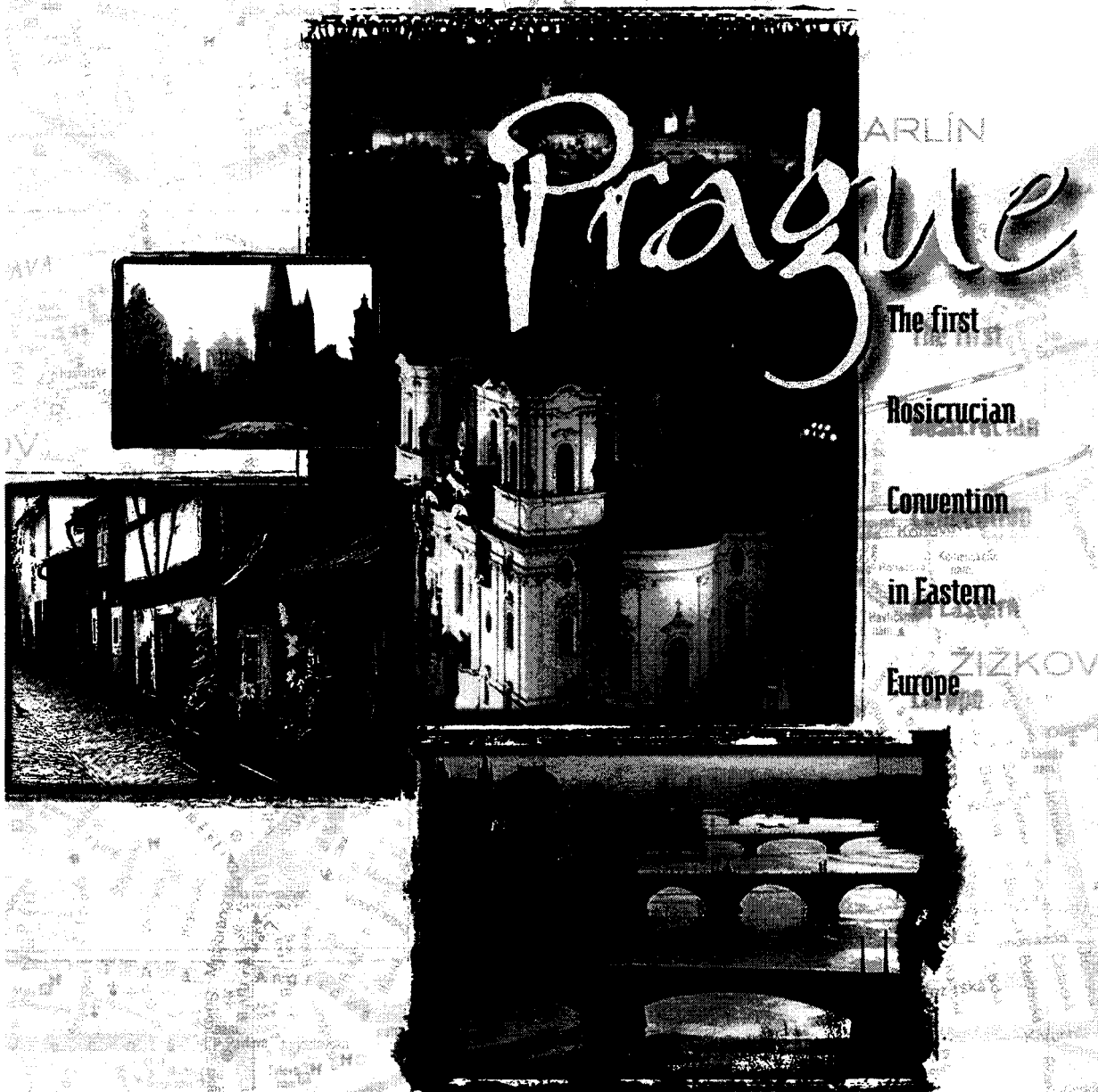


# ROSI CRUCIAN

D I G E S T

1996 No. 1



ARLÍN

## Prague

The first

Rosicrucian

Convention

in Eastern

Europe

ZIZKOV

M y s t i c i s m . S c i e n c e . T h e A r t s

# Museum Mummy Draws International Attention

The 2600-year-old mummy of an Egyptian priest in the Rosicrucian Egyptian Museum recently drew international attention with articles in major newspapers and mention on CNN because of an ancient nine-inch metal screw found in its leg. Late last year Dr. Wilfred Griggs and a team of scientists from Brigham Young University were doing research on mummy DNA found in the six resident mummies on display in the Museum when an X-ray revealed a metal screw near the kneejoint of the mummy named Usermontu (for more information on DNA research, see article "DNA Research Conducted on Egyptian Museum Mummies," *Rosicrucian Digest*, 1993 #3 issue, page 4). The metal screw, connecting the mummy's thigh and lower leg, is now attracting worldwide attention because it is believed to be the first known example of ancient limb reattachment. (See inset of X-ray.) This particular mummy was acquired by the Rosicrucian Egyptian Museum in 1971.

At first Dr. Griggs, a professor of ancient studies at BYU, thought the screw "must have been a recent attempt to repair the mummy, maybe no more than 100 years ago." However, more recent examination proves the screw to be quite ancient and even sophisticated for its time. According to Griggs, "This pin gives us evidence that they knew how to use the flanges on a screw to stabilize the rotation of the leg... These are techniques we didn't know the ancients understood." Griggs and his colleagues feel the pin was probably inserted at the time of burial, and most likely by a mortician and not a physician. Dr. Richard Jackson, orthopedic surgeon for BYU's athletic team, commented that "The pin is made with a lot of biomechanical things we still use to make sure we get good fixation in stabilizing bone."

Why would the Egyptians go to so much trouble to reattach the leg of a dead man? The Egyptians' elaborate preparations of the dead for the afterlife are well known, and according to Museum Director Julie Scott, "Reincarnation was a deeply held religious belief, and the hope was to preserve as well as they could a body to live on in."

In a way, through this discovery Usermontu has achieved immortality. As Dr. Griggs explained, "This man has a story to tell and it's now being told through small bits and pieces of tissue. We just keep adding pieces of the puzzle."

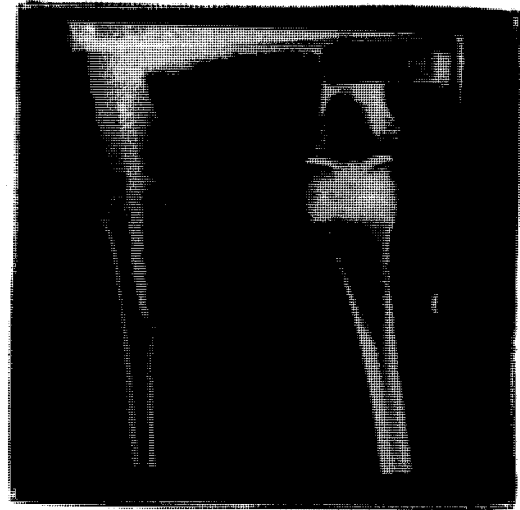
A more extensive article on this exciting find will appear in an upcoming issue of the *Rosicrucian Digest*.

—Robin M. Thompson, F.R.C., I.R.C.



ROSIKRUCIAN  
EGYPTIAN  
MUSEUM  
PLANETARIUM

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



# ROSICRUCIAN DIGEST

Official Magazine of the  
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Rosicrucian Order

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Our Cover features scenes from the fascinating city of Prague, Czech Republic, the location of Eastern Europe's first Rosicrucian Convention. For more information, see page 6.

# Sacred Space

Space is defined in most reference books as the infinite expanse which separates and surrounds objects. That expanse is the origin of the three dimensions which humans can perceive and which as you know are length, breadth and height. From a mystical point of view, space is not truly a material verity. It is not a product of human consciousness and more precisely of its objective aspect. But, consciousness is an attribute of soul. Consequently, it is

immaterial in nature. Therefore, we are forced to acknowledge that the same holds true for space. In other words, space is immaterial in the Absolute. Humanity's error is to try to conquer space with material instruments.

by Christian Bernard, F.R.C.

Since humanity will never be able to conquer space through material means and since space is a product of the human mind, it should be obvious to us that it is through consciousness that we can master it. Human consciousness, as understood by Rosicrucians, acts upon two worlds—our objective environment and our inner universe. Our objective consciousness applies to the substance of things, i.e., to the first three dimensions of space. As for our inner consciousness, it relates more particularly to their essence, in other words, to the fourth dimension of space. Since space cannot be



conquered by means of material verities, only our inner consciousness, and not our objective consciousness, can enable us to master it. But what exactly is inner consciousness? To answer this question, we must explore a second concept—that of the *sacred*.

As previously mentioned, Rosicrucians look upon consciousness as an attribute of soul. It enters the body at the same time as the soul, when the infant draws its first breath and consciousness leaves the body at the moment the last breath is exhaled. This is why Rosicrucian Ontology states that God created man out of the dust of the earth and breathed into his nostrils the breath of life so that he became a living soul, i.e., a conscious incarnate personality. Moreover, when we refer to Old Persian, Sanskrit, Greek, Latin, and to most ancient languages in general, we find the same word designating soul, spirit, and breath. For example, we have the Sanskrit word *anfi*, which signifies “breath,” the Greek word *anemos*, meaning “wind,” and the Latin word *animus*, which means “breath of life.”

## The Divine Breath

Thus, we see that ancient mystics from time immemorial have always linked the spiritual essence of humans to the Divine Breath. They believed that through a mysterious, cosmic alchemical process at the moment of birth, the infant breathes in the soul that God exhales toward it and that at the time of death, the person exhales it into the universe so that God breathes it in again. This is what made the ancient sages say that life is a universal respiration which humanity has shared with its Creator since the dawn of time. In mystical language, therefore, the word *breath* has come to take on an especially sacred meaning, for in and by itself it constitutes the medium by which God has chosen to give life and consciousness to humans and to all living beings in general.

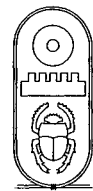
In most ancient languages, the same word designated both soul and spirit. But for centuries the Rosicrucians have used the word *Spirit* to designate the energy which underlies all matter. We must see in this term a deliberate choice, for it suggests that the spiritual essence which permeates the universe and the material substance which manifests it are in fact the two comple-

mentary expressions of a single cosmic energy. Daily reality confirms this, for the human is truly substance and essence; in other words, body and soul. Therefore, each one of us is the double reflection of a single Divine Breath and since Breath has always been looked upon as that which is the most sacred, we can deduce therefrom that on Earth, humans are the noblest expression of this sacred cosmic energy.

Consequently, mysticism and logic lead us to affirm that, first and foremost, the sacred space is humanity itself. But to be sacred does not mean to be aware of the sacred. In order to convince oneself of this, one needs only to observe how careless people are when it comes to their own body, and how disrespectful they are towards that of others. Most illnesses are living proof of such carelessness and disrespect. If all people on earth were fully aware that the physical body is the temple of the soul and that, as such, it is their most sacred possession, they would respect it much more and would remain even less impassive toward those who do not have the means to feed it, to quench its thirst, or to keep it warm. I say “even less impassive” because beyond the visible chaos which is now shaking our world, humanitarian groups organized for the benefit of the most underprivileged have perhaps never been so numerous. This is because the cosmic influences of the Aquarian Age are making themselves felt more and more. This coming Epoch is supposed to witness the Golden Age of Knowledge, Brotherhood, and Peace between nations and individuals. We must all be concerned about this prospect and give our spiritual support to all the ways and means chosen by our contemporaries to lend assistance to those in need who, within their bodies, suffer from a void which their soul tries to fill by praying more to the God of death than to the God of Life. Of course, when assisting in this realm, it is nevertheless our duty to use caution and not to act in ignorance and naïvety without due consideration.

## Sacred Earth

If it is true that our body is the temple of the soul within us, as an earthly personality each of us is a sanctuary of yet a greater temple—that of the Earth itself. This means that humans do not constitute alone the Sacred Space, but that they are only an element of it. Indeed, what would



we be without the natural setting which supports our spiritual evolution? When Intelligence, the Divine Mind, conceived the universe and created it by means of Its Word, It knew it would be the stage for life and consciousness. The planet upon which our humanity now lives, and to which the ancients gave the name *Earth*, is no exception to the rule. It is the laboratory which the Cosmic has entrusted to humans so that they may rediscover the formula which should give them mastery over matter. To return to Rosicrucian terminology, it is the crucible whence the Universal Soul must spiritualize Spirit. It is why we must consider that to the human collectivity, that is what the body is to each of us—a material vehicle serving Cosmic Evolution.

Unfortunately, the daily news reports demonstrate to us just how much humans disrespect their planet. For wrongful reasons which I do not have to expound in this chapter, some people pollute, destroy, and spoil the most beautiful Earth has to offer. In short, they profane the Temple dedicated to our humanity. It is true that, just as is the case for humanitarian mutual aid, more and more people are becoming aware of the risk we all run by making our Earth the slave of our most foolish whims. Worldwide ecological movements are testimony to this, and outside of any political conception, we must support the purest thoughts they defend for future generations. This is a vital necessity for the survival of mankind such as it manifests itself upon our globe, and all those who disregard the physical and mental well-being of others or who exploit the Earth, heedless of the harm they inflict upon it, are guilty of war against God and humanity. Their karma will be in proportion to their failure to realize or, more exactly, to their persistent stubbornness in ignoring others' right to live and their obstinacy in destroying that which does not belong to them and never will.

From all the foregoing, it follows that our realization of the sacred and of the space in which it manifests itself is the reflection of the respect we give to humanity itself and to its evolutionary

environment. But there is a third space between humans and their evolutionary environment to which Rosicrucians must pay special attention. I am speaking of their own sanctum—that is to say, the room at home which they devote to their mystical studies. For them, this room is truly the intermediary chamber between their inner Sanctuary and the earthly Temple in which they must work. It is the intermediary between the visible and the invisible worlds. Why? Because as long as we are incapable of thinking through God, speaking for God, and acting in God's name, we need a support to remind us daily that therein lies our goal. This is why the sanctum of a Rosicrucian is the inner laboratory wherein is studied mysticism, for the purpose of applying it afterwards in the outer laboratory which is the world.

Therefore, the sanctum is not a place where we must go to meditate occasionally when we have a problem to solve. On the contrary, it is a sacred space from which we must regularly readjust the broad outline of our mystical behavior. Most people have a tendency to solicit the help of God when they experience misfortune and to forget to thank God when happiness falls to their lot. Such must not be our attitude, for meditation should be used to radiate from within the inner joys we receive as well as to petition the Cosmic for the help needed to solve all of our problems. The sanctum is a privileged place in both instances for, because of what it is and what it represents, it facilitates the projection of our thoughts and the reception of the most inspiring ideas.

Our presence in the sanctum must not be limited only to thanking God for the blessings that are granted to us, seeking a solution to our problems or perfecting our own intellectual and spiritual evolution. It is also vital for the well-being of others. In other words, we must go into it regularly to meditate and pray for all those who suffer physically or spiritually and who need cosmic help. In this sense, the regular experiments which AMORC offers to its members give them the daily opportunity to retire into their sanctum for the benefit of others. Be that as it may,

“Earth . . .  
is the crucible  
whence the  
Universal Soul must  
spiritualize Spirit.”





if we concede that respect for others is sacred, the same must hold true when it comes to what happens to them. In other words, we cannot and do not have the right to remain insensitive to the physical or mental suffering of others.

## The Numbing News

Because of the way current events are presented by the media today, modern societies have made the dramas of human existence appear commonplace. Consequently, people have become hardened to seeing and hearing, with a greater or lesser degree of detachment, dire sufferings of their brothers. When a hijacking ends in the execution of several passengers, when a criminal attack causes the death of dozens of people, when fanatics assassinate hundreds of citizens in the name of their God, when wars of self-interest bring in their wake the deaths of thousands, when nuclear apocalypse hangs over millions of people, when the forces of darkness prevail over the forces of Light—what, then, do the great majority of people do? They watch and listen to the news, become more or less indignant at the time, then return to their own problems. They keep watching the news and believe that they are powerless to do anything about the tragic events which are being reported to them. But this is not quite true.

I am convinced that many dramas on the news could be avoided, or at least have a better ending if only all who were aware of same would take the time to think positively regarding the events involved. For instance, when a child is taken hostage, it is useless to become indignant, to speculate on the identity of the perpetrator or to make suppositions on the outcome. Such an attitude only feeds the invisible process which has made this taking of a hostage possible. I believe that it is much better to pray to the God of one's Heart to help the child and to solicit for him or her the support of the spiritual forces that are always waiting to be channeled. Imagine then the considerable power which thousands of people may represent when, within the same lapse of time, they all focus positive thoughts upon the very event itself! The duty of the mystics, our duty, is to proceed in precisely this way each time a tragedy occurs anywhere in the world. By this I mean that, as soon as we become informed of a situation where the physical or moral integrity of others is threatened, we

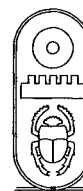
should immediately work spiritually by calling upon the forces of Good so that they may neutralize the cause and the expression of the evil we are witnessing.

We often hear people say that if God did exist He would not allow the daily atrocities which appear on the front page of the daily news. What they do not understand is that God as an essence and an energy is fundamentally constructive in nature, but that it is up to humans to express divine powers. As an analogy, potentially the Earth contains all of the elements which enable plants to grow. But in a garden, vegetables can grow only if we plant them, prevent weeds from choking them, and tend to their growth. So it is with human affairs. We must act to channel the positive potential which the Cosmic puts at our disposal, for if we do nothing or remain neutral, the absence of Good is made manifest. This is why passivity and neutrality are the best servants of Evil.

For Rosicrucians, the sanctum is undoubtedly the sacred place most suited to create causes in the invisible which will have the strongest positive effects in the visible. It is true that we can invoke, visualize, meditate, and pray elsewhere than in our sanctum, but nonetheless it is in the harmonious atmosphere of its vibrations that we find the conditions most conducive to any metaphysical work. Moreover, the fact that we retire therein to channel the forces of Good creates an association of ideas between its symbolism and what we must accomplish. This means that the more we get into the habit of going into our sanctum to serve the forces of Light, the more we create the inner need to go therein. On the other hand, the more we satisfy this inner need, the more we create within this sanctuary the vibratory conditions which will make even more effective the mystical work we may do. Therefore the sanctum is one of the most sacred places to set into motion the virtues which we attribute to soul consciousness and the powers we ascribe to Divine Intelligence.

*Continued on page 29*

*This article is a chapter from Emperor Christian Bernard's new book, So Mote It Be!, in which Frater Bernard presents his views on important and timely mystical subjects. The book, just recently translated into the English language, is now available for readers. For more information about So Mote It Be!, please see the advertisement on the inside back cover of this magazine.*



# European Convention



# Praga

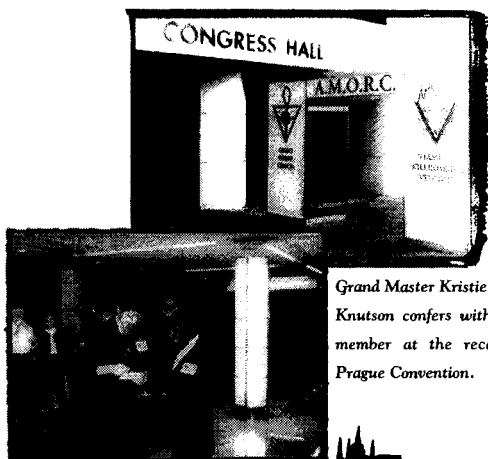
October 7 - 8, 1995

Last autumn a most important and interesting Rosicrucian Convention occurred in the fascinating old city of Prague, Czech Republic. On October 7th, Rosicrucians from many nations gathered in Prague for the opening of Eastern Europe's first Rosicrucian Convention. With 400 Rosicrucians in attendance, this convention was held in Prague's premier convention center. The Emperor, several Grand Masters, along with other Rosicrucian officers and dignitaries were present.

As a little background, in recent years the Rosicrucian Order has expanded into a number of nations previously devoid of Rosicrucian members and organization—particularly in nations of Eastern Europe, where AMORC affiliated bodies have now been established in the Czech Republic, Slovakia, and Russia.

Though the majority of Rosicrucians attending the Prague Convention were from Eastern Europe, the convention attracted members from throughout the world. Reflecting the international interest in this important convention, the entire program was conducted in several languages, including English.

In the spirit of this exceptional Rosicrucian gathering, we dedicate this issue of the *Rosicrucian Digest* to the Prague Convention. And so that English-speaking members can experience some of the special flavor of this great convention, we present in the following pages articles excerpted from several of the major speeches presented at the Prague Convention. These include speeches presented by Frater Wilhelm Raab, Grand Master of the German Grand Lodge; Frater Dr. Manuel Brtnik, AMORC Administrator for the Czech and Slovak Republics; Frater Stanislav Marcinek, AMORC Administration Bureau in Slovakia; and Frater Maximilian Neff, General Administrator of the German Grand Lodge.



Grand Master Kristie E. Knutson confers with a member at the recent Prague Convention.







# CIRCLES OF LOVE AND UNDERSTANDING

*Excerpts from a speech presented by Frater Dr. Manuel Brtnik, AMORC Administrator for the Czech & Slovak Republics, at the AMORC Convention in Prague, Czech Republic, 1995*

**I**N THE MOST REMOTE of times there were already individuals who possessed a strong desire for knowledge. They had learned some truths about the natural physical and metaphysical world from their ancestors, however some among them realized that a certain kind of knowledge could only be transmitted to men and women with a specially developed consciousness. Furthermore these wise individuals realized that such helpful truths might be distorted by ignorant or evil-minded persons and could even be harmful if left in the hands of such individuals.

Therefore, a more superficial scientific or religious knowledge was offered to the masses as a guideline for their daily life, while knowledge about the truth and the laws ruling the visible and invisible universe remained in secret circles. From out of these circles persons occasionally arose who created various mystical organizations—or mystery schools—as cradles of philosophy, science, and more ideal social systems.

These hermetic circles of initiates left the superficial knowledge to the majority of people who seemed enthralled with the lower impulses of the outer world and were not inclined to reflect on the higher ideas. The initiates concealed the heart of the higher knowledge in rituals and symbols unknown to the laymen. But whenever the initiates found a deep thinker—one striving to know truth and work for self-improvement—they made it possible for him to find his way to his inner self, and through the use of special rituals and symbols, he was slowly and carefully initiated into the truths and laws taught by the initiates. These secret or at least closed societies of a scientific or religious nature were very important throughout history and contributed much to our present civilization. In fact, many of our current scientific and philosophical ideas originated with the thinkers and mystics of the past.

Considering that the Brotherhood of the Rose and the Cross has existed for thousands of years, although under different names, we can clearly see that from time immemorial these

spiritually-oriented seekers have drawn their firm beliefs, their ideas, and their power straight from cosmic realms where there are no limitations of time, space, or anything else.

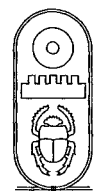
To more clearly portray the function of this esoteric thought-system that teaches a hidden existence of causes, let us imagine two circles, one within the other. There is the outer circle to which all of us belong. A smaller circle in the midst of the larger one symbolizes those people who have evolved to the highest degree. Together these circles form humanity.

Actually, every single cell in your body embodies this truth. Thus AMORC teaches that every cell has a visible structure, but at its core is an invisible energy. And this energy or force resident in the unseen center holds all the knowledge necessary for sustaining the cell's existence—and above all it is connected with the metaphysical plane. Among humans, it is the same with esoteric circles and their accumulated knowledge which is as old as humanity and growing day by day.

## The Spiral

The spiritual development of humanity could be compared to a spiral. From time to time we will find ourselves on the same point in the circle, but on a higher level. For example, many of the actions of primitive humans derived from their egocentric point of view because they were driven only by their need for survival. After these basic needs were fulfilled, they were able to devote attention to some of the more creative and higher aspects of life.

Aspirants who are just beginning on the esoteric way are in the same situation. Their main instinct for survival helps them in overcoming the first, often difficult steps. After a while, when their situation is more in equilibrium, they feel that it is also possible to take their environment and their fellow humans into consideration. And they come to realize that with each step of their development they are becoming



stronger, and through this process they feel a deep pleasure in their hearts.

AMORC has preserved this old hidden mystical heritage and offers to every sincere seeker the possibility to achieve it. Through the AMORC system of home study an individual can personally learn about these teachings and how to apply them in his or her own life. On the Path the student may engage in this learning process alone at home or together in a group with brothers and sisters of like mind and interest. This is the foundation stone of Rosicrucian development.

### **Our Relationship with Nature**

The world and all nature—including ourselves—could be thought of as an “unfinished work of art” visualized by the Cosmic Mind, and this “work of art” is continually becoming more refined and ascending to higher levels of accomplishment. Our role is to be a co-worker of the Creator or God and thus be a helper in the cosmic task. Our sense of life is to be found in our positive acts. Our mission comes to us through an inner urge or inspiration.

Esoteric knowledge is sometimes seen as the “science of the hidden power of nature.” The first problem arises with the word “science” because this is not an academic science. We have to keep in mind that the mystical viewpoint—the esoteric approach—is a very different kind of thinking and feeling, a different way of looking at nature or rather “behind” nature. This is an approach utilizing a more subtle psychic sense and a deeper look into nature—known to the eldest of our ancestors, but frequently ignored today.

Our ancestors so seriously pursued magic and the mysteries behind nature. We feel today that we have lost something and with all our efforts we seek it—seek for mystical consciousness and a mystically fulfilled life. We miss harmony with nature and live only in a parasite-like relationship to what remains of the natural world.

In ancient times only those were admitted to the brotherhood who were recommended by another brother and who swore an oath of loyalty and silence. The number of brothers and sis-

ters was small, and for hundreds of years they were hidden and worked on improving their philosophy. They were able to communicate, although separated by larger distances of time and space. Today we live in a period of more openness and publicity regarding metaphysical knowledge.

The great mystic and Rosicrucian Robert Fludd once said that it was not his aim to bear the name “Rosicrucian,” but he longed instead for the true wisdom taught by this brotherhood and the virtues which are theirs.

### **This truth of old is still our aim today.**

Our society has to become a true elevated circle of perfection, has to be an affiliation of firm minds and vigorous hearts. Then it is impossible to be thrown off course by unsteadiness, insincerity, or bad moods.

Pierre de Lasenic wrote that the Rosicrucians put love into the midst of their most important symbol, and to this symbol they connected the anchor of hope that their holy teachings might be understood, because theirs is a tradition passed down through the centuries, from generation to generation because of the value of its truth.

**“The wisdom of  
life—which is pure  
gold—can only be  
won through appli-  
cation, learning,  
and honest  
living.”**

### **Circles of Initiates**

We must think of that esoteric circle about which I spoke earlier as containing within its bounds a series of circles, becoming ever smaller towards the center. Within these circles are found apprentices who dig for the ore, refiners who purify the ore, and the masters who build the Temple of spiritual Oneness by transforming the metal into Divine Thoughts. These groups are not sharply divided, but only by way of initiation is the adept admitted to higher levels.

Such an initiation is a complicated proceeding. It is not simply conferred from one brother to another. There has to be a cosmic admittance, an attunement with the Cosmic Masters who care for our Order. Such an initiation is not accomplished simply by a ritual or by belonging to a certain Lodge. The striving of the aspirant is a prerequisite. The aspirant must become absorbed with his or her own being, and find the

joyful but sometimes difficult Path to truth, light, and love. Only by working on ourselves will we discover that the given initiation will transmute into a real initiation.

Today, it is necessary to lift the curtain covering the forgotten heritage of the old masters, mystics, and philosophers with their striving and yearning. This striving causes a revival of dormant spiritual faculties which must then be applied to our modern civilization. A new chain from heart to mind shall be formed for a better future. Thus it is required that this circle not be a closed circle, because then the brotherhood would be limited, inferior, and thus unfruitful. If our brotherhood should be a vigorous brotherhood, we must welcome everyone. It must become a common value not to divide and separate but to turn to those who are interested in what we have to offer with all the power of our hearts. We must seek out new and unknown brothers and sisters to build a common bond and we must bring these seekers into our beloved Order.

Our thinking is not static; it is always searching, discovering, and further testing. This is necessary to discover better values and find the truth. In this striving we regain the warmth and the light of love, because we know that this quest is not only for ourselves but for the growth of all of us, and through this positive power, we will build a society that will enable everyone to achieve their greatest human potential.

Let us develop from our yearning for new brothers and sisters a desire for the brotherhood of all humanity; let us seek for such opportunities, let us fill our daily tasks with brotherly love. Let us have only one personal wish: to live as we should live. Let us become alchemists in the original sense of this word, knowing that the wisdom of life—which is pure gold—can only be won through application, learning, and honest living.



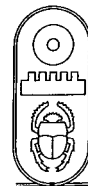
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# REINCARNATION & REBIRTH

*Speech presented by Frater Wilhelm Raab, Grand Master of the German Grand Lodge,  
at the AMORC Convention in Prague, Czech Republic, 1995.*

THE QUESTION OF REBIRTH is disputed by many people and only a few have any kind of idea about life after death. Out of all the pros and cons, expounded by religions and religious zealots, no conclusions can really be arrived at without falling back on pure faith. Nevertheless, the question, "Are we reborn?", is a question of knowledge—a knowledge concerning the process of cosmic order.

The cycle of birth, life, death, and rebirth is part of this cosmic law. Today, gathered here in Prague, are Rosicrucian students who are studying in all the degree of the Rosicrucian teachings, and therefore it is not possible to go into great detail concerning all there is to know about rebirth or reincarnation. However, I will attempt to address the subject as comprehensively as possible.

As we proceed through life, many questions arise concerning our past and future. In your own personal experience, does any epoch, any period in the history of the world seem familiar to you? Have you ever felt related in some way to particular folk groups or customs of centuries past? Can you easily go back with your consciousness into a past era, perhaps because you have been fascinated by its literature or music? Such expansion of one's consciousness in regards to recalling the past, along with our power of imagination, are great privileges, given to us through the forces of the spirit of human consciousness. This is a kind of enlargement or expansion of the present time which includes the past as well as the future.

In the traditional writings of the Rosicrucians there are many personalities of old who have written down their own experiences regarding the subject of reincarnation. Indeed, in one of our degrees in the Rosicrucian system of study we are asked to delve into the subject of reincarnation and explore the concept of our own past lives. Many Rosicrucian students have

had experiences regarding their own past lives and are quite knowledgeable of this subject. The basis of this knowledge is their own practical experiences, which they have collected during their many incarnations on this earth plane.

In the higher degrees of the Order and even more in the Collegia Rosae Crucis the Rosicrucian viewpoint concerning the beginning of the universe and humanity is described. Also described is the Rosicrucian viewpoint concerning the fall of humanity—the idea that once humanity was like God and that now humanity must again try to become like God.

According to the Rosicrucian viewpoint, just one lifetime is not sufficient time to collect all those experiences which are necessary for a human being to again become one with all creation. A temporary stay, a one-time stay of the human soul on earth, is not enough time to fulfill the whole system of cosmic law—to learn all that needs to be learned and experienced. For one who wants to become one with God, one lifetime is not enough.

The divine principles of justice are manifold. They teach the wrongdoer against cosmic order that he can undo his crimes and offenses in that he is made conscious of these wrongs by those who suffer from his acts. Through the practical knowledge he has achieved (through living his life) and by not repeating the same wrong, his earlier bad deeds can be compensated for. A wrong always draws an obligation to one self to balance it out. To compensate for the past wrongs does not cancel out the wrongdoing one may engage in at present. Only if we have drawn the correct knowledge—come to the proper conclusions—concerning past wrongs and are trying to put this learning to use in our present life will we "cancel out" the past. And this whole process is not possible in just one incarnation.

This is why the human soul, together with its attributes of consciousness and all-encircling mind, is always being reborn into a human body, until the consciousness of its personality has reached the largeness and purity of the all-embracing love and acts accordingly. After this has been achieved, reincarnation is no longer necessary. For the Rosicrucian, the human soul is part of the universal soul, penetrated by the consciousness of God, which permeates all being in the same way. Thus all the souls of human beings are the same, because they come from the same source. But the personalities, which pertain to those souls, all differ. This results from the different experiences of the single soul personalities and their individual characters. Those personalities have the duty to acquire all the knowledge and the skills which humanity lost long ago. The Rosicrucians alone attempt to acquire this lost knowledge by utilizing their thoughts, feelings, and deeds to develop and refine their personalities and improve them in the divine sense until physical death temporarily stops this development.

Through an individual's "death" the incarnated soul with its attached personality is freed from earthly constraints and physical limitations. It returns to its assigned place within the sphere of the Cosmic without losing its identity, and awaits its call to incarnate once more in a mortal form. When the soul with its attributes is incarnated, it is strongly influenced by its last incarnation. The reincarnated soul personality tends to influence every action of the person into which it is born according to the pattern of life during the past incarnation. These impulses from the past have to be carefully considered, the temptations of the past not quite followed.

Soul itself is part of the divine All-Soul; it cannot be developed further. The soul itself has no evolution. What really develops and commences toward evolution is the soul personality which is attached to the soul.

Humans are thus born with a "past," with deeds and perceptions from past incarnations. And now, in this incarnation, those emotions

still determine the state of mind to a large part, as well as the feelings of the soul personality, to which are added new feelings already compiled in this incarnation. Those human emotions are the cause for the feelings of the psychic energy in human beings and are guiding points. When the psychic energy is being blocked by outer influences, a reaction is created which may prove to be love, but could also be hate or fear. From the results of psychological research we know that certain objects or things can provoke strong emotions, and that psychic changes may incite emotions, brought about by visual impressions which bring about slight changes in a particular organ. This in turn induces our consciousness to create emotions.

Thus we know that emotions are the sensations of the instincts. These instincts we look upon as expressions of life energy within ourselves and this life energy is one of the attributes of soul.

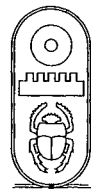
When emotions arise in a normal and natural manner they can provide us with a glimpse into our past incarnations, even if only for an instant. If we then analyze what we see and feel—the impressions arising in our consciousness—we may use some of this information from previous incarnations as lessons to be put to use in our current incarnation on the earth plane.

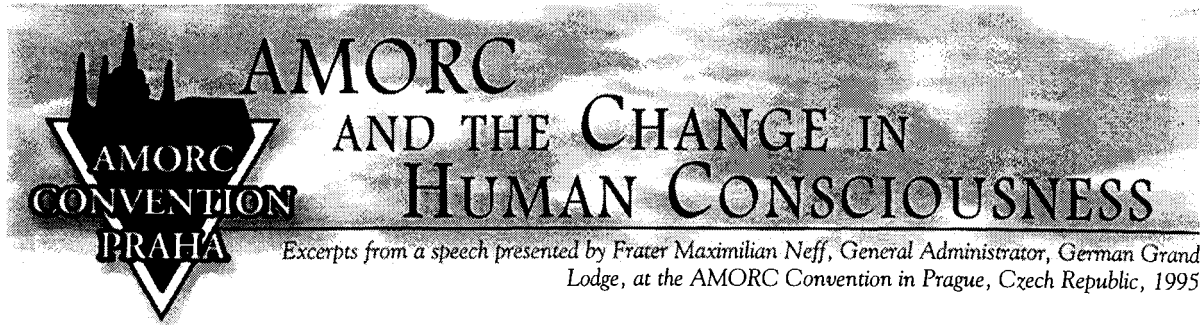
Certain emotions may be awakened within us more easily than others, due to the development of our soul personality in our last incarnation. Our past lives have given us the tendency for certain of our emotions to have more peace and freedom of movement in this life than others. In other words, we will have a tendency toward certain emotions and feelings in this life due to the experiences of our past lives. As for which of these emotions indicate the higher and which the lower evolvement of our former incarnations, this is best left to our own discernment as we progress on the Path.

*This discourse by Grand Master Raab was followed by a three-part Reincarnation experiment in which the Rosicrucian Convention audience took part. The experiment further demonstrated some of the concepts put forth in the discourse.*

## THE GRAND LODGE SURVEY IS COMING

During the coming weeks the Grand Lodge will be mailing surveys to a random sampling of our members. The purpose of this survey is to determine your satisfaction with the monographs and service you receive from Grand Lodge. While not everyone will receive this survey, we strongly encourage those who do to fill it out and return it promptly, for the good of the Order. Your responses will give us valuable feedback which will help us to improve our service to you, our valued members.





AS WE REVIEW European history—the history of our culture—we see that the Zeitgeist of each era has always impressed itself on the people of that time. Each epoch had its particular character, which was formed from past epochs. Often change has not come about in a flowing way, as we would like to think, but in quantum leaps. Suddenly events have happened or individuals have appeared in history who have influenced humanity enormously.

The 16th and 17th centuries were such times, when new perceptions and values appeared which are still influencing life today.

During this time the Rosicrucians made their first public appearance through a manifesto which attracted great attention and was directed to the “Heads, Guilds and Men of Learning of Europe.” This publication, which according to our tradition, appeared at the beginning of a new cycle of Rosicrucian activity, was, of course, the *Fama Fraternitatis*. It described the journey of a Frater C.R. or a Father R.C. respectively, who, upon returning from a strange and mystical journey, founded an Order, then died, and whose vault with all its plentiful secrets was discovered after 120 years.

The publishers of the pamphlet were never made known. Many people announced that they were members of this Order; a few were, most were not.

What was this secretive Order that published such a curious, allegorical document? Was its aim to begin a great reformation? If so, then what reformation? Was it to be a reformation of the spirit?

Those times were full of confusion and the common human mind seemed also to be confused, as can be discovered from reading history books.

Today we stand again on the threshold, and the human spirit is looking for a new orientation. Humanity has achieved much; we have created such advanced technology—computers—which in some fields almost seem to surpass human abilities (in a purely mathematical way).

What was once hidden from the human spirit is today revealed in the daylight. The information age has begun and in the near future all discoveries will be available to human beings. This has never before been possible.

## Dissatisfaction with Direction of Society

And yet, this fascinating age of expanding technology and more accessible information has another side. Take the field of medicine, for example. There has been great progress, and yet diseases—some familiar and others unfamiliar—are on the increase again.

Humanity seems dissatisfied, and while there seems to be so much progress, so many options available, why are there so many discontented people? Why are psychiatrists' and psychologists' waiting rooms so full of patients?

What have we done wrong? How is it that we have achieved so much, but we are basically unhappy, and look continuously for diversion, always trying to soothe and pacify the outer self, always looking for possibilities to put joy into our life and frantically wrestling for contentment?

Have we become one-sided? Have we perhaps paid attention to only one side of our being and neglected the other side? Indeed, much like today, humanity awakened to a new consciousness in the Renaissance of the 16th and 17th centuries. Much like today, the Renaissance was an era of new perceptions, new ways of thinking, which initiated the path to a renewed spiritual

awakening. This brought forth not only great individuals, geniuses, such as the Italian painters, but also a new architecture, literature, science, etc. For example, look at the life and achievements of that universal genius Leonardo da Vinci, representative of so many others, who put humanity in the center of a vast and exciting new world. Or, closer to home, examine the life and thoughts of your countryman, the famous intellectual, John Amos Comenius. Investigate the profoundly mystical ideas of Jakob Boehme, which enrapture us even today, and the thoughts of Louis Claude de Saint-Martin, whose teachings are the basis of 19th-century Martinism. Saint-Martin was very impressed by Boehme, so impressed that this Frenchman learned the German language in order to read the original Boehme in his native tongue. In fact, he saw Boehme as the greatest seer since the Master Jesus.

These great minds of the Renaissance and Baroque were succeeded by the thinkers, poets, and composers. For them the perceptions of this epoch brought forth new highlights. The name Galileo Galilei stands even today for the upheaval from the earthly to the heliocentric view of life—and this was not without impact on the overall perception of thinking men and women. Giordano Bruno fought for a new view of life, and had to pay for it with his own life. The awakening in those days, which was also called “Aurora,” was the starting-point for even further developments.

Currently humanity has once again reached a pinnacle, and yet we are dissatisfied more than ever before. Old values are considered increasingly unusable, but new ways of living are still not established or accepted.

As AMORC—the old mystical Rosicrucian Order—points out in its teachings, humanity and the whole of creation—all that exists in this world—is dual in nature. This is also true for the human consciousness. According to these teachings, each of us has an outer and an inner consciousness, and it is irrevocable for the entirety of our development.

Today we have reached far in our outer consciousness, which includes our thinking, our intellect, but also our outer emotions. But what have we done with our inner consciousness, as the Order puts it, to which belongs the subconscious, as psychology calls it? It does not seem to

have kept pace with our outer development. And what has been discovered and invented through research has mainly been used to satisfy the outer person. So that more than ever we are in search of the inner knowledge.

## The Inner World

Today, just as in earlier times, the search for the lost inner world, which still exists, but is more or less buried, is humanity's great desire.

This inner spiritual world, according to AMORC's teachings, is the true world, which constitutes humanity. This pertains however not only to humanity, but also to the whole of nature, the whole of creation.

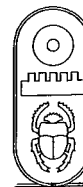
The teachings maintain that all creation is of a spiritual nature and only out of this the visible, material form of expression evolved. This relates also to human beings. What could we possibly attain, and how much is latent within us which we could discover, if only we would start this most adventuresome of journeys!

We must embark upon this great adventure as described in the *Fama Fraternitatis*. The journey portrayed in the *Fama* is nothing less than an Initiation which leads humanity to a higher, more noble consciousness. This higher consciousness lifts us far above our daily, mundane ways of thinking and viewing the world. It enables us to develop a larger view of our situation and initiate new ways of looking at things and doing things, which can lead us to a much more satisfying and fulfilling life on this earthly plane.

AMORC is a modern initiatic Order which offers this age-old Path of Initiation. And although this Path is adapted to modern times, the methods of this initiation remain true and unchanged.

On this Path a person decides to enter the Order and asks for admission. He or she will then be slowly introduced to the Rosicrucian teachings. The student “walks” or journeys from degree to degree, and through the study of the teachings—which reveal themselves gradually—development takes place. This includes development of the whole consciousness—the outer as well as the inner consciousness.

(continued overleaf)





## Tolerance

Throughout this process liberal thinking and tolerance is the supreme precept: Tolerance towards our contemporary world, towards our fellow human beings, but also tolerance towards *ourselves*. The Rosicrucian teachings demonstrate to us that only tolerance makes it possible to discover new ways, which will be concealed from us by our intolerance.

Mysticism desires nothing more than to show humanity the way to enter into new dimensions, which are still closed to us. More than ever before in history, humanity is standing today at the threshold. The esoteric wave, which has seized humanity, shows our yearning for new roads. We are seeking something new and different, and we are trying to satisfy this quest by walking many paths.

Discovery is possible only when the individual on his own starts out on the Path. Otherwise all the esoteric knowledge found today in books remains just a collection of knowledge—much like a catalog which gives information about the connections, but no more—satisfying only the ego.

Everything has to be earned through hard work, and without an adequate school, these trials will remain faint-hearted.

This is the reason why it is said that the hidden wisdom of the Rosicrucians has never been published in book form. Even if there was a wish to do that, this special wisdom could simply not be completely revealed in that way. This wisdom can only be learned when an individual, on his own, sets out on the journey of initiation, just as many people of good intention and open hearts and minds have for centuries set out on this initiatic journey.

## Journey of Initiation

The *Fama Fraternitatis*, the great mysterious and symbolical writing, told of a journey of initiation which led the traveller to that legendary vault which is surrounded by seven walls. Each of these walls is supposed to have its special feature and sphere of science symbolically hidden in the wall. Each wall also features a certain color and the inside of this vault was lit by a bright and beaming luminary, though there was no visible source of light. Many inspired people in the past as well as today have set out on the search for this mysterious vault, and have hoped to find it somewhere.

All the Order's secrets are hidden within. But they are inaccessible to the unprepared. We

have to walk the path pointed out to us slowly and patiently, so that we are able to unveil the hidden boundless treasures.

Fratres and Sorores, as we reach the advanced degrees of our Order, we should remind ourselves now and then of the time when we were neophytes and review our notes from that time, because they include many references about the Path entered upon, and you will come across things not recognized or understood at that time.

Early on we learn to rely on the inner voice. We should come to depend on it. Intuition starts to unfold and its instructions are soft and not intruding, but distinct—if we do not allow the inner voice to be drowned out by the more pushy voice of our ego. Intuition is our contact with our inner self and beyond this to Cosmic Consciousness. The inner voice is quite willing to tell us what we desire to know, but only if we allow it to do so.

Intuition strengthens the traveller in finding his or her way, which brings us finally to that imaginary and symbolical hidden vault of our Order where all secrets are preserved. This is the storehouse of Cosmic Consciousness, in which a mysterious light shines on everything, and which is represented in our Order by the seven-colored heptagon.

Following this time of preparation, the neophyte eventually enters the symbolical inner part of the Temple as an Initiate. The studies now take on another shape. Again a time of preparation begins, which covers the early Temple degrees. A further step awaits the Initiate. He or she may cross over this portal and again reach a new height on the journey. And once again the Path presents new challenges, new portals to be crossed as the Initiate journeys through the seven mystical steps of the R.C.

All those stages are to be walked through by the student of AMORC. He cannot omit any of these steps for each one has keys ready for him, which he needs to open up the treasure-house.

Patience, tolerance, and kindness—from which grow and develop the necessary powers distinguishing the student as he comes to understand the significant meaning of those letters which mark the person walking this road . . . the letters R.C.





# THE ROSICRUCIAN ORDER IN SLOVAKIA

*Excerpts from a speech by Frater Stanislav Marcinek, AMORC Administration Bureau, Slovakia, at the AMORC Convention in Prague, Czech Republic, 1995*

WHEN, SOME TIME AGO, I was asked to give a lecture on this day, I considered a number of possible subjects. Yet I did not consider myself to be enough of an authority to speak about the deeper issues concerning our Order. As the date of this convention grew increasingly near, I still did not know what to talk about. But a meeting with Frater Raab helped to clarify my thoughts. "Talk about our Order in Slovakia—what you are doing there, its history and so on," he advised. And so that is what I will attempt to do.

If we consider the history and tradition of our Order in the Czech and Slovak lands, we need to go back to at least 1526, the year that Ferdinand of Habsburg became the ruler of these lands. In Bohemia—the Czech lands—he and his successors attempted to stabilize the political situation by depriving the rebellious gentry of most of their power and wealth. The situation was sharpened by religious disputes, in that the Habsburg emperor defined himself as being the defender of the Catholic Church, and thus was responsible for uprooting all Protestant heresies in his domains. The Czech nobles, ever in opposition to the Habsburgs, soon became predominantly Protestant. This was also true of many nobles in Habsburg-held Hungary (of which Slovakia was then part) and in Transylvania.

Eventually, in 1618, the nobility rebelled against increasingly oppressive Habsburg rule in what is known as the "Defenestration of Prague," which began the Thirty Years' War. A new government was proclaimed in Bohemia, and Frederick V of the Palatinate was crowned king. However, the Protestant forces of Frederick were routed at the Battle of White Mountain on November 8, 1620, by the Habsburg emperor Ferdinand II. The imperial army occupied Prague, and the defeated political opponents were imprisoned. The free-minded Rosicrucians living in Bohemia were forced to flee the country and continued their work in the Netherlands, Germany, and England.

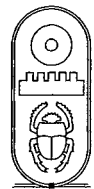
## The Rosicrucians in Bohemia

However, previous to this disastrous time, the Fraternity of the Rose Cross enjoyed ideal conditions for its development during the reigns of the liberal-minded Habsburg emperors Maximilian II (1564-1576) and Rudolph II (1576-1612). The fraternity assiduously worked to prepare the way for a reformation of the whole world. In the Czech lands there existed at that time a society called the Bohemian Brothers, which people claimed to be in touch with the Rosicrucian fraternity as well as another society, the *Unitas Fratrum*, of which the most famous representative was John Amos Comenius.

At that time ideal conditions existed for the work and development of many learned individuals, as for example Tycho Brahe, who came to Bohemia after being invited there by the Czech Rosicrucian, Thaddeus Hajek, personal physician to Emperor Rudolph II. Many outstanding persons met at Prague at that time, such as the well-known Rosicrucians Peter Mattioli and Michael Maier, and the famous rabbi Jehuda Low ben Bazalel, who was said to have created a golem and to know the secret of the *Laterna Magica*. After Hajek's death, Adam Huber, another Czech Rosicrucian, became the personal physician to the emperor.

## Jessenius—Slovak Martyr

Let me mention another great Rosicrucian—a prominent doctor, scholar, and politician of his time—Johann Jessenius von Jesse. Jessenius was born in Slovakia in 1566. He studied at the universities of Wittenberg, Leipzig, and Padua, and he received his Doctor of Medicine from Charles University in Prague. In 1597 he was appointed dean of the medical faculty of the University of Wittenberg, and half a year later he was appointed vice-chancellor. The name of Johann Jessenius is connected with the first public dissection in Central Europe, which took place in 1600. When Matthias, the younger brother of Rudolph II, was crowned king of Hungary in 1608, Jessenius was called upon to be his personal physician.



Jessenius, being a Protestant, was also deeply involved in political affairs. For instance, when in 1617 quarrels arose between the Jesuit-run Klementinum and the Protestant-run Karolinum, Jessenius was appointed chancellor of the Karolinum so as to end the disputes. It should be noted that at that time there were more than 40 Slovaks working at the University of Prague. Among them are included Vavrinec Benedikti (the author of the first Czech grammar), Peter Fradelius, Johann Silvanus, Jacob Jakobeus, Daniel Basilius, and many others. We can rightfully state that in this era of resistance to the Habsburg emperors that Prague's fate was determined to a large extent by these professors from Slovakia.

After the uprising of 1618 in Prague Jessenius was sent as a legate of the Czech estates to the negotiations in Pressburg (as Bratislava was then called) with Gabriel Bethlen, prince of Transylvania. In 1620 he participated in the coronation of Frederick of the Palatinate and gave a memorable speech on this occasion. In the same year he negotiated again with Gabriel Bethlen, prince of Transylvania, whose armies had routed the Habsburgs from Slovakia.

After the Battle of White Mountain Jessenius was imprisoned for supposedly engaging in treasonable activities against the emperor. Jessenius was subjected to several months of imprisonment and torture, and then was condemned to death by having his tongue torn out and being quartered while still alive. This sentence was later ameliorated in that he was first executed and afterwards quartered. And thus on June 21, 1621, were the lives of 27 freedom fighters ended, among whom can be counted the great man Johann Jessenius de Jesse—humanist, physician, and pioneer in forging strong ties between the Czechs and the Slovaks.

## The Mystical Triangle of Bratislava

Now I would like to include a few words about our work in Slovakia. I will not speak about our being unable to travel freely when we lived behind the Iron Curtain—all of this is well known. Rather, I would like to convey to you the changes in my own perspectives in life. Such changes encouraged me to join AMORC.

Rosicrucian  
Digest  
No.1  
1996

To begin my story, I would just like to say that just as all things have two faces—an outer one that everyone can see and consider, and a hidden one, which is not noticed at first glance—a city also provides us with two faces.

In June of 1995 Frater Raab came to Bratislava to give a lecture. Having a certain amount of spare time, we organized a sightseeing tour through this city for his benefit. Our tourist guide told various fascinating stories about the monuments and events in the city's past. She remarked that the Castle of Bratislava, the Cathedral of St. Martin, and the New Bridge formed a triangle. She also indicated that the church steeple is 85 meters high—exactly the height of the bridge's pylon and the depth of the well in the castle.

Her statements inspired me so much that I gained a deeper awareness of Bratislava and began to reflect on its mystical significance. I had lived here for 15 years, but I had not noticed such things. Only at this moment did I become aware of this triangle which has its corners at the Cathedral, New Bridge, and Castle. I suddenly realized that each corner manifested in three major forms that merged into the great threefold unity.

The castle and church, symbolizing feudal power and ecclesiastical power, denoted two antagonistic worlds. The castle, built high atop a rocky plateau, has low, massive walls of coarse stone. The cathedral, located in the river valley, has delicate walls that rise high above the city. For centuries these two worlds were separated by the city's walls. It was not until the second half of the 20th century that these two opposites were linked by a road leading to the Danube. We find the results are manifested on a higher level, which in this case is the New Bridge.

At the time of its erection in 1972 the bridge was a bold construction. The 85-meter-high pylon supports the whole structure by its cables. Atop of the pylon there is a futuristic-looking cafe shaped like a disk. The bridge rises high above the river and forms, together with the castle and the church, the characteristic skyline of Bratislava.

Let us now consider the corners of this triangle on the material and immaterial planes. On the material level, a castle is a building characterized by its fortifications, as for example,

strong and thick walls. On the immaterial level, it may be seen as a symbol of rescue, safety, or protection. The cathedral, on a material level, is a building of special architecture where people meet to worship. On the immaterial level, it is a symbol for an exalted spirituality. The bridge, on the material level, is used to transport goods and humans, while on the immaterial level, it symbolizes a connecting of two opposites.

Furthermore, each corner of this triangle has two levels: above and below. The church steeple and bridge pylon rise high into the air, whereas the well in the castle is dug deep into the earth. You may gain access to the well "from above," and the church steeple and bridge "from below." But all these corners have one thing in common: you ascend from below or descend from above. These points also have different functions: people meet in the cathedral for worship and in the tower-cafe of the bridge for satisfying their thirst and hunger.

These points are connected in a way to demonstrate the great law of the triangle in its three manifestations—the law of causality, the law of rising, and the law of threefold conjunction. Three points as a trinity of cosmic forces act according to their harmonious inner nature and express themselves as the four alchemical elements.

These observations demonstrate how AMORC has caused me to have a somewhat deeper and, I hope, more profound and integrated perspective on the world around me.

## The Number 8 in Czechoslovak History

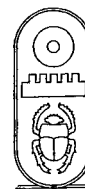
I have already said that one of the connecting links in Bratislava's triangle is the number 85—the height of the church steeple, bridge pylon, and the depth of the castle's well. (Curiously, this is the number of the Slovakian AMORC members today!) The number 85 consists of 5 and 80, the latter of which is in turn actually 8 plus 0. It is the number 8 which has played an interesting role in the fate of both the Czech and Slovak lands.

In the year 1848 a revolution erupted in Hungary, of which Slovakia was part. However, this was soon squelched and it was only in 1918

that the monarchy of Austria-Hungary collapsed and the Czechoslovak Republic arose. But in 1938 the Munich Pact restricted the freedoms of the republic, and in 1948 the Communists took over the reins of government. Hope arose once more in 1968, but this was snuffed out with the invasion of the Russian army. In 1988 there was a dawning of a new era with the so-called Demonstration of Candles in Bratislava, which soon led to the establishment of a democratic regime in the following year.

In conclusion, I want to point out that we must learn to be attentive to everyday occurrences, becoming keen observers, because our world does not reveal itself noisily, but very quietly. Hidden truths become only visible for those who learn to be attentive. When looking at a building, for instance, how does it affect us? What is its nature? We can learn much about it in a twofold way: first, what is the purpose of this kind of structure; secondly, how does it affect us? Finally, we must contribute to the world in which we live by acting according to our realizations.

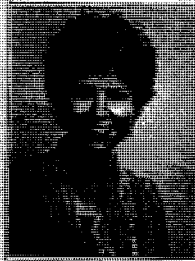
Learning to contemplate correctly is invariably connected with the development of our consciousness, which is an important attribute of our personality. As the teachings of AMORC state, consciousness is of a dual nature. With all things there is an outer and an inner way of observing. But we have almost forgotten this inner way of looking at things and simply submit to our fantasies. To look at things in an integrated way, as taught to us in the Rosicrucian Order, we need, as AMORC's teachings state, a certain amount of freedom and tolerance in our social communications and in our thoughts. These are some of the most important principles taught by our Order, but dealing with them is not easy and must be learned. These two principles demand a third one: responsibility. After learning to handle it correctly, to look at the innermost structures of the world, we approach a more total point of view, and our contemplation will become a real communication with our inner self, which leads us to a fuller awareness.



A M O R C



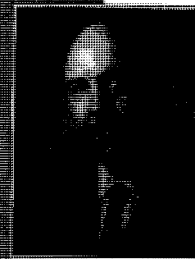
# GRAND LODGE BOARD OF DIRECTORS INCREASES TO SEVEN



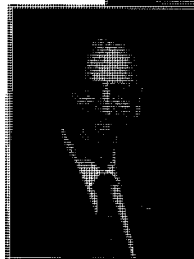
**Kristie E. Knutson, F.R.C.**  
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San Jose, California



**Sandra W. Hall, F.R.C.**  
Vice President  
San Jose, California



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Director  
Chicago, Illinois

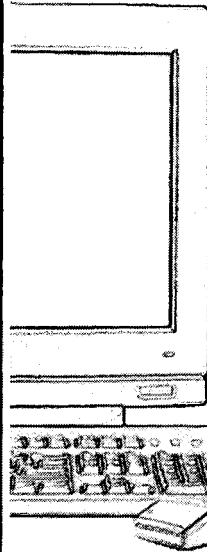


**H. Calvin Jonas, F.R.C.**  
Director  
Vancouver, British Columbia

The Grand Lodge Board of Directors has voted to increase the size of the board from five to seven directors. New directors are Frater David J. Eccleston; Lonnie C. Edwards, M.D.; and H. Calvin Jonas. Frater Albert H.T. Doss, M.D., retired from the board in March, 1995.

## 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:

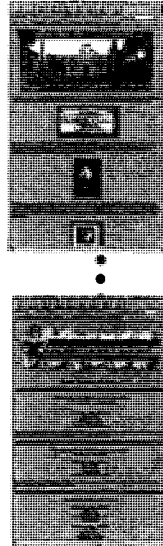
[http:// www.amorc.org](http://www.amorc.org).

The English Grand Lodge's web page address is:

[http:// www.rosicrucian.org](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! ←



# AMORC ROSICRUCIAN ORDER®

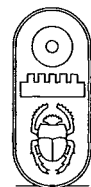
## The Purpose of the Rosicrucian Order

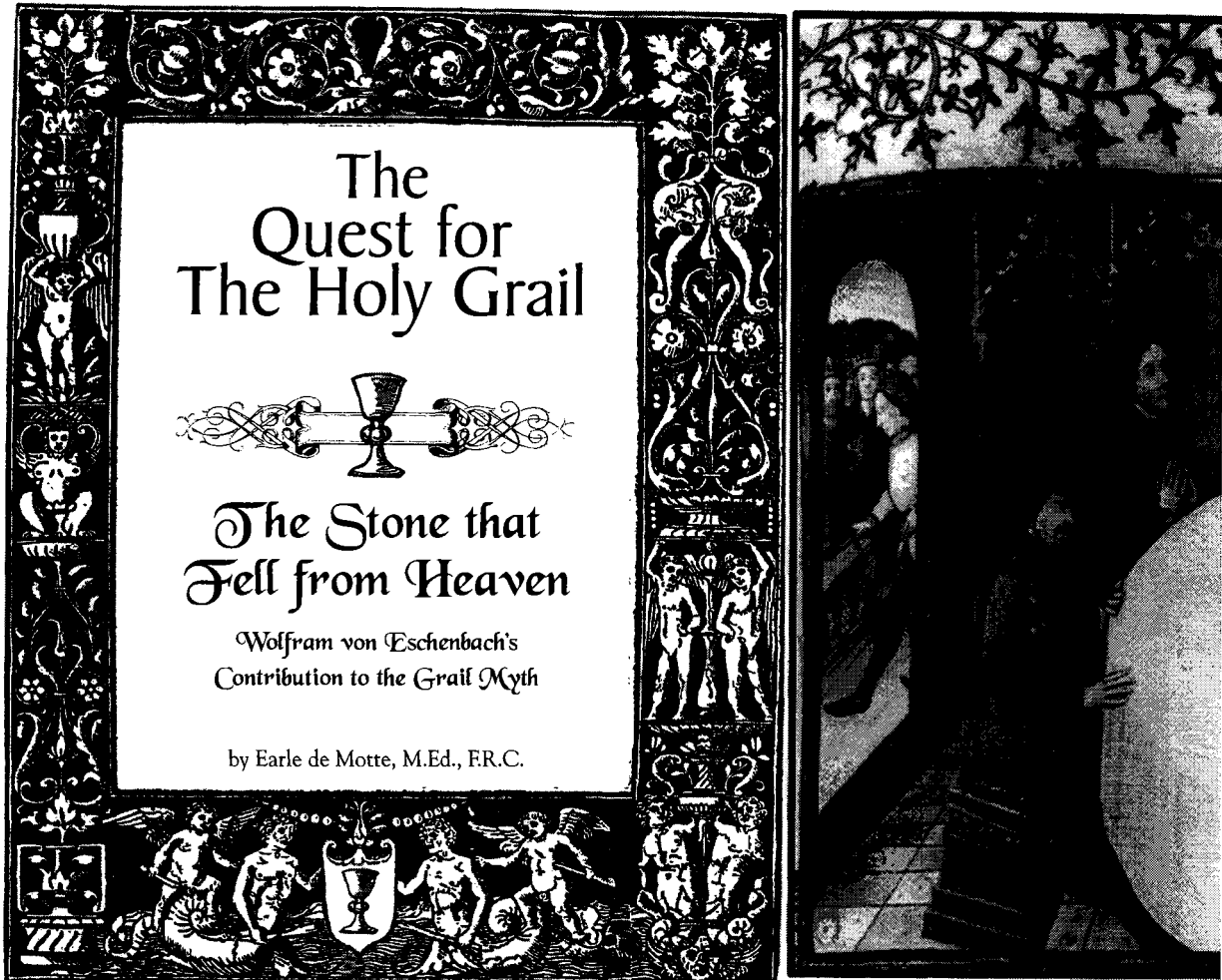
The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive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

*Address Scribe S.P.C.:*

Rosicrucian Order, AMORC • 1342 Naglee Avenue, San Jose, CA 95191, U.S.A.

or call toll-free 800-882-6672 from U.S. or Canada





THE PERIOD OF THE full flowering of the Grail myth in literature occurred in the 12th and 13th centuries. During that time about a dozen romances on this theme were written by troubadours or court poets. The tales popularized the virtues of chivalry, courage, fairness,

honor, respect for women, courtly love, and the protection of the weak. What made these poems different from other tales of adventure was the way in which the quest was linked to a mysterious object called the *Grail*. When the Grail myth was combined with the legend of Arthur and his

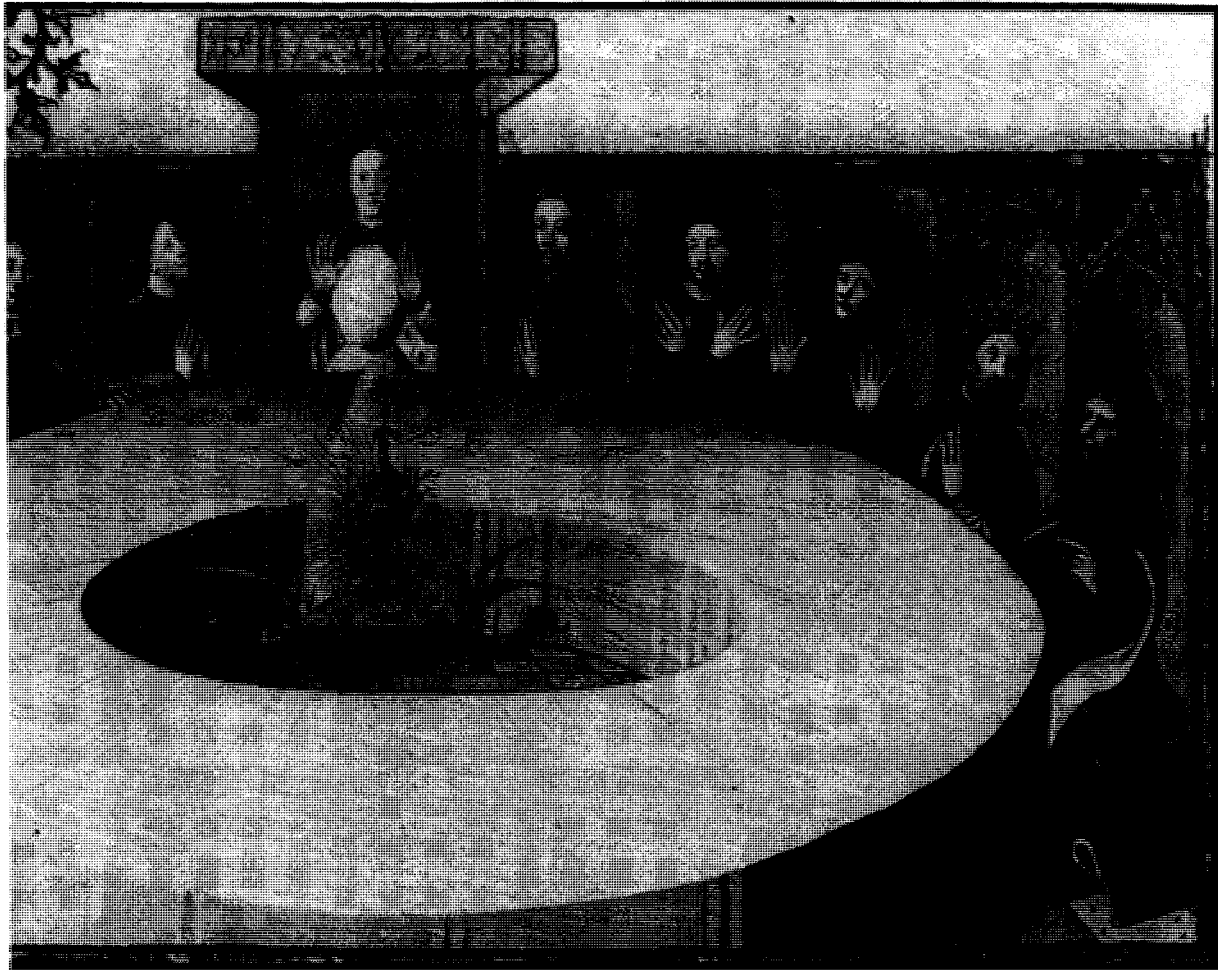
*Earle de Motte, M.Ed., F.R.C —a former teacher of history and languages, and a college principal—has done extensive research on Grail history, symbolism, and literature in the Western Mystical tradition. He has traveled throughout Europe, the Middle East, and South Asia, visiting many historical and mystical sites of Rosicrucian interest. Frater de Motte has led the Rosicrucian Order's Holy Grail Tours to Grail sites and served as Rose-Croix University instructor on these unique tours. He resides near Melbourne, Australia, and is an AMORC Grand Counselor Emeritus.*

Knights of the Round Table, the resulting fusion enhanced the power of the romances to set forth ideals of conduct intended to raise the consciousness above the ugly realities of life in the Middle Ages.

In our last article, "The Grail as an Object," attention was drawn to its identity as a physical object or relic, and also as a symbol of some spiritual goal or state of mind. As a physical object two ideas were touched on: the Celtic or pre-Christian Grail, which was a platter or container; and the Christian Grail, which related to the objects and purpose of the Eucharist. The source of these ideas derived from mythological elements of the "matter of Britain and Ireland," embellished by the imaginative and creative skills of the *trouvères* and troubadours of France.

During the high period of the Grail sagas, a poet of the German school of Grail poets, Wolfram von Eschenbach, made a dramatic shift in the myth's content by giving it a more universal character. About twenty years after





Chrétien de Troyes and Robert de Boron wrote their Grail romances, Wolfram wrote his *Parzival*. He claimed to have received his information about the Grail and its origins from a certain Kyot de Provence, who in turn obtained it from a document found in Toledo, Spain, that was written in Arabic. The presumed author of this document was a “heathen” astrologer called Flegetanis. The document stated that the Grail message was written in the stars and that, during the war in heaven between God’s forces and the host of Lucifer, an emerald fell from Lucifer’s crown. Standing aside from this great conflict were the “neutral” angels who, upon seeing the precious stone falling, caught the emerald and carried it to earth, where they left it under the protection of the Grail family.

In this story the Grail was a *stone*, not a cup or some other object. Wolfram said it was kept in a castle named Montsalväsche (Mount of Salvation) and protected by Grail Knights, “a Christian progeny, bred to the pure life.” The stone itself was thought to be endowed with mar-

velous powers, one of which was to impart immortality. There is some indication that mental alchemy played some part in Wolfram’s thought. We note a reference to the idea that when the symbol of the stone is combined with that of the phoenix, it conveys dramatically the truths about life and death—an initiatory theme—with the stone acting as a catalyst so that the phoenix may rise from its ashes.

The name of the stone was *lapsit exillis*, and its spelling of what looks like two Latin words has caused much bewilderment as to its precise meaning. It has been called the “stone of exile,” “stone catalyst,” “fallen stone,” or “stone of death.” Perhaps Wolfram intended it to have a multiple meaning. Like the attributes of other forms of the Grail, this emerald was like a talisman in that it had the power to destroy, to nourish, to cause growth, to give and sustain life. This last power enabled the Guardians (who in Wolfram’s poem were identified as Templars) to have a longer life or to look younger than their age.

## The Grail & the Philosophers' Stone

Wolfram's Grail as a stone was, like some of his other ideas, a conceptual shift. In the earlier Welsh version of the Perceval story, entitled *Peredur*, the Grail Bearer in the Procession held a platter with a human head on it, blood and all. The French and other versions popularized the idea of the Grail as a *chalice*. Wolfram introduced his concept of the Grail as a *stone* in the incipient stages of European alchemy, which became more widely known in the 14th to 17th centuries. It would seem as if the secret tradition kept alive through Grail literature was about to give way to another vehicle—that of transcendental alchemy.

In Wolfram's thought we can see the affinity of this stone with the mysterious stone of the philosophers. The Philosophers' Stone was said to transmute base metals into gold, lesser men into kings, or initiates into adepts, depending on whether one was talking about matter and its transmutation, or human beings and their transformation. Malcolm Godwin says on this point when assessing *Parzival*: "Many commentators have argued that the story of Parzival carries a hidden and secret astrological and alchemical description of how an individual is transformed from the gross body to even higher and higher forms" (Godwin, p. 170).

Wolfram actually encouraged his readers to "read between the lines" and consider his tales as initiatory documents. This is what many scholars have tried to do, by focusing their interest on such questions as these: Why did he state that Chrétien got the Grail story wrong by depending on the one source, a manuscript (now not known to exist) provided for him by his patron, Philip of Flanders? Why was Wolfram's source any more reliable? Why did he change the emphasis from the associations with the Christian mystery to something having

Hermetic and Semitic overtones? Why did he bring in previously unheard-of names like Kyot de Provence and Flegetanis? Why was the true story of the Grail found in a library in Toledo, Spain, where Jewish, Islamic, and Christian scholarship flourished and were enriched by the exchange of ideas in an atmosphere of tolerance? Why did Wolfram reflect alchemical and Rosicrucian ideas in his writings? Why did he equate the Knights Templar with the Grail Guardians? And, furthermore, why did he expand the Parzival story to include his father's adventures in Arabia?

## Templar Knights & Knights of Islam

The scenario for the previous Grail and Arthurian romances was mainly Europe. Wolfram extended the setting to the *Outremer*—a medieval name for Palestine—where Christian knights were on the front line in the confrontation between Christianity and Islam. Yet, contacts were made at a higher level between the Knights Templar and the knightly orders of Islam. It became possible, through respect for the virtues of chivalry on both sides, for an exchange of goodwill and the opportunity to learn from one another. First-hand knowledge of the ancient

mystery schools as they survived in the Outremer, together with Arabian science, alchemy, and Sufi mystical practices, was available to the Crusaders who were influenced by their contacts. It was to be expected that the Templars would incorporate some elements of ritual and initiatory practice into their own program of personal development.

Either Wolfram himself was a Templar, or he was closely associated with those Templars who had been exposed to the alchemical thought and initiatory rites of the mystery schools. It is therefore possible to assume that he used the Templars as the manifest model of the idealized



conception of the Grail Guardians in his age. It is believed that they performed initiatory rituals in their commanderies that would place them in the spiritual lineage of the ancient mystery schools. They were a brotherhood effectively blending religious piety with exceptional military prowess in their outward activity, while practicing rituals of a secret initiatic nature within their own circles so as to assist the spiritual advancement of their members. It has even been argued that the two persons mentioned in conjunction with the discovery of the Grail story—Kyot de Provence and Flegetanis—were not real persons, but were the respective pseudonyms for the two high Templar officers Hugo de Payens and Hugo de Champagne, and an Arabic book (the *Felek thanis*) of traditional secret teachings. In light of Wolfram's avowed purpose of concealing names, places, and events in code, this idea does not seem too fanciful.

The notion of the Grail as a stone and the idea of making the Templars the Grail Guardians helped Wolfram to develop the main thrust of his message, namely, a fresh perspective of the Brotherhood of Man. His Grail sagas covered four generations of Perceval's lineage, and the scenario includes both Europe and the Orient. He attempted to show that dissimilar genetic inheritance, cultural variations, and religious differences can be accommodated at the individual and social level in the spirit of tolerance and love. We see this in the general plans of the stories.

## Perceval & Firefiz

In his youth Perceval's father goes to Arabia and marries a Moslem queen. They have a son, Firefiz, who is thus the product of mixed cultures. Perceval is born of his father's second marriage to a woman of European race. The two, when they grow up, are professional knights who happen to engage each other in fierce com-

bat, their identities being unknown. In the last stages of the skirmish they identify each other, put down their weapons, and embrace in brotherly love. The black-and-white Firefiz (note the alchemical colors) is finally given a place at the Round Table only reserved for Christians.

Most interesting is the way Wolfram uses the idea of the precious stone to develop a new concept of the Grail castle. His Grail Temple located at Montsalväsche "was seen as a microcosm of the universe topped by a huge ruby, representing the maternal heart of the world and called the Holy Rose. The whole imagery was absorbed, or most likely created, by the Rosicrucians" (Godwin, p. 160). But still more exciting is the effect on successive generations of his notions of the Grail Temple and its location. In most other

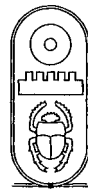


accounts the Grail's home was an otherworldly castle (an image that describes psychologically the crossing of the threshold from the conscious to the unconscious). But in Wolfram's case, whether he intended to do so or not, the castle has been taken to mean an actual fortress in a specific place on earth. Places like the Cathar fortress of Montségur, or the monastery of Montserrat in the jagged mountains of the Pyrenees, or a cave in Languedoc, have become popular places

of speculation and visitation.

Since the 1930s Montségur has been much worked over by excavation and written about by scholars and journalists. Its particular interest has been heightened by the fact that the fortress fell in 1244 to the Albigensian Crusaders, whose purpose was to eliminate the heretical Cathars, and also by the fact that this area of France was known to be frequented by Gnostics, Templars, alchemists, and Rosicrucians. Though not identical in their beliefs and practices, they all seemed to be part of the Great Tradition of esoteric wisdom dating back to Greece and the Fertile Crescent.

*Continued on page 29*



# The Secret of Victories

by Philip A. Clausen, F.R.C.

**Y**OU ARE a modern 1990s-type of person, used to quick changes, a competitive atmosphere, and the knowledge that you are going to be fouled on almost every play. The Spartans would have welcomed you at Thermopylae, holding the pass till death against the vastly superior Persian numbers. You smile. This is a nice fantasy. You secretly know all this isn't true.

Down inside, down deep where it counts, you know that you would prefer broad, sunny days that change with Egyptian slowness, where each pleasurable chisel stroke on the tablet of life you are carving is preceded and then followed by meaningful contemplation; and your agreeable co-workers nod and discuss and admire the ongoing artistry of the day's work. You eat a slow and wholesome lunch with these people. All of them completely chew their food. Nobody smokes or coughs piteously. Nobody chisels the other guy's work while he is gone out back for a little while to enjoy gazing at the serene passage of some clouds.

You smile again. You are having another fantasy.

It's 5 p.m. You are done with Thermopylae for today. Either the Spartans have won, or the Persians. It's a little hard to tell for sure on a daily basis. You have been returned home on your motorized shield. Anyway, forget about that. Now, at home, you can do what you really want to do. You promised your wife that you would build her a little sidewalk so she can stroll to her flowers.

You do it the old-fashioned way, the way your grandfather showed you. You mix the concrete by hand in a wheelbarrow. It's hard work, but by the time the sun is setting, the sidewalk is poured and it even looks fairly smooth. Do-it-yourselfer pride makes you glow inside. You feel re-bonded to the pioneers and Mother nature; the Universe seems to be revolving in a neat circle around your forehead.

But a thought nags at you before you fall into exhausted sleep: Did Gramps say to use one scoop of cement to every five scoops of sand, or was it to every four scoops?

You wake up Saturday morning, refreshed, excited. You go out back to show your wife the new sidewalk. The morning light is brazen and unforgiving. Those are definitely waves in the cement. You carefully pull the wooden forms away. Those are definitely little cracks opening up in the sagging cement. You touch a corner of sidewalk. It breaks away like sugar candy. You have not created a thing of lasting beauty. You have created expensive concrete junk.

Your wife reminds you that all of her in-laws will be arriving in about an hour for brunch. This is not a fantasy. This is your real life. You want to smile. You want to laugh, but you find your mouth has turned to concrete. Other past failures in your life loom up to leer at you.

But you are not a green soldier. A puff of hot steam rolls up the back of your shirt and out the collar. You think, "Thermopylae Pass." You have been here, how many times? You know what must be done. Your hands know what a sledgehammer and cold chisel feel like. You are, in fact, an expert with sledgehammer and chisel.

Two hours later the guests have all arrived. They are sitting under the umbrella table, eating your scrambled eggs, drinking your coffee, watching you with mixed admiration and wonder. What a dynamo, what a worker you are, what a model husbandman, they exclaim.

You are mixing concrete from three piles. One pile is cement, gray and fine as cake flour; the second is a pile of sandy gravel; the third is a strange gray-green pile that strongly resembles pulverized sidewalk.

"What is the pile?" Uncle Otho wonders.

"It's a family secret," you tell him with a straight face. "It's the secret ingredient that guarantees success." They do not know that you are a "failure." All they know is what they see now: a man confidently mixing, pouring, and smoothing concrete into the form of a sidewalk. They do not know your checkered past. They do not know what a near-miss this all has been. They do not need to know.

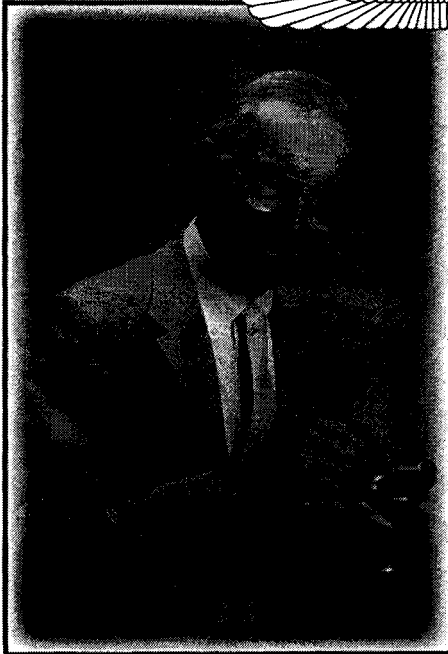
How, when you realized that you had created concrete junk, you almost decided to say, "It's bad, but good enough." To leave it and walk away. But you didn't. This was the crucial moment. You decided to stick. To hold the Pass, to win the Victory, to create Concrete, or be carried out on your shield.

"Do you use a five-to-one mix, or a six-to-one?" Uncle Otho asks.

You assess him a cool look. "I always use a four-to-one ratio." You pause dramatically. "Doesn't everyone?" You benignly gaze upon them. This is no fantasy. This is your life. Night retreats before your lighted mind. Defeat turns into victory. Failure is and always has been the school for success. You smile, wiping sweat from your brow. There will be many such days.



A M O R C



# ROSICRUCIAN VOLUNTEER'S WORK RECOGNIZED

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## *Frater Fremont Jewell*

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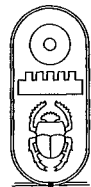
Late last year Frater Fremont Jewell and his friend Wally Peek, both of Minneapolis, Minnesota, received recognition from a Minneapolis television station for their community volunteerism. "Eleven Who Care" is a televised program on KARE, Channel 11, recognizing the contributions of grassroots volunteers and promoting the spirit of volunteerism in the community. The eleven honorees are carefully selected from nominations submitted by individuals and service organizations throughout the KARE viewing area. As instructors in Courage Center's Camera Club, Frater Jewell and Mr. Peek have helped others discover the joy of creative expression and touched the lives of many people with physical difficulties and brain injuries.

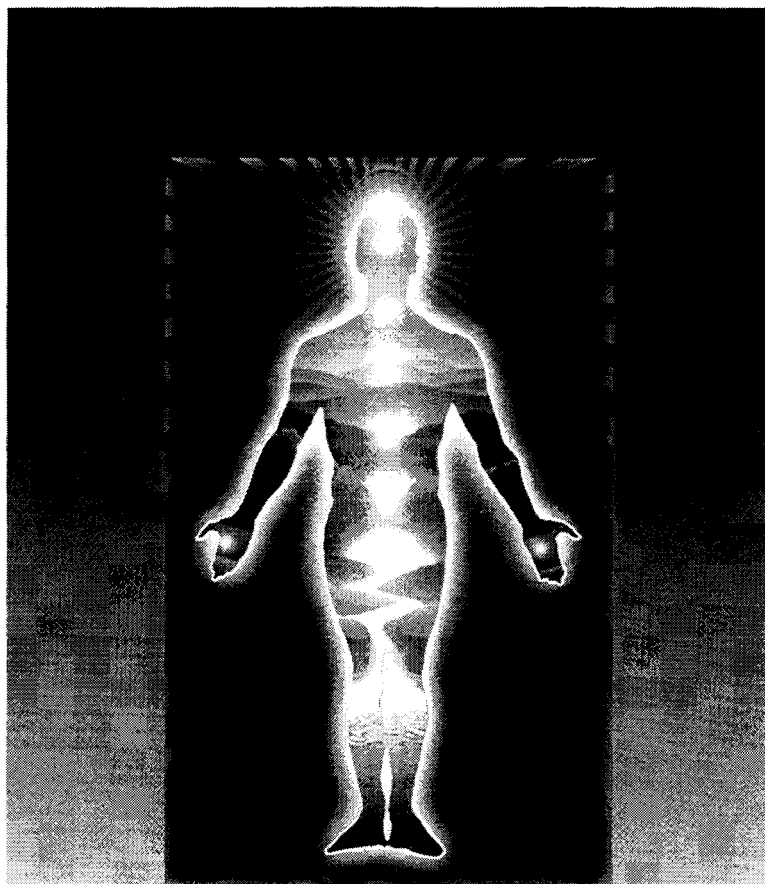
Frater Jewell, a long-time member of Essene Chapter, AMORC, has enjoyed photography for years. After he retired in 1986, he was looking for things to do—he wanted to somehow help out in the community through the medium of photography—when a friend suggested he look into Courage Center's numerous volunteer opportunities. There Frater Jewell was introduced to the center's Camera Club where he truly found his niche. His friend, Wally Peek, who also always

found great enjoyment through photography, likewise found his way to the Camera Club following retirement.

Many of those helped by the Camera Club are dealing not only with disability, but with issues of low self-esteem, worthlessness, and frustration at not having a meaningful purpose or activity. Frater Jewell and his friend Wally Peek see their role as motivating people to express themselves through photography—teaching everything from basic skills to more advanced techniques—and thus introducing people to a new skill and perhaps creating a lifelong, rewarding hobby. With gentle guidance, sense of humor, and patience, they help students gain self-confidence and self-esteem that serves them throughout life.

In the words of Frater Jewell: "I love being at Courage Center. They are marvelous people to work with. I felt the need to be active after retirement and I'm so glad I got involved at Courage." Frater Jewell feels that being a Rosicrucian has played a big part in his work in the community. The unselfish attitude of these two wonderful men produces a perfect picture of volunteer commitment.





# THE SCIENCE OF LIFE AND THE QUANTUM BODY

by Becket Avila-Clemm, F.R.C.

**T**raditional Western medicine has felt that treating and healing the body was its prime task. Now come two major sources of knowledge that challenge that view. From the ancient Vedas of India to the frontier of quantum physics, a growing number of physicians are learning of the connection of mind and body. Heal the mind, and the body is automatically healed.

The question then is, "How are mind and body connected?" The ancient Hindu science of life,

or Ayurveda, states that the point where mind and body connect is called a *dosha*. There are three doshas that are the blueprints for three body types. On the never-ending journey of self-knowledge, these three doshas are an important landmark. They take us into the inner world (inner self), the only place where intelligence in all its forms—thoughts, emotions, drives, instincts, wishes, and beliefs—can be changed. Beyond them lie even more profound revelations. The Rosicrucian lessons speak of this often.

We want to get to these greater depths by exploring the quantum mechanical human body. Rosicrucians accomplish this through meditation techniques taught in the lessons. The quantum mechanical human body is a network

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*AMORC Class Master Becket Avila-Clemm passed through transition while this article was being prepared for publication. Besides serving as a Class Master in the Instruction Department, Frater Avila-Clemm had spent much time as a volunteer tour guide in the Rosicrucian Egyptian Museum and was known and loved by many Rosicrucians. He is survived by his wife, Soror Liz.*

of intelligence, the collected know-how, not just of the brain, but of the body's other 50 trillion cells. It responds immediately to our slightest thought and emotion, giving rise to the constant flow and change that is basic to our nature.

It is not localized in space/time, but is far more general, extending in all directions like a field. You cannot see your own quantum body, because it is made entirely of faint vibrations, fluctuations in the field, but you can be aware of it. Indeed, your senses are keenly attuned to the quantum field, whose activity is more basic than either matter or energy. The fact that you can be aware of a level in nature 10 to 100 million times more subtle than the atom seems so surprising that I would like to expand on the notion.

Truly, the only way to penetrate this realm is subjectively, from inside the quantum mechanical body. Here is where the trick of turning mind into matter is actually being managed. Once you know that there is a quantum body paralleling your physical one, many things make sense that were mysteries before. Here are two interesting facts about heart attacks that will help illustrate this point. Fact 1: More heart attacks occur at nine o'clock on Monday morning than at any other time of the week. Fact 2: The people who are least likely to suffer a fatal heart attack are those who report a high degree of job satisfaction.

What these two facts tell us is that our emotional outlook, a healthy attitude, is beneficial to our physical health. This is not some New Age jargon or hope; these are hard medical facts.

Every time there is an event in the mind, there is a corresponding event in the body. Ayurveda says that this interconnectedness is accomplished at a place sandwiched between mind and body, where thought turns into matter; it is occupied by the three operating principles, or doshas. An imbalance or disharmony in any of the three doshas contributes to disease. We correct this imbalance through a corrected diet, reasonable exercise, and, more importantly, through meditation.

An overriding factor in all of this is that Ayurvedic medicine and conventional Western medicine must go hand in hand. In other words, we must maintain a healthy attitude regarding our physicians. When the Rosicrucian Council of Solace responds to medical petitions, the following suggestion is included: "We strongly recommend that you consult a competent and licensed medical doctor for the condition which you reported to us. We wish you to know that

the combined efforts of medical treatment and metaphysical aid will offer the greatest possibility of satisfactory results."

Nevertheless, the mind must be considered in any physical healing. Even in the midst of a genuine chemical revolution, mind is superior to matter. In fact, it now appears that the molecular structure of any neurotransmitter is completely secondary to the brain's ability to employ it. Without bothering to invent a new class of chemicals, the DNA has figured out another use for its familiar raw materials, the amines, amino acids, and peptides.

Once again, it is just the ability to make these different products that is crucial. There is nothing special about the molecules themselves, even though their discovery by a molecular biologist may be special to science.

But where does the ability to make the neurotransmitters come from then? Perhaps we should look to the contribution made by the mind. Now we have arrived at the heart of the matter.

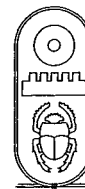
By any definition mind is non-material, yet it has devised a way to work in partnership with these complicated communicator molecules. Their association is close, as we have seen that mind cannot be projected in the body without such chemicals. Yet these chemicals are not mind. Or are they?

It is still obvious that no one is ever going to find a particle, however minute, that nature has labeled "intelligence." No one has yet been able to grasp how the cascade of chemicals exactly patterns itself to do all the things a mind can do. Memory, recollection, dreaming, and all the other everyday activities of the mind remain a profound mystery as far as their physical mechanics is concerned. But now we know that the mind and body are like parallel universes. Anything that happens in the mental universe must leave tracks in the physical one.

Nature is humanity's healer, because Nature is humanity. When Ayurveda says that the sun is our right eye and the moon our left eye, we must not sneer. By bathing us in the moon, the sun, and the sea, Nature fashioned the bodies we inhabit.

These were the ingredients that provided us each with our piece of Nature: a shelter, life-support system, intimate companion, and home for seven decades or more.

The discovery of the quantum realm opened a way to follow the influence of the sun, moon, and sea down deeper into ourselves. Quantum





physics tells us that a particle is and of itself does nothing. Only when it follows a certain trajectory or does something is it observed. The conclusion is that an observer is essential in this micro-world of physics.

The universe needs us to observe it or experience it in order to be. Ayurveda and the Rosicrucian teachings specify that the Inner Man is the most important component in the healing process even though we or our doctors are not necessarily aware of this Inner Being and its doshas connection. This knowledge is incorporated into the teachings of the Rosicrucian Order, AMORC. All through our lessons, the Rosicrucian is constantly reminded of the workings of the Inner Being—the Master Within. This Inner Being is not separate from our physical body. It is our whole being, body and mind!

Ayurvedic and Rosicrucian teachings show that the human body is controlled by a “network of intelligence” grounded in quantum reality. Not a superficial psychological state, this intelligence lies deep enough to change the basic patterns that design our physiology—with the potential to defeat cancer, heart disease, and even aging itself.

Without going too far afield, and quite sim-

ply put, the Rosicrucian system of healing is based upon the fact that both the sympathetic and parasympathetic division of the autonomic nervous system carry and distribute to all parts of the body a vital, intangible energy of both a negative and positive nature that vitalizes the cells and the tissues, and creates new cells or new energy and new life in the cells. Both ancient Ayurveda and quantum physics now agree on something that the Rosicrucians have known for hundreds of years.

As difficult as it may be to understand, we are shaping our physical reality each and every second. As seen from this quantum realm, our home or “physical” world is a fleeting illusion.

That does not mean that the physical world is irrelevant, it just means that we have a greater control of our universe than we are aware. We can, in fact, have what we Rosicrucians call “the Mastery of Life.” We master our life through knowledge and observation. When we understand that knowledge and apply it with love and compassion, it is only then that the end result is Wisdom.



*If there is any truth I would drive home to the aspirant, it is that the disciple I treat of is a thoroughly practical individual, with the same human nature and of like passions and infirmities as himself, facing the same fears and oppositions of circumstances as he is, knowing in their full range and strength the difficulties and temptations which burden the whole human family, and who, nevertheless, has made for himself the opportunities of entering into the life of the soul and imposing its higher rhythm and elevating influence upon the common human factor and taken a step forward in evolution . . . . He knows the sound qualities of discipleship at sight. Mystical quietude is one of these qualities. It is born of knowledge and experience of self and circumstance. It is not gained from books, but from deep communion with the heart of life.*

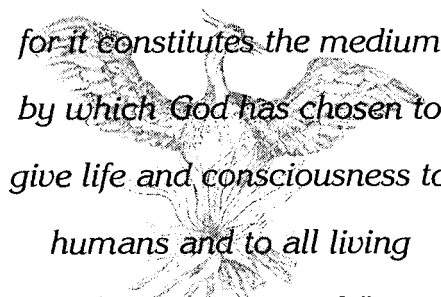
—Raymund Andrea, F.R.C., in *The Mystic Path*

Continued from page 5

In conclusion, I shall say that humanity's sacred space is commensurate with the vision they have of their own nature and the role they must play in the overall plan of Creation. To Rosicrucians, this space covers a realm as vast as the visible and invisible dimension they give to the universe and it is the reflection of the God whom they love and understand. In the mirror of their inner sanctum, all the stars, all the planets, and all the countries of our Earth, including all its inhabitants and all that lives upon its surface, are as sacred in their eyes as their own body and the soul that makes them a living and conscious being. The Temple of the Universe, the Temple of the Earth, and the Temple of Life are only one in the Temple of Man. This is why the time has come to work towards rebuilding it, for the Messianic Light must emanate from the Heavenly Jerusalem which vibrates within us. We must no longer be satisfied with just talking about mysticism and flattering the ego with theoretical speeches on spirituality. The time has come to bring into concrete expression, through action, the understanding we have of the God of our Heart, for a space is sacred only if it can serve the rose that seeks to unfold upon the cross which we all carry.

## So Mote It Be!

*"In mystical language  
the word breath has taken on  
an especially sacred meaning,  
for it constitutes the medium  
by which God has chosen to  
give life and consciousness to  
humans and to all living  
beings in general."*



Continued from page 23

Wolfram, then, may be credited with enhancing the quality of the Grail myth, and it was to him that Richard Wagner turned as a starting point in the creation of his own operatic trilogy on the Grail sagas. The very idea of calling the Grail a (precious) stone, gives it a cross-cultural dimension in mythology. One could point to the emerald in the eye of Horus, the pearl on the brow of Siva, the stone in the castle of Brahma, which is like a small lotus flower. The jewel and its position on the forehead, for instance, is suggestive of the mystic Third Eye, the pineal gland, the organ of psychic perception or clairvoyance. The final Grail experience has been described as the equivalent of mystical illumination. It is also significant that, associated with religious or mystical figures of the past, we have read of the stone tablets of Moses, the Emerald Tablet of Hermes, the Kaaba stone at Mecca (also fallen from heaven), the Lia Fail at Tara, and the Philosophers' Stone of the medieval alchemists, each having sacred or magical qualities.

Wolfram's stone, fallen from heaven, takes the Grail out of the Celtic "otherworld" and links it with the spiritual object of religious cultures across space and time. The world of the Grail in the Age of Chivalry, troubadours and Minnesänger, was, until Wolfram wrote his *Parzival* and the young *Titarel*, European and Christian centered. This was a time when Christians and Moslems regarded each other as "infidels," militant competitors for the soul of humanity. Wolfram courageously brought them together in spirit amidst a climate of great intolerance of non-Christian doctrine, through his skillful use of allegory. By this early attempt to broaden the concept of the Grail, he challenges us in this world that technology has reduced to a global village, to bring to realization the true quest of the Grail—that of spiritual development through personal effort linked with the need to transform humanity as a whole.

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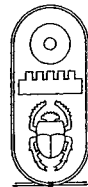
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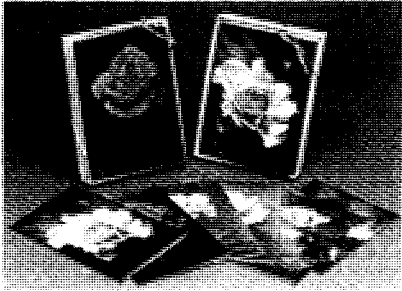
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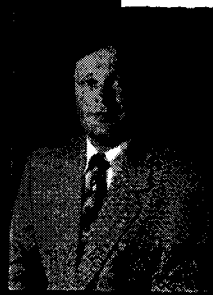
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