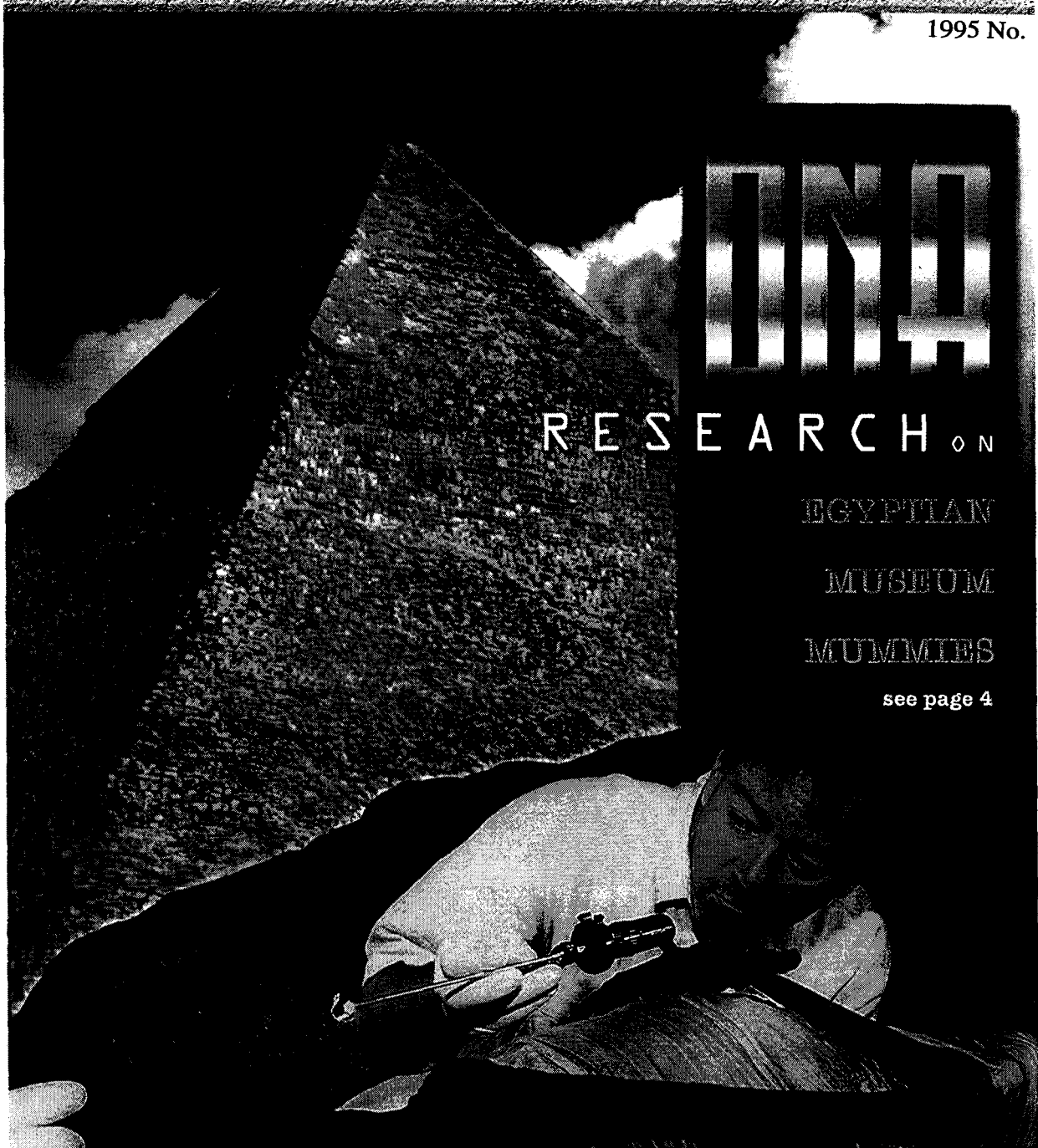


ROSI CRUCIAN

D I G E S T

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RESEARCH ON

EGYPTIAN

MUSEUM

MUMMIES

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BABOON MUMMY

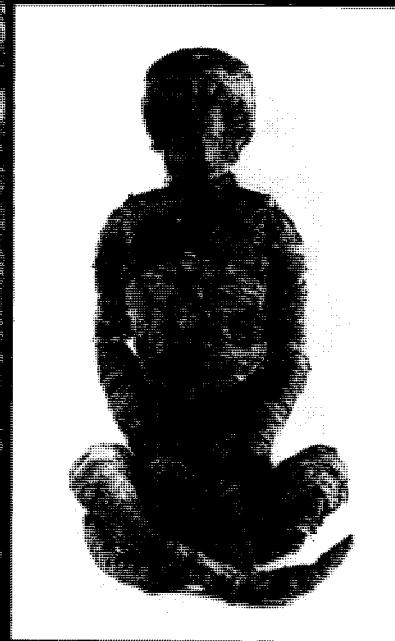
Because of their strong belief in the eternity of life, the Egyptians mummified their dead — and not just humans, but a number of cat-animal friends were mummified for all eternity. Certain animals were considered sacred to the Egyptian religion, either because of their association with particular gods or because of supposed magical powers. Thus, cats, birds, gazelles, sacred bulls, crocodiles, and even fish were often mummified.

Ibises and baboons were considered sacred to the god Thoth. In fact, Thoth — the god of learning, inventor of writing, creator of language, patron and benefactor of all scribes — was often portrayed in human form with the head of a friendly baboon.

This rare baboon mummy retrieved from two directions is from Saqqarah and was found in a vast network of galleries containing mummified baboons, ibises, falcons and other birds of prey near the Temple of Thoth. In the limestone masonry walls of the galleries containing the baboon mummies are niches in which the mummies were placed. This particular mummy has been wrapped and has maintained a lifelike expression over several thousand years. The mummy dates from the 26th Dynasty to the Ptolemaic Period (525 B.C. - 30 B.C.).

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

Research in the Egyptian Museum's collection is ongoing. Donations and requests to facilitate acquisitions, research and other museum projects are gratefully acknowledged.



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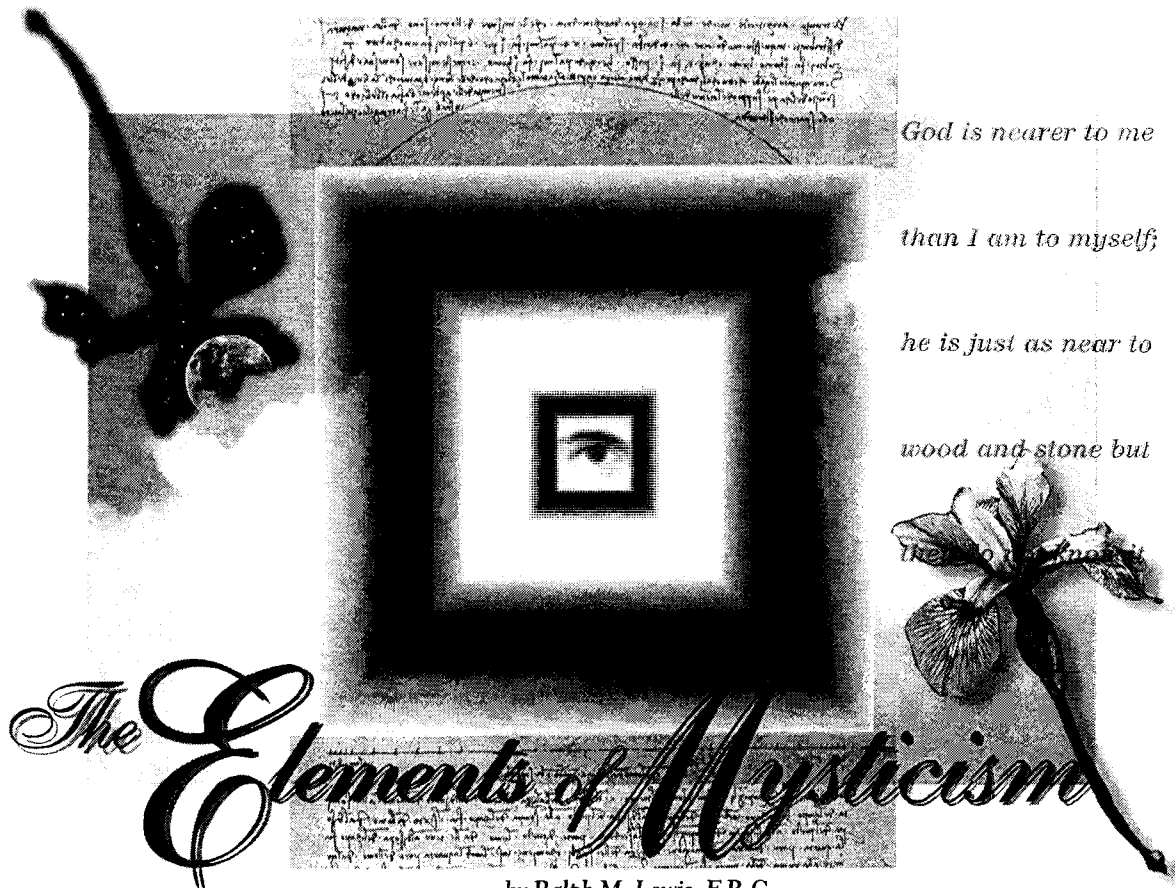
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FRONT COVER:

With fiber-optic camera and light, Brigham Young University microbiologist Scott Woodward prepares to extract a tooth from a 2600-year-old Egyptian Museum mummy. Dr. Woodward is one of the world-renowned researchers who recently came to the Rosicrucian Order's Egyptian Museum to study ancient Egyptian DNA. The DNA inside the mummy's molar could help reveal such secrets as racial origin, disease patterns, and relationships. For more information, see article on page 4.



God is nearer to me

than I am to myself;

he is just as near to

wood and stone but

The Elements of Mysticism

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

THE NATURE of the Infinite cannot suggest the finite. An Infinite is boundless; there are no limits which can be perceived within it. Therefore, the notion of the finite cannot arise from the Infinite. However, what appears as finite implies the possibility of its expanding beyond itself. From the finiteness of his own being man came to realize the infinity of the universe about him.

Which, then, is real: the finite or the Infinite? Is the perceiver real, or that which he perceives? A question that has long perplexed man is, what is reality? Is reality that which our senses relay to us, or are the sense impressions but illusions?

Plato, in his famous example of the cave, said that sense impressions are but shadows. He described, in his illustration, men seated and chained in a cave from childhood. They cannot move their heads; they can only look at a wall before them. Behind them a fire is burning. Now imagine, Plato tells us, other persons walking between the fire and the seated, chained men. The shadows of the people walking will be thrown upon the wall. To the ones seated, the shadows will seem real. Later, when the seated men are unchained, the shadows and the fire are gone. Which to them would be real—the shadows on the wall, or themselves?

If the myriad particulars that our senses reveal are illusions, is there a unifying substance behind them?

Does such a oneness exist? Moreover, can it be known to man? The search for reality has been more than dialectic as it goes beyond mere logical argumentation.

Today, science objectively and empirically also seeks an absolute reality. Albert Einstein, in his unified field theory, was on the edge of that revelation. His theory showed a parallel between the phenomena of gravity and the electromagnetic spectrum. The unified equation suggests that they are but different manifestations of the same thing. If the theory were finally substantiated, it would show that all particulars in the universe are but manifestations of one thing. But what thing is this reality?

Attaining Unity With the Absolute

Mysticism, in its truest form, is unity. It is the science of attaining unity with the Absolute, that is, with Reality. The mystic is one who attains such unity. To the mystic this unity is not just intellectual. Rather, it is a personal experience, an emotionally transcendent state. There are phases to this mystical awareness of reality. The self is aware for the first time of these illusions that separate it from Cosmic Oneness. The self attempts to eliminate all that stands in the way of its conscious union with true reality. A mystic said, "Take one step out of thyself, that thou mayest

arrive at God." God in this sense is synonymous with Absolute Reality, the One.

This cosmic union is not merely perceived and enjoyed by the self. It is more than illumination. It is characterized by a great personal power. Cosmic union is not a trance state, it is not a loss of one's relation to the physical world. A renowned mystic once said, ". . . it is realizing a permanent establishment upon a higher level of reality."

Let me use a simple illustration to explain this conception. If one stands atop a high building, his perception is greatly enlarged. He sees an area extending far beyond himself. Nevertheless, he is aware at the same time that he is also standing upon a structure of lesser dimension. So too, the true mystic, figuratively speaking, is a dweller in two worlds. The cosmic union he experiences is a voluntary movement of the consciousness to different states of awareness.

Can attaining this awareness of reality be reduced to a progressive, step-by-step procedure? In other words, through what states of consciousness does the mystic pass in order to arrive at his goal? William James, the American philosopher and classical psychologist, outlines the progressive stages to mystical attainment.

The first stage James calls *ineffability*. This means the inability to express in words the personal mystical experience which one has. The mystical states are more of feeling than of intellect. Words cannot adequately recall a state of feeling which one has.

Illumination

The second stage, known as the *noetic* quality, involves an apparent insight into a new knowledge. It is a kind of revealed self-evident truth. Mystically, this is termed *illumination*. It constitutes a great depth of understanding. However, a mystic is inarticulate in expressing the illumination which he experiences to another. Although the writings of the great mystics are inspiring, their profundity nevertheless falls far short of the actual experience of illumination. For analogy, no words can adequately describe an intense emotion of love.

The third advanced mystical stage is termed *transcency*. Simply, this means that the mystical state cannot be sustained for long. Statistical research has shown that about one half-hour is the limit of the mystical state. After that, the elements of the experience begin to fade and can then only be imperfectly recalled. However, if the ex-

perience recurs, it will then be recognized. The individual who tries to sustain a mystical experience is resorting to the use of will and a state of objectivity. This results only in nullifying the mystical consciousness.

The fourth and last stage of this technique is *passivity*. The mystical state can be facilitated by performing certain passive acts. The Rosicrucian teachings clearly delineate what these acts are. Yet when the student is passive, he feels that his own consciousness is being held in abeyance. In other words, he is not the primary cause of his mystical experience, but rather, a surge of external power takes control of him.

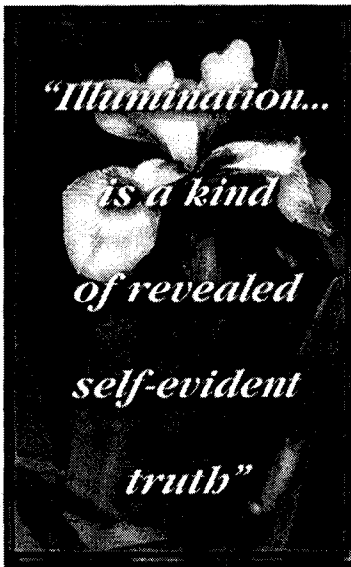
Two Kinds of Mystical Experience

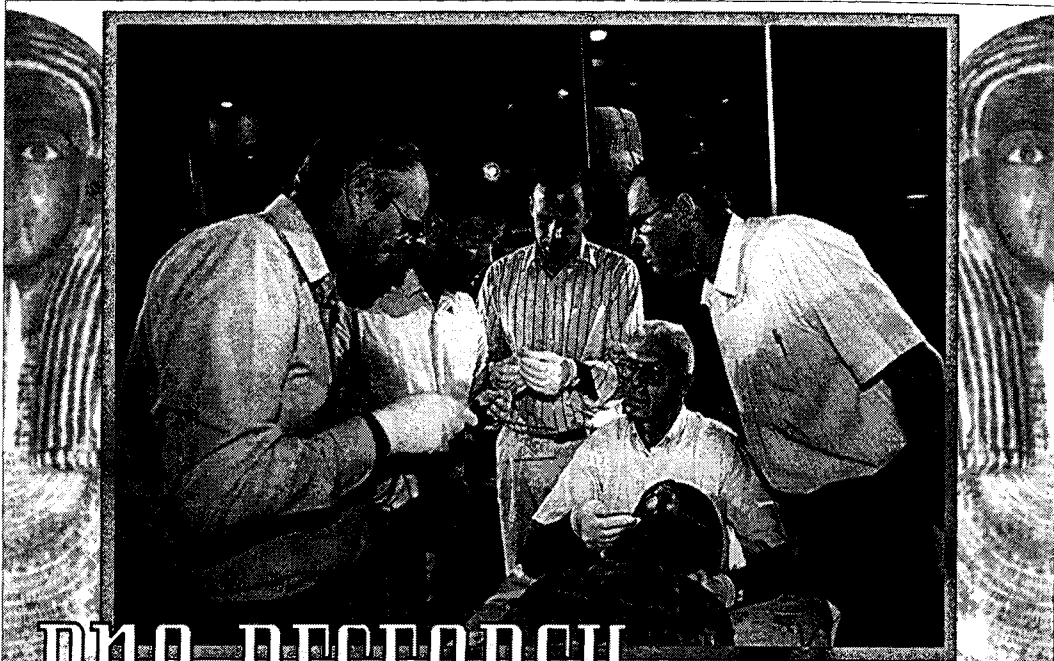
Mystical experience is of two general kinds. The first kind involves objective perception, that is, the individual relates the experience to objective qualities. He experiences lights, colors, and what may seem to him as indescribable entities. The second kind of experience, however, is the *highest form*. The individual experiences a limitation of the personal soul, or self. In this regard a renowned mystic states that the personal consciousness "finally empties itself in the Infinity into a self-obliterated passivity."

True mysticism is practical; it is not merely theoretical or speculative. Mysticism engages the whole self and has a function in the everyday world. There are many facets or aspects of one's self. Each of these facets of self is developed through quickening of the *whole consciousness*. Insight, intuition, perception, clarity of reason are some of the primary fruits of mystical development. Mysticism then produces an elevated state of mind.

However, the question is often asked, How authoritative is the mystical state? When it is well developed, it is authoritative to the individual having it. If it is a true mystical experience, it is *self-evident* in the illumination which is had. However, the personal experience has no authority to others. It has been said that the mystical experience breaks down our absolute dependence upon authority of the senses and reason. In other words, it reveals them as being a limited state of consciousness.

In conclusion, we quote from the renowned mystic Meister Eckhart: "God is nearer to me than I am to myself; he is just as near to wood and stone but they do not know it."





DNA RESEARCH

conducted on egyptian museum mummies

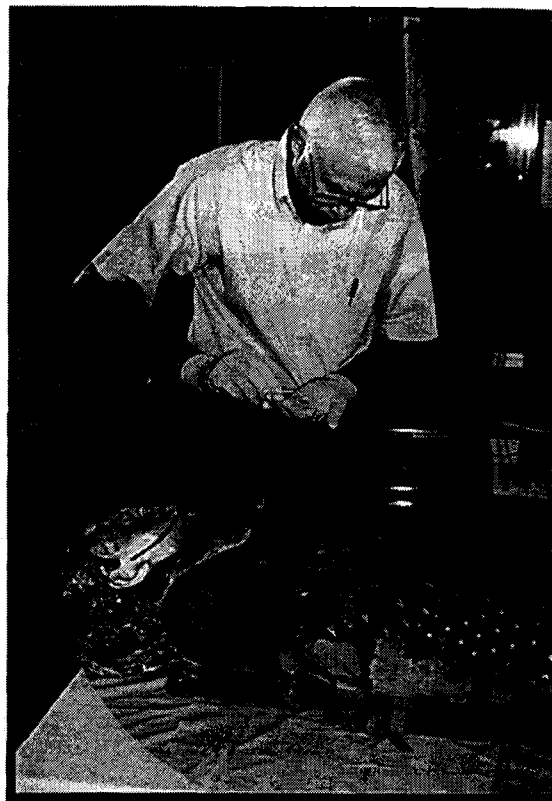
**DNA STUDY
OF ANCIENT
EGYPTIANS
SEEKS CLUES
TO THE PAST**

IN AUGUST a team of researchers from Brigham Young University, led by internationally recognized ancient studies scholar, Dr. Wilfred Griggs, and BYU microbiologist, Dr. Scott Woodward, extracted DNA samples from six mummies—including the 3000-year-old mummy of the Priest Usermontu—at the Rosicrucian Order's Egyptian Museum in San Jose, California. In this special program sponsored by two of San Jose's leading museums—the Egyptian Museum and The Tech Museum of Innovation—the public was given the rare opportunity of observing scientists busily at work extracting DNA from mummies in the Egyptian Museum's Mummy Gallery. BYU scientists, using the latest high tech tools and DNA research techniques, hope to discover further facts about the ancient Egyptian mummies—information which may significantly alter what the world now knows and believes about Egyptian history.

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

(Photo, facing page) In their ongoing study of mummy DNA, a research team from Brigham Young University — headed by ancient studies scholar Dr. Wilfred Griggs (left) and microbiologist Dr. Scott Woodward (second from left) — examines a mummy at the Egyptian Museum in San Jose, California.

(Photo, right) BYU researcher Marvin Kuchar at work on another mummy in the museum's collection.



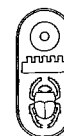
Dr. Griggs and his team carefully extracted minute samples from each of six mummies on display in the Egyptian Museum. In-depth study of these samples, including DNA research, will allow researchers to discover disease patterns, relationships, and trace racial origins. (For more information, see next article.)

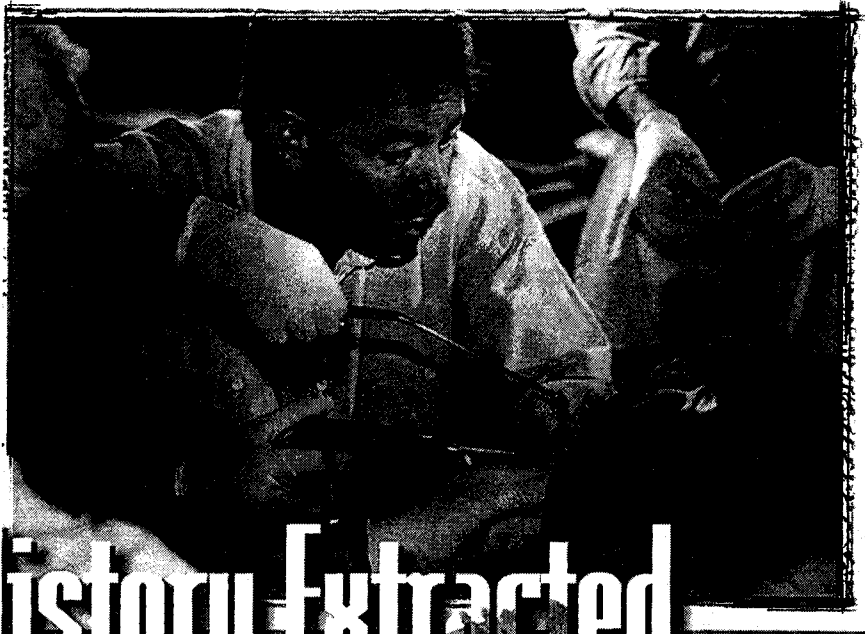
Ancient DNA analysis, the science popularized in the fictional "Jurassic Park," is being used by Dr. Griggs and his team to study these mummies and also a number of mummies in Egypt, itself. Dr. Griggs is one of the few archaeologists allowed by the Egyptian government to conduct comprehensive scientific studies on the mummies of Egypt's pharaohs and queens. A research team composed of Drs. Griggs and Woodward, and the conservation director of Cairo's Egyptian Museum, Nasry Iskander, will sample 27 royal mummies and 500 lesser-known mummies stored in the Cairo museum. In fact, Dr. Woodward, head geneticist on the project, has already sequenced DNA from several pharaohs, including Seqenre Tao, Amenhotep III, and Thutmose IV. The team plans to select similar samples from the well-known Pharaoh

Ramses II and King Tutankhamon.

Dr. Griggs and his colleagues in molecular biology have access to the greatest amount of ancient human DNA in the world. According to Julie Walker, editor of BYU's Y NEWS newsletter, "Even after the samples are obtained, ancient DNA amplification is a complex science. The process that makes ancient DNA studies possible, the polymerase chain reaction (PCR), was discovered less than a decade ago and the science is still evolving. DNA, which is not a very stable molecule, must be preserved well enough to permit amplification, and careful steps must be taken to avoid contaminating ancient samples with modern DNA. The ability to read and understand DNA sequences is also in the development stage; scientists are still identifying DNA markers to determine what a sequence says about its source."

The Rosicrucian Order, AMORC, and the Egyptian Museum are proud to be part of this ongoing research project which will eventually provide new information on ancient peoples and the civilizations in which they lived.





Dr. Scott Woodward from BYU removes a molar from mummy Usermontu for DNA testing. Photo: Pat Kirk

History Extracted

from Mummy in San Jose

by Jamie Beckett

World-renowned researchers who have studied the Dead Sea Scrolls and the bodies of the pharaohs came to San Jose's Egyptian Museum yesterday (Oct. 10, 1995) to pluck a mummy's tooth.

The tooth—or rather the DNA inside it—could help unlock some of the secrets of a 2,600-year-old mummy the museum bought from retailer Neiman-Marcus in 1971.

"It's hard to find out about mummies, because they are often buried in somebody else's coffin," said Cynthia Stretch, acting director of the Rosicrucian Egyptian Museum.

Although DNA testing cannot tell researchers exactly who a mummy was, it may provide clues about racial or ethnic origin, family background and possibly how the person lived and died. The researchers, a team from Brigham Young University, have spent years studying ancient genetic material extracted from the bones, membranes and teeth of hundreds of Egyptian mummies.

"This guy's very well preserved," said Scott Woodward, a molecular biologist, as he scrutinized the wrinkled figure on the examining table. The mummy's

bronze skin appeared to have been shrink-wrapped to its bony frame. Its arms lay crossed over its chest.

Paul Evans, another BYU molecular biologist, inserted a probe containing a miniature video camera between the mummy's yellowed teeth, providing a view of the grayish inside of the mummy's mouth, its tongue and tonsils. The mummy had a slight overbite, Woodward noted, and a lot of plaque.

Then Woodward reached in and yanked out a back molar. The mummy did not even flinch.

Both men wore latex gloves and touched the mummy as little as possible to avoid contaminating it with some of their DNA.

"We don't worry about the curse of the mummy. We worry about cursing the mummy," said Wilfred Griggs, a professor of ancient studies at BYU.

Next, Evans inserted the probe into the mummy's nostril. Typically, ancient Egyptians preserved a body by sucking out its brain through its nose, extracting its internal organs and using repeated salt baths to pull any remaining liquids out of the body. Not surpris-

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The author, Jamie Beckett, is a reporter for the San Francisco Chronicle's South Bay Bureau in San Jose, California.

ingly, the video probe revealed that the mummy's head was empty.

Once the researchers complete their work at the museum—they are extracting DNA samples from six mummies—they will take the tooth and other material back to a laboratory in Salt Lake City. There, researchers will clean the tooth, drill a hole in it and empty out any tissue they can find.

Then, using a procedure that allows them to replicate minute genetic samples for study—a relatively new technique made famous in the O.J. Simpson murder trial—the scientists will attempt to piece together enough genetic code to tell them something about the mummy.

The Neiman-Marcus mummy is particularly puzzling. It was discovered by accident in one of two supposedly empty coffins sold as "His and Hers authenticated Mummy Cases" in Neiman-Marcus' 1971 Christmas catalog. The mummy's case, dated to around 600 B.C., contains inscriptions indicating that it belonged to a priest from Thebes named Usermontu. But no one knows for sure.

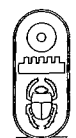
In addition to DNA analysis, the team will conduct other tests on the mummies. They will look at X-rays to examine bone structure, which may tell them something about what diseases the person had—abscesses in bones may indicate tuberculosis, for example. They also will study the material used to wrap the mummies to determine from its weave and other factors what time period it comes from.

The results of the research, which is being conducted at no charge to the Egyptian Museum, will be presented in October.

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Reporters and the public watch as Dr. Scott Woodward of BYU prepares to extract tooth from mummy in Egyptian Museum. Photo: Pat Kirk



Did EGYPTIANS BELIEVE IN REINCARNATION?

IF THE EGYPTIANS believed

in the release of the soul following transition, one wonders why they went to such pains to mummify and in other ways preserve the bodies of the dead in monumental tombs? This question opens up a fascinating review of some of the principal concepts held by the ancient Egyptians relative to the soul and the afterlife.



King of Leaded Bird, known as the 'Bird of the South', from the city of Abydos. It is a bronze statue, painted in the colors of the goddess Isis, and was found in the tomb of the pharaoh Amenemhat III. It is now in the collection of the Los Angeles County Museum of Art, Los Angeles, California.

Though many cultures have had religious doctrines about and beliefs in immortality, the earliest religious doctrine of the survival of life after death appears to have been that formulated by Egyptians of the Pre-dynastic and Archaic eras. The religious belief in survival after death was pivotal in the establishment of the architecture, arts, and industries of later Dynastic Egyptian cultures. It inspired the construction of enormous tombs of a monumental nature, such as the pyramids and the splendid mortuary temples like that of Queen Hatshepsut. The tombs of the feudal nobles became repositories of artifacts and

the elaborate designs on their walls revealed the life and customs of that ancient period. The building of the pyramids was an evolution from the mastaba, or flat, oblong, mud-brick coverings over a shallow pit grave in which the body of the departed was placed.

In the Egyptian religion, that which survived was not thought to be merely a shadowy or impalpable kind of being. Rather, the body was reborn in complete physical substance, the soul, or spirit, re-entering into a resurrected physical body. The surviving personality retained all the sensations of its earthly existence, pro-

vided it passed the judgment of the gods, the weighing of the soul which we technically call *psychostasia*. In such a state, the deceased experienced no adversity or suffering of any kind, and the sensations felt were mostly ecstatic, an intensification of the enjoyments of this life.

The BA

The soul of man was commonly depicted by the Egyptians as a humanheaded bird, called the BA. On tomb illustrations, this bird was seen fluttering from the mouth at death and was sometimes represented as a bird with a human head. As a bird, the BA was associated with breath and wind, a common association of soul among ancient peoples. As the soul (the BA) entered the physical body at birth, so it departed it at death. However, the physical body was thought to be re-infused by the BA after death and to then take up residence in heaven.

The KA

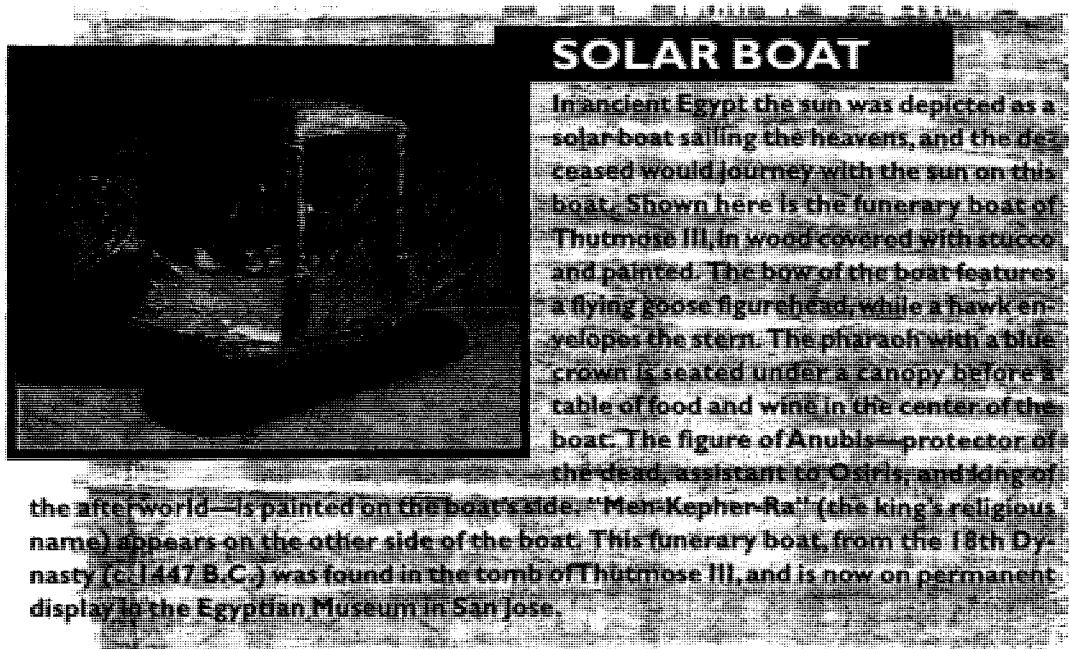
Accompanying BA was another figure which we today interpret from the hieroglyphic and demotic writing as KA. This was a miniature replica of the deceased. The exact significance of this figure has been a matter of considerable debate among Egyptologists. It is however, generally conceded to be a symbol of the self, the *inner being*, the conscience of the individual. Being therefore distinguished from the soul, it was the *personal guide*, the *personality* of the individual.

In the chapel adjoining the sepulchral chamber of the tomb, the family of the deceased would leave

quantities of food for the departed as well as their treasured possessions, such as their favorite weapons, musical instruments and furniture. These were to be used in a very real, physical sense by the deceased in the afterlife. If this practice seems elementary and primitive, we must realize that even in civilized lands today, many religionists have similar ideas of the afterlife, imagining heaven to be everything which pleasurable living in this life could be. These believers may not place objects in the crypts for the dead to use in the next world, but they do imagine that the deceased lives in a quasi-material realm doing and using things quite similar to those used on earth, and dealing with other human beings and animals much as we do in this life.

Osiris

The place of the other worlds, to the ancient Egyptians, was where Osiris dwelt. Osiris, the most highly venerated of the gods, was murdered by his brother Seth. The body of Osiris was dismembered and cast into the rushes along the Nile. His sister/wife Isis, recovered the pieces of Osiris' body, and joining them together, ensuring his resurrection for one night during which she conceived their son Horus by the seed of Osiris. The resurrected Osiris then moved to an eternal existence in the next world. This is the earliest evidence of the doctrine of resurrection. The whole tale of the death, resurrection, and immortality of Osiris became the cornerstone of the teachings of the mystery schools, and was regularly enacted as a religio-drama, the first passion play. The original Osirian resurrection theme greatly influenced all later resurrection concepts, including that of Christianity. ▷



SOLAR BOAT

In ancient Egypt the sun was depicted as a solar boat sailing the heavens, and the deceased would journey with the sun on this boat. Shown here is the funerary boat of Thutmose III, in wood covered with stucco and painted. The bow of the boat features a flying goose figurehead, while a hawk envelopes the stern. The pharaoh with a blue crown is seated under a canopy before a table of food and wine in the center of the boat. The figure of Anubis—protector of the dead, assistant to Osiris, and lord of

the afterworld—is painted on the boat's side. "Men-Kepher-Ra" (the king's religious name) appears on the other side of the boat. This funerary boat, from the 18th Dynasty (c. 1447 B.C.) was found in the tomb of Thutmose III, and is now on permanent display to the Egyptian Museum in San Jose.



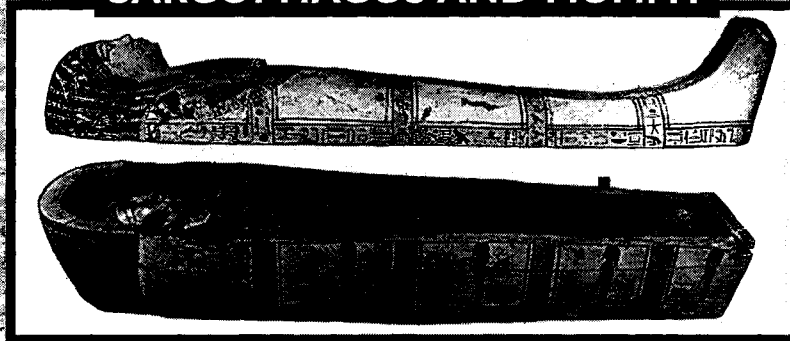
Why Preservation of the Body Was Considered Important

The *Book of the Dead* is a collection of liturgical prayers and magical rites, painted and inscribed on papyri rolls and on the walls of tombs in Egypt. These prayers state that if the body should decay, then the soul may settle in one of the deceased's portrait statues, and as a result, in front of the pharaoh's mortuary temple, were great, domed portraits of pharaoh. Inside the tombs, beautifully sculpted statues of the nobles, viziers, and other officials who had served the pharaoh in his life, were also placed not only to ensure service to the pharaoh in the next life, but to secure a place in the afterlife for these officials as well. The soul of the pharaoh was thought to re-enter the mummified body in the tomb at regular intervals, returning

Modern Egyptologists have translated prayers from the *Book of the Dead* stating that the deceased might leave the tomb, not just by night, "when all spirits are free to haunt the earth," but by day in any form they chose. The deceased could incarnate as animals, birds, and flowers. It is interesting to note that on many of the sarcophagi are painted small ladders. These were intended to help the soul of the deceased to ascend to heaven, and little faience ladders, blue or green in color, some not over two inches in length, were sometimes placed as symbols upon the mummified figures.

Included in the funeral appurtenances were what are termed *ushabtiu*, or respondent gods. These were small carved figures representing a special category of deceased assistants in the next world who performed for the pharaoh, all the unpleasant tasks he may have had to perform in the present world. This then left

SARCOPHAGUS AND MUMMY



This is one of a number of sarcophagi and mummies on display in the Rosicrucian Order's Egyptian Museum in San Jose, California. The sarcophagus (mummy case) is the coffin of a scribe named Disure, and dates from the 18th Dynasty (1580 - 1350 B.C.). Inside the sarcophagus is the mummy of the Priest Nesimin. The writings on the cartonnage state that Nesimin was a priest of the God Amon, the king's descendant, and chief over the dancers of the Goddess Mut. (26th Dynasty, 603 - 526 B.C.)

from the other world for a brief visit. If the body had disintegrated, then it would temporarily occupy a portrait statue of itself.

In the next world the surviving personalities would sit on thrones in the circumpolar, or northern region of the sky. It was there that the higher divinities dwelt. In the wall paintings of tombs or on the decorations inside sarcophagi (mummy cases), the souls in the next world were also depicted as perching like birds on branches of a celestial tree. The stars were thought to be the souls of the deceased perching on the tree of the heavens. There they would be surrounded by the more eminent of the deceased, the kings or pharaohs, who, in the next life, led the life of royalty and served as judges. The similarities to the Judeo-Christian-Islamic concept of the afterlife, is no coincidence. Despite their later, evolved conceptions, the ancient Egyptian origins of these concepts are clear.

the pharaoh free for the enjoyment of the new and exalted existence.

The Egyptian afterworld consisted of two main divisions, the "spirit of light" and "the field of rushes." The latter was the most common and referred to a fertile area in the afterlife where agriculture was carried on with ease, resulting in plentiful crops and produce far exceeding anything on earth. Agriculture, the cultivation of the land, was the great enterprise and wealth of the Egyptian freeman and noble. He could not envisage anything more gratifying than to be the owner of a fruitful area of land. This, the Egyptians conceived, was the afterlife habitat of those whose souls were weighed against the feather of Truth and found honest, sound, and morally qualified.

From *The Book of the Dead* comes the following passage: "the dead man follows Osiris in the realm of

the dead, the gates of the underworld open to him, barley and spelt are given to him in the field of rushes [in heaven] and he is like the gods who abide there.”

We are told that the soul of the deceased might journey with the sun from sunset to sunrise in the latter's journey across the heavens. The sun was depicted as a solar boat sailing across the heavens and on many of the temple walls and in tombs this solar boat is portrayed as a barque carrying the solar disk through the heavens. The souls of lesser mortals than the pharaoh could also journey in similar boats. It is significant that at sunrise the souls were said to be at liberty to return to their old homes, much, it seemed, to the consternation of the living. In their homes they could sit in the shade of their garden and enjoy “breezes of the north wind.”

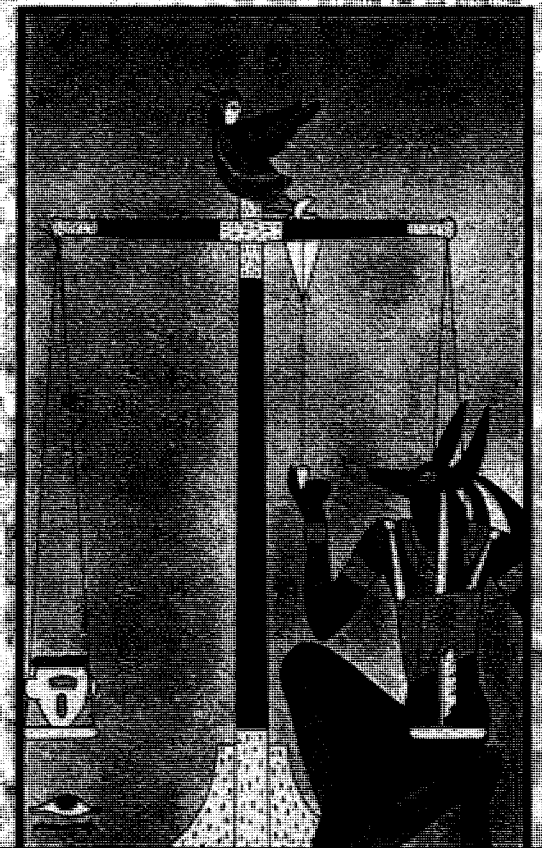
The Apis Bulls

Animals were worshipped as early as the beginning of the feudal period of Egypt. However, most Egyptologists do not think that this is indicative of a decline in the Egyptian religion. The animals were worshipped for a considerable period because they symbolized some virtue or power which people revered. Animals and birds were strong, swift, virile, cunning, and beautiful. In these living creatures humans saw objectified the qualities which they sought for themselves, either here or in the afterlife. It was a religious duty for the Egyptians to respect the animals, not necessarily for themselves but for those qualities which the animals exhibited.

Later however, it was believed that these animals were the abode of spirits of divine and other beings. The Apis bull was worshipped at Memphis. It was thought to be one incarnation of the god Osiris and the second life of Ptah. These bulls were especially selected by the priests. Only those who bore upon their forehead a natural white triangle were chosen. With great ceremony the bulls were embalmed and interred in huge stone sarcophagi. One of the largest necropolises is the Serapeum at Saqqarah, the site of ancient Memphis, one of the earliest urban areas of Egypt. The bull *Bkah* was similarly worshipped; it was black and famed for its strength, violence, and pugnacity. This bull was thought to be the reincarnation of Mentu, a war god of the little town of Hermonthis about ten miles from Thebes, the ancient capital of Egypt.

Reincarnation and Transmigration

According to the Egyptian religion, the popular belief was that the dead could assume different shapes or forms at will. This is the doctrine of transmigration which is often confused with the concept of reincarnation. Transmigration is the belief that the human soul may enter animal forms instead of passing only

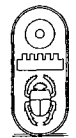


WEIGHING OF THE HEART

Scene showing the weighing of the heart of the deceased against the feather of Truth in this case overseen by the God Anubis, with Maat (in the form of a bird) atop the scale.

into new human bodies. This transmigration belief of the Egyptians must be distinguished from the later beliefs of the Vedic teachings of India. According to the Egyptian concept, the soul was not made to reside in various animal forms (as taught in the Vedic teachings) to expiate for its mortal sins.

It would seem from a casual examination of the Egyptian religion that the ancient Egyptians were intoxicated with a belief in the afterlife and that their earthly existence was one of joyous anticipation of this next life. Their reverence for a Supreme Deity and a host of lesser deities can only categorize them as extremely religious people. However, a spirit of skepticism and pessimism entered into a period of their history. This period is actually referred to by modern historians as the “Era of Pessimism.” It would seem that the Egyptians became somewhat dubious of the claims of their priesthood, for after all, there was no tangible evidence of the existence of an afterlife. Even the pyra-



mids which had been standing for centuries, throughout the feudal age and the empire era, were beginning to decay and were no longer the glorious houses of the souls of the departed. Many tombs had already been plundered and stood as very unconvincing testimony to the bold claims of immortality of their deceased owners. One papyri inscription laments: "Death tears a man away from his house and throws him upon the hills. Never will he return again to behold the sun."

Then, at a funeral feast during this Era of Pessimism there was sung:

**And he who lives in the grave perceives not
Your lamentations. Therefore
With joyous countenance keep a day of
Festival and rest not in it;
For no one takes his goods with him,
Yea, no one returns that has gone hence.**


In spite of this pessimism about the afterlife, the belief in transmigration and reincarnation prevailed. Herodotus, the Greek historian who spent some time in Egypt with the priesthood, wrote: "The Egyptians were the first to contend that the soul of man is immortal and that when the body perishes it enters into some other animals, constantly springing into existence; and when it has passed through the different

kinds of terrestrial, marine, and aerial beings, it again enters into the body of a man that is born and that this revolution is made in three thousand years."

It is to be remembered that the soul was thought, after death, to incarnate upward in successive stages, through lower forms, eventually after three thousand years to again function in human form. There are other definite indications of a doctrine of reincarnation. The ritualistic names of the first two kings of the 19th Dynasty seem to bear out that they were to reincarnate. The name of Amenemhat I was "He who repeats births." Senusert I's name was: "He whose births live." Also, in the 19th Dynasty, the KA name of Setekhy I was: "Repeater of births." The 28th Dynasty, during the empire period, left records that indicate that "reincarnation includes the common people." *The Book of the Dead* has a dozen chapters for spells (magical rites) to be recited to aid the deceased to reincarnate. The twenty-eighth chapter gives spells for "making existence" in forms to live again.

Pythagoras, who was taught in the mystery schools of Egypt, is usually credited with having invented the concept of reincarnation. This doctrine was, however, old long before his time. Herodotus says of Pythagoras that the latter "adopted this opinion as if it were his own." At least Pythagoras did give it eminence and rid it of many of its elements of superstition, giving it a more transcendental meaning. △

A M O R C



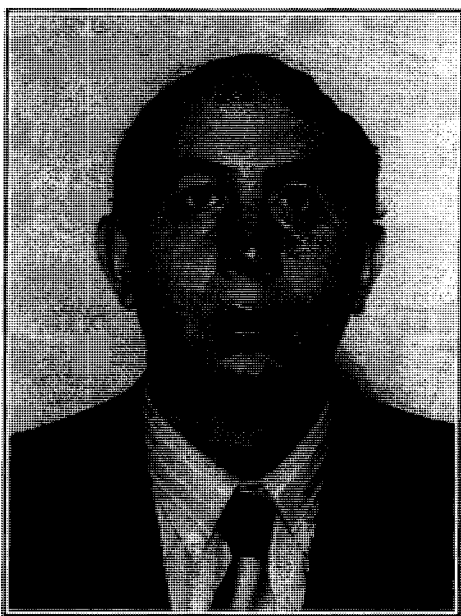
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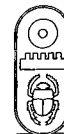


José Luis Aguilar Moreno, F.R.C.

On August 18, 1995, at an AMORC Latin American Convention in Bogotá, Colombia, Imperator Christian Bernard installed Frater José Luis Aguilar Moreno of México as new Grand Master of the Grand Lodge of the Spanish Language Jurisdiction for the Americas. In his new post Frater Aguilar succeeds AMORC Vice President Charles Vega Parucker, who has been temporarily serving as Grand Master for that jurisdiction.

Born in the city of Puebla, México, on June 15, 1946, Frater Aguilar graduated from the University of Guanajuato, Faculty of Engineering, in the late 1960s. He is a civil engineer. For many years he has resided with his wife in the city of León, Guanajuato, and has served in a number of posts in the state government of Guanajuato. In the 1970s he helped found a major technological university in the city of León and later served as Assistant Director for the Ministry of Education in Guanajuato.

Frater Aguilar brings years of Rosicrucian experience to his new office. He first became deeply interested in the Rosicrucian Order at a public lecture given by Frater Mario Salas in León. Frater Aguilar joined the Order in 1977. Six years later he helped to found and serve as Master of the new Pronaos Guanajuato, and that same year was initiated into the Traditional Martinist Order. In 1985 Frater Aguilar chaired a major AMORC Convention in León and led a Rosicrucian tour to Egypt, and the following year he was appointed Regional Monitor for Central México. Always interested in bringing new members into the Order, Frater Aguilar gave public lectures for AMORC on topics such as "Reincarnation," "Meditation," etc., in México. In 1990 he was appointed Grand Councilor for the West Central region. In 1991 Frater Aguilar was instrumental in bringing the Spanish Grand Lodge to México, and in 1993 he was appointed General Administrator for that Grand Lodge. Our hearty congratulations to Frater José Luis Aguilar Moreno in his new office.



THE ILLUSTRATION ENTITLED "MONS PHILOSOPHORUM" (THE MOUNTAIN OF THE PHILOSOPHERS OR THE MOUNTAIN OF THE ALCHEMISTS) IS ONE OF THE ENIGMATIC ENGRAVINGS FOUND IN THE OLD ROSICRUCIAN MANUSCRIPT *SECRET SYMBOLS OF THE ROSICRUCIANS OF THE 16TH AND 17TH CENTURIES*, ORIGINALLY PUBLISHED IN ALTONA, DENMARK (NOW GERMANY) IN THE 1780s. THIS FASCINATING MANUSCRIPT, COMPILED DURING THE 16TH AND 17TH CENTURIES, WAS USED EXCLUSIVELY TO REVEAL AND YET CONCEAL THE HERMETIC, ALCHEMICAL, AND SPIRITUAL MEANING OF UNIQUE ROSICRUCIAN SYMBOLS AND PHILOSOPHICAL PRINCIPLES.

the **M**ountain *of the* **P**hilosophers

An Interpretation of the Initiate's Journey

THE ORIGINAL SECRET SYMBOLS OF THE ROSICRUCIANS OF THE 16TH AND 17TH CENTURIES WAS RE-ISSUED AND REPUBLISHED BY THE ROSICRUCIAN ORDER, AMORC, IN 1967. THE AMORC EDITION IS AN EXACT REPRODUCTION OF THE ORIGINAL WITH THE GERMAN TEXT AND TERMS LITERALLY TRANSLATED. AND, OF COURSE, ALL OF THE ORIGINAL SYMBOLS ARE BEAUTIFULLY REPRODUCED. THIS BOOK COULD BE CALLED AN "EMBLEM BOOK" BECAUSE IT CONSISTS OF ELABORATE SYMBOLS—PUBLISHED IN THE FORM OF FULL-PAGE PLATES—AND TEXTS WHICH ARE USED TO EXPLAIN THE SYMBOLS.²

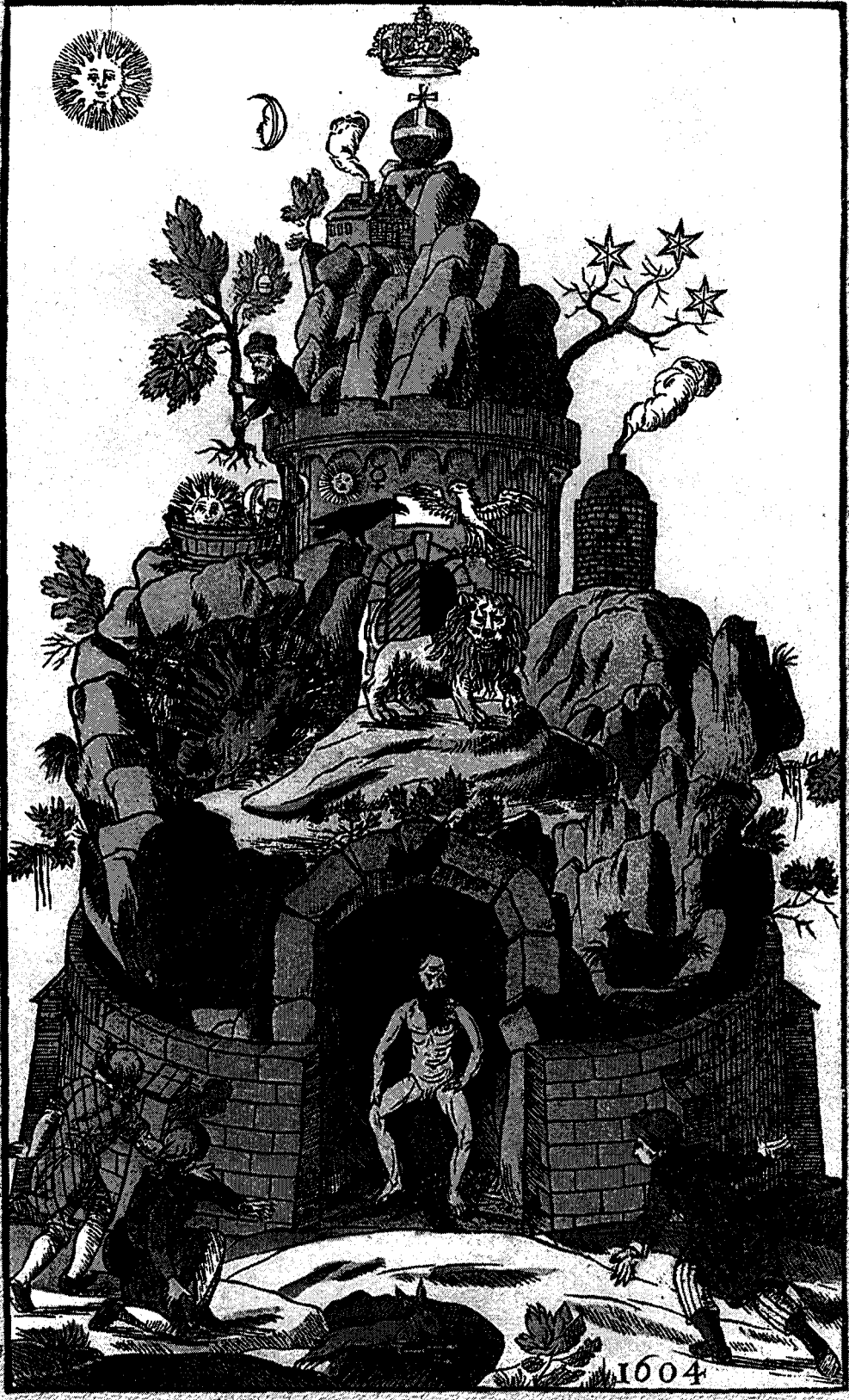


by Ari Kompolt, F.R.C., I.R.C.

The soul of men everywhere lost through a fall, and the health of the body suffered through a fall.

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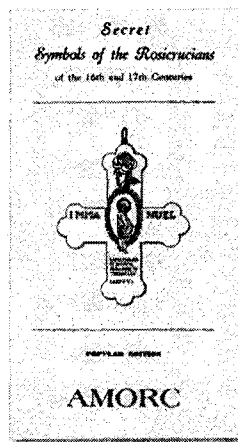


the poor. Then thou wilt bruise God with the leaven of the angels, now and forever.

For some background on the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, its provenance may be traced to 1614 in a tract called *The Discovery of the Brotherhood of the Worshipful Order of the Rose-Cross* (otherwise known as the *Fama Fraternitatis*—a work which contained the history, constitution, and laws of the Rose-Cross Order).

This work was followed in 1615 by a book called *The Confession of the Brotherhood of the Rose-Cross* (otherwise known as the *Confessio Fraternitatis R.C.*), which provided thirty-seven reasons for the existence of the Rose-Cross Order and defined its objectives and the means for their attainment.

When *Secret Symbols* was published in the 1780s it consisted of thirty-six full-page colored plates, followed by enigmatic inscriptions and long explanatory poems. Although it is claimed on the title page of *Secret Symbols* that this work was “Brought to light for the first time from an old manuscript,” two of the alchemical treatises included in *Secret Symbols* were published prior to the 1780s—one in 1621 and another in 1625. Also, thirty of the thirty-six colored plates—the most notable and important part of *Secret Symbols*—are known to have existed previously in a unique manuscript published circa 1700. Obviously, the knowledge contained within this important book had been around for some time, but was finally in the 1780s compiled in convenient book form for all who would see and make use of it.



Early Use of The Work

The Secret Symbols of the Rosicrucians was used extensively in the 18th century to reveal, and yet conceal, the Hermetic, Alchemical, and spiritual meanings of the unique Rosicrucian symbols and philosophical principles. Indeed, in the “Preface” to the AMORC edition of this book, Dr. H. Spencer Lewis wrote in 1935 “The sincere student would do well to analyze with care, each idea or ideograph presented in word, phrase line or color. In the years 1785 to 1788 when the Symbols and Principles contained herein were in use to such an extent that the first edition of this book was warranted, the thoughts of man were being directed to channels quite new. The uniqueness of the text was, therefore, startling; but today the world needs

these surprising truths to an equal degree.”³

These unique Rosicrucian symbols and principles are as valuable to us today as they were centuries ago because they illustrate the secret concepts and private thoughts expressed in the true Rosicrucian literature throughout many centuries. Thus, these engravings provide us with invaluable keys to aid our inner development, inner growth, and personal journey through initiation.

This particular article explores the hidden symbolism and meaning of the engraving entitled “Mons Philosophorum”—otherwise known as “The Mountain of the Philosophers,” or “The Mountain of the Alchemists,” or even “The Mountain of Initiation.” In alchemical language the word “philosopher” means “an alchemist,” since alchemists were recognized as the “Philosophers of Nature.” The engraving illustrates the ascent of the philosopher through stages of initiation by use of ideographs, symbols, text, and color. (The colored plate “Mons Philosophorum” is featured on the back cover of this magazine.)

The text accompanying “The Mountain of the Philosophers” reads as follows: “The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall, Salvation came to the human soul through IEHOVA, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord IEHOVA. It is called *Pater Metallorum*, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognise him not. At the right is to be seen *Lepus*, representing the art of chemistry, marvellously white, the secrets of which with fire’s heat are being explored. To the left one can see freely what the right *Clavis artis* is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called *Ianua artis*, out of that comes *Aquila alba*. Even the crystal refined in the furnace will quickly show you on inspection *Servum fugitivum*, a wonder-child to many artists. The one effecting this all is *Principium laboris*. On the right hand in the barrel are *Sol* and *Luna*, the intelligence of the firmament. The Senior plants in it *Rad. Rubeam* and *albam*. Now you proceed with constancy and *Arbor artis* appears to you, with its

Rosicrucian Digest No 3 1995
 Frater Art Kompolt, an electrical engineer, serves on AMORC’s International Research Council and is a member of the Rose-Croix University International faculty, where he teaches a class entitled “Fundamentals of Alchemy.” Frater Kompolt just recently attended the “Rosicrucian Enlightenment Revisited” Conference in Prague, Czech Republic. The five-day conference—held in honor of Frances Yates, the groundbreaking scholar of magical and Rosicrucian history—delved into the Western Mystery Tradition in Bohemia

blossoms it announces now *Lapidem Philosophorum*. Over all, the crown of the glory, ruling over all treasures.

“Be diligent, peaceful, constant and pious, pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.”⁴

Historical Perspective

The philosophical and esoteric ideas expressed in “The Mountain of the Philosophers” come from the Western Hermetic and Alchemical esoteric traditions. The symbols used in the engraving present a visual touchstone similar to that of archetypes studied and explained by the psychologist Carl G. Jung.

Paul Diel also describes the universality of symbolical language, and explains that its psychological significance is found abundantly in the Bible. Diel says, “The symbols created by the super conscious imagination can in no way exist outside of the inner psychic life.” This means that deciphering symbolic language can only be accomplished through an introspective method.⁵

One of the purposes of “The Mountain of the Philosophers” engraving is its use as a mandala. A mandala, of course, is a drawing that is used as a guide for contemplation and spiritual exercises. In his work “The Alchemical Mandala,” Adam McLean provides a survey of forty engravings with commentaries in the Western Esoteric Tradition.⁶



Descriptive Interpretation of the Plate

A description of the symbols found in “The Mountain of the Philosophers” provides us with a road map to initiation and the Grail. Let us examine the plate in more detail and try to interpret some of the many symbols found within the illustration.

We begin toward the bottom of the plate where we see that the mountain is surrounded by a brick or stone

wall which features an arched entrance. The entrance is guarded by a naked old man sitting on the trunk of a dead tree. He sits inside a cave and looks toward the person on the right. Symbolically, the round, brick wall provides a strong protective barrier. The round wall can also be interpreted as being part of an alchemical furnace, or the allegorical flask of the philosopher. The arched entrance is the Portal of Initiation. The bearded old man signifies the guardian of the threshold, the guardian of secrets, the terror of the threshold, the terror of death and karma, or in other words, the gatekeeper.

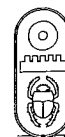
Three persons outside the brick wall approach the Portal of Initiation. One of the persons on the left is blindfolded and is groping to find the entrance—signifying that this person is searching outwardly and not within his inner self. Next to this blindfolded person, another person, possibly a woman, rests with her right knee on the ground due to a heavy purse. She seems to be wearing a large feather plume in her hat which covers her eyes. She looks down toward the rocks, giving the impression that she is interested in mundane, materialistic pursuits. It is obvious that the two persons on the left will not find their way to the Portal of Initiation.

On the right side of the illustration a third person actively indicates with open arms his desire to advance toward the entrance to the Portal of Initiation. In the forefront of the engraving a rabbit lurches from its burrow toward the third person. The rabbit is symbolic of intuition and alchemy. A rabbit is also easily frightened and to the uninitiated signifies fleeting thoughts. It is necessary for the initiate to have quietude in the quest.

The year 1604 appears in large numbers near the rabbit. According to the *Confessio*, the legendary Christian Rosenkreuz was born in 1378 and died in 1484 at 106 years of age. His grave was said to have been opened in 1604—120 years after his death—and his body was perfectly preserved. This date provides us with an important episode in the history of the Rosicrucian tradition—the rediscovery of the body of ancient esoteric knowledge by Rosicrucian brethren and the reopening of Rosicrucian activities in Europe.

The old man sits at the portal and guards the entrance to a cave leading into “The Mountain of the Philosophers.” The cave symbolizes a place of gloom, but also a place of initiation and integration. It also signifies the Alchemy which is at work in the interior of the earth.⁸

In order to pass through the portal, a person must satisfy the gatekeeper—the guardian of the threshold—and follow the passage into the unknown mountain. This is the initiate’s first test.⁹



The Path to the Grail

The path to the Grail is seen to spiral up the side of the mountain. To the left of the guardian, above the wall and near the archway, there is pictured another rabbit, which looks similar to the rabbit outside the walls. On the opposite side of the archway we find a brooding hen on a nest of eggs signifying the warmth, willpower, and tenacity necessary for the development of imagination, so that thoughts become external objects—an important step as the initiate ascends the mountain.

The rabbit and brooding hen are symbols describing the alchemical process of inner transformation. The rabbit works with its quick and dynamic energies, while the hen portrays the carefully slow meditation process, sometimes known as active imagination. Both of these energies and processes must be activated by the initiate in order to pass the second test.

Upon success, the initiate can proceed through the inner darkness of the cave and upwards towards the left to where the passage emerges into the light above a rocky ridge guarded by a fiery dragon. The dragon symbolizes the primal unresolved energies of the unconscious, along with the unleashed instincts, impulses, and desires which the initiate must fight and conquer through will power.

When the initiate successfully works through the process and gains control of his psychic energies, he will have then passed the inner test and can stand in the center of the mountain where he faces yet another test.

At the center of the mountain the initiate faces a third guardian—a golden,



proud lion blocks his path. The lion is a manifestation of human feelings, pleasures, and aversions. This symbol is a reflection of egoism and false spiritual pride. It is very important that the initiate recognize this false spiritual pride, and be strong and guard against it.

Upon successful completion of this test the initiate can enter through a second portal (seen in the center of the mountain) which leads into an inner citadel. Here the initiate meets a black crow and a white eagle. These are the "soul birds" which can help the initiate experience various manifestations of the unconscious. The black crow is a stage in alchemy known as *nigredo*, which portrays the blackening and dark experiences of the unconscious. The white eagle signifies the lofty heights of spirit analogous to the raising of vapors during distillation.

To the left of the citadel tower we see the Sun and Moon—the two polarities—in a wooden tub, symbolizing the purification of the initiate's solar and lunar characteristics. Purification and washing of the dross accumulations within our soul is done through use of water.

To the right of the citadel tower we see a flask within a furnace. The flask represents the philosopher. Inner purification takes place through the process of fire, which is accomplished through distillation in a fiery furnace. Upon completion of the purification processes, the initiate can pass through the entrance to the citadel and stand within its inner court.

Towards the top of the citadel (on the left) the initiate encounters an old man holding a tree with its roots dangling above the wooden tub

which holds the Sun and Moon. The old man is planting a tree in the tub where the Sun and Moon—the polarities—have been purified. The tree's roots seem to be drawing upon the Sun and Moon's energies and thus producing a living tree with a seven-pointed star and a flask of fruits. The seven-pointed star signifies the essence of the planetary forces, and the flask is the vessel where these forces can be manifested.

On the right side of the citadel, high above the furnace, is a tree bare of foliage with three six-pointed stars. The tree leans toward the smoke rising from the distillation furnace. The three stars adorning the tree signify the alchemical principals: salt, sulphur, and mercury.

On the citadel's rocky heights there is a house with smoke rising from its chimney. This is the house of the holy spirit where the soul of the initiate can find shelter and awareness of the spiritual. This is the

temple where subtle alchemical changes take place when the spirit, soul, and body are brought into harmony and balance.¹⁰

At the peak of the rocky heights is an orb topped with a cross which is the sign for VITRIOL—an anagram which is interpreted to mean “Visit the interior of the earth and by purifying, there discover the hidden stone.”

The initiate who undertakes the inner journey and has achieved the orb gains a crown signifying spiritual attainment and cosmic illumination. The crown hovers above the mountain peak.

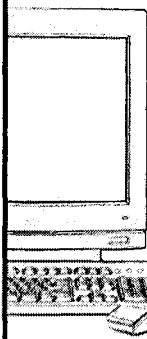
Above the mountain, the Sun and Moon are seen released from their three-dimensional enslavement. The Sun and the Crescent moon, correctly oriented in the sky, are the signs of the Grail, and symbolic of Cosmic Illumination.¹¹



Footnotes:

- ¹ The book *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries* (San Jose, Calif.: Supreme Grand Lodge of AMORC, 1967), is available in English from the Rosicrucian Order through our Alexandria Catalog toll-free telephone number 1-800-241-5422. When ordering this particular book, please specify Item No. 501470.
- ² For a good example of an emblem book, see George Wither (1588-1667), *A Collection of Emblems, Ancient and Modern* (London, England: 1635; reprinted 1968; University of S.C. Press, 1975).
- ³ For more detailed information, see the “Preface” (written by former Rosicrucian Emperor H. Spencer Lewis) in *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, AMORC Edition (San Jose, Calif.: Supreme Grand Lodge of AMORC, 1967).
- ⁴ *Ibid.*, p. 9.
- ⁵ Paul Diel, *Symbolism in the Bible* (San Francisco, California: Harper & Row, 1986), p. 14.
- ⁶ Adam McLean, “The Alchemical Mandala,” in *Hermetic Research Series* (A. McLean, Ed.) (Grand Rapids, Michigan: Phanes Press, 1989).
- ⁷ Hans Liebstoeckl, *The Secret Sciences* (London, England: Rider, 1939), p. 183.
- ⁸ Wither, *op. cit.*, Frontispiece, where the engraving shows the mystical path through life that the true Christian must follow in order to achieve salvation, and contrast it with the broad and easy way shown in the same illustration which leads the unwary to eternal damnation.
- ⁹ Steffan Michelspacher, *Cabala* (Stanislas Klossowski de Rola, Trans.) (Augsburg, Germany: David Franken. Originally published in 1616).
- ¹⁰ Trevor Ravenscroft, *The Spear of Destiny* (London, England: Putnam, 1973), p. 72.
- ¹¹ For even more detailed information concerning “The Mountain of the Philosophers,” see “An Exploration of Symbols — Part IV” *Rosicrucian Forum*, Winter 1993-94 Issue (Vol. 63, No. 4), p. 6.

AMORC is on the INTERNET



We're very pleased to announce that the Rosicrucian Order has established two official sites on the internet's world wide web to provide information to the public about the Order. One web page is sponsored by the Supreme Grand Lodge. It contains the names and addresses of all Grand Lodges worldwide, as well as information about the Order in several languages.

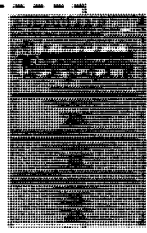
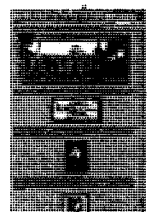
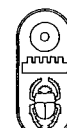
The second web page is sponsored by the English Grand Lodge at Rosicrucian Park. It includes an online version of the *Mastery of Life*, a list of Frequently Asked Questions about the Order, a Calendar of Events, and information about our Egyptian Museum & Planetarium and Alexandria Books &

Gifts. Future additions to this web page will include articles from the *Rosicrucian Digest*, a virtual “tour” of Rosicrucian Park, photos and descriptions of many of the artifacts in our Egyptian Museum, and much more. (Since these web pages are open to the public, they will not include material which is intended for Rosicrucian students only.)

The Supreme Grand Lodge's web page address is:
“<http://www.amorc.org>.”

The English Grand Lodge's web page address is:
“<http://www.rosicrucian.org>.”

These are the only web pages representing the Rosicrucian Order, AMORC, on the world wide web. If you have an internet connection and a web browser, please visit us online!

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THE INNER JOURNEY

*The direct experience of the road
leaves the cerebral treadmill at home.*

Out of Your

H E A D

by Joe Robinson

Editor, ESCAPE Magazine

F IJIANs like to sing, and will—without a karaoke machine or shower soap mike in sight. So it was no bulletin when my friend Fasiu invited me to a village on the west coast of Viti Levu island for an informal songfest. I presented the requisite *yaqona*, or pepper tree roots, that would be used to keep the proceedings buzzing with kava, the national party drink. Assembled cross-legged on the bare floor of the village's tiny communal room were barrel-chested men in frayed T-shirts and wraparound sulus, women with Angela Davis Afros and kids, too, who all began to belt it out South Pacific gospel-style. They sang of old legends and life in the village, the men rumbling the bass lines, the women and kids up top unrestrained and completely natural, like they do it every night—which they do (there's no TV in Fiji; you make your own sit-coms). Bowls of kava made the rounds in the lantern light. Waves lapped inside the reef. As the chorale serenaded in the balmy night, I felt like a castaway in some old RKO film. The voices kept lifting me higher than Jackie Wilson was ever lifted before. And I remember thinking something hopelessly, happily, trite: "This is what it's all about."

It was one of those moments that seems to come on the road more often than anywhere else, where all

seems right with the world. You're no longer apart from it; you're a part of it, connected to the greater scheme of things. It's a feeling you want to savor, revisit like a shrine when the rapture collides with that other world back home. Those of us who travel off the beaten path seek these times out, not only because they make trips worthwhile, but also life.

It's all a byproduct of participant travel, where personal exploration, not observation, is the main ingredient. It yanks us off the cerebral treadmills of the workaday world and immerses us in activities that challenge, elate, and transform us. And keep us coming back for more.

Don Lucoff, a New York publicist, spent his vacation this year canoeing up the Usumacinta River on the Guatemala/México border. Along the way, he met two Mexicans living in the jungle, collecting leaves from a rare palm tree used in funeral arrangements. One of the men with this odd line of work was ailing with a back problem. With no medical facilities in sight, Lucoff "told him how in my culture I deal with a back spasm, and I gave him some aspirin." The chance to lend a hand and have an exchange was "an experience I wouldn't have had if I was sitting on a beach in



Cancun” notes Lucoff. “It’s why I travel.”

Adventurous travel is a ticket to direct experience, to interactive moments that lift us out of the stale world of talk, theory, duty, commuting, computing, and let us just do it. Whether it’s an exchange with locals or a harrowing river crossing, direct experience gets us out of our heads and into real-world situations that force us into full engagement. No postulating. No spectating. Dive in and start dog paddling.

It’s a much needed escape from the analytical headlock of modern life. Michael Crichton described the syndrome in *Travels*.

“Western man is so surrounded by ideas, so bombarded with opinions, concepts and information structures of all sorts, that it becomes difficult to experience anything without the intervening filter of these structures . . . It’s no wonder that people lose their bearings, that they lose track of who they really are, and what their lives are really about. So travel has helped me to have direct experiences. And to know more about myself.”

Travel puts you on the full-contact road, an interactive experience that tests your wits, wiles, and ability to say, “What else do you have besides beets” in Polish. It can be exasperating, but can also lead to exhilarating heights of self-discovery.

That may be because direct experience has a lot in common with what psychologist Abraham Maslow called “peak experience,” those moments in life where

(including the Brahmaputra in Tibet; she was also Meryl Streep’s double on action scenes in *The River Wild*) remembers her white water highs with crystal clarity: “You get to a level of complete focus, where there’s an absolute oneness. You’ve completely tuned into your instinct. The message is going from the river to your mind and back to your hand before you can ever have a conscious thought about it. It’s a relaxed state in the middle of chaos.”

Immersed in the Moment!

Direct experience is so concentrated it screens everything else out, leaving us in the rare position of complete receptivity and openness. The usual background noise of doubts, demands—fears of whether the charge card’s maxed—is shut off. You’re in the present; other tenses are banned. You’re free from the past, from the future, from what Mark Twain called the “cornpone opinions” of others.

When you’re immersed in the moment of travel, “You feel more alive, more in touch,” explains Eve Siegel, a Los Angeles psychologist and compulsive traveler. “It brings you in contact with parts of yourself that we lose touch with when we let our routines run us. The more you’re participating in something, the less self-conscious you are. You’re not thinking about how you’re doing it; are you doing it well enough; are you being smart enough.”

When we drop detachment and plunge in, the

“You feel more alive, more in touch,” explains Eve Siegel, a Los Angeles psychologist and compulsive traveler. “It brings you in contact with parts of yourself that we lose touch with when we let our routines run us.”

we are most fully attuned, where “the powers of the personality come together in a particularly efficient and enjoyable way . . . more integrated and less split, more perfectly actualizing.” Maslow argued that these moments of sublime activation had all the hallmarks of the religious or mystical but were accessed by intensely felt secular experiences.

These peaks tend to occur on the road in times of total immersion in physical activity or social interaction. Since that’s the specialty of adventurous travel, there’s not much effort involved. All you have to do is put yourself in the vicinity of the participant experience and it does the rest. As Maslow wrote, “The will does not interfere. We cannot command the peak experience. It happens to us.”

Paddler and photographer Arlene Burns has felt it many times on adventures from Nepal to Kazakhstan. Burns, who has several first river descents to her name

magic begins—and not for the first time. It brings back the explorer instincts we all had in childhood, absorbing without judgment, learning through doing—testing, trying, tasting, smelling, taking risks.

After more than two decades of global travel, Eric Hansen knows the best stuff happens when you join in. “I know if I go out there and make myself vulnerable and open to experiences, that things will happen to me that I couldn’t imagine in my wildest dreams,” says Hansen, author of *Stranger in the Forest* and *The Traveler*. In Malaysia he bumped into a man whose hobby was throwing tops, an obscure Malaysian pastime that involves hurling a discus-like device that spins like a top. It turned out there was a local top competition the next day. Hansen made his way to the man’s village on the east coast of Malaysia, where folks had taken the day off to toss tops.

“I spent an entire day with 500 men on this vil-

lage common doing what they love, throwing these tops. And while they were spinning, they talked about their businesses, their marriages. It's a slice of Malay life I had no idea existed. I made friends with people and was treated so nice. I thought, "This is my day. This is what travel is all about."

Burns calls it a feeling of "connectedness, a state of complete harmony with the universe." It hit her on the Upper Trisuli in Nepal. No one had ever kayaked the upper portion of the river before. For good reason. It's choked with boulders, rapids, and sieves that can make a kayak disappear like water down a drainpipe. But the river and the intense concentration to get down it provided only part of the charge.

"We got to a place where we could see this village, Sibrubensi," recalls Burns. "It took us maybe two hours to get there because the rapids were so hard. The whole village was down by the water to meet us. All the monks from the monastery were there. It turns out they had been praying for us for the last two days.

We were really cold and tired and just exhausted and they brought us tea and carried our boats up. To think that they were doing chants all day for our protection; I think that was one of the highest highs I've ever had."

Burns was connected, hooked into the ride of her life. Call it the global tribe, soul, spirit, achievement, the glow of fulfillment—it's something we all crave. "We all have a need to expand our world, to have a sense that there is more to human life and experience than our own little houses, backyards, routines, families, relationships," says Siegel. "Maybe it's a need to connect with something larger than ourselves."

When we make that connection through direct experience, there's no wondering anymore what it's all about. Maybe, as mythologist Joseph Campbell once noted, we don't really want to know the meaning of life. Maybe we just want to know—and feel to our core—what it means to be alive.

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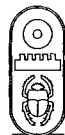


JIMMY PAGE VISITS ROSICRUCIAN PARK

Among our more interesting visitors to Rosicrucian Park this summer was musician Jimmy Page, former guitarist of Led Zeppelin. Page and his wife, Jimena, interested in things Egyptian, spent much of a balmy afternoon visiting the Rosicrucian Order's Egyptian Museum and enjoying the unique environment of Rosicrucian Park. Jimmy Page is one of Rock and Roll's truly innovative and eclectic musicians, drawing from tra-

ditional as well as current sources for his inspiration—including traditional Egyptian music forms. His group, Led Zeppelin, was recently inducted into the Rock and Roll Hall of Fame. Page has recently concert-toured with Robert Plant, former singer with Led Zeppelin. Shown in the group photo are Jimmy Page (third from right) with his wife, Jimena (in white sweater), and friends in front of the Grand Temple.

PHOTO: MARK LEET



Where's the Village?

THE IMPORTANCE OF A

RELEVANT MYTHOLOGY

MISSING

FOR CHILDREN

by Sherry Kay Gore, M.A.

RECENTLY the African proverb "It takes a whole village to raise a child," has appeared widely in places where people are concerned with child-rearing practices. This proverb—featured lately in the media—has been adopted as the slogan for the Indiana Counseling Association and is now hanging on the door of the office next to mine at the Indiana Girls' School, a minimum security correctional facility for adolescent girls in the state of Indiana.

As a certified clinical social worker who works with troubled youths, I have often pondered over the full meaning of this proverb. If it takes an entire village to raise a child, then the question is: "Where's the village?"

Soror Gore is a certified clinical social worker at the Indiana Girls' School and a Rosicrucian. She is also a professional storyteller who does workshops for children and adults that lead to self-discovery and the establishment and maintenance of identity which is built on spiritual connections. Soror Gore's interest in storytelling and mythology grew directly out of her work as a student in the Rosicrucian Order. She feels that "each story has a secret to reveal," and through mythology, realms of mysticism and psychology merge in ancient tales and point the way toward spiritual development.

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Certainly the village is not the local neighborhood or small community that one might expect. Today the village has become global; and the larger society, linked by mass media and specialized interests, exerts immediate influence on individuals who will most likely never see each other in person.

This is particularly true of children, who absorb everything they see with an acceptance arising from a lack of experience and undeveloped thought processes not yet mature enough to identify or critically evaluate the forces impinging upon them. The influence of these forces is magnified in today's society because they are presented, using the most powerful techniques known, to children watching and listening to the media alone or with other children. Under these circumstances the guidance of the local village, and the grounding that comes from close association with parents and elders, is missing.

The media has become the storyteller, and it tells the stories that make the most money for their creators. By capturing the attention of vulnerable minds

and by stimulating the desire for that which can be purchased, the spiritual and moral lessons traditionally presented in story form are distorted or completely lost.

Surely, this is not the “village” implied in the African proverb.

The notion that it takes a whole village to raise a child comes out of traditional African tribal culture¹ where there was a strong mutual and communal understanding, and parents could rightly trust their neighbors to provide consistent and acceptable (proper) supervision for their children. In our society any parent who held such expectations or allowed such unmonitored access to their children would have to be prepared to find the youngsters sexually, physically, emotionally, and/or mentally abused—and developing skills, attitudes, and beliefs far different from those of their parents.

Given this state of affairs, it might be more appropriate to ask, “What does such a village include, and how do we build one?”

BUILDING COMMUNITY

A village might be expected to house a group of people related by family, clan, or marriage who live in close contact with each other, share common beliefs, experiences, and goals, and subscribe to a common set of expectations regarding spiritual beliefs, behavior, morals, ethics, and the like. There exists a common understanding of the nature and needs of children, a high level of trust, and a highly-developed mythology for transmitting beliefs and information. Teaching stories are used to transmit community values and spiritual power. In such a village the storyteller is the teacher, and the story or mythology would be present as an intimate and sacred part of the people’s traditions. For, as the noted scholar Starhawk put it: “Mythology is the wisdom of the culture streamlined and transmitted in a minimum of words.”²

When these conditions exist, cooperative child rearing can occur. However, these are not the circumstances extant in the United States today. In commenting on the breakdown of traditional societies, mythologist Joseph Campbell also noted the problems faced by our present society as it experiences failure in its underlying mythology. Referring to traditional societies and reflecting on our modern society, Campbell stated: “With their old taboos discredited, they immediately go to pieces, disintegrate and become resorts of vice and diseases . . . Today the same thing is happening to us. With our old mythologically-founded taboos unsettled by our modern sciences, there is everywhere in the civilized world a rapidly rising incidence of vice and crime, mental disorders, suicides and dope addictions, shattered homes, impudent children, violence, murder and despair.”³ Although Campbell wrote

this in 1961, his comments are probably even more appropriate to our society today than when they were originally written almost thirty-five years ago.

J.F. Bierlein added to the contention that a strong society is based on a strong mythology when he wrote: “What gives nations their cohesiveness? Certainly it may be common ethnicity or a common language; but in all states and especially in ethnically diverse states, myth acts as a social ‘glue.’”⁴

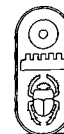
In a very real sense our society has become unglued, and the old myths and taboos are no longer holding us together; on the contrary, they may be keeping us apart. Conflicting notions regarding personal responsibility, proper family composition, social status, economic support, competition, and definitions of safety vs. abuse create confusion and threaten the development of a large segment of our nation’s youth. Under these circumstances it becomes clear that we must develop new understandings and a new supporting mythology if we are to solve our most pressing problems and provide for the security and well-being of future generations. Our decisions and our problem-solving processes must be undertaken with *conscious awareness*, and these decisions and processes must be documented with the knowledge that they will become the mythological heritage and the basis for the traditions and rituals we hand on to our children.

If we are wise enough to document our decisions, including our perception of the compelling forces at work in society and our hoped-for outcomes, our children will be free to review our work and make adaptations without feeling that they are assaulting God’s revelations or abandoning the divine. Of course, there may be a price to pay for building the village on a foundation of awareness. We, as elders, may find the duration and force of our influence diminished. However, the sacrifice will be worth it, if in creating the mythology of the new village, we will ground it on a cornerstone that accepts and expects society to continue to challenge its own underpinnings in order to promote the changes required for its own advancement.



Footnotes:

- ¹ Jah Nimene Blamo in a personal communication to the author, Indianapolis, Indiana, U.S.A., on May 5, 1995. Jah Blamo is a member of the R-ru Tribe of Liberia on the west coast of Africa. Mr. Blamo advises that the word “village” is not an African word or concept, and the most likely translation for “village” is, “the people.” The proverb referred to in the article is an English-speaking person’s title for an untitled teaching story of five or six lines. The closest single-line thought he could translate was: “Nyundued,” meaning “One person does not raise a child.”
- ² Starhawk, *Truth or Dare* (San Francisco: Harper, 1989).
- ³ Joseph Campbell, *Myths to Live By* (New York: Viking Press, 1972).
- ⁴ J.F. Bierlein, *Parallel Myths* (New York: Ballantine Books, 1994).



The Nature of Being

Aspects of the Rosicrucian Ontology

by Barry Dixon, F.R.C.

ONE OF THE MOST intriguing facets of the Rosicrucian studies is the study of its ontology—the study of being, the essence of things. *Webster's Dictionary* defines ontology as “a branch of metaphysics relating to the nature and relations of being,” while the *Rosicrucian Manual* defines it as “the true science of all being.” In this article the nature and relation of being will be discussed concisely so as to elucidate this profound topic.

Historically, being has been related to the primal essence of human beings—our spirit, soul, God. This ontology is discussed in all major religions and philosophies of the world. Let us examine various views of ontology.

First, Rosicrucians who attend Convocation in a Lodge or Chapter are familiar with the Chaplain's invocation: “To *Being*, there has never been a beginning, for nothing cannot give rise to something.”

This brief dictum, in similar form, is the basis of various ancient Eastern ontologies which simply state that being, which is the essence of all matter and energy, including the Creator, had no beginning. It is difficult for the average person to conceive of an eternal essence or being that has *always been* and has never had a beginning. Westerners are often puzzled by this concept unless they seek a deeper study in religion and philosophy.

As the Rosicrucian teachings come ultimately from the East, whence also came the Greater Light and all knowledge, let us more closely examine various Eastern teachings that concur with the Rosicrucian dictum “To *Being* there has never been a beginning ...”

Wisdom of Ancient Civilizations

Egyptologists theorize that the inhabitants of the Nile Valley believed from the earliest times in the existence of one God, incomprehensible and eternal. “God is from the beginning, and He hath been from the beginning. He hath existed from of old, and was when nothing else had being, He existed when nothing else existed.”¹

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The *Mahabharata* of ancient India reads, “Bhrigu said, There is a Primeval Being, known to the great Rishis, of the name of Manasa. He is without beginning and without end. That Divine Being is . . . Eter-

nal, Undecaying, and Unchangeable.”² I might add that *Manasa* means “appertaining to the mind,” the theme underlying this subject.

In the *Tao Te Ching* of Lao-tse we read, “Beginning's self did not begin; no ending can there be. Who holds fast to these truths shall win to immortality.”³

Understanding this concept of ontology is important as it will lead us to a deeper knowledge of self—which is the basic purpose of each human being. If we know ourself, our true nature, then we will comprehend how we are all part of the Universal Soul, the cosmic essence that has always been. This is reflected in the biblical verse of John 1:1. *The Ancient Eastern Text*, when translated from Aramaic, reads, “The Word was in the beginning, and that very Word was with God, and God was that Word.” This verse is a throwback to Gen. 1:1 and carries over to John 1:1-2, all of which concur with Rosicrucian ontology.

An exegesis of the Aramaic text of Gen. 1:1 is needed for a clearer understanding. It reads, “God created the heavens and the earth in the very beginning.” The Aramaic phrase is, “*brasheith bra Alaha yath shamaya oyath ara.*” This means literally a “from the beginning, created or expressed God (*Alaha*), essence heaven and essence earth.” *Alaha* means “self-existence.”

“The Aramaic word *yath* means ‘essence,’ ‘being,’ ‘existence,’ and ‘substance’ . . . implying the origin or substance of a thing.”⁴

Alaha created or expressed “essence heaven” and “essence earth.” *Expressed* is a better word here, as it means to press out. In other words, the self-existence of all being pressed out the essence of heaven and earth. Or, the self-existing One expressed in principle essence of heaven and earth. (The Aramaic and Hebrew characters are the same, but Hebrew has a modified pronunciation because of dialectical differences.)

The Esoteric Viewpoint

One may ask the question, “Why haven't we understood this before?” The answer is mainly because the text is esoteric in nature. *Esoteric* indicates that which is innate, or indwelling, and is usually an inner knowledge that is restricted to a small group. Esoteric

knowledge of the Scriptures, so innate with the indigenous Middle Easterner, is not understood by the Western mind because we read into the Scriptures Western manners and customs instead of seeing them from the Eastern point of view.

We must remember that “Moses was trained in all the wisdom of the Egyptians” (Acts 7:22), and thus his ideology and cosmology in essence would be a modification of the Egyptian cosmology. This is not the cosmology of the masses, but of the Mystery Schools, of which he was an initiate.

Another interesting insight into the Aramaic and Hebrew wording involves the term *brasheith* and *bereshith*, which means “from the beginning.” The letters of the Semitic alphabet are named after various symbols. For instance, *Aleph* is the term for “ox,” while *Beth* means “house”—as in *Bethel*, “house of God,” and *Bethany*, “house of figs.” “The word *brasheith/bereshith* is a modifying noun formed from the root of the word *resh*, meaning the head, the chief, the acting principle. It signifies literally . . . before all; in power of beings.”⁵

Similarly in John 1:1 the concept of God is restated. The Aramaic text reads *brasheith ethou wa miltha oowho miltha ethou wa levath Alaha*. Literally, it reads “from the beginning the Word was always in existence, and He the very Word was always with *Alaha*, and He *Alaha* was always the very Word.” Word (*miltha* in Aramaic) means principal action, and indicates reason, energy of mind, or the utterance of God. God’s word is creative power.

Creative Energy

According to Dr. Rocco A. Errico, an Aramaic scholar and biblical authority who has translated these Aramaic texts, the phrase can also be translated as “energy of mind was always in existence. And He *Alaha* was always the very mind energy.” The connection of the Master Jesus to the Word came about because he represented God to his followers. To be clear, *represent* is defined as “to set forth or describe as having a particular character.” In other words, Jesus manifested his Godness as we should.

We have approached these verses from Aramaic, the language of Jesus, to gain a better understanding of the text. Other texts use *Logos*, a Greek word, when translating, although it must be kept in mind that the Bible was written in Semitic languages from an Eastern viewpoint.

Logos

The current concept of *Logos* is a mediating place between God and the world. It identifies the Messiah as a Divine Person preexisting in eternity and becoming incarnate in the man Jesus. How did this concept

come about? The concept of *Logos* was adopted by the Christian Church following the concepts of Heraclitus (c. 544-470 B.C.), and Philo (c. 25 B.C.-A.D. 40), who were two Rosicrucian disciples from the Egyptian mystery schools. To Heraclitus *Logos* was the rational principle which dominates nature. Philo later expanded this concept with the aim of accommodating Jewish religion with Greek learning.

The *Logos* of Philo is “the image of God,” upon which man was made. It is not a concrete personality, however, but rather the organ through which God created all things. The *Logos* acts as mediator, a Higher Priest. “The *Logos* of Philo is shadowy, not a Person; there is no need of an atonement; the High-Priest intercedes, but has no sacrifice to offer as the basis of His intercession, least of all that of Himself.”⁶

In the development of Greek teaching the terminology of Word came to be associated with Jesus. He was the Word, and the one doing the creating in John 1, a reflection of Greek mythology in which man can become a god. In contrast, Judaism forbade man to equate himself with God as the Ten Commandments state that it is blasphemous to say that man is God the creator. Thus the Jewish authorities rejected Jesus as they thought he made himself equal to God (John 10:33).

The current orthodox view holds that creation started at a point in time. And yet St. Augustine (A.D. 354-430) did not abide by this view. According to author Paul Davies, St. Augustine “. . . ridiculed the idea of God waiting for an infinite time and then deciding at some propitious moment to create a universe . . . the world was made, not in time, but simultaneously with time.

“Curiously though, this profound interpretation of Genesis was later challenged when the Church came under the influence of the Ancient Greek tradition in the thirteenth century. In the ensuing controversy, the Fourth Lateran Council (A.D. 1215), refuting Aristotle’s philosophy of a universe of infinite age, insisted that, as an article of Christian faith, the universe *did* have a beginning in time.”⁷

Some people may find this viewpoint surprising. To Rosicrucian students of long-standing our studies show that Christianity adopted a great many concepts from Judaism and what some people call *heathen religions*. Even those concepts adopted by the Christian Church from Judaism were of Eastern origin and had been adopted by the Israelites during their contact with the Eastern schools of mysticism.

Rosicrucian thought concerning ontology coincides with the Aramaic meaning of *miltha*, mind energy. Both show that humans use a sequential ordering of events to establish time. Our reality makes time

(Continued on page 29)





HUMILITY

by John Flemming, F.R.C.

HUMILITY is, of course, referred to in the esoteric and sacred literature quite commonly, but is in truth a quality that is unfamiliar to most of us. Despite our lofty goals, we pursue our lives with a markedly different emphasis.

As mystics, we seek mystical attunement or contact with the Cosmic. In this manner we receive knowledge and insights which are important to us in so many different ways, as well as the comfort and joy that make life so much more bearable. In order to reach this attunement, we must become truly humble. Our Rosicrucian teachings tell us that "This evolution consists of seeking to have the Soul Personality conform absolutely to the nature of the Soul, to express objectively all of the inner spiritual qualities.

When the Soul Personality is equivalent to the Soul Force within us, then perfection is realized." We are each endowed with an unseparated segment of the Soul Force which we try to match. In due course, all will match it. There is no room for petty differences; all such must pass away before we can reach our goal.

You can begin by asking the question: How do you see yourself? Look around you and see where you place *emphasis* in your daily life.

Obviously, the more we emphasize the individual outer self with its material, mundane concerns, the more attuned we become with the material, mundane plane of existence. As we listen to the lies of selfish individuality, we become increasingly caught up in the trivial things that seem so important, so compelling, at the moment. The outer self is indeed very limited, and attuning with it limits our knowledge, our perceptions, and our options. Thus, our whole perspective becomes warped and distorted, and causes us to ally with the mundane and objective.

However, you are *not* the outer self. The real you, the seat of your being, is spiritual. You are not a limited, individual outer self trying desperately to make contact with an elusive Soul Personality so that you can somehow become more spiritual. You are, on the contrary, a purely spiritual being trapped in a limiting, mundane, objective form by your own choice of emphasis!

The way back to reality—to the real self within—is clear. We must place our emphasis on the spiritual and learn to listen to the Master Within, and not rely solely on the voice of the ego—the voice of selfish individuality. We must put our attention where it belongs. There is no real and lasting benefit to be gained by holding on to our personal prerogatives. It is the height of arrogance and ignorance to even pretend that our precious individuality carries any weight at all in the cosmic scheme of things. Working as it does on the lowest possible level of expression—the mundane—and limited in every real or otherwise significant area, the individuality/ego can offer little of lasting value. Do you really want to proclaim its constant claims to truth and importance, or assume that others care anything for its offerings? The only persons who would listen are those who are limited and insecure in their own lives, and they listen only to find something that will shore up their individuality—what they think of as their sense of self-worth. However, ironically, their self-worth is not at stake, because self-worth comes from the spiritual nature of the soul, not from the individuality/ego. Defending the claims and lies of individuality is identification with error and repudiation of one's true identity.

To give up the outer self is to give up nothing and gain everything. Think carefully before you leap to

protect that which cries out at you that you have a personal preference, or calls you to deeper involvement in the material world around you. Ask yourself: Is it really that tempting? Is it really worth the price? Each of us must deal with the mundane throughout our lives, but keep in mind who and what you are. Keep your perspective, and keep your goals before you at all times.

True humility, then, is the process of identification of the Soul Personality with the Master Within, as well as the understanding of who and what we really are. When this process is complete, we will truly understand the emphasis placed on the virtues of meekness and humility in the sacred writings of all religions, great philosophies, the mystical teachings, and esoteric literature. Humility is the key to the Cosmic, and the meek shall indeed inherit the Earth.



The Nature of Being (Continued from page 27)

and space. Life or being never begins; form or manifestation has a beginning.

To think of a beginning would place a limit on God, thus making God finite. Whatever has a beginning has an end. But God is absolute—and perhaps to realize this truth we need only attune with the God of our Heart.

Footnotes:

- ¹ E.A. Wallis Budge, *The Egyptian Book of the Dead* (New York: University Books, 1960), p. 106.
- ² Frank L. Riley, *The Bible of Bibles* (Los Angeles: J.F. Rowney Press, 1929), p. 141.
- ³ Charles H. Mackintosh, *Tao—A Poetic Version of the Tao Teh Ching of Lao Tsze* (Wheaton, Illinois: The Theosophical Publishing House, 1971), p. 16.
- ⁴ George M. Lamsa, *Old Testament Light* (Philadelphia: A.J. Holman Co., 1978), p. 3.
- ⁵ Fabre d'Olivet, *The Hebraic Tongue Restored*, trans. by Nayan Louis Redfield, (York Beach, New York: Samuel Weiser, Inc., 1981), II, 25.
- ⁶ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1981), I, 49.
- ⁷ Paul Davies, *God and the New Physics* (New York: Simon & Schuster, Inc., 1983), p. 38.

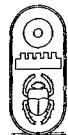
They who never ask anything but simply love, THOU in their heart abidest for ever, for this is THY very home.

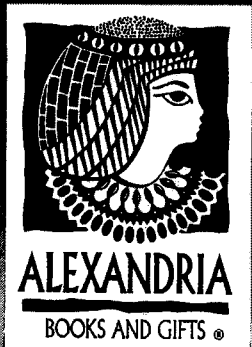
— Hindu Prayer

HOW YOUR MONOGRAPHS ARE MAILED

We occasionally receive questions from our members in the United States about when they can expect to receive their monographs each month. The monographs are mailed from San Jose on the last business day of the month, via third class mail. (For example, the monographs for the month of February are mailed on the last day of January.) Because of the way the U.S. Postal Service handles Bulk Mail, delivery times vary in different areas of the United States. Members living in major metropolitan areas may receive their monographs during the first week of the month, while in other areas it may take up to three weeks, even though the monographs are all mailed from San Jose at the same time each month.

Even in a given area, postal delivery times may vary from month to month, but it should not take more than three weeks. Therefore, if you have not received your monographs by the fourth week of the month, please contact Membership Services Department at Grand Lodge at (408) 947-3600.





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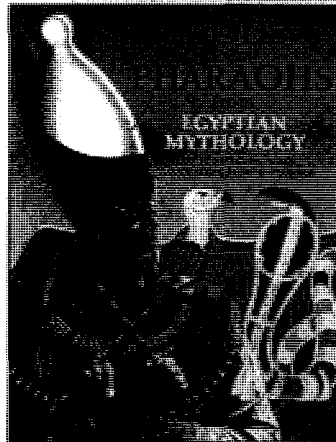
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Rosicrucian
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Gods & Pharaohs from Egyptian Mythology

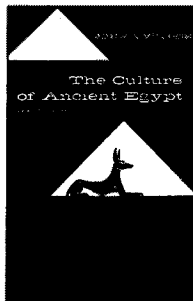


Text by Geraldine Harris
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Never before have the myths of ancient Egypt been so vividly retold or so dramatically illustrated. Here is a book that will appeal to all ages. The stories of the gods and pharaohs are presented with a clarity and boldness that makes this volume the perfect family guide to Egyptian mythology.

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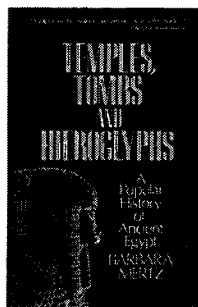
The Culture of Ancient Egypt

John A. Wilson

The story of Egypt is the story of history itself—the endless rise and fall, the life and death and life again of the eternal human effort to endure, enjoy, and understand the mystery of our universe. This is a rich and interpretive history of one of the greatest cultural periods in human experience. For two millennia this society flourished with all the vigor that the human heart can invest in a social and cultural order. For thousands of years Egypt was a glorious evolution of religious, intellectual, and political institutions. Then began to crumble into the desert sands, and her remarkable achievements became her

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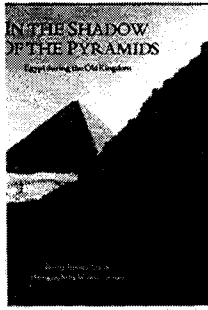


Temples, Tombs and Hieroglyphs

Barbara Mertz, Ph.D.

This popular history of ancient Egypt combines sound scholarship with good readability. In this classic, Dr. Mertz combines a doctorate in Egyptology at the famed Oriental Institute of the University of Chicago with a life-long enthusiasm for ancient Egypt. Her love of the subject is contagious and makes her the perfect guide to Egypt for the student, layman and those who plan to visit, or have visited, the Nile Valley. An intellectual excitement fills the pages of this book. *The Atlantic Monthly* declared that "[Dr Mertz] writes of forgotten pharaohs and their courts as though these people lived and fought and intrigued only last week."

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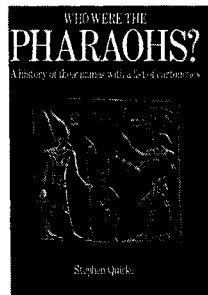
In the Shadow of the Pyramids

Jaromir Malek

This beautiful volume contains 120 color plates by photographer Werner Forman and many special insights into the daily lives of Old Kingdom Egyptians. Written by recognized authority Jaromir Malek of the Ashmolean Museum, this book presents a thoroughly fascinating look into Egypt's Old Kingdom—covering the politics, economics, social structure, religion, and all the forces giving rise to the energetic period of pyramid building. Author Malek also examines factors leading to the Old Kingdom's decline. This was a society surprisingly democratic and creative which was undone by flaws inherent in the very system which made it great.

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Who Were the Pharaohs?

Stephen Quirke

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Adolph Erman

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Ancient Egyptian Myths and Legends

Lewis Spence

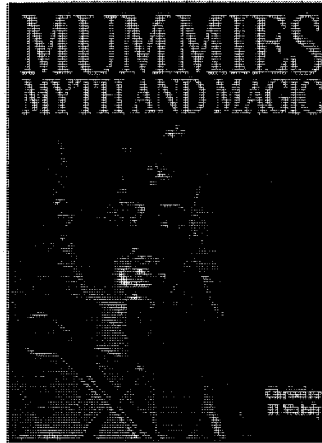
In this classic study, a noted mythologist made perhaps the first serious attempt to review the religious history of ancient Egypt in the light of the science of modern mythology. Instead of regarding Egyptian mythology and legend as unique, "classic" and inviolate, as did many Egyptologists, Spence saw Egyptian religious thought as part of world mythology, rooted in early conceptions common to humanity as a whole and related to those of many other cultures. Contains an in-depth survey of the broad spectrum of Egyptian gods and goddesses, cults and beliefs, as well as a concise review of Egyptian history, manners, customs, and archaeology. Enhanced with over 50 photographs and illustrations.

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Christine El Mahdy



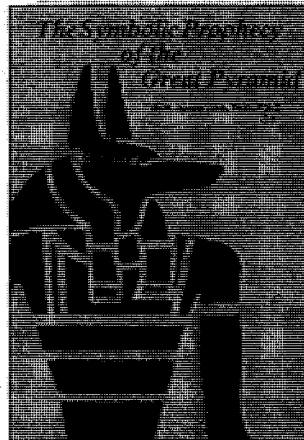
In this definitive book of the mummy and the Egyptian way of death, the author reveals how the practice of mummification arose, how it was perfected, and how it came to play a central part in the Egyptian quest for eternal life. Here, for the first time, is a full account of the work in progress in Europe and the United States to discover from mummies how the ancient Egyptians lived—what they ate, the illnesses they suffered from, the medical techniques available to help them—and how they died. Featuring specially commissioned diagrams of tombs and royal burial chambers, this book includes 155 illustrations, 22 in full color.

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