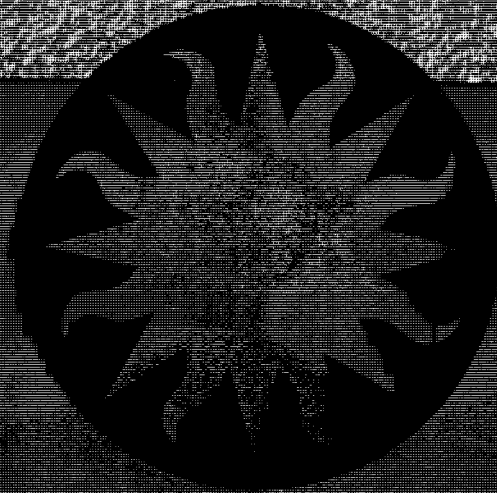
Beautifully presented in new paperback edition. You'll want this attractive new edition in your library.

Also, a great gift idea.

Item No. 501790

U.S.\$18.95





Hymn to Aton

Thy dawn, O Ra, opens the new horizon,
And every realm that you hast made to live
Is conquered by thy love as Joyous Day
Follows thy love as in delightful peace.

Dawn in the East again! The lands awake,
And men leap from their slumber with a song.
They brace their bodies in the sun with fresh strength,
And lift their hands in happy adoration.

For thou art all that lives, the seed of men,
The son within his mother's womb who knows
The comfort of thy presence near, the babe
To whom thou givest words and growing wisdom.

And lo, I find thee also in my heart,
I, Khu en Aton, find thee and adore.
O thou, whose dawn is life, whose setting, death,
In the great dawn, then lift up me, thy son.

Pharaoh Akhnaton, c. 1300 B.C.