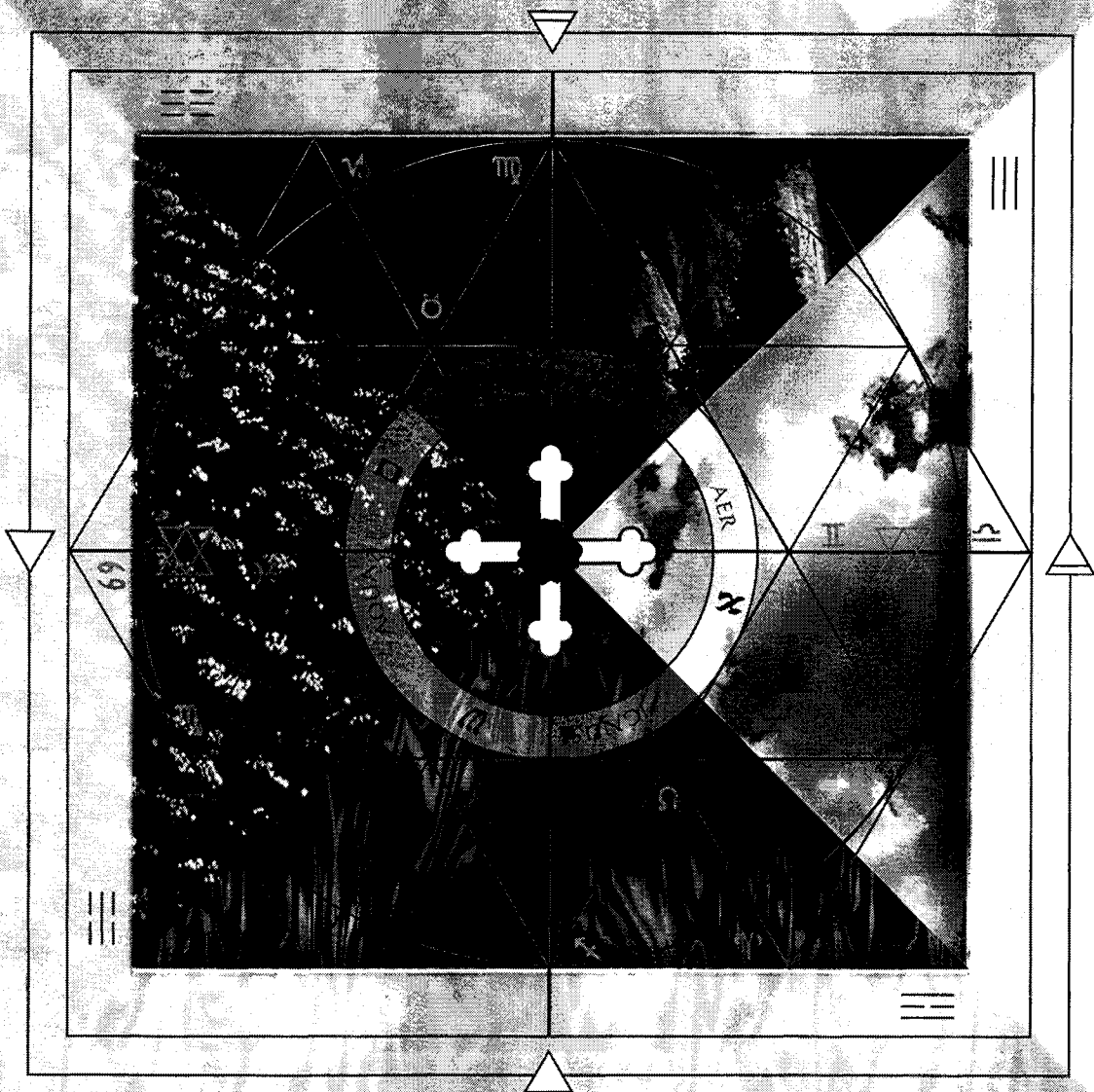


# ROSICRUCIAN

D I G E S T

1996 No. 2



## *The Four Elements*

M Y S T I C I S M • S C I E N C E • T H E A R T S

# TREASURES FROM OUR MUSEUM

## LORD OF LEARNING

This exquisite ibis statue came into our collection in 1972. The ibis' body is made of wood with a thin covering of gold. The eyes are believed to be inlaid bone. This statue is from the late period, around 378 - 341 B.C.

Both the ibis bird and the baboon were sacred to Thoth—the god of knowledge and research. As the inventor of writing and the master of language, Thoth qualified to be the secretary to the gods. And because he understood hieroglyphs and all the secrets contained therein, Thoth was also a healer.

Images of the god Thoth, either as an ibis or a baboon, are found in temples and tombs throughout Egypt. And Thoth is also well-represented in the collection of the Rosicrucian Egyptian Museum. In our collection are statues, paintings, and mummies of the ibises and baboons—both of whom represented the "Lord of Learning." In Egyptian mythology Thoth is the recorder of the Judgment of the Dead, and this is portrayed in the final judgment scene painted on the north wall of the Egyptian rock-cut tomb located in our museum.

Centers of Thoth worship were located throughout ancient Egypt. The center of worship of Thoth in the form of an ibis was in Hermopolis, however mummies of ibis birds were found in Thebes, Abydos, Memphis, and Sakkara.

Jolie Scott, F.R.C.



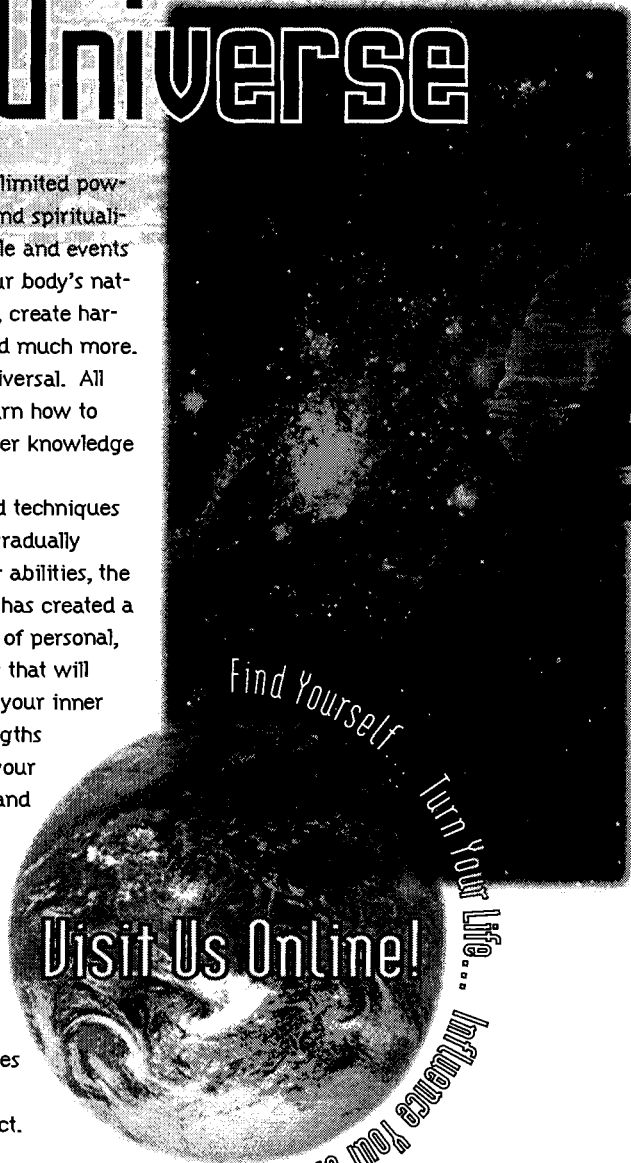
Research on the Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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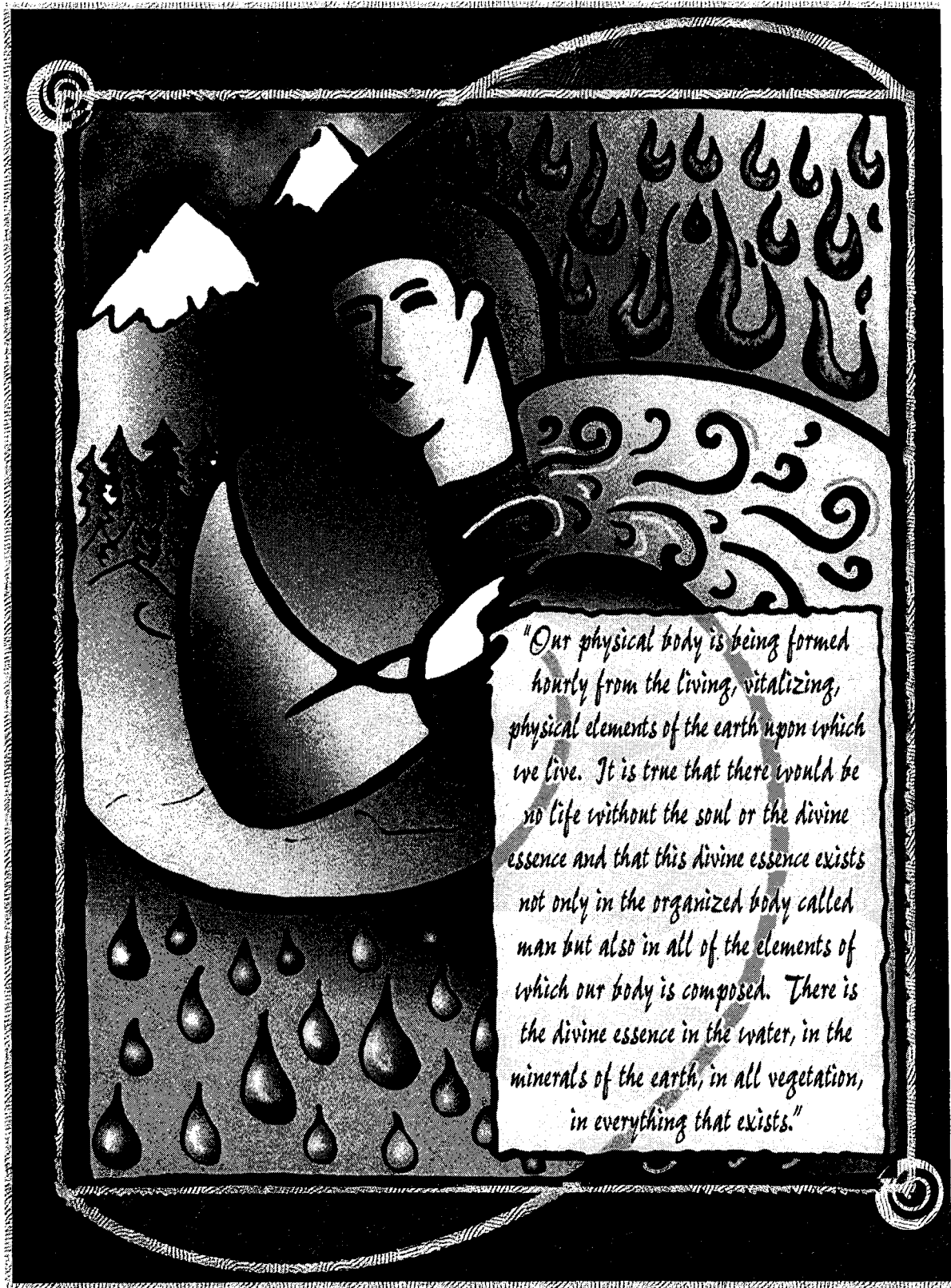
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*"Our physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence and that this divine essence exists not only in the organized body called man but also in all of the elements of which our body is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists."*

*Anticipating today's resurgence of interest in living in harmony with nature, Dr. H. Spencer Lewis—former Emperor of the Rosicrucian Order, AMORC—wrote this article for The Mystic Triangle magazine in 1926. Since thousands of readers have not read many of Dr. Lewis' earlier articles, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.*

Back to  
**GOD** and  
**HEALTH**  
by Dr. H. Spencer Lewis, F.R.C.

THIS TITLE implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

We must pay homage to the various movements sponsored by foresighted men and women, broad-shouldered churches and organizations, which have fostered a study of the natural laws pertaining to humanity's life and health and which have slowly and permanently broken down the faith and trust that men, women, and

children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice endorsed and recommended by the most eminent schools and scientists of this country.

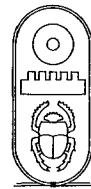
The Rosicrucian Order has been devoted to the teaching and promulgation of those natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastery over those things which are commonly called the obstacles of life. The Order does not represent a movement devoted to the ailing and does not recommend any one system of therapeutics as superior to any other. With studied carefulness it promotes the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure medical or therapeutic help as he may require.

### The Nature of Life



The Order teaches certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the Rosicrucians possess certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Humanity has a right to perfect life and may possess it through certain simple rules.

The Rosicrucian ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible: that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement—and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writings of the Orient—we come to a few definite facts that science of today proves and individuals everywhere are discovering to be absolutely true.



First of all, man is a dual creature. He has a physical body and a spiritual body called the *soul*. In the process of creating and evolving this most wonderful of all God's creations, there came a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called *death* or *transition* is a separation of the two and in the interval between birth and death these two bodies must coordinate, cooperate, and function in unison and harmony in order that there may be health as well as life.

Few men or women will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man in its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian ontology we find that the physical body was formed of the dust of the earth. But we change those words to the modern scientific terms and say that the physical body of man is composed of the material elements of the earth; or we may go even further and say that man's physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence and that this divine essence exists not only in the organized body called *man* but also in all of the elements of which the body of man is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists.

We know today that there is no such thing as dead matter, that all matter is living. It is alive with the essence of divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly

emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of man. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in a way that they have the highest form of physical expression on earth—the body of man, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, coordination, sympathetic cooperation, and power to move itself, it is nevertheless composed of and being recomposed of the simple things of the earth according to a divine law.

Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or negate them. Man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, the decrees of God, that he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time.

Without question, man has evolved a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the natural forces of the earth, from the sunlight, the earth's magnetism, the fresh vegetation, the pure water, and the proper cosmic vibrations and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs, and ill-health.

Man sets aside the right of the body to have free expression, unimpaired freedom of movement and proper ease, by tightening about his



body various limiting and binding articles of clothing. He brings pressure upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep; he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature.

Nature has provided him with thousands of elements that should enter into the recomposition of his body from day to day and yet man arbitrarily selects but a few of these as his choice and abstains from the rest. In all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, and ill-health.

It is only in a normal healthy body that the soul of man can function and exist harmoniously. If man would find God, happiness, success, and prosperity, he must maintain the physical body of his existence and its normal standing so that everything may manifest the divine, the vital essence that gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the essence and mind in him to function in all their majesty and power.

There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, enjoy the vegetation that nature has provided and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself. Thus you will become healthy, wonderful in your inherited privileges and blessings. You will become what God and nature intended man to be: the living image of the great cosmic power with all the creative forces sustaining the ability to accomplish and attain.



# Mental Alchemy

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

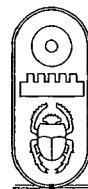
Alchemists of old sought to change base metals into gold. But it is mental alchemy that brings us the more lasting treasures of happiness and peace of mind. Learn how to transmute your thoughts and ideas into new and useful ways of living. Your personal world depends upon the right

influences the environment and a correct understanding of your personal existence and purposes in life. The author offers a new perspective, a deeper understanding of the circumstances of our lives that will help you transform your everyday world, give it a richer and fuller meaning. Included are practical suggestions concerning the groundwork of mental alchemy, and clear explanations of the metaphysical principles involved such as:

- Applying creativity to improve, enhance, and enrich your environment.
- The relationship of body, mind, and soul.
- How to really, deeply relax and attain.
- What is self-mastery?

Mental Alchemy is the illumination of your inner self, original thought and is available in its many forms.

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# New Life For All

EXCERPTED FROM AN ARTICLE WRITTEN BY FORMER EMPEROR DR. H. SPENCER LEWIS IN 1931

Remember, too, when you are in the country, that there are certain natural laws which you can use to help your health and to benefit yourself in many ways. Remember that while there is vitality and life in the air you breathe, this vitality is only a complement to the other vitality necessary for perfect health. This other vitality comes from the earth itself.

We are living upon a material earth that is like a huge magnet, and the magnetism of this earth is as essential to our health as is the air we breathe. We have been gradually isolating ourselves from a full enjoyment of this earthly magnetism through the development of different ways of clothing our bodies, and especially in wearing shoes and other things that separate us or isolate us from the earth's magnetism. Very few persons seem to realize that the wearing of shoes is one of the greatest detriments to the maintenance of perfect health.

The German natural scientist who propagated the removal of shoes and the taking of a walk barefooted for an hour a day was revealing only an ancient fundamental truth. He advocated walking in the dew of early morning in order that this rich, magnetic water might come in contact with the flesh of the body. Most certainly dew water has a magnetism in it that the stale water of reservoirs never contains. There is a good reason why the children of past times found so much pleasure in the old swimming hole. The vitality of that water charged with the earth's magnetism was a stimula-

tion for them and filled them with more pep and more life than anything that could have been given to them in the form of food or nourishment.

So while you are in the country, try to be where you can easily take off your shoes and stockings and walk barefooted some hours of the day, even if in the sunshine on the dry grass. If you can wade in the brook or running water that is fresh, be sure and do so at least once a day, and if there is dew in the morning, take advantage of it each morning. If you can bathe in some running stream, take along a bathing suit and get the utmost benefit from the wonderful treat of nature.

Drink plenty of water that comes through living wells instead of reservoir water, and drink it as often each day as you possibly can.

Eat plenty of fruit and, after each meal, lie down on the grass or the ground in the shade and sleep. Bask in the sunlight each day while lying on the ground so that your body absorbs the magnetic conditions of both the great polarities—the earth and the sun.

Do not overlook the fresh, green vegetables. Try to eat as many of these raw as you possibly can. Remember that cooking or boiling vegetables extracts the important juices and these are often cast away with the water. Hunt for some fresh dandelion and watercress, and eat some of these before each meal, after properly washing them. Eat plenty of asparagus, celery, lettuce, spinach,



turnips, and carrots. Green peas, lima beans, and many other vegetables, such as carrots, can be eaten raw with great benefit.

Do not spend your vacation where you have to dress many times a day in order to meet the competition of others who may be there solely for that purpose. Get back to nature in every sense of the word and have your clothing as simple and loose about the body as possible. Do not mind how much dirt you get upon your body and if you get some of it into your system. Go to sleep clean each night with plenty of fresh air, lying flat on your back in bed if possible, and never mind how soiled or disheveled you may become during the day. Take along some books, the reading of which will constitute the basis of new thoughts, new ideas, and new principles in your life. But whatever you do this summer, go away with the intention of making this vacation period a time for regeneration physically, mentally, and spiritually.

Remember also to share what you have, if you can, with some unfortunate one, and if you can cut down your two weeks' vacation to only one week and take someone else with you for that week, who would otherwise have no vacation, some elderly woman or man, or some child, you will find that you are also creating in the Cosmic for yourself more life and blessings.



## The Tapestry

BY DONALD T. TERTELL

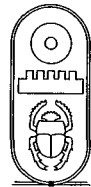
FROM WITHIN the intuitive mirrors of disappointment and the vividness of sorrow, through the light of expectation—hope, fear, indignation, joy—from portals of personal experience and biography, like brush strokes on a canvas, all people must come to grips with themselves and with their personal humanity.

Through the vessels, the windows of spontaneous experience, in enlivening moments of passing emotions and days, a sculpture is forged from the foundry of personal proclivity, through molds of circumstance and in realms of belovedness. The hues of experience and of perception may vary in depth and by degree, as multifarious as individual people or individual places. But everywhere the boundaries of the human dilemma are scored by individual self-reckonings, by individual struggles, such as our own lives. Poetic credos in their isolated contemplations do not do justice to a true involved act of human caring.

A kindredness exists as a bridge felt between people, built from the gap between each person's feelings of joy, companionship, comfort, and aspiration, through which we sense a larger human commonality, and relate easily to the succor of human caring. Our existence . . . a gnarled path. We may pause along the way stations of friendship, togetherness, love, only in quiet moments to later realize that fleeting joys mean more than those things gathered or those things lost! Just as each person must come to terms with himself, so each must reach from within, grasping the brevity and frailty that sharpen and highlight expressions of caring, of empathy, of compassion.

Soon to lead us to self-understanding, caring must be both lived and contemplated. The isolated beauty of caring thoughts must follow in the footsteps of human uncertainty. From tentative potential and the possibility of hope, we must begin to live our own credos, rather than simply taking solace in their possibilities, their beauties.

By understanding our own suffering and growing to understand the sorts of sufferings in the human condition, we grow and thus are able to care and to help, since we come to realize that the sufferings of others are our own sufferings as well.



# The Ancient



# Elements

by Clara Elderkin Campbell, F.R.C.

**T**HE ANCIENT ELEMENTS are named Fire, Air, Water, and Earth. Those names resonate within our consciousness bearing images that can, if we allow it, stir something deep within us. Our distant ancestors worshiped gods that personified these powerful forces. Something in our psychic nature responds to this imagery. The very word *elements* is of uncertain origin. It may come from a Latin word that suggests nurturing, but the more interesting speculation is that it comes from the letters LMN which begin the sec-

ond half of the alphabet, thus mirroring ABC and suggesting that LMN begins the hidden other side of life's experience that ABC openly begins.

Aristotle, basing his ideas on those of Empedocles, proposed that everything in existence is built upon Fire, Air, Water, and Earth. He further postulated that all things had four qualities, namely, Warm, Cold, Dry, and Moist which, in combination, are the properties of the four elements. In contrast, Plato taught that everything is directly

or indirectly the thought of Universal Mind. Fire, Air, Water, and Earth are that Mind's geometrical conceptions of space. Thus the famous Platonic saying, "God geometrizes."

The traditional order of the four elements is one of descent from lighter to heavier, from pure spirit to earth, earthy. The Orphic-Stoic philosophy applied this order to the stages of human life, to the seasons of the year, and to the Ages of the Great Year (the period of the Sun's movement by the precession of the equinoxes through the signs of the zodiac, about 26,000 years). The Golden Age was related to Fire, the Silver to Air, the Brazen to Water, and the present Age of Iron to Earth. It is believed that the lost books of the prophecies of the Roman Sibyl said that the Iron Age was drawing to a close, but it is not clear if that signified the beginning of a new Golden Age.

## The Four Temperaments

Hippocrates, called the "Father of Medicine," lived at the same period as Aristotle and Plato. He adopted Aristotle's ideas and applied them to medicine. Hippocrates theorized that there are four temperaments in humans and these attitudes affect our health. He thought that an imbalance of the fluids of the body, known as *humors*, created these four different temperaments and that a balance of the fluids was the basic requirement for perfect health.

According to Hippocrates' theory, the full-blooded sanguine individual would be optimistic and fond of good living and liable, for example, to apoplexy. The cool and calm phlegmatic person, on the other hand, would be particularly prone to pneumonia, etc.

### Hippocrates' Theory of Temperaments

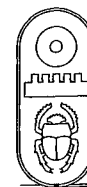
<u>Four Elements</u>	<u>Four Qualities</u>	<u>Four Humors</u>
Fire	Warm & dry	Choleric, excess of yellow bile
Air	Warm & moist	Sanguine, excess of blood
Water	Cold & moist	Phlegmatic, excess of phlegm
Earth	Cold & dry	Melancholic, excess of black bile

Ancient religions incorporated the idea of the four elements. Among these the Magi taught that the Lord of the World rides a great chariot drawn by four horses sacred to those four gods who represent the four elements. Should one of the horses become restive, a catastrophe of a similar nature ensues. For example, when Poseidon's steed shook drops of its sweat onto the other horses, the Great Flood occurred.

Aristotle's pronouncements on the four elements were accepted without question by medieval thinkers, and it was not until the 17th century that Robert Boyle proposed the modern concept of chemical elements being the building blocks of matter. Boyle's name is among those mentioned in histories of the Rosicrucian Order, along with that of John Dalton (1766-1844), who laid the foundations of modern atomic theory.

In regards to the influence of liquids in the body on temperament, modern medicine has discovered that the hormones of the endocrine glandular system are secreted in varying amounts into the blood and do influence our emotions. Thus, in a sense, Hippocrates' basic ideas regarding temperaments have been confirmed.

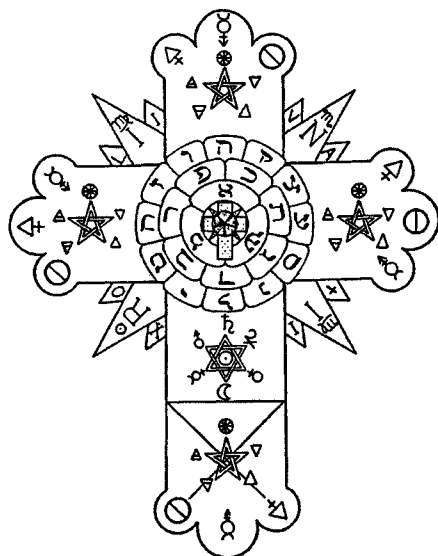
The best known use of the four elements today is found in astrology where they are retained in astrology's classification of the signs of the zodiac. Thus, Aries, Leo, and Sagittarius are fire signs; Cancer, Scorpio, and Pisces are water signs; Libra, Aquarius, and Gemini are air signs; and Capricorn, Taurus, and Virgo are earth signs. Each element is represented in the zodiac three times: once as cardinal (beginnings), once as fixed (stability), and once as common or mutable (transitional). The old symbolism for the elements (Fire  $\triangle$ , Air  $\triangle$ , Water  $\nabla$ , Earth  $\nabla$ ) is still in use in astrology. You may find these triangles at the points of the star on the arms of the Hermetic Rose Cross. The symbols for the five



planets known to the ancients, along with the Moon and the Sun, are found on the upper part of the lower arm of the cross. These planets, too, are assigned qualities of heat and moisture. Saturn is considered cold and dry—appropriate to the melancholic planet—while warlike Mars is the choleric.

### The Hermetic Rose Cross

Alchemy, too, has its symbols prominently displayed on the Hermetic Rose Cross. Centered at the top of the cross is the symbol for Mercury. In this instance it is the metal rather than the planet that is signified, and not the physical metal but *philosophic* Mercury. This top arm of the cross represents the element Air. Alchemical mercury was not the substance but the principle of metallic behavior. On the hori-



zontal, the blue arm represents Water, its central symbol being soluble salt, and on the red Fire arm, combustible sulphur. The base of the cross is in the colors of Malkuth which in kabalistic thought represents Earth. Earth is considered in alchemy to be chemically indifferent, of a refractory character because such substances of the nature of earth retain their character even when subjected to great heat.

There is a fifth point to the star on the cross with the symbols of the elements. It represents what Aristotle called aether, the *quinta essentia*, which in English becomes the word *quintessence*. The fifth element is unlike all the others, being of a spiritual nature, yet from this fifth essence the four derive their essential nature. The aim

of spiritual alchemy is to transmute our essential self into attunement with the quintessence. This is the Great Work of the Rosicrucians.

A.C. Pearson says that to the Greeks the nature of "aether is eternal and immutable, providing the substance of the heavenly spheres and stars, ceaselessly rotating around the world, but transcending the strife of terrestrial elements. It was at once material and divine."

It is not only in Western philosophy that we find reference to the ancient elements. It is found in Arabic philosophy, for the Islamic world preserved the wisdom of the Greeks and to them we of the West are indebted for most of our knowledge of classical texts. Such references are also found in the sacred literature of India. The Brahmanist philosophy posits the existence of five elements, the basic four plus aether. This so closely follows the Greek model that a migration of ideas is possible. In brief, Brahman through Maya brings forth Akasa which is the Universal Aether pervading all space. From Akasa, a word which has connotations of space and sky, springs Air; from Air springs Fire; from Fire, Water; from Water, Earth. There are curious parallels here to the order of creation as described in Genesis: a mighty wind, light, water, and dry land appear in a similar succession.

### The Five Elements of China

Another Oriental philosophy numbers the basic elements as five. The Chinese list includes Fire, Water, Earth, Mineral (or Metal), and the Vegetative (or Wood). The use of the number four is avoided by the Chinese since their words for "four" and "death" are so very similar. That the elements could be four in number is foreign to their way of thought. They elaborated on the idea of the elements, proposing affinities for each. Each has yang-yin, male-female qualities. There is both a natural and utilitarian form associated with each element.

The affinities of this last element seem to imply that there was an understanding that sea water was the unaltered form and that rain and contact with earth changed that sea water to something usable by man. C.A.S. Williams in *The Encyclopedia of Chinese Symbols and Art Motives* states, "According to Chu Hsi the elements are not identical with the five objects whose names they bear but are subtle essences whose nature is, however, best manifested by these five objects."

The Chinese view of Creation is that Tao, the unknowable and eternal, through Nothing, emanated the Primal Monad, a mingled potentiality of Form, Breath, and Substance. The Great Change brought forth these three in turn. Substance then originated Yang and Yin. The interaction of Yang (the masculine or positive) and Yin (the feminine or negative) produced the five forces or elements which act in all things as agents of change and reaction, thus allowing movement to occur.

We find in the Chinese calendar an interesting application of the idea of the elements. Many centuries before the birth of Jesus, an emperor demanded that his wise men produce a calendar that would reconcile the lunar months with the solar year. An elaborate cycle of 60 evolved. The ten aspects of the elements and twelve named years were branch and stem, repeating in such a manner that each named

While in Western herbalism the Hippocratic humors influenced the choice of herbs in medicine, relating back to the idea of the four elements (acting by sympathy or antipathy according to their natures), in Chinese herbalism the association with the elements is more direct. Legend has it that an emperor, known in their history as the Divine Farmer, devised an elaborate system of relating herbs to the five elements. For instance, the Vegetative element was green and sour, and governed the gall bladder and liver. In similar fashion other parts of the body were affected by Fire herbs (red and bitter), Water herbs (black with a salty taste), Earth herbs (yellow and sweet), and the Mineral element (white and hot to taste).

We can incorporate the four ancient elements into our meditations. In a book of fantasy I read recently, the heroine was advised by her wise women teachers to “contemplate water” or

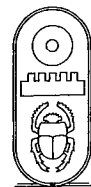
## Chinese Theory of Elements

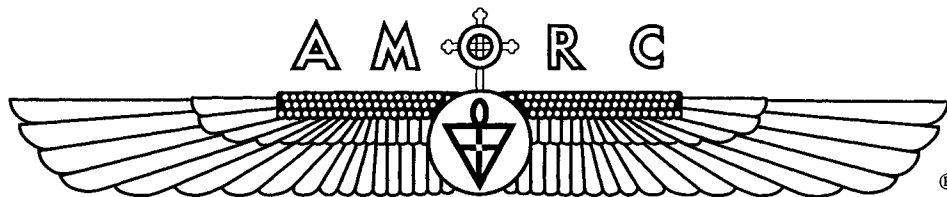
<b>Wood</b> (trees, hewn timber)	green	Nourishes Fire
<b>Fire</b> (lightning, burning incense)	red	Creates Earth from its ashes
<b>Earth</b> (hills, earthenware)	yellow	Grows Metal in her veins
<b>Metal</b> (metallic ore, kettles)	white	Begets Water
<b>Water</b> (salt water, fresh water)	blue	Nurtures Wood

year in rotation fell under the influence of one of the five elements. The named years were rechristened when Buddhism became a major factor in Chinese thought, and they now bear the names of the twelve animals that, in legend, came to bid farewell to the dying Buddha.

This year, 1996, as anyone knows who is familiar with Chinese culture, is the year of the Rat. More exactly, it is the year of Yang Fire (Lightning) Rat, the beginning year of the second cycle of twelve in the 78th numbered cycle of 60 years. Next year will be Yin Fire (Burning Incense) Ox, which will begin on February 7. Bear in mind that this year of the Rat began on February 19, whereas the Chinese new year of 1995 fell on January 31. The varying lunar new year falls on dates from January 21 to February 20 according to the pattern of adjustments worked out in antiquity.

“contemplate fire” to clear her mind of distracting emotions. The exercise has some value. The concepts called from memory of the surface patterns of Water, the sounds of surf, the delicate scent of rain are indeed calming. Fire patterns have a fascination of their own as memories of candle flames, fireplaces, camp fires, and bonfires with their plumes of sparks come to mind. The idea of Air evokes memories of the touch of breezes, the strength of wind, the exhilaration of breathing clean fresh air. In its turn, there is Earth contemplation: for the gardener, there is the rich soil ready for seed, for the farmer the freshly turned furrows that follow his plow, there is the feel of sand with its tiny diverse grains and the strength of sun-warmed rock. Thus we can allow the ancient elements to create harmony between our psychic selves and the world of Nature.





## YOUR GRAND LODGE BOARD OF DIRECTORS

**T**HE PREVIOUS ISSUE of the Rosicrucian Digest introduced with photographs the three new directors elected to our Grand Lodge Board of Directors: David J. Eccleston; Lonnie C. Edwards, M.D.; and H. Calvin Jonas. They joined existing board members, Kristie E. Knutson, Grand Master and President; Sandra W. Huff, Vice President and Secretary; David A. Burnet, Treasurer; and Director C. E. (Gene) Bledsoe.

For you to become better acquainted with your new board members at this time, we take this opportunity to present brief biographies. Frater Lonnie C. Edwards, M.D., of Chicago, Illinois, was born in Asheville, North Carolina, and has been an active member of the Order for nearly 40 years. During that time, he served as Master of Nefertiti Lodge in Chicago, Regional Monitor, and Grand Councilor. He spent 15 years as a general and family practice physician before becoming Director of Cook County Hospital's Fantus Health Center. In 1984, he was appointed Commissioner of Health for the City of Chicago and CEO of the Chicago Health Department. In 1989, Dr. Edwards returned to Cook County Hospital as Deputy Medical Director, from which position he retired in 1991. In addition, Dr. Edwards has served as clinical assistant professor at the University of Illinois School of Medicine, and the Chicago Medical School.

Frater H. Calvin Jonas lives in Vancouver, British Columbia, and was born in Walsum, Germany. He is a naturalized Canadian citizen and also retains his German citizenship. He has been an active member of the Order over 30 years, joining the Junior Order of Torchbearers as a child. Frater Jonas served as Master of Ft. Edmonton Chapter, TMO Septem Master at Vancouver Lodge, and Secretary and Treasurer of Vancouver Lodge. He was a Regional Moni-

tor and Grand Councilor for British Columbia and the Pacific Northwest States and Prairie Provinces. He currently serves as Provincial Master of the Traditional Martinist Order for Western Canada and the Pacific Northwest States, and is Vice President of the Vancouver Lodge. Frater Jonas holds a Bachelor of Science Degree in Mathematics and Computer Science from the University of Alberta, and works as a Computer Services Project Manager.

Frater David J. Eccleston lives in Woodstock, Ontario, and has been a member of the Order since 1972, serving in many capacities. He served as Master of London Pronaos and

Cosmos Chapter—both in London, Ontario. He has been a Regional Monitor for Toronto Lodge and Grand Councilor for Eastern Canada. Frater Eccleston was born in Birmingham, England. As a talented young person he gained entry to England's only Junior Art School, Moseley School of Art and Crafts. He was eventually awarded diplomas from Bournville College of Art and Crafts and Birmingham College of Arts and Crafts. Frater Eccleston has worked as a teacher, and is currently a Technical Illustrator and Writer, focusing on the development of computer illustrating software and international electronic publications systems. He is a member of the Electronic Desktop Publishing Association.

Lengthy biographies have appeared in past publications about our other board members. As an update, Kristie E. Knutson, Grand Master and Board President, was born in Duluth, Minnesota. As Grand Master, Soror Knutson serves as Chief Executive Officer at Rosicrucian Park. Sandra Weaver Huff, Grand Lodge Vice President and Secretary, was born in Newport News, Virginia. In addition to her board positions, Soror Huff serves as Executive Officer at Rosicrucian Park. David Alan Burnet, Board Treas-



surer, was born in Salisbury, Maryland, and lives in Jarrettsville, Maryland, where he works as an Educational Consultant. Director Clarence Eugene Bledsoe was born in Perryville, Arkansas, and lives in Arlington, Texas, where he is Chief Executive Officer of Bledsoe Brace Systems.

Following Rosicrucian tradition, the leadership of all Grand Lodges rests in the hands of the Grand Master, who is elected by the Supreme Grand Lodge for a term of five years, which may be renewed indefinitely. In addition to the Grand Master's high spiritual function, the Grand Master is responsible for directing the staff in all services rendered to the members by the Grand Lodge, as well as managing the facilities at Rosicrucian Park. Soror Knutson is a Director on the Supreme Grand Lodge Board of Directors, as are all Grand Masters. She is also President of the Grand Lodge Board of Directors.

In accordance with California non-profit law, our Grand Lodge is governed by a Board of Directors. Our board consists of a minimum of three directors, and not more than seven. There is an Executive Board consisting of the President, Vice President, Secretary, and Treasurer. Directors are appointed by the Grand Master for a term of two years, and may be renewed indefinitely. By California law, 51% of a nonprofit board must receive no salary from the organization it serves.

The Grand Master and the Board of Directors are responsible for Grand Lodge decisions concerning the general Good of the Order by setting the standard for services to members, directing the operation of Rosicrucian Park and the welfare of employees, and directing the general business affairs of the Grand Lodge. It is also a privilege of the board to plan new advertising, public seminars, member field activities, and other innovative projects.

To keep all these services flowing, such mundane matters as establishing yearly budgets are high on the Board's agenda. The continuing escalation of costs to print and mail the studies, salaries and benefits for employees, and upkeep of Park buildings and grounds create a need for constant review of the budget. Most decisions are easily and enjoyably made, such as developing the new monograph system, developing new advertising and public seminar programs, or

improving benefits for our valuable employees who serve so selflessly. There are times, however, when the board has to make decisions it prefers not to make, such as periodically increasing dues.

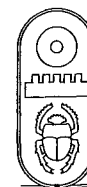
Due to the general escalation of costs in operating the Order, and particularly involving increased costs of paper and postage, the board had to make the decision in 1995 to make a nominal cost-of-living increase, which becomes effective July 1, 1996. The board realizes dues increases are difficult for some members, but feels it is the most equitable decision to make. If looked at in daily terms of full membership privileges costing 55 cents per day, this is less than most people spend on a cup of coffee, a cola, or a candy bar. The value of the content of the monographs is certainly far beyond this cost, as well as the value of receiving the *Rosicrucian Digest*, *English Grand Lodge Bulletin*, *Class Master* and Council of Solace assistance, Affiliated Body activities, and other services.

At this time of dues increase we are bringing two new improvements in service to our members. In response to feedback we have received from members, we have just recently improved the method by which we mail the monographs. Monthly mailings from Grand Lodge are now being sent to our members via First Class mail. Although more expensive, this method is far more reliable than Bulk Mail.

It also gives us great pleasure to announce that, effective in October, 1996, the quarterly *Rosicrucian Forum*, formerly available by subscription only, will be sent to all members without additional charge. This members-only magazine presents answers to questions asked by Rosicrucian students throughout the world. These frank and intimate articles are prepared by Rosicrucian Supreme and Grand Lodge officers and members in high degrees of Rosicrucian study and give the student a confidential contact with a vast resource network of knowledge and wisdom. We are happy to be able to share the Rosicrucian Forum with all our members.

## ROSICRUCIAN PARK

As members, we are also proud to support the headquarters of our Grand Lodge at Rosicrucian Park. The extensive grounds are landscaped with many varieties of roses and other flowers, trees, shrubs, fountains, original sculp-

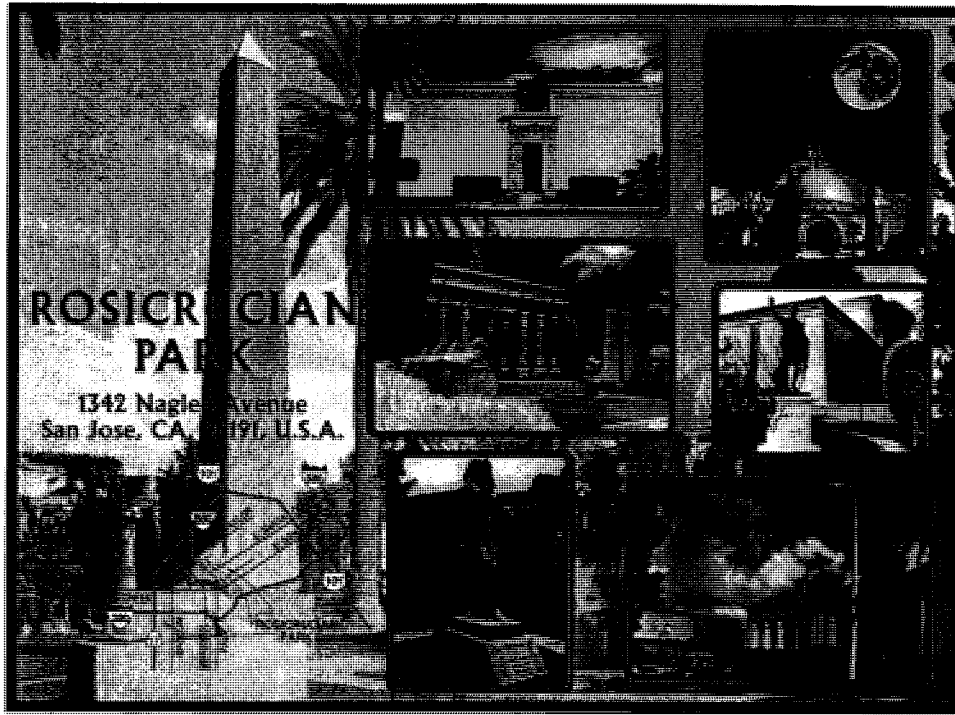


tures, and shady nooks where members and visitors may sit in quiet meditation. Membership services provided at the Park include monograph fulfillment and distribution, Council of Solace, Department of Instruction, and the Traditional Martinist Order. Rosicrucian Park also houses the Alexandria Bookstore, which also contains a lecture hall and an Espresso Bar.

The Rose-Croix University International Building is home to classrooms, the Research Library, and the Publications Department. The library contains several thousand volumes on the subjects of mysticism, metaphysics, philosophy, the arts and sciences, plus rare volumes on and by famous Rosicrucians of the past.

demonstrations, and audiovisual presentations, and shows the heavens as one would see them through a powerful telescope. Further, the Star Theatre's star projector displays approximately 2200 stars, plus the Sun, Moon, the five visible planets, and the Milky Way.

As you can see, the Grand Master and your Board of Directors have a great responsibility to the success of the Rosicrucian Order, its members, and the maintenance of Rosicrucian Park. Along with the membership, we have the fiscal responsibility to see that the finances of the Order are wisely handled in supporting the cost of providing the monographs, conducting member and public classes, lectures, and other activ-



Two other facilities, both open to the public, are among the most popular tourist attractions in Northern California. The renowned Rosicrucian Egyptian Museum, which attracts over 150,000 visitors annually, is free to members and contains the largest collection of Egyptian and Mesopotamian antiquities on the Pacific Coast.

The Rosicrucian Planetarium, the fifth planetarium built in the United States, was designed and erected by Dr. H. Spencer Lewis, first Imperator of this cycle of our Order. The planetarium features astronomy lectures,

ities, as well as operating Affiliated Bodies and maintaining our wonderful Rosicrucian Park. It is a privilege to serve the Order and its members, and the Board is grateful for this opportunity.

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1996



# PLATO, ARISTOTLE, AND THE WORLD SOUL

by Burnam Schaa, F.R.C.

Executive Secretary & Board Member, Supreme Grand Lodge of AMORC

WESTERN METAPHYSICS flows forth with a triune rhythm of body, mind, and soul. Thus, the students' journey is undertaken in a continuous fashion around a sacred triangle, learning as they travel the many-splendored images of the archetype collectively known as the World Soul.

Today too many persons in the physical sciences, in their often Aristotelian efforts to make use of the esoteric knowledge of the East, have overlooked the esoteric treasures at home in the Western Tradition. For example, while reducing the wisdom of Plato to a literal interpretation of the Platonic solids, they have not only lost an excellent source for illustrating their abstract theories, but have also shown an ignorance of Plato's use of geometrical solids as mnemonic devices.

In truth Plato was an Orphic by religion and only a Pythagorean by inclination. However, of primary importance for modern philosopher-mystics is the fact that Plato was the first Greek philosopher to free Anaxagoras' doctrine of Nous or World Reason from materiality, making it purely teleological, although it still possessed the objectivity attached to the nature of ideas.

Plato's conception of Nous as an ontology (the philosophy of being) as well as a cosmology (world principle of the order of nature) more nearly reflects the Egyptian concept of Maat,

from whence it derives. Furthermore, Plato's concept of Ideas as Archetypes still embodies Rosicrucian psychology as a "philosophy of mind." Plato reinterpreted the imagery of Greek mythology along the lines of the Egyptian Ptah,

whose esoteric doctrine provided the philosophical roots for the ancient Kabala as well as the Greek concept of Logos.

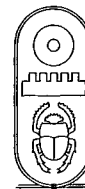
Egypto-Platonic metaphysics is an underlying theme in Rosicrucian theosophy and plays a part as well in our philosophy of the psyche or Soul. For example, in harmony with the Platonic Idea of the threefold nature of Soul, AMORC's earliest monographs suggest this in psychological terms, referring to Spirit, Life, and Soul as the three different qualities of the human being. For example, this trinity

is exemplified in the Rosicrucian ontology, "God created Man out of the dust of the earth and breathed into his nostrils the Breath of Life and Man became a Living Soul."

In AMORC's philosophy of the psyche, we are first taught to consider each earthly human as a dual being: the body ("the dust of the earth") and "the Breath of Life." Life is the vitalizing force which operates the functions of the body. Soul, as distinguished from the Life Force, is the Universal Consciousness of the Divine Mind or Nous. It accompanies Life Force into the body with the first breath. It causes



PLATO



awareness of the inner, or psychic, Self and personality.

In accordance with the fine book by G.R.S. Mead—*The Doctrine of the Subtle Body in Western Tradition*—now in reprint, Platonic psychology is based on a triune expression: the Spiritous, Radiant, and Immortal bodies.<sup>1</sup> Comparing this to the simplified, early Rosicrucian metaphysics mentioned above, Plato's Spiritous Body would comprise both "the dust of the earth" and "the Breath of Life." The composite Soul, "as distinguished from the Life Force," Plato saw as the final two aspects of Soul as the Radiant and Immortal bodies. However, there is no actual contradiction, because in AMORC's teachings the Soul itself is further distinguished and thus Plato's Radiant Body is referred to as the soul personality while the Immortal Body represents the Oversoul, the mystical Christ or Cosmic Consciousness.

Just like the Radiant personality of soul, the Immortal Body must be experienced; it cannot be taught or learned except through archetypal ideas. Thus, as we listen to Plato as translated through the symbolic

imagery of two philosopher-mystics and Rosicrucians, H. Spencer Lewis and Manley Palmer Hall<sup>2</sup>, let us remember what the soul personality has always known.

According to Hall, Plato taught that the world—that is, material creation—was "an immortal animal, the body of a Living God." The world was in a sense eternal, but with an immortality similar to that of an archetypal World Soul which has within itself "to create bodies, inhabit them, depart from them at death, and pass on to other bodies according to the teaching of metempsychosis, or rebirth."

## DIVINE SOPHIA. NOUS. OVERSOUL

In AMORC's philosophy of Mind, this immortal Soul is the Divine Sophia, but is also referred to as Nous or Oversoul. These splendid ideas have been polished by the extraordinary insight of Dr. H. Spencer Lewis, who has chosen to emphasize the immortality of Consciousness that "does not die." In accordance with the Law of the Eternal Return, the soul personality continually re-creates itself in new but related expressions, and thus differs from the Orphic concept of metempsychosis held by the Greek

philosophers. However, Dr. Lewis concurred with Plato's concept that humanity as Soul could create physical bodies at will or necessity; but after these bodies with their individual objective consciousness had served their purpose, they disintegrated once more into the natural substances, e.g., "the dust of the earth."

The concept of Nous as the binary creative "substance" of the Cosmic remains essentially unchanged today from the early Hermetic mysticism of Plato. These are seen, for instance,

in the following ideas attributed to him: From its "substance" Nous unfolded the universe, material and immaterial, out of its own principles, laws, and essences, and inhabited the world body for an immense period of time. Later, through the phenomenon of death, Nous separated from the world body, and the body disintegrated into Space. Whereupon Nous fashioned a new body suitable to its needs and superior to the preceding form. The universe was therefore immortal, but ever changing and growing from embodiment to embodiment until in the end the universe became so completely spiritualized



ARISTOTELES.

in all its parts that it became identical in quality with its Source, to which it was united in an eternal bond and sympathy.

### ARISTOTLE'S COSMOLOGY


We are informed that Aristotle took exception to this Platonic cosmology, believing instead that the material universe was coeternal with spirit, space, and soul. For Aristotle the material world never was created and never would end. There was no first cause and no final effect. Matter was eternal and incorruptible—it might itself be regarded as a kind of god. Thus, the heavenly hierarchies ruled forever in space; and material powers and energies ruled forever in matter. Aristotle thought it unnecessary to ponder how things came into being, for the simple reason that they have always been, and always will be; and over these inevitables, "it is useless to wonder."

By this philosophy Aristotle sets up a kingdom of matter in the abyss below "the footstool of the gods," to paraphrase Manley Palmer Hall. Here material law rules as master of forms and forces, and all who are born into this mortal sphere come under the tyranny of matter, from which they can escape only by death. By this doctrine Aristotle inadvertently set up a duality of absolutes—absolute "spirit" and absolute matter, leading early Christian theologians to

embrace this philosophical dualism in their doctrine of God versus Devil. Here was a Greek who supported their belief that Light-Soul and Darkness-Matter were eternally struggling for rulership in space. But again, Aristotle did not actually teach the "struggle part" of the idea. Nevertheless his ideas justified the belief that such a struggle could be possible, and religious imagination did the rest.

To Plato, matter was an extension of Oversoul and existed only by virtue of spiritual energies working through it. As the body was the sepulcher of the soul personality—an Orphic idea—so the world was the sepulcher of the Oversoul. On the other hand, Aristotle taught that matter was not merely a dependency, a secondary condition of a primary being. Matter was complete in its own right. Nor was it dead; it was full of energies and vitalities and capable of unfolding an infinite diversity of living things from its own substances.

Aristotle never denied the existence of the great spiritual hierarchies that in a large way administered the order of creation. But he had little patience with the idea that these gods concerned themselves with "the affairs of men." Aristotle considered the divinities to be a race apart, living in space much as humans live upon earth. He did not regard an individual human being as being bound directly to the gods, but as a self-moving being who might cast his lot with the

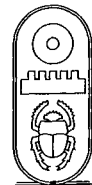


**ROSICRUCIAN  
ORDER**

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



gods if he so desired. However, Aristotle knew enough about metaphysics to realize that it was possible for man to discover spiritual truths through the extension of powers latent within himself. But he viewed the spiritual world as a sphere apart, to which men might travel as to a foreign land.

Dissatisfied with the elaborate theology of the Greeks, and apparently unable to grasp the mystical speculations of Plato, Aristotle in his later writings was inclined to reject the entire Greek pantheon of divinities. Like Anaxagoras, he embraced a psychology of Reason, an intellectual energy in space, suitable to explain the orderly motions of the world. Aristotle realized that the Cosmos must be the product of intelligence, or, possibly more correctly, that it must be sustained in the eternity by some intellectual integrity. The motions of nature were too perfect to be accidental.

#### AS ABOVE. SO BELOW

Plato taught "As above, so below," and that the patterns for all things are in the heavens. On the other hand, Aristotle taught "As below, so above," and that it was perfectly reasonable to suppose that the celestial expanse was an intangible spiritual kind of matter. As matter itself was abundant in intellectual potentials, the so-called gods might grow downward from the heavens, as the plant grows upward from the earth.

#### AS BELOW. SO ABOVE

Today we consider "As above, so below" as the first half and "As below, so above" the second half of the great Second Hermetic Principle that embodies "the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life, and Being."<sup>3</sup> This Second Hermetic Principle occupies a major place in the AMORC's studies.

According to Manley Palmer Hall, in the time of Pythagoras a new doctrine came to the Greeks, probably from India. The entire concept of the soul's condition was reversed. Physical life was regarded as the ghostly, hopeless sphere. Birth was a kind of dying, and death was birth into an immortal and superior state. The teaching of rebirth was introduced, and those who died were described as returning to their native home, free from the prison of the flesh. This doctrine descended from Pythagoras to Plato, and in turn was transmitted to Aristotle, who accepted it with enthusiasm during the early part of his life. In

fact, we are told that this Platonic teaching forms the substance of Aristotle's treatise, the *Eudemus*—on the nature of the soul.

In AMORC's philosophy the metaphysics of the Soul includes ontology, cosmology, and psychology of mind. Nevertheless, although differing from cosmology, cosmogony—humanity's imagining of the nature of causes, developing into primitive religion and mythology—offers an archetypal ladder of ascent upon which the psyche may safely pass between two apparent opposites or worlds. Of this cosmogony, H. Spencer Lewis wrote: "In all civilizations, the prevailing religion of the era has been mirrored in art, literature, and philosophy . . . . Philosophy began as an attempt to rationalize mythology . . . . However, if one wants to know the motivating force behind the lives, customs, and culture of an era, one cannot fail to examine its religion."

Just as in 1916 H. Spencer Lewis used cosmogony so as to make classical metaphysics more accessible to students, it was also rediscovered in the field of depth psychology, especially in the archetypes of Soul made famous by Professor Dr. Carl G. Jung.<sup>4</sup>

AMORC preserves the abstract teachings of Plato, perceiving of the Archetypes as Cosmic Principles and states of Cosmic Consciousness which are part and parcel of the Great Temple Records of the Soul. Great philosophical Ideas offer a continuity which always adorns those schools of the Western Tradition such as AMORC.

The primary goal of the Ancient and Mystical Order Rosae Crucis (AMORC) is to assist an individual in preparing himself or herself for the Greater Light which will unveil humanity's ultimate unity as the divine "substance" we call the World Soul. The member of AMORC agrees with H. Spencer Lewis when he added the following to an ancient law: the truth will make you free "when untruth ceases to fascinate." The ancient Greeks said, "Man, Know Thyself." We say, "Know thy Very Self, thine own soul consciousness, and know Peace Profound!"



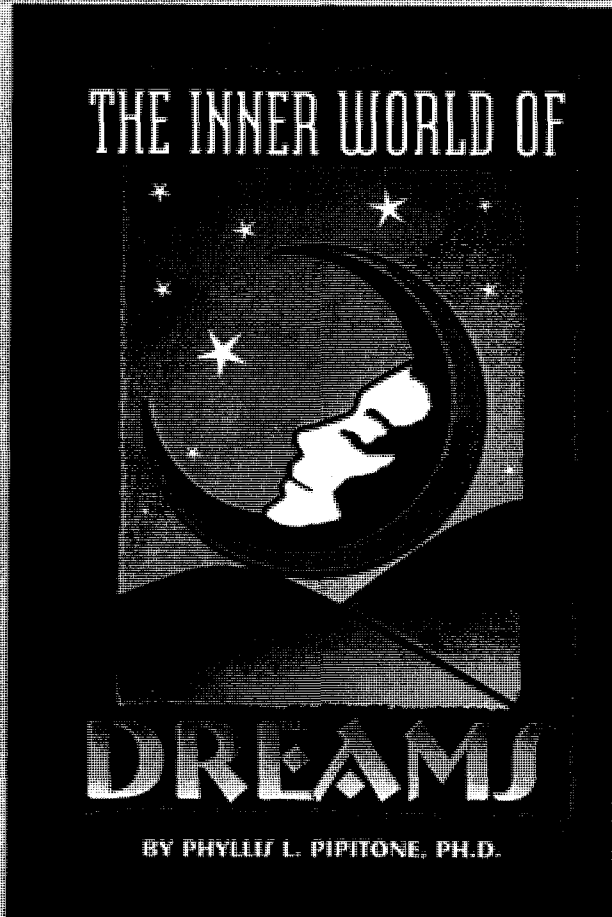
#### Footnotes:

1. Mead, G.R.S. *The Doctrine of the Subtle Body in Western Tradition* (London: Stewart Watkins, 1919; reprinted, Solos paperback, 1993) \*
2. Hall, Manley Palmer *Journey in Truth* (1945)
3. Three Initiates *The Kybalion: Hermetic Philosophy* (Yoga Publication Society, 1912) \*
4. Jung, Carl Gustav *The Archetypes and the Collective Unconscious* (Princeton, NJ: Bollingen paperback, Part I, Collected Writings, 1959; 2nd ed 1968).\*

\*The three books listed above with asterisks are available from the Alexandria Bookshop in Rosicrucian Park, San Jose, California Telephone 1-800-241-5422 for more information

# THE INNER WORLD OF DREAMS

As surely as we sleep, so do we dream. Dr. Pipitone, a Rosicrucian, takes the reader on a fascinating voyage into the mysterious world of dreams. These dramas of the night can range from the completely outrageous to the lofty and sublime. But uninteresting? Hardly ever! Learn all about your dreams and what they can teach you about yourself and your world. The reader will discover that:



Few dreams are meaningless; most all are worth considering. Dreams are more than mere fantasy; they can mirror actual thoughts and happenings.

Our dreams tell us things about ourselves we are too distracted to notice during waking hours. Tap into this source of personal insight and fresh perspectives.

The dream world is fleeting and mysterious; find out how to interpret a dream's symbols.

You can play several parts in the same dream; learn how to recognize you in your dreams.

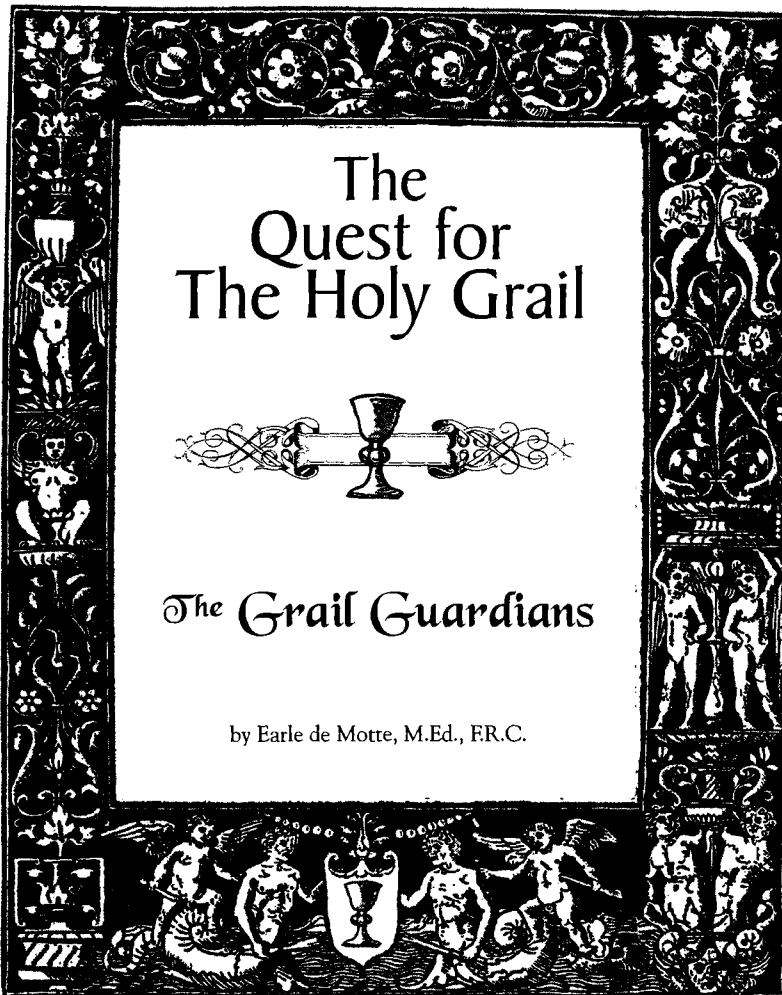
There are various kinds of dreams: recurring dreams, lucid dreams, predictive dreams, reincarnation dreams. Discover how to put their insights to work in your life.

*The Inner World of Dreams* is written in an easy-to-read style for the beginning and intermediate explorer in the world of dreams. It will give you a good start towards increased insight into your dreams.

## ABOUT THE AUTHOR

Dr. Phyllis L. Pipitone, a licensed psychologist and educator, has taught at both secondary and university levels and conducted workshops and seminars throughout the United States. She has participated in conferences and seminars in the this country and abroad in areas of psychology, parapsychology, meditation techniques, stress and disharmony in mind and body, dream history and interpretation. Dr. Pipitone received her Ph.D. at Kent State University in Ohio, and has also studied at McGill University and both the Chicago and Peabody (Baltimore) Conservatories of Music. She is a member of the American Psychological Association, National Association of School Psychologists, and the Rosicrucian Order's International Research Council.

Softcover • 144 pages • Item # 500079 • \$9.95



IN THE GRAIL romances of the 12th and 13th centuries, the Grail has been associated with a family who were its Guardians, and a special temple or castle, where the Grail was kept and protected by the Grail King and its Guardians.

The idea was given vogue with the appearance of Robert de Boron's *Joseph of Arimathea*, and the account entitled *Queste del Saint Graal*, written anonymously. Both appeared within the last decades of the 12th century. Robert de Boron related that, after the Crucifixion, Joseph, the rich merchant who served Christ so devotedly and who collected the blood of Christ in the cup of the Last Supper,

*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*

went on to establish a line of Grail Kings. They were expected to keep the secrets of the Grail (in this case, the chalice), and pass it down to their successors. They were Grail Kings by right of moral worthiness. In these and other Grail stories, in the context of Arthurian lore, the successors to the Grail King—that is, Perceval and Galahad—passed the initiation tests of Round Table Fellowship. Though all of Arthur's knights could be described as knights who sought the Grail, the literature places these two in the Grail King category. They were Knights of the Grail.

At the beginning of the 13th century, Wolfram von Eschenbach elaborated further on the importance of the Grail Guardians in his account of *Parzival*. He talks of Grail Knights who "who were bred to the pure life" and who had the special task of keeping the Grail. They were summoned to serve the Grail after they had passed a test of worthiness. Wolfram seemed to be suggesting that the hand of God, acting through the power of the Grail, or some other mysterious criteria, played some part in the recruitment. This in turn could imply that the Grail Knights were a closed, secret society, in which tests, ritual preparation, and initiation rites were involved in the process of selection.





The Grail myth took shape in the time of the Crusades, when two religious faiths found themselves locked in holy war in Palestine for about 200 years. The Templars or Knights of the Temple, who played a leading part in the Crusades, seemed to manifestly play this role as Grail Guardians, as implied or stated in the accounts of three writers on the Grail myth. The anonymous author of the *Perlesvaus*, and Wolfram, in his *Parzival*, were chiefly responsible for identifying the Grail Knights with the Order of the Temple. Founded in A.D. 1118, the order started from a group of nine men, who took the sword to protect pilgrims in the Holy Land. It grew in size and influence over the next two centuries, acquiring fame for exceptional courage and fighting skill, and for high moral conduct. That the Templars also amassed great wealth through bequests of property, military success, and by acting as bankers, traders, and security agents in most of Europe and the Mediterranean, is also part of history. Mention has also been made of their influence in the building of the great cathedrals of Europe. Peter Bryce notes: "The Templars had the aim of guarding the routes to the Holy Land, which can be taken literally, but also in a more profound sense. Their

activities put them into contact with other civilizations. They seem to have formed an intellectual link between East and West, and to have become Guardians of a great deal of esoteric knowledge" (Bryce, p. 124).

Now, the author of the *Perlesvaus* betrayed, by the content of his story of Perceval, that he belonged to an Order of soldier-monks. This in itself would not be sufficient as an explanation for the author's anonymity, since the Church approved of militant Orders to defend the faith. But the writer went on to mention the presence of a conclave of "initiates" in the Grail castle, who were familiar with the Grail, and Perceval's meeting with "masters" who could summon 33 other knights by clapping their hands. The knights that appeared had Templar insignia and seemed "of an age." The mysterious or magical connotations implied here would not sit well with orthodoxy. Such references, however, and the writer's detailed knowledge of close combat and its effects on the human body, clearly pointed to Templars as the Grail Knights.

## The Purest Knights

Wolfram was much less reticent to reveal he had some connection with the Templar Order. He was either a Teutonic Knight or Templar, and probably followed the Crusader track to the East. In his poem, he talks about the Grail being guarded by knights who are the purest, who seek adventure as a test of their worthiness, and who were also sent to be rulers of countries. If purity involved monkly asceticism, sacrifice of possessions, a willingness to die for a noble cause, and indomitable courage in the face of overwhelming odds, these attitudes found no better expression than in a Templar Knight. Wolfram actually coined a word for his Grail Knights; they were *Templeisen*, the iron men of the Temple. He also described the Grail King, whom they served, as one who rules over an invisible or spiritual kingdom, and lord of invisible brotherhood. This has Hermetic undertones—Grail Knights (Templars) were the physical embodiment of their archetype in Heaven.

That he meant to equate the Templars with the Grail Knights is confirmed in one of his later poems, the *Young Titurel*. The Grail castle here resembled a Templar fortress and even had a circular chapel, the way the Templars used to build them. He went on to say that the castle was guarded by Templar Knights. Such feelings about the Templars were shared also by other Grail writers. In the *Queste del Saint Graal*, the sanctum or model of the home of the Grail resembled a model of the Holy Sepulcher, to be found in Templar commanderies everywhere, where the most sacred rites were performed. And Templar Knights guarding a magnificent "Temple" of the Grail is mentioned by Albrecht von Scarfenburg in his *The Younger Titurel* (A.D. 1270).

Some would argue that the Templar Brotherhood and the Guardians of the Grail were actually one brotherhood, not necessarily protecting a chalice or some other magical object. They could have been guarding something intangible, some secret, some "treasure," some special knowledge as a source of power, from which derived their moral strength and which made them superknights at that time, capable of transcending national and human boundaries. One of the implicits of the Joseph of Arimathea legend is that Jesus may have passed on some secret or secrets to Joseph, when the latter served his time in prison and Jesus visited him. This secret was to be passed on to the Grail Keepers who suc-

ceeded him. If the Grail Guardians were conceptualized as a spiritual host, and if they were manifesting in some physical form on earth at a time when the Grail Legend enjoyed high popularity, then the Templars would be this visible example of service to the Grail.

## The Templar Knights as Initiates

The intimate connection of the whole Grail myth with Templarism was zealously promoted in the first half of the 19th century. Intriguing articles appeared before the public which sustained the idea that certain baptismal fonts and vessels were like Grail vessels, that the Grail poems were written to glorify the Templar Order, that Templar symbols and doctrines were borrowed from the Grail Legend, that the same ideal of union of knighthood and sanctity was found in the Templar Order and the Grail Guardians, and so on (Waite, p. 562). It is even possible to envisage that the Templar Order (among others like the Teutonic Knights and the Hospitalers) was the manifest model upon whom the ideal conception of the Grail Guardian was built up by the Grail storytellers. This becomes especially significant if we place the Templars within the spiritual lineage of the secret initiatory tradition of the mystery schools. The Templars held their meetings in private, initiated their recruits within their chapels in secrecy, and defied external attempts by courts of the time, and by posterity, to discover the secrets in their "worship."

Common elements in thought and practice of certain initiatic schools which, due to their persistence over time and their value in raising the consciousness of humanity, have come to be recognized as representing that movement called the "Great Tradition." Its teachings were religious or mystical, usually not subject to the dogma of any particular faith. The Rosicrucian Order finds its roots in the mystery tradition of ancient Egypt. The inspiration and contents of this tradition have been reinforced through additions from the mystery teachings of individuals and groups in ancient Greece, China, India, Persia, and many other lands; not forgetting the contributions of modern science, philosophy, and psychology, and its own research, which confirm or clarify the ancient wisdom of this tradition.

Historical links can be traced between the Rosicrucian Order, AMORC, and Rosicrucian activity in the late Middle Ages, that is, in the time of the Crusades, Templars, Alchemists,

Cathars, Provençal Kabbalists, and Grail literature. The area of the most intense activity for all these groups was the south of France, although the movements were widespread throughout Europe. It is reasonable to assume that some Templars were Rosicrucians and vice versa, and the same could be said of Templars and Cathars, and Cathars and Rosicrucians. That some Templars fought in the Albigensian Crusade against Cathars does not negate the cross-links between the movements—these Templars felt their first loyalty was to papal authority from whom they received their authority to function. On the Templar-Rosicrucian connection, not long after the suppression of the Templars as an Order, some Templars who survived or escaped the persecution formed a society called the “Elder Brothers of the Rose-Croix” (Markale, p. 306).

Templar Grand Masters and advanced members of the Order would be categorized as higher initiates; they were distinct from other servants of the Order, like builders, artisans, men-at-arms, and ancillaries. The elevated station of their leaders had parallels with the Cathars, whose leaders were *perfecti*, perfect because of moral purity and strictly rule-bound. Others were *credentes*, believers, who were allowed some freedom from higher discipline and who were not yet ready to be elevated. Both Templars and Cathars derived some of their beliefs from contact with the Middle Eastern religious and mystical thought, which played no small part in their final condemnation as heretics and in the control of their overt activity.

Differences existed among the mystically minded societies. These are best seen in the main symbols representing their principal aim or character. The Templar Red Cross on a white mantle had a related but different symbolic meaning from the Rosy Cross. A Cathar Cross was equal-branched with a rose at the axis. Rosicrucians as a group have never been known to go on military adventures, although individuals may have been combatants. Cathars defended themselves when attacked. The Templars’ fame was partly based on their being a fighting machine. It also happened that Templar loyalty to papal authority saw some of them (perhaps unwillingly) take part in the Albigensian Crusade against the Cathars.

### Rosicrucian & Templar Legacies

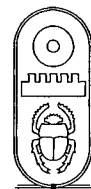
Yet all three movements were spiritually linked in that they emphasized personal responsi-

bility for one’s own spiritual progress, and inspired others by their exemplary conduct. And this is an important theme in the Grail Quest. The region of southern France, where Catharism flourished before the final suppression, and particularly the district of Toulouse, enjoyed for a while a freedom of thought and religion. Its people derived countless benefits from the activities of Templars, Cathars, and Rosicrucians. In England, too, there was some cooperation shortly after the Crusades between Templars and Rosicrucians: they built the Temple in London, which was to be used as a common ritualistic center.

In general, these societies were applying and propagating in their own way their understanding about life and its meaning; they practiced initiatory models for the mystical advancement of their neophytes, and their rites relevant to this were conducted in strict privacy. Since Rosicrucianism is an eclectic, selectively inclusive, and progressive body of wisdom learning, it would have included the best of what the Templars thought and practiced in their private and secret instruction. References to this interesting material is to be found in the archives of the Rosicrucian Order, AMORC, and the affinities between the two Orders are considered in the private instruction given to Rosicrucian students.

### Who Were the Grail Guardians?

The question is sometimes asked: Is the existence of Grail Guardians mythical or are they historical figures? This leads to the same debate on the nature of the Grail—is it an object or symbol? There have been attempts to establish a lineage over the centuries—a succession of Grail Keepers—an actual rather than a legendary family, a physical bloodline that matched the spiritual one. A path is traced from the time of the Crusades, through the Merovingian dynasty, to Mary Magdalene and to Jesus. An apparent reference in Wolfram’s work to an actual Merovingian ruler of a principality in the south of France is referenced for supporting evidence. With Wolfram’s reputation as cryptic writer, the opinion is expressed: “The more one studies him, the more likely it seems that he is referring to an actual group of people, not a mythic or fictionalized family” (Baigent, p. 317). The evidence is a bit tenuous, and the conclusions either tend to raise a few eyebrows or thrill others with the connections explored. Corroboration by other research is wanting, but we must keep an open mind about this, as we take up another line of thought on the



identity of the Grail Guardians. In this case the lineage is not genetic or fictional, but mystical.

In this view of the Grail King or Guardian we must turn to the Christian mystery. The name of *Melchisedek*, referred to in Hebrews 7:3, foreshadows Christ in his offering of bread and wine in token of the flesh and blood of his people. He appears to take on the character of a Grail King holding both offices of priest and temporal ruler, one who "is without father or mother or genealogy . . . and continues a priest for ever." Jesus Christ is called "a priest in the succession of Melchisedek by right of sacrifice." There is no physical bloodline here, but an implication that the Grail King could only be a successor to the Melchisedek-Christ lineage, carried on as we have seen by Joseph of Arimathea into the future. The original chalice, or Grail, or its symbolic equivalent, and its protectors on Earth, were humanity's heritage from the time we acquired a religious or mystical consciousness.

This embodiment of the perfect Grail King does not sit well with some conceptions of the Grail romances about the Grail King. In the stories he appears as the ailing Fisher King, whose incurable wound was caused by some moral lapse. This lapse is explained as sexual indiscretion, or by the implication of original sin, or simply as illustrative of the Fall and the need for Redemption. Whatever the case may be, both King and Kingdom had to suffer indefinitely, or until some successor replaced the Old King. This is a problem we face when myths are mixed, and it occurred in the consciousness of medieval man when "pagan" beliefs (that is, Celtic) had to come to some accommodation with Christianity. We need not enter into the debate here as to whether the Biblical story is so much fact and so much myth. The mythical aspect of the Melchisedek succession supports a linear movement in human origins and destiny—from the Creation, the Fall, experience on Earth, and the final perfect outcome on Judgment Day. The Grail King myth, however, represents a cyclic Celtic view of events: what was observable in nature and the universe corresponded with events in the lives of men—birth, growth and decline, death, and regeneration.

Once the Melchisedek story and its implications entered into the consciousness of medieval man, it was represented, not in the Grail romance, but in stone. One of the countless messages that the cathedral of Chartres has passed on

to posterity is the status of Melchisedek. It stands alongside the Biblical and historical figures flanking the portals of the cathedral. He is there, holding a *cup* in which there is a smooth stone, as incorporating a double concept. The two symbols of chalice and precious stone, mentioned separately in the romances, were here united, as if to permanently set the myth in a medium even more enduring than oral or written tradition. Forever are the two truths represented—the chalice as a source and maintainer of life, and the precious stone as the light of cosmic wisdom.

And so we have found in the Melchisedek statue a point of meditation on the nature on man's place in the universe. The Grail Guardian here is the perfect man, the priest-king, the Christ-King, a composite of Arthur and Merlin, a Hermes Trismegistos, one who has attained office by being of two worlds, having one foot in Heaven and the other on Earth, or living this life in a moment of time as if the two worlds were one. This is surely the concept of the Grail Guardians in the imagery of Grail mythology, namely, to further the idea of Celestial Man. Every human being must be elevated through trial and initiation to the status of the priest-king, the union of the spiritual and temporal, the representation of divinity in the manifested universe in all its glory. The lineage of this elite may be marked out at the ideal or archetypal level, but no one is excluded from attaining this ideal since it requires individual will and effort in the first place, and then initiation into the highest degree of Grail chivalry.



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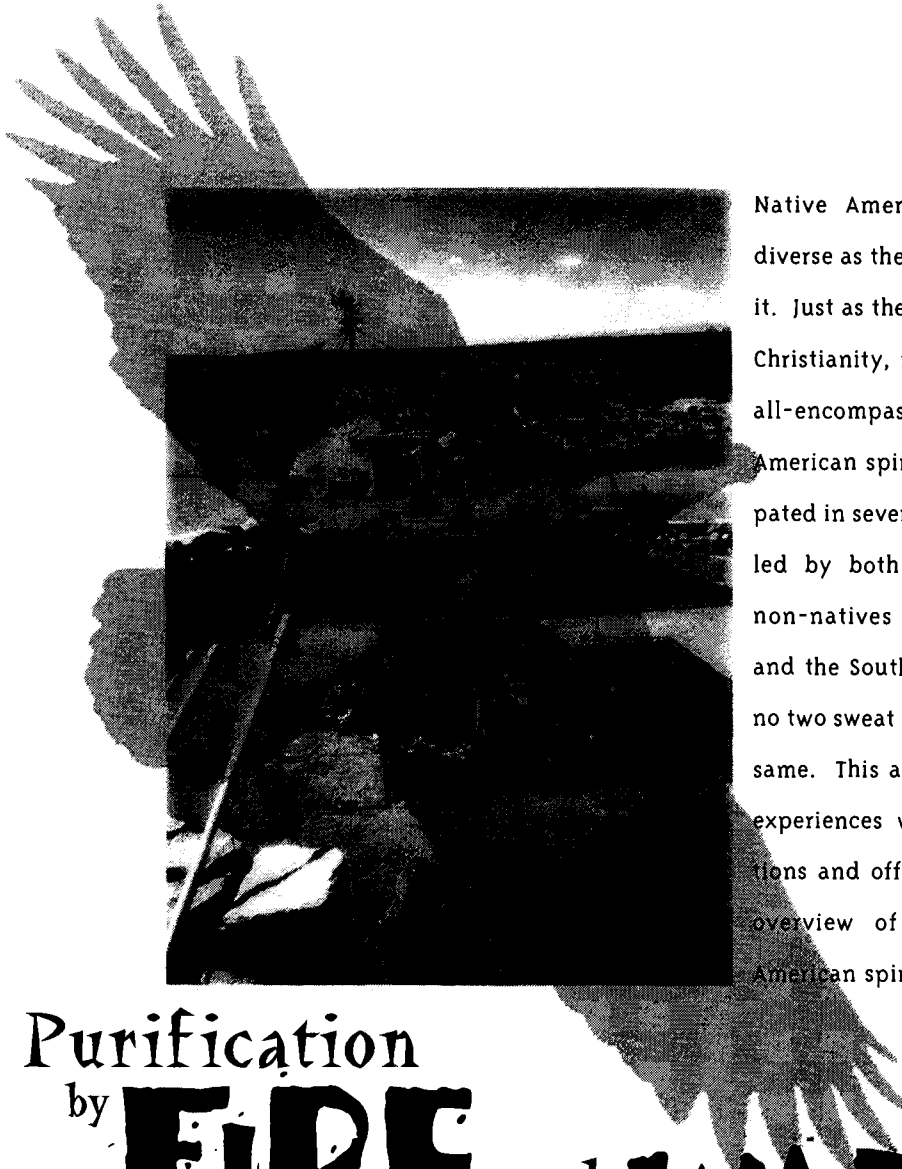
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Native American spirituality is as diverse as the many groups practicing it. Just as there is no single version of Christianity, neither is there a single, all-encompassing version of Native American spirituality. Having participated in several hundred sweat lodges led by both Native Americans and non-natives throughout California and the Southwest, I have found that no two sweat lodge ceremonies are the same. This article is the result of my experiences with a variety of traditions and offers the reader a general overview of an important Native American spiritual practice.

# Purification by **FIRE** and **WATER**

## **THE NATIVE AMERICAN SWEAT LODGE CEREMONY, PART I**

by **Nunzio FireHeart, F.R.C.**

IN MANY CULTURES throughout human history various sweating methods and/or rituals have been used for purification purposes including, but not limited to, sweat baths, saunas, and sweat lodges. Once banned by the United States Government, many Native American spiritual practices are now enjoying a revival among natives and have become increasingly popular among rapidly growing numbers of non-natives as well, thanks to passage of the American Indian Religious Freedom Act in 1978. Unlike many other ceremonies limited to specific regions the *inipi*, or sweat lodge, is a universal Native American ritual. During the past decade I have participated in lodges held at such diverse locations as Indian reservations, Buddhist retreat

centers, secluded mineral springs, suburban back yards, rural homesteads, elementary school playgrounds, state parks, and public campgrounds, at all hours of the day and night.

Sweats are ceremonies of prayer and purification—for body and mind. I have often witnessed the powerful physical, emotional, and psychological healing—including much of my own—that takes place inside a lodge, and have also seen many prayers which were spoken inside a lodge answered soon after a ceremony ended. Regular sweating purifies by helping us release accumulated physical and psychic toxins that tend to accumulate so quickly in the polluted urban environments of our modern-day world.

Sweats can stand alone as a ceremony, or they may serve as a preparation for other rituals including (but not limited to) Ghost Dances, Native American Church peyote meetings, Sun Dances, vision quests, *yuwipi* ceremonies, etc. Sweats may also be held after such activities as a way of helping participants make the transition back from altered states, integrate their experiences of the spiritual realm, and reconnect with their support community. Although many common threads are woven into these rituals, there are as many different ways to run a sweat lodge as there are people who lead them. In spite of the personal differences, I have found that these ceremonies both resonate with and complement my Rosicrucian activities. In fact,

I feel that this combination has had a much greater effect on my spiritual development than the sum of the two parts.

In years past sweat structures took on many forms; today, however, the most common lodge is built in a circular shape with anywhere from



Steam escaping from open door during sweat. Altar is on the left with forked stick placed in it. (Santa Rosa)

eight to sixteen willow branches pushed into small holes in the ground and then bent over and tied to branches opposite them. Willows are used because they can be easily bent if used soon after they are gathered. Additional branches are wrapped horizontally around the structure resulting

in a dome or semi-sphere shape four or five feet high with the interwoven poles resembling a spider web. Some people strip bark off the willows and use these strips to tie the intersecting and overlapping branches together. Others leave the bark on and use twine or strips of colored cloth to tie the frame together. Originally, such above-ground frameworks were covered with buffalo or other animal hides; most modern lodges are covered with blankets or tarps to keep out light and hold in heat and spiritual energy. Afterwards these coverings are removed and hung out to dry. A blanket serving as the door is secured above the entrance in such a way that it can be



Two sweat lodges at Pipestone Minnesota, where stones used to make sacred pipe bowls are mined by natives

easily opened. The lodge floor can either be natural dirt and grass, or it can be covered with blankets, tarps, or pieces of carpet as is the case with increasing frequency. I prefer sitting on the

bare ground when sweating; there's nothing like the cool embrace of Mother Earth in a hot sweat lodge. Other lodge styles from the past included those dug into the side of a hill or mound, underground lodges covered with a variety of materials including sod and dirt, or stand-alone wooden structures.

The American continent is known as "Turtle Island" among many Natives, hence, the shape of a sweat lodge represents a turtle. Dirt dug from a circular pit in the center of the lodge is placed on the ground several feet east of the door to form a small dome-shaped altar directly in line with the fire to

the east. This altar forms the turtle's head, and the actual lodge represents its shell. In this configuration the turtle faces the fire in the east, where everything begins. During the sweat, rocks heated in the fire will be placed into the pit inside the lodge.

### THE FOUR ELEMENTS

The four elements—air, earth, fire, and water—are brought together in the sweat lodge to create alchemical transformation for the participants. Air feeds the fire; the fire enters rocks taken from the earth. Water is poured on the fire in the rocks to create steam. In the lodge we sit on the earth, feel the heat from the fire contained in the rocks, breathe air filled with steam created by combining fire and water with earth (the rocks), and are transformed physically, emotionally, and psychically.

Native Americans honor four primary or cardinal horizontal directions—East, South,

West, North—as well as three vertical ones: above (Father Sky), below (Mother Earth), the center (of our being). Together these points not only form the sacred mystical number seven, but they also represent perfect creation—the four directions form a square, or perfection; the

above and below come together to create the center, thereby forming a triangle. Depending on the ceremony, and the people leading it, the noncardinal directions—southeast, southwest, northwest, and northeast—may also be used in some way,

although, in my experience, these directions are generally not important in the sweat lodge alchemy.

### THE SACRED EAST

In both Rosicrucian and Native American cosmologies illumination begins in the east, the place of light. For Rosicrucians the sun rising in the east symbolizes illumination or enlightenment. Natives see the sun as a fire that begins its daily journey across the sky in the east. Therefore, the fire that heats the stones for the sweat lodge also begins in the east. Although I have heard of cases where the main sweat door faces west, I have only been in such lodges on a few occasions. In most cases, the door

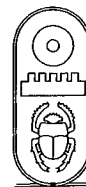
opens to the east, in a direct line with the altar in the middle and the fire beyond it. Sometimes a second door is opened in the west during a



*Sweat lodge located in the Santa Cruz Mountains*



*Sweat fire, altar, and lodge in line with each other. Sun Dance arbor (with trees sticking out) is in the background (Eastern Arizona, high desert country)*



sweat to help cool the lodge between rounds, but in this configuration everyone still enters and exits through the main door in the east.

The sweat lodge ceremony begins with the sacred fire in the east. Wood placed on the ground serves as a platform; one layer faces east and west, another layer faces north and south. Stones representing each of the seven sacred directions are then blessed with tobacco and placed on top of the wood in their respective directions. In keeping with the Native American perspective that all of creation is related, the stones heated in the fire are referred to as rock people or our stone brothers. Volcanic rocks are preferred because they can hold the extreme heat required to get them red hot and be reused many times before breaking apart. Stones generally come in a variety of shapes ranging from slightly larger than a softball to the size of a soccer ball, and occasionally larger. After the first seven rocks are prayed over and blessed with tobacco, more are placed around and on top of them, the total number depending on the sweat leader's instructions. Then wood is placed vertically around the sides of the rocks, like the poles of a tipi, until they are completely surrounded.

Sweat leaders can receive intuitive or psychic insights regarding situations that may require special attention during a sweat just by spending time with the fire and observing how well it burns in each of the different directions. The firekeeper will also tune in to the fire and be able to give the sweat leader additional advice. It takes approximately 1-1/2 to 2 hours to heat the rocks, depending on a variety of factors, especially the fire source. Open wood fires are not allowed in many urban environments, so ingenious ways have been devised to heat rocks, including propane burners in concrete-walled fire pits, portable gas barbecues, and even ordinary charcoal briquets. In fact—with the proper intent—it is not even necessary to have red-hot rocks or a lodge. When a sweat lodge ceremony is needed but unavailable, some people (myself included) have been known to take a rattle into a private sauna room to sing and pray. I have even heard of a Native American elder staying in a hotel who covered himself and the radiator he was sitting next to with a blanket and poured water on the radiator to create the steam for a personal sweat.

In my experience, there are several important differences between Native and non-Native sweat lodges. Native Americans refer to menstruation as a woman's "moon time." During this time such women are traditionally forbid-

den from entering a lodge or participating in any other sacred ceremony with men or non-menstruating women, and they are forbidden from touching the *chanupah* (sacred pipe). Many non-Natives think this attitude is unfair to mooning women. However, Natives say these women are channeling the creative life force through their bodies, and that this power is disruptive to other ceremonies. Traditionally, Native cultures had special moon lodges where all mooning women stayed together and performed their own special ceremonies. Moon lodges offered women a kind of retreat from daily responsibilities and a place where they were nurtured by the rest of the community. Most of the non-Native groups I have sweated with allow mooning women to enter the sweat lodge, but they must let the sweat leader know beforehand so he or she is prepared to work with their energy.

Another area of difference between Native and non-Native sweats has to do with clothing in the sweat lodge. Every Native I have sweated with has expected participants to wear clothing when sweating in mixed gender groups, and usually in single-sex groups as well. Men wear swim trunks or shorts of some kind. Women wear loose dresses, shorts and shirts, or bathing suits. There are various reasons given, including that of covering up to show modesty before the Creator, but many argue that this attitude results from the influence of early Christian missionaries who felt it was necessary to cover up "naked savages" in order to "civilize" them. In every non-Native sweat I have ever attended clothing was optional and most participants have gone without.

When the rocks are red hot and the sweat leader has finished preparations, the participants line up outside the lodge door. The fire person lights an herb, usually a sage wand or loose sage in an abalone shell, and "smudges" each person by brushing smoke with a feather or hand around and through their auras to cleanse them before they enter the lodge. Each person gets down on hands and knees, touches their third eye to the ground at the doorway and says, "Mitake oyasín," or "All my relations," before entering the dark womb of Mother Earth.

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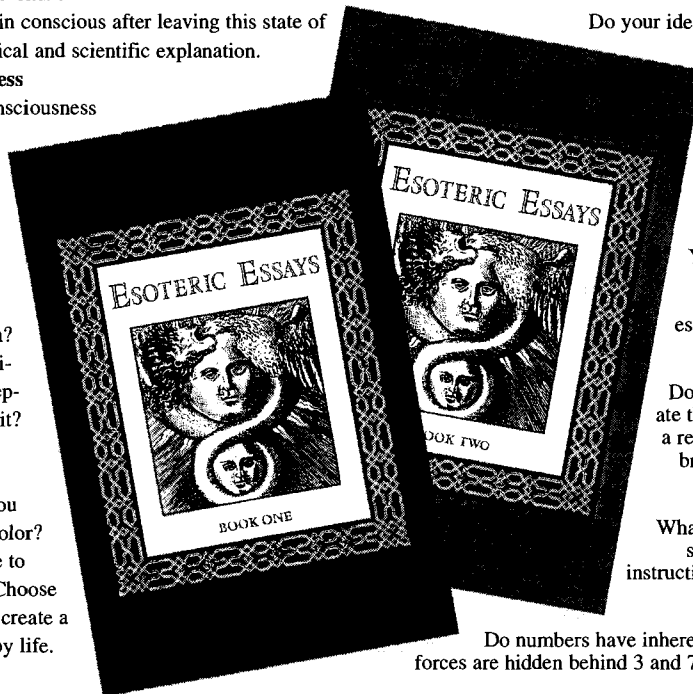
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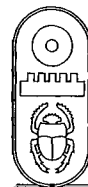
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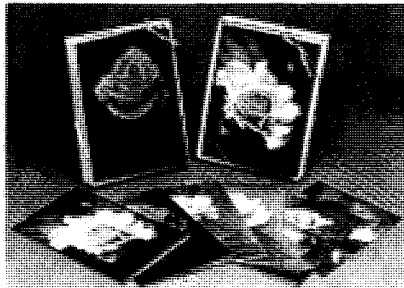
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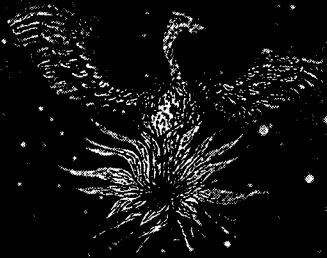
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— Paracelsus, 1493(?) - 1541



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"Firehose" lava spilling over cliffs into the sea. Kilauea Volcano,  
Hawaii National Park