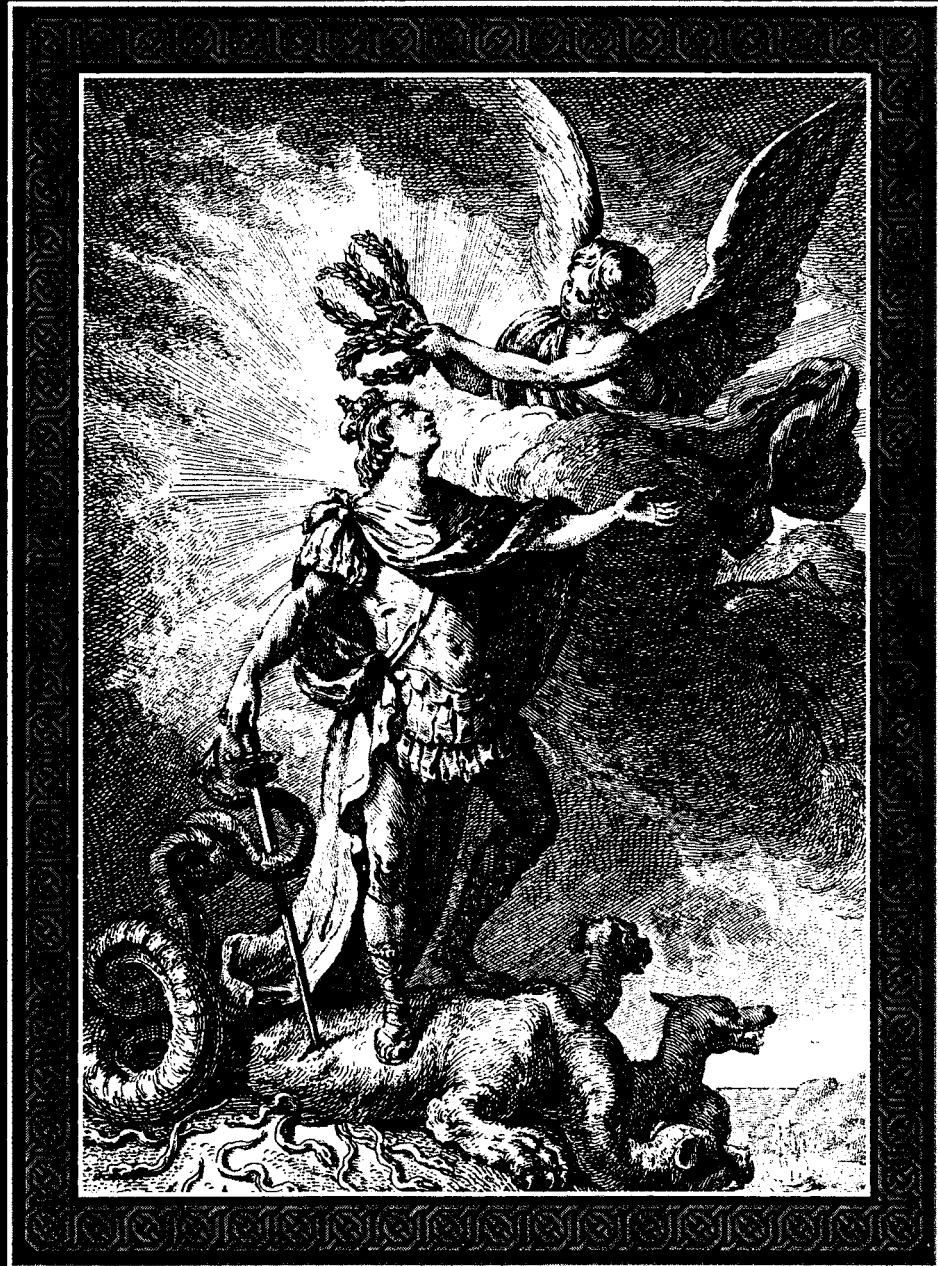


ROSICRUCIAN

D I G E S T

1997 No.2



Mysticism • Science • The Arts



TREASURES FROM OUR MUSEUM

STONE VOTIVE PLAQUE WITH KING AND HAWK IMAGES Limestone, Later Kingdoms, 1000-300 B.C.



SIDE 1
RC 1573
SIDE 2



In the Rosicrucian Egyptian Museum there is a particularly interesting and beautiful example of an important and popular type of artifact from the later periods of Egyptian history—the votive plaque. These culturally significant objects are often incorrectly called “artist’s sketches or trial pieces,” but excavated examples show that these are actually “votive” offerings placed in temples by pious individuals.

This fine example (height: 8 inches), originally rectangular (but now broken along the edges), shows high raised relief figures on both sides. On one side we see a highly detailed rendering in “archaizing” style of a king’s head, wearing special gold filet over his elaborately curled short wig. The uraeus-cobra on his brow (now broken) and the long false beard demark his royalty. The unusual filet with descending strips at the rear, ending in cobra hoods, is known as far back as the 5th Dynasty, but also from important representations of kings Amenhotep II and Ramses II. The detailing of the eyes and broad collar are fairly typical of work of the 26th Dynasty, also known as the Saite Period (664-525 B.C.).

The other side has a magnificent Divine Hawk beautifully carved with very fine detailing on the feathers, face, and crown. This hawk is wearing the Double Crown of Upper (White) and Lower (Red) Egypt. The commonality of these two images focuses on the Kingship, represented by the divine symbol on one side and his earthly manifestation on the other.

This powerful object was probably presented with great ceremony in honor of the Divine Royal Spirit at the Temple of Horus at Edfu or at one of the great state temples at Thebes or Memphis.

—Lynn Holden, Curator
Rosicrucian Egyptian Museum



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

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insight

birth of the

Divine Child

by George F. Buletza, Ph.D., I.R.C., FR.

This article is a chapter from Dr. George Buletza's newly published book, *Marriage of the Mind—Processes of Insight and Integration*. Dr. Buletza was Director of Research for the Rosicrucian Order, AMORC, and served on AMORC's International Research Council and the Rose-Croix University International faculty. *Marriage of the Mind* grew out of research conducted in the Rosicrucian Research Laboratories and reported in "Mindquest"—a series of monthly articles published in the *Rosicrucian Digest* and reporting on Rosicrucian research. This book has just recently been published by the English Grand Lodge and is now available for readers. For more information about *Marriage of the Mind*, please see the advertisement on the back cover of this magazine.

The thought processes (involving the principles and techniques of Concentration, Contemplation, Meditation, and Assumption) indicate that the human mind is a constellation of sensory information, feelings and emotions, inductive and deductive reasoning, modern and archaic memories, intuition and imagination. Thinking can use all of these faculties and qualities of the whole mind. The Rosicrucian Thought Process can assist in developing mental faculties, each in their proper place and time, so that each can contribute its part to the whole of our understanding.

Each stage of the Thought Process contributes to our experience of wholeness. Concentration exercises can increase awareness in the objective and subjective worlds. In contemplation our judgment and reason are used to discriminate and evaluate our sensory inputs and imaginative constructions. By discovering mechanisms of action and their practical application, we learn to master ourselves and balance our inner and outer worlds.

In meditation and assumption, confusion and disjointed thoughts can melt away, to be replaced by a unifying, healthful, and loving experience of the Inner Self. Imaginative impressions received in meditation and assumption give deeper meaning to the fruits of concentration and contemplation. They can explain the past, give insight into the present and indicate future possibilities. These psychic impressions and inner experiences can offer courses of action, guide us in decision making, and lead us to new insights to again be validated by observation, contemplation, and experience.

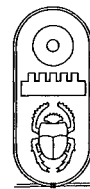
Insight, itself, is a result of a unification of all thought processes, including active and passive stages. Since creativity involves both doing and not-doing, we cannot force the process. However, through the application of principles like these, we come to understand the mecha-

nism of creativity. We discover that we can use all of our conscious abilities to their fullest extent so as to meet life's challenges harmoniously. Then, we can relax the objective mind and release problems to the powers of the Inner Self. Below our conscious awareness, unconnected thoughts and observations shift and realign themselves, offering a solution or inspiration—often when we least expect it—one that we can contemplate further and possibly act upon.

Synchronicity

Synchronicity is C.G. Jung's term for experiences which present us with meaningful coincidences in our lives. Synchronistic experiences associated with imagination, creativity, and mysticism are often difficult to communicate. Symbolic experiences often elude intellectual statements. If, for example, we were only to set forth a philosophy, we could proceed by setting forth the concepts involved. If we were interested in presenting a body of theoretical knowledge, we would proceed by presenting the assumptions, describing the evidence, and moving toward our conclusions in logical terms. We could analyze, delineate, and communicate our position by means of intellectual ideas. But in the mystical approach the primary material to be communicated is not only intellectual. The material to be communicated is a quality of our experience. The essence of this communication can be a tone or feeling. Tone and feeling are often what is lost in an intellectual statement.

In general, the poetic and mystical approach communicates concepts through the use of analogies and metaphors. Many years ago Alfred Adler made the remark that, "Man knows more than he understands." Adler calls to our attention that, while our knowledge of the world is worked out primarily by means of



intellect, we also possess a way of knowing that operates by something other than rational procedures. If intellect and reason can be spoken of as operating on the "surface" of the mind, then this other aspect of knowing may lie much deeper. This knowing lies beneath the surface of conscious awareness. Describing our experience of what Adler spoke of as "greater than understanding," can be most difficult.

To speak of any experience of the psyche can be difficult. When we speak of the *levels* or *planes* of consciousness, we can understand that we are using an image and conception of *depth* and *height* only in a metaphoric sense. These terms are not meant literally. This metaphor of depth provided a fruitful context of thought ever since Freud began to think in terms of the strata of the unconscious. Freud, however, approached the depth of personality in terms of repression. This is the idea that a person living in society has certain urges and memories which he cannot bear and is unwilling either to express, experience, or remember; therefore, he represses them. Once they are repressed, Freud believed that they dropped into the unconscious. In the unconscious they were supposed to be transformed so that they were no longer expressed in literal form but were symbolized. Freud's model provided a basis for a pathology of the mind.

The Unfolding Rose

In contrast to this conception, Jung's model of the mind is similar to the mystical approach. Jung and the mystic study the subconscious in terms of a natural process of growth, transformation, and even transmutation of the psyche. The metaphor that is most appropriate is that of the seed or the unfolding rose. In the seed there is the potentiality that carries all the possibilities of what the full-grown species can become. Thus, the fullness of the oak tree is latent in the acorn. Similarly, between the depths and heights of man, the marriage of objective consciousness and the subconscious produces a new child of the mind—the bearer of human potentialities.

This symbolic child of the mind contains the possibilities for developments that are present in the individual, but which are not visible because they have not yet become manifest in life. We cannot see them until they begin, like the rose, to unfold and fulfill themselves in the outer world. For this the aspirant is willing to develop a capacity for observing the inward process of growth while it is still in motion.

With this also come abilities to distinguish the corresponding opportunities for growth in the outer world of the senses. As we become more sensitive, attuning both inwardly and outwardly, we are able, with the balancing force of contemplative reason, to draw these potentialities forward. To provide an opportunity for this is a primary task of the Rosicrucian experience.

A *Child of the Mind* is a symbol of the future. The child is also symbolic of that stage of life when old forms of thinking are transformed and acquire a new simplicity. From this condition of transformation arises the conception of the mind's child as being symbolic of the Inner Self, the Mystic Center, the *Entheos* (God or divine force within). The Child of the Mind is of the Soul, a product of the conjunction of conscious and subconscious. In fact, one often dreams of a child when a great spiritual change is about to take place.

Osiris, Isis, Horus

In Egyptian myth, Osiris (a Soul figure) is dismembered, taken apart and disassociated. He can be thought of as a symbol of the analytical mind and the left side of the brain. Isis (another Soul figure) reassembles Osiris, puts him back together and unites with him. She is a symbol of synthesis, imaginative thought, and the right side of the brain. The product of the marriage was Horus, the holy Child. Horus is a much revered symbol because he has the power to encompass all that Osiris and Isis separately represent. He was also a more ancient symbol than either Isis or Osiris. Horus or the Hawk was an emblem of the Soul and implied solar transfiguration. From Horus the figure of the phoenix was derived. The Phoenix is Horus before the throne of the Mystical Golden Dawn.

Jung has indicated that such powerful symbols appear as spontaneous images which emerge from the depth of the subconscious. They act as vehicles by which the potentiality latent in the subconscious is carried forward as "on wings of thought." The transforming symbol embodies the open future as that future is becoming the present in the open child-like recesses of the individual. The symbol provides the motive force by which this potentiality can unfold and become manifest in the world of form.

From this perspective, it seems most inadvisable to approach an imaginative symbol only in an analytical way. If we reduce our inner symbols to experiences of the past, we deprive them

of their potentiality. Relying solely on analysis can result in a major error of interpretation because the symbol, as a factor of unfoldment, does not have its origins just in our past experience any more than the potentials of an egg are drawn just from the past experience of the chicken it is about to become. To break the symbol apart and analyze it before it has been completely experienced deprives the symbol of its power for life. Better to let the symbol live its life first before performing an autopsy and dissecting it. Thus, a more vital and productive way to work with symbols and thoughts is to work with them affirmatively, to encourage them, nurture them, and draw them forward by giving them life through the principles and techniques of assumption. By means of such life, the process of individual growth and unfoldment can proceed, moving through the symbol which functions as the active psychic vehicle for expansion of consciousness.

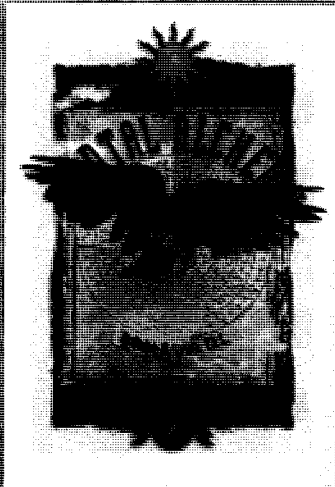
Many seekers come to the Rosicrucian Order feeling frustrated because their lives seem so meaningless to them. They may feel that if they could know the meaning of life, they could be more productive, fulfilled, and at peace with-in themselves. We wish to share our knowledge with them, but of course, we cannot do this in one easy lesson, or even in ten lessons for that matter! For we cannot tell a person what the meaning of life is. Each person comes to experience the meaning of life for himself and herself. Each person comes to be initiated into a meaningful life, for the experience of a meaningful life involves an intimate awareness.

A major part of the meaning of life is contained in the process of discovering it. Awareness of a meaningful life develops from an ongoing growth that is experienced through an ever-deepening contact with *actuality*, with *what is*. To speak as if this were an objective knowledge, like the War of 1812 between England and the United States, misses the point. The meaning of life is indeed objective when it is reached, but the way to it is by a path of subjectivities as well as objectivities. It is by way of a marriage of objective with the subjective, rational with irrational, analytical with imaginative. It requires a series of profound experiences within the privacy of the psychic self. The meaning of life cannot be told. It is a secret, a mystery. It happens to a person. A knowledge of the nature of thought and an awareness of one's own psyche is valuable in assisting this to happen, but meaning is a gift that is given to a person from within. Δ

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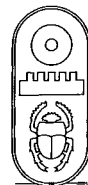


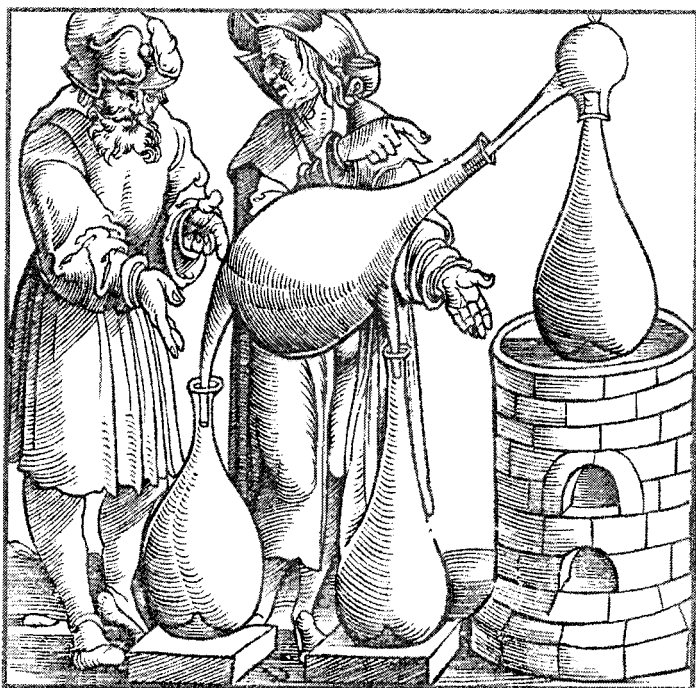
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The Science of Mysticism

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

c o n c e n t r a t i o n

c o n t e m p l a t i o n

v i s u a l i z a t i o n

m e d i t a t i o n

TO SPEAK OF the science of mysticism may seem like an incongruity. For a long period of time, the two words, *science* and *mysticism*, have been traditionally held to be incompatible. To the 19th-century scientist, mysticism was generally a world of illusion and one to be scorned. Many modern scientists are also not inclined to accept the reality of mysticism. Most mystics, as well, have considered these two subjects as realms which are so diverse, so far removed from each other, as to be impossible of reconciliation.

From the rational point of view, no endeavor, no human activity, can remain absolutely free from the influence of science. The general principles of science are actually needed if humans are to attain success in any field. Contrary to public opinion, science is not the multitude of particulars, the vast technical details, which are ordinarily associated with some phenomenon. Rather, science is the method for understanding the phenomena we experience daily. The scientific method is the analysis of certain elements of the phe-

nomena of our experience. This method seeks to determine from the phenomena their underlying laws—that which gives them existence. Science, then, is the application of reason to experience in place of speculation or sheer conjecture.

If the mystical state is a reality, if it is not a false condition or an illusion, then it must have a consistency which can be examined—that is, subjected to analysis. Such an examination of the elements of mysticism constitutes its *science*. Even a casual examination of the mystical state discloses that it is not an endowment upon man. The mystic is not one who has been singled out for a unique experience or to have some special divine power conferred upon him or her. Whatever we recognize the achievements of mysticism to be, they are the consequence of one's personal attainment. The fundamental basis of the mystical state is the same as that of all other human activities. This fundamental basis consists of the qualities of consciousness and of experience.

Consciousness is the responsivity which a living thing exhibits toward itself, towards its own organism or toward the surroundings in which it exists. We know that life force is an activity. The living organism continually adjusts itself to the requirements of this internal activity. These adjustments of the living organism produce the various sensations of consciousness. The sensations are really, we may say, the reactions of the living thing to all those impulses which act upon it, either from within itself or from outside. *Experience*, the other quality of the basis of the mystical state, we can say, is the content of consciousness. It consists of all the sensations which are aroused within the living thing. Experience, then, is the design of our consciousness, the design of its reaction to the impulses it receives. For analogy and to make this better understood, let us refer to a sheet of blank paper as being consciousness. If we write upon that blank paper, we may call the marks or characters we make upon it *the sensations*. The pattern or the design of the marks, when taken in its entirety, is what we designate as *experience*.

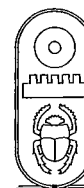
All living things do not have experience, though they all have a consciousness. We refer to humans as having experience because we can isolate and evaluate certain sensations in our consciousness. We are also able to form mental patterns or designs of certain of the impressions

of our consciousness. The science of mysticism, therefore begins with the analysis of particular types of experience. More important, the science of mysticism necessitates the individual's manipulation or the bringing about of a variation of his or her personal consciousness.

concentration

The first step in this science of mysticism is an understanding of the function of *concentration*, the most common willful or voluntary application of our consciousness. Concentration is actually the state of attention. It is particularly the focusing of our attention on one particular group or set of vibrations. For analogy, when you focus binoculars, it is for the purpose of adjusting the lens to give distinction to a certain image which you perceive. In concentration we focus consciousness to enable us to be responsive to the impressions of a certain sense—hearing, seeing, tasting or the like. In doing this, in focusing upon one set of impressions, we generally neglect all other impressions that are being received by our consciousness. Thus we are really attentive, we repeat, to one set of stimuli only. For further analogy, if I were speaking to you and you were concentrating upon the sound of my voice, that would be more dominant in your consciousness than what you might be seeing at the same time.

Concentration or the focusing of attention is really a kind of selectivity. You are selecting the particular stimulus which you want to enter your consciousness. Furthermore, you are also selecting the channel, the medium through which you want the vibrations to enter your consciousness—that is, whether you want to hear, see, or feel. Concentration or the focusing of attention seems to imply that there is a positive or active state on the part of the individual. In fact, concentration is usually said to be a positive state of consciousness. However, such a statement is only partly true. In concentration we are only preparing ourselves to receive certain stimuli. Up to the point of the focusing of our consciousness, whether seeing, hearing, or feeling, we are positive in our active preparation but, eventually, we are passive. We are doing nothing more than receiving—waiting for the impressions to enter our consciousness. It is like waiting for television—preparing the set, tuning it, and placing ourselves in a comfortable position for watching the screen. All this is positive



up to the point where we relax and wait for the images actually to appear. Thereafter we are in a *passive state*.

There are times, however, when concentration is an unintentional focusing of our consciousness. A strong stimulus can command our attention without our will. For example, a loud sound, a bright flash of light, a sudden rapid movement of an object, can catch our attention. These intense stimuli attract or draw our consciousness to them, compelling our focus. If someone were to suddenly shoot off a revolver in your room, you would turn, instantly and involuntarily, in the direction of the report, focusing your consciousness on what you might see or hear in that direction.

When we focus our attention deliberately—that is, when we will ourselves to concentrate—we do so primarily because of certain internal impulses; our interests and desires, our likes and dislikes, impel us to concentrate upon something intentionally. We cannot focus our attention on two things simultaneously, even though it may often seem that we do. We have said that concentration is selection. We select when we concentrate. Therefore, we cannot concentrate on two sets of stimuli at the same time. However, we can vacillate; that is, we can alternate our attention so rapidly that it is difficult for us to realize that our concentration is not on two things at the same time. Nevertheless the principal focus is always upon just one set of vibrations. Suppose a light were to be unexpectedly flashed on in your room. You might alternate your consciousness from the light to my voice and it would seem as though it were instantaneous. However, each set of impressions, the light which you saw and my voice to which you were listening, would be dominant and alone in your consciousness at the time you concentrated upon it.

What value has concentration in the attaining of the mystical state? Concentration is limited in usefulness to the objective consciousness, its faculties and certain related functions. Obviously, concentration is highly essential in our everyday life, that is, in our adjustment to our external world. Without concentration, the world of visual images and things felt and heard would be lost to us. The impulses of reality, acting upon our eyes and ears, would not be brought into focus in our consciousness and we would either not realize them at all or only insuf-

ficiently. A good example of this is that, when we walk along, cloaked in thought, we may not even be aware of a close friend who is passing by, although our eyes are wide open.

It is necessary again to point out that the mystical state is a condition that is attained within us. It does not consist of conditions or things which we acquire externally from our surroundings. It is not really the focusing of attention so as to hear a sound or perceive a light. Consequently, putting ourselves in a position to become aware of what we think that we should perceive mystically limits us. Many persons believe that they must concentrate upon certain things to assist them mystically; however, in doing so, they are actually limiting themselves by holding their consciousness to certain impressions only.

Concentration can be used only as a preliminary step in the attainment of the mystical state. It does not, as we have said, directly provide any of the elements of the mystical experience. To concentrate upon one set of stimuli continuously, as something seen or heard, is to eventually suppress the objective consciousness. The sense stimulus upon which we continuously concentrate gradually loses its efficacy, its effect upon our consciousness. The result is that the consciousness is introverted, it is slowly *turned within*. For this reason some Oriental mystics concentrate for a long period of time on a repetitious sound, like the periodic striking of a gong, or upon a single light or flame. The monotony of the stimulus and the exclusion of all other vibrations eventually will dull the responsivity of that particular sense and aid the individual to enter the subjective state. Such practices of concentration are obviously helpful only in excluding the impulses of the external world, not in producing a mystical experience.

c o n t e m p l a t i o n

Contemplation is another voluntary use of our consciousness. Like concentration, it is often confused or interchanged with the technique of mysticism. Contemplation is the reflective process of consciousness. It is an act of consciousness *within the mind* rather than a responsiveness to impressions outside the mind. Contemplation is definitely distinguished from the faculty of perceiving. It is not the focusing of our attention on impressions that come to our eyes or other sense organs. When we contem-

plate, our reflective process of consciousness is very acute and we are aware of nothing else. For analogy, contemplation turns the searchlight of consciousness away from external impressions, away from the outside world, and, introverting it, turns it in on our recollections and reason only.

The advantages of contemplation are tremendous to us. Contemplation permits judgment and the evaluation of experience. Thus we are able to analyze the worth of the impressions which we have received and the value of our particular ideas. It is one thing to perceive something or hear it, as the case may be; it is still quite another to find the relative worth of the impressions to ourselves. Our opinion, our conclusions, are the result, figuratively speaking, of turning around and viewing from all different positions within our minds our accumulated experiences or the elements of them. The more we contemplate our perceptions, our ideas, the more significance and use they have to us. The thinker is one who uses what he has collected through experience, by analyzing and evaluating it, by scrutinizing it. The possible relationship between our ideas, what one may contribute to another, becomes apparent to us through contemplation. Thus, in fact, contemplation confers a power upon our ideas or allows us to extract from them the full force of their content. Contemplation also stimulates our imagination. The imagination suggests ways in which the ideas may be extended and joined together, so as to become a greater structure of thought. It is one of the creative processes of mind.

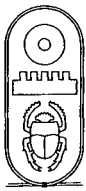
Contemplation, the dwelling on inspirational ideas or noble concepts—no matter how pleasing they may be or how true they may appear—is nevertheless *not* a mystical state. *Holding the thought*, a term one often hears—in fact, it has become a rather trite metaphysical phrase—wrongly implies to many neophytes and beginning students a form of very important mystical procedure. Focusing the attention on a thought, or holding it, is, after all, still a form of concentration. As such, it is nothing more than the method of arresting the consciousness to a single idea. It continues to limit the consciousness to a single phase of activity, to objectivity. In fact, for analogy, there is little difference in looking at an object in a closet in your room and looking at an object in the street. In both examples, you are using the same faculty—sight. So, when holding a thought, you are doing nothing

more than using concentration. In contemplating, in thinking, in reasoning, we are using subjective aspects of consciousness. We are particularly using those aspects which are closely related to the objective mind and have little value to the mystical state. This makes plain that the thinker and the philosopher are not necessarily



If the mystical state is a reality, if it is not a false condition or an illusion, then it must have a consistency which can be examined—that is, subjected to analysis. Such an examination of the elements of mysticism constitutes its science.

mystics. Every real mystic, however, eventually does become a philosopher. It is incumbent upon him to reduce the elements of his great mystical illumination to human relations, to human values, to a livable knowledge. To do that requires a philosophical method.



visualization

In the science of mysticism, we cannot pass by the process of visualization, the forming of visual images on the screen of consciousness. This process makes something visible, popularly speaking, to the mind's eye. Now, it is quite apparent that visualization is a function of contemplation. We cannot visualize without also contemplating. Visualization, however, is the focusing of consciousness upon certain ideas, such as can assume visual forms in our mind. If visualization did nothing more than this (cause forms to appear upon the screen of consciousness), it would have no greater value to mysticism than does contemplation.

The mystic visualizes, not with the desire to analyze, not just to hold something in consciousness so that he may carefully examine it, but for the purpose of creating a condition. He hopes to create a condition, that is, to actualize a reality. What a mystic sees upon the screen of his consciousness is real to him. It is a reality. But a mystic wants to actualize that image; that is, he wants to cause it to produce other conditions than itself. He wants it to affect others as well as himself. The mystic, therefore, uses his faculty of visualization as a means of awakening his psychic attributes. The visualized idea is intended merely to create a proper emotional or psychic state. In mysticism, visualizing may be compared to setting a stage for a play, to create a certain atmosphere; or we may say that it is like decorating a room for a certain aesthetic feeling. The things which one visualizes for the mystical state should be symbolic only. They should be held in consciousness only until we experience the effect of the mental picture itself. Once we realize the effect, psychic or otherwise, of the visualized image, then it should be dismissed from the mind in its entirety because its purpose has been fulfilled. To continue to visualize is but to resort to contemplation and the arresting of our consciousness.

meditation

Meditation is the most important application of our consciousness to mysticism. We have intentionally left it to the last in our consideration. We did so because meditation is commonly confused with concentration and contemplation. It is necessary first to correct the misapprehension that meditation is the negation or doing away with all of the manifestations of our conscious-

ness. We could not dispense entirely with consciousness and yet have the *self* experience the mystical ecstasy, because self and experience are of consciousness. Lucretius, the Roman Epicurean philosopher, said: "Where we are, death is not yet and where earth comes, there we are not." Consequently, if meditation were to do away with our consciousness, there would be no experience of any kind, mystical or otherwise.

Consciousness is a stream of responsivity to innumerable vibrations. It is like a scale of music. Each part of the scale of consciousness has an octave; that is, it has its particular manifestation, just as notes compose the scale of music. The human ego, the self, can play on various parts of this scale of consciousness. We mean by this that the self, the *you*, can have realizations on different levels of this scale of consciousness. As one Hindu mystic said: "There are two conditions of a person, the condition of being in this world and the condition of being in the other world." The other world contains the other levels of consciousness which we all have.

Consciousness reaches beyond objectivity, beyond our ordinary daily world of mortal existence. Consciousness goes far beyond the mental world, far beyond the realms of thought, of contemplation and reason. Another mystic has said: "Meditation is the joining of consciousness with the higher intellect or forces to make manifest sensations which do not exist to the lower consciousness." The human consciousness is an effluence, a pouring forth from the cosmic mind. The objective consciousness, however, does not directly touch upon the cosmic mind. It is only in the deeper river of the subconscious that self can experience the more infinite manifestations of the Cosmic.

One cannot leap to a unity with the Cosmic. One cannot plunge into Cosmic Consciousness. One must progress to it, like one swimming from shallow to deep water. Meditation, then, is a shifting of the field of perception. It is the looking or perceiving far beyond our immediate finite world. To arrive at this greater perception requires a *transition of consciousness*. A 17th-century German mystic said: "It is in the supreme part of the soul that the mystical operation takes place. It is that portion of the soul which no passion can reach." He meant by this that we cannot expect to perceive the higher vibrations of the depth of our being, of the greater consciousness, by means of our objective senses.

As explained, when we contemplate we are using experiences which originally had come through our objective faculties—our reasoning, etc. There is a certain unity of those two phases of mind. So, too, meditation integrates the consciousness. It unites the lower forms of common consciousness with those of the higher. If it did not bring about this unity, then the psychic, the cosmic, impressions which we have in the higher levels of consciousness could never be recalled. There would be no way in which they could be removed and brought back to the lower, the objective state. Until the self can bring back into daily life, as inspiration and illumination, the results the experience of those cosmic contacts, the mystical state is not complete.

The traditional objective of all mystics is the union of self with God or the Cosmic. Since every part of our being—our whole organic structure and our mental processes—is of cosmic law, obviously this union exists in fact. However, until the self, until the *you*, realizes this union, you do not experience any divine pleasure from it. Without this experience, it is like giving a man a key and saying to him: “This is for a treasure chest.” Until he finds that treasure and can realize it, it provides him no satisfaction. Meditation, then is a way of changing the consciousness. It is the evolution from one level of consciousness to another. It is the personal knowing of the plethora, the fullness, of our being.

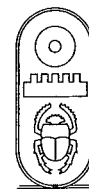
Again we may say, it is like climbing to a mountain top. There we look over the vast reaches of space which could not be perceived at the foot of the mountain. St. Augustine said, in referring to meditation, that it is “the mystic eye of the soul.” Many mystics have said of meditation that is an escape from the world of everyday and even an escape from self. In their doctrines they have spoken of diminishing the self through meditation until eventually it has no reality. It no longer exists. Dionysius, the Areopagite, said: “Leave behind both thy senses, intellectual operations and all things known by senses and intellect.” Actually, however, we know differently. *We can never retreat from self.* We cannot escape it. If we were successful in doing so, we would not have mystical union. Self must exist to be united with the Cosmic. Through meditation, self takes on different aspects or characteristics as it moves step by step, level by level, through the scale of consciousness. Self sheds the sensations, the usual determinate qualities which are associated with it objectively, as time, space, and any other such

notions. Self becomes a state of being for which we have objectively no explicable terms. That is why some of the ancient mystics thought that meditation suppressed the self—only because self lost its familiar character.

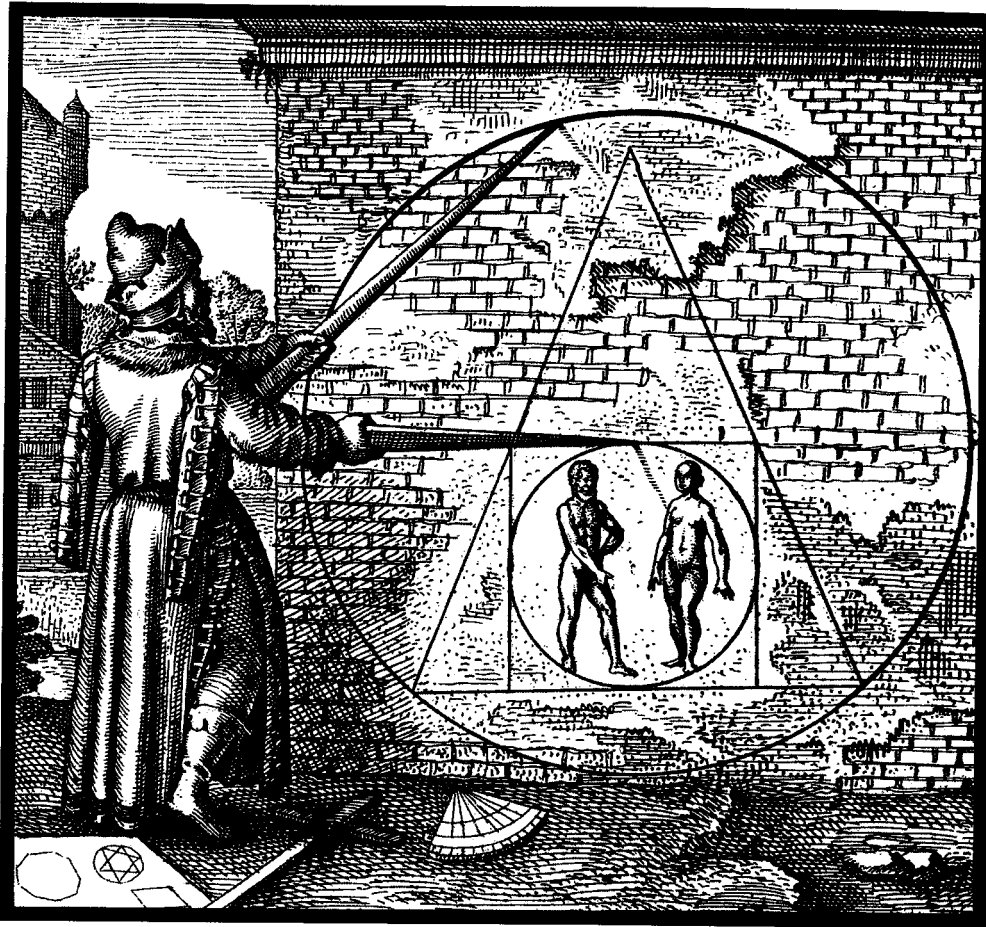
Self changes in its ascent, in its upward climb through the levels of consciousness, just as an acorn changes to become the mighty oak. However, the essence of the acorn is in the oak and so the essence of the self is in every stage of consciousness that we attain in meditation. The self drops behind all of those old characteristics in its new-found freedom. One early mystic said of this: “A spider mounting up by means of his thread obtains free space. Thus assuredly does meditation obtain independence.” Each level of consciousness produces a phenomenon, an experience, which is peculiar to the vibratory state into which we enter. On one level of consciousness we experience aloneness; on another, mystical silence; and on still another, a great harmony. Each of these experiences, the result of meditation, has a lasting effect upon our whole being. Thus self, in moving forward, brings one phase of consciousness into harmony with another, weaves them together as with a silver thread. This relationship results in a rejuvenation of the whole human organism. The highest and last stage of this consciousness is known as *Cosmic Consciousness*. It is attained when we realize our oneness with the Absolute, with all being, and yet nothing has a singleness of nature to us. All things are realized, but no one thing in particular.

Thus the science of mysticism is truly an analysis of the various applications of our personal consciousness. The science of mysticism reveals what is necessary for us in order to attain the fullness of our Divine nature. In the Rosicrucian teachings this science is presented in all of its practical and useful aspects. The mystical experience is practical because it results in the enlargement of the scope of living. △

One cannot leap to a
unity with the Cosmic.
One cannot plunge into
Cosmic Consciousness.
One must progress to it,
like one swimming from
shallow to deep water.



Here followeth the Figure conteyning all
the secrets of the Treatise both great & small



The Alchemist As Geometer

by June Schaa, I.R.C., F.R.C.

The author is a Class Master in AMORC's Instruction Department, serves on the faculty of Rose-Croix University International, and is a frequent contributor to the Rosicrucian Digest.

ALCHEMIST AS GEOMETER? The illustration, Emblem 21 of the 50 compiled by the Rosicrucian apologist Dr. Michael Maier,¹ contains in its composite symbolism profound secrets of the Western Tradition. This was, after all, the *modus operandi* of metaphysical study in the 17th century. But how can we at the brink

of the 21st century understand what an alchemist as geometer truly is? Perhaps an overview of certain highlights, beginning with Alchemy's beginnings, will suffice to excite our imagination. As Plato said: when we learn we are actually remembering.

Alchemy takes its name from the black land of Egypt, known in the ancient days as *Chemia*. Given that, we may miss the mark so-to-speak if we expect to find in Egyptian Papyri a straightforward description of the secret wisdom which formed the esoteric knowledge of

the priests. Among the secret wisdom of the priests must be included the knowledge of the most important days of the year in the Egyptian calendar, as, for example, the shortest day of the year (i.e., the day when Osiris died and the new Sun began his course), or the particular day in the annual calendar when Osiris would rise heliacally, or, for further example, the true age of the moon cycles, and so on. This collection of priestly knowledge included those days when the greatest festivals of the year were to be celebrated. And, even more important, this knowledge was crucial for the Egyptians so they would know when the inundation would occur, when the floodwaters would recede, when crops were to be planted, etc.

Today, most alchemical philosophers in many disciplines understand that the secret wisdom was a knowledge of universal measurement, as above, so below; as within, so without; Man, the measurer, the result of the Creative Thought of God. In the Alexandrian mystery schools, the man-god Osiris came to represent this Universal Man, and the Greek philosophers said, cryptically, "Man, Know Thyself."

Many of the ancient Egyptian hieroglyphs were symbolic of esoteric truths rather than merely conveying general ideas easily grasped by the mundane intellect alone. For example, the temples were almost always laid out in an oblong shape and the actual symbol or sign for an oblong shape was the symbol for a temple. It also depicted the letter "M" or "Ma." It further represented the Ideal of the Circle or divine Earth and the mother influence. The circle with a dot in its center and numerous other symbols in hieroglyphic form were related to these mysteries as well as composing words of the language.

During initiations, the secret knowledge was imparted under strict oath. In a translation from the *Book of the Dead*, by Sir E.A. Wallis Budge, we find this admonishment: "... to allow no one to see it [because] the things which are secretly in the hall of the tomb are *mysteries*. . . ."²²

Ptah, the First Alchemist-Geometer The "Root" of Logos & Qabalah

On the other hand, Egyptologist and scholar Dr. James Breasted may have revealed part of the mystery. After discovering that the hieroglyphs on the Shabaka Stele were reversed, Breasted suddenly realized that the information

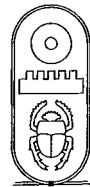
given was itself based on an exceedingly ancient text, dating back to plus or minus 2500 years prior to the 8th century B.C.E!²³ Thus it was that the science of Egyptology made available to scholars the secret *Memphite Drama*, so important in the oral traditions of the West.

In harmony with this unexpected confirmation, it became more apparent that the Egyptian god Ptah had undergone a transition in his nature. He was no longer the patron god of only the artisans and craftsmen of Egypt. In the oral tradition he had from time immemorial been a universal creator god. It was Ptah who fashioned all of existence. He was the supreme architect of the universe . . . self-generated, a cause unto himself. In the Western Tradition the concept gradually replaced the image to become an ontological concept that is equal to the highest metaphysical speculations of our times. However, the image is still a metaphor, a dynamic bridge, over which the mind may travel to the distant past.

The tradition most enlightening is that Ptah represented *Mind*—ubiquitous, without beginning or end, "which maketh every information to come forth . . ." Whereby thought becomes an objective reality. It is ". . . the tongue . . . which repeats what the heart (mind) has thought out."

Here is the first postulation that the spoken word, the vowels uttered, materialize or give form to thought. An almighty power, it was said, resided in the words of Ptah's mouth. His very breath was the power, the essence of all things. Ptah was *androgynous*.⁴ His bisexual nature was conceived as dual polarities within the Universal Mind. In this he is likened to *Nous*, the binary creative "substance" of the Cosmic. In other words, Ptah signified the force of creation. The thought of the Mind is related to the tongue or speech, where it projects or emanates into the physical world as an ordered energy by which material manifestations occur.

According to the secret wisdom made manifest in Western Tradition, the above attributes symbolized by Ptah were the historic background of the Logos doctrine of the New Testament: "In the beginning was the Word, and the Word was with God, and the Word was God." Thoughts became things by utterance. The ancient Kabala, with its doctrine of intonation of sacred vowels was most certainly inspired by this early work of Memphis. Furthermore, the doctrine of the Logos, which was taught by the Greek schools of philosophy—namely, that the law and the thoughts of God were clothed in



the spoken word—must also have been transmitted from this ancient source.

But Ptah's role as Supreme Architect and god of artisans was not lost in abstract thought. The Greek Pythagoreans concealed and yet revealed the ancient mysteries in symbolic geometry, teaching that all natural phenomena depended on a single and immutable law, repre-



Figure of Ptah

sented by the Philosophal Stone (Plato's Philosophers' Stone) and its symbolic form which is that of a cube. Pythagoreans also used the cube as a symbol of Earth, as well as a mnemonic device (a device to release subconscious memory) for the spoken word. Every cube

contains a concealed octahedron. The corners of the octahedron touch the exact center of the six inner faces of the cube. (An octahedron has six corners, eight faces, and 12 boundaries.) The octahedron was the solid the Pythagoreans used for the symbol of Air, or Spirit. Thus the fact that every cube contains within itself a perfect octahedron became a geometrical representation of the idea that within the outer forms of all things resides the spiritual power that all races of humanity have called Life Breath or Spirit. Furthermore, this law, expressed in Kabala by the number 4 furnished the Hebrews with all the mysteries of their divine Tetragrammaton.

This divine teaching is echoed in the writings of the great Masonic author Albert Pike. In Pike's *Morals and Dogma* it is written, "To find the immovable bases of true religious Faith, of Philosophical Truth, and of Metallic transmutation, this is the secret of Hermes in its entirety, the Philosophal Stone. This stone is one and manifold; it is decomposed by Analysis and re-compounded by Synthesis. In Analysis, it is a powder, the powder of projection of the Alchemists; before Analysis, and in Synthesis, it is a stone."

Albert Pike, through transcribing the work of the French Rosicrucian Eliphas Levi, informs us that "All the Masters in Alchemy who have written of the Great Work, have employed symbolic and figurative expressions; being constrained to do so, as well to repel the profane from a work that would be dangerous for them, as to be well understood by the Adepts in revealing to them the whole world of analogies governed by the single and sovereign dogma of Hermes. So in their language, gold and silver are the King and Queen or the Sun and Moon . . . Mercury, the Man-woman . . ." Such is in accordance with *The Romance de la Rose*: the Secret of the Great Work, or the Philosophal Stone, or the perpetual motion, or the squaring of the circle.

The Hermetic art is simultaneously a religion, a philosophy and a natural science. As a religion, it is that of the ancient Magi and the Initiates of all ages; as a philosophy, we may find its principles in the school of Alexandria and the theories of Pythagoras; as a science, we must inquire for its processes of Paracelsus, Nicholas Flamel, Raymond Lully, and the alchemical medieval physician and Rosicrucian apologist Michael Maier.

Returning to our example, consider Emblem 21 of Maier's book *Atalanta Fugiens*, reproduced at the beginning of this article.

Maier's Alchemist as Geometer

How does the Rosicrucian Alchemist form the Stone aside from holding in high esteem his or her newly unveiled insights regarding numbers, measurement, and relations between quantities? Perhaps proportion and the mean between extremes may evoke particular fascination. The early geometers attached special significance to an ideal proportion achieved by the so-called golden mean. This proportion was considered to be the most beautiful one. However, it is no easy task to find the metaphysical middle because according to Aristotle, "To find the middle of a circle is not for everyone but for him who knows."⁶ Nevertheless, a hidden clue to the mystery may lie in an illustration and passage from the book *The Dawn of Astronomy* by Sir Norman Lockyer. In an illustration in Lockyer's book the Egyptian Pharaoh is shown laying the foundation stone of his Temple, aligning this through stretching the cord with the Star goddess Shesheta while his glance is directed toward the Ak.⁷ The symbolism of the Ak, esoterically speaking, is used to represent the middle course of a star, allowing the four corners of the Temple to be fixed with accuracy by the four supports of heaven. Thus the science of astronomy points unintentionally and yet suggestively to a great Masonic secret for, as Pike cryptically says on page 771 of *Morals and Dogma*: "The Square, turning upon itself, and the circular movement of four equal angles turning around one point, is the quadrature of the circle."⁸

It is my hope that within this article there are a few provocative ideas which will stimulate further research on your part so that you may form your own interpretation of Maier's enigmatic Emblem 21. However, through De Jong's translation, Maier does instruct us as follows, "Make a circle out of a man and a woman, out of this a square, out of this a triangle, make a circle and you will have the Philosophers' Stone."⁹ Or, succinctly translated by Manley P. Hall as "The Measure of Man According to Rosicrucian Geometry."¹⁰

Although the venerable Albert Pike cautions us that "The philosophal Stone, say the Masters, must not be exposed to the atmosphere, nor to the gaze of the Profane; but its must be kept concealed and carefully preserved in the most secret place of the laboratory, and the possessor must always carry on his person the key of the place where it is kept 'Let him hear, who hath ears to hear!'"¹⁰ Nevertheless, in 1985

on page 8 of *Anatomy of the Psyche*, Dr. Edinger rephrases this wisdom of the ancients by writing: "A secret that can be told is no secret. In a sense, the secret of the psyche is safe because it is not communicable to those who have not yet experienced it for themselves."

In conclusion, today's *mystae* (temple initiates) are wise if they desire further contemplation on the geometry of alchemy, recalling that Plato refers to this as the Philosophers' Stone in the phrase, "Man Know Thyself," while Masonic alchemists refer to it as their Philosophal Stone. On the other hand, the Ancient and Mystical Order Rosae Crucis knows that there is another emblem for the Golden Stone of the Philosophers. It is the unfolded cube of golden dimension at the very heart of the Great Hermetic Rose!

Footnotes:

¹ De Jong, Helena M.E. *Michael Maier's Atalanta Fugiens; Sources of an Alchemical Book of Emblems*; (Leiden, E.J. Brill, 1969), p. 371.

² Quotations etc., from the AMORC studies beyond the Ninth Degree (Eleventh Degree N°s 49 & 55).

³ Breasted, James Henry *The Dawn of Conscience* (Charles Scribner's Sons, New York, 1933), (Monograph references to pp. 31-35).

⁴ Hall, Manley P. *Man—the Grand Symbol of the Mysteries, Essays in Occult Anatomy* (Philosophers' Press, 1932), p. 204.

⁵ Pike, Albert *Morals and Dogma, Ancient and Accepted Rite* (Southern Jurisdiction, 1871), pp. 777, 733, 774, 769, 771.

⁶ Edinger, Edward F. *Anatomy of the Psyche, Alchemical Symbolism in Psychotherapy* (Open Court Pub. Co, La Salle, IL, 1985), pp. 197-198.

⁷ Lockyer, Sir Norman *The Dawn of Astronomy* (MIT reprint, 1964, [original published in 1894]), pp. 174-6.

⁸ De Jong, *op. cit.*, p. 371

⁹ Hall, *op. cit.*, p. 371

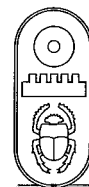
¹⁰ Pike, *op. cit.*, p. 777

Recommended Reading:

Huntley, H.E. *The Divine Proportion, A Study in Mathematical Beauty* (Dover Publications, New York, 1970).*

Godwin, Joscelyn *Atalanta Fugiens, An Edition of the Emblems, Fugues and Epigrams* (Phanes Press, Grand Rapids, Michigan, 1989).*

*These books are available through Alexandria Catalog Sales.



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MICHAEL MAIER

German Alchemist

& Defender of the

Rosicrucian Order

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



TRES SCHOLA, TRES COESAR TITVLOS DE-
DIT; HÆC MIHI RESTANT,
POSSE BENE IN CHRISTO VIVERE, POSSE MORI.
MICHAEL MAIERVS COMES IMPERIALIS CON-
SISTORII cfc. PHILOSOPH: ET MEDICINARVM
DOCTOR. P C C. NOBIL: EXEMPTVS FOR. OLIM
MEDICVS CÆS: cfc:

*School and Caesar have given me three titles each: this remains to me,
I can live well in Christ; I can die.*

*Michael Maier. Count of the Imperial Consistory, etc., Doctor of Philosophy and
Medicine, Count Palatine Knight Exemptus, formerly Imperial Physician, etc*

MICHAEL MAIER was born at Rendsburg, in the Duchy of Holstein, in 1568. A devout Lutheran, during his lifetime Maier personally served a Roman Catholic Emperor, became known beyond Germany as an outstanding alchemist, and served as the Rosicrucian Grand Master of Germany and as Francis Bacon's Deputy on the Continent. This amazing diversity reflects the times in which Maier lived.

In the sixteenth century the Protestant Reformation swept across Germany, and neither the Pope in Rome nor the Catholic Habsburg Emperor were able to stop this strong movement. Germany was seriously divided into numerous Catholic and Protestant principalities. Tension between rival factions ran high, and the dispute was political as well as religious. All this resulted in the devastating Thirty Years' War beginning in 1618.

Little is known about Michael Maier's early life, but later, as a distinguished doctor of medicine, Maier was noticed by the Holy Roman Emperor Rudolph II. Summoned by his Emperor to the court at Prague, Maier was given the title "Count" and made Rudolph's personal physician and private secretary. The brilliant but eccentric Rudolph was devoted to science, art, astrology, and alchemy, and his library was one of Europe's best. Thus Maier was able to carry on his medical and alchemical researches in a friendly and stimulating environment. As a true Renaissance man with doctorates both in philosophy and medicine and wide ranging interests in fields as diverse as music and science, Maier thrived in the heady atmosphere of Rudolph's court. In 1611 Rudolph was forced to resign by his brother Matthias, and Maier left Prague.

By this time Maier's reputation as a learned alchemist was known beyond Germany, and in

1611 he traveled to England as an ambassador to the court of James I. In England he intended to learn English and translate English alchemical writings into Latin. Quite possibly he had already been admitted into the Rosicrucian Order, and it is very probable that, residing in London, he met and collaborated with Robert Fludd, a distinguished physician and Rosicrucian. Both of these men had the questioning outlook of the scientist and excelled in the knowledge of their day.

Maier's connection with the budding Rosicrucian movement is fascinatingly evidenced in an elaborate Christmas greeting (of his own creation) which he carried to England's King James in 1611. The manuscript exhibits a central rose-cross emblem created out of Latin words in gold and red and surrounded by four Latin poems. According to author Joscelyn Godwin, "This parchment predates all of Maier's published works, and also the Rosicrucian manifestos of 1614-16."¹ Of course the 1614 publication of the *Fama Fraternitatis* heralded a renewed interest in Rosicrucianism throughout Europe.

Maier eventually returned to Germany, where he served as a physician at Hesse and Magdeburg, passing away in 1622. Much information about him was lost due to the total destruction of Magdeburg during the Thirty Years' War.

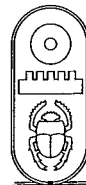
Of Maier's writings, several should be mentioned here. In his first publication *Arcana Arcanissima* (1614), he advanced the theory that the alchemical knowledge was hidden or embodied in many ancient inscriptions, hieroglyphs, and symbols—and that the Egyptian and Greek myths are allegories of the alchemical work. The Rosicrucians are mentioned in his largest work, *Symbola Aureae Mensae*, an extensive account of alchemy based on the doctrines of twelve alchemists of the past. *Atalanta Fugiens*—one of Maier's most important works—with its 50 emblems and epigrams is a presentation of the alchemical process in the form of musical fugues, emblematic copper engravings, and accompanying discourses. In his *Themis Aurea*, along with medical information, Maier explains the six laws of the Rosicrucian fraternity and goes into more detail concerning the Order. Maier's abundant sense of humor is apparent in his *Jocus Severus* ("A Serious Jest")—a debate in which Chemistry is attacked by a group of birds! In *Ulysses*, published posthumously, Maier describes the great hero returning home to find love and rest after incredible adventure. To Maier, Ulysses is the symbol of perfect human manhood and wisdom—ever intelligent, true, and virtuous.

Footnote:

¹Maier, Michael *Atalanta Fugiens, An Edition of the Fugues, Emblems and Epigrams*, translated from the Latin by Joscelyn Godwin, (Magnum Opus Hermetic Sourceworks #22), (Phanes Press, Grand Rapids, Michigan, 1989), p. 207.

THE ROSICRUCIAN ORDER, AMORC MISSION STATEMENT

The Rosicrucian teachings enable people to find themselves, turn their lives, and influence the universe. We are educators, students, and seekers devoted to exploring inner wisdom and the meaning of life. We offer an ancient time-tested system of study and experimentation which reveals the underlying principles of the universe. Our method offers practical tools applicable to all aspects of life. The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace, and leave their mark on humanity.





Life and Immortality

This beautiful statue—"Coming and Going" by Swiss artist Erwin Winterhalder—in Rosicrucian Park depicts a dying mother giving birth to a child, symbolizing life and death, or the continuous ebb and flow of the creative, cosmic continuum.

by Cecil A. Poole, F. R. C.

Frater Cecil A. Poole served the Rosicrucian Order, AMORC, for over 50 years—many of those years as Vice President of the organization. An avid reader, he wrote hundreds of articles for the Rosicrucian Digest and the Rosicrucian Forum, and he authored a number of books published by AMORC. It has been estimated that over the years Frater Poole wrote more than a million words—the equivalent of a book a year. He passed through transition in 1989. If you are interested in further reading by Frater Poole, please see page 29.

IN THE tone poem *Death and Transfiguration*, by Richard Strauss, there is described in melody the fight with death of an old man who is close to the stage of passing from this life. In musical form the experience of the individual is related. He attempts to fight off the approach of death, and as death comes to struggle with him, time after time he overcomes the power of death itself, and after using practically all his energy he drifts back into sleep and rest while there pass before him the events of his lifetime. He lives again his boyhood, his youth, his early manhood, and in fact, those periods of his life which seem to come to him again as he attempts to gather energy to resist the next struggle with death that surely must come.

In the end death is triumphant, and this triumph is depicted in one of the grandest and most majestic passages of music ever written, which in this tone poem is indicative of a human's achievement in passing over into another world. It can be believed furthermore, as depicted by the music, that, there, in another world freed from physical limitations, the individual finds that his resistance was so futile; that only after the struggle has he at last found that which in reminiscence he attempted to seek in those last hours as a physical living being and toward which he had dedicated his whole existence.

So it is with all of us. We find ourselves so equipped by nature that we resist all attempts upon the part of any force without or within our being to terminate this earthly existence, which insofar as our objective consciousness is concerned is about all we know of life.

Nevertheless, the true purposes of life are defined in various ways. In fact, in as many ways as there are individual human beings. We all have certain ends toward which we strive, but those ends in themselves are found mainly to be anchored upon our physical, material comprehension, and seldom do we see beyond our present environment insofar as our daily living and activities are concerned. In many ways it is wise that we give our attention to our present day

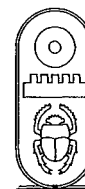
existence. Now is the time we actually live. Now is the key to the future, the way from the past.

What Lies Beyond Life?

Every human being has at various times contemplated the question as to what lies beyond this life; the belief in immortality is so universal upon the part of the individual that those efforts which have been made to refute the fact of its existence have had little success in altering humanity's point of view. From a strictly materialistic standpoint it is doubtful, or at least questionable, whether or not any evidence has ever been furnished to prove whether the soul is immortal, or whether or not there is a life beyond this one. However, those who have been willing to go beyond the investigation of material phenomena only, into that realm where immortality and eternal life become as real as the material which we face here in the physical world, have discovered to their satisfaction the proofs necessary for the substantiation of the fact that the soul is not bound by the limits of time.

There are various conceptions of death, or "transition" as we prefer to call it in Rosicrucian terminology. In fact, the Rosicrucian terminology is in itself a description of our conception of the true purpose of a change in our eventual state of existence. Transition is a process that is taking place all the time. We move from one condition to another regardless of how slight a change the move may be, but at the same time we are striving to make each move contribute to our well-being as we may interpret it at the moment, and build toward a point where we may be able to launch ourselves upon a new adventure when actual physical transition takes place. The emotional reactions to our interpretation of death are various, but probably the emotion more closely related to it than anything else in the minds of most human beings, whether they acknowledge this as fact or not, is that of *fear*. It was Byron who said:

*Death, so called, is a thing which makes men weep.
And yet a third of life is pass'd in sleep.*



Many things bring emotional reactions to us simply because we fail to connect them with anything we know. Sleep is natural. We are familiar with it and we gladly give ourselves up to it, because we know that in the process benefit will come. It is a state of transition on what we might call a lower level, and in reality we need have no more fear of the eventual transition through which we must pass than that of sleep. Death has been represented to be an opening of a new way, as Longfellow states:

*There is no Death! What seems so is transition;
This life of mortal breath, is but a suburb of the
life elysian, Whose portal we call Death.*

Here we see stated the idea that life is but a suburb of another place of more importance, and death the portal by which we may pass from this to the other. Transition, then, indicates a continuation, the fulfillment of that which is once started. Fear as an element in the contemplation of transition when finally analyzed is not so much a fear of the thing in itself as it is a fear of the unknown. We readily approach those things with which we are familiar with a sane level-headed point of view. When things are unknown we hesitate.

When we experience a thing, in a sense we take that process into our environment. It becomes a part of us, and we become a part of it, and in so partaking of experience it no longer holds any mystery and no longer separates itself from us in a way that would make us hesitant to approach it should that be necessary. That is why sleep holds no fear for us. That is why an electrical storm will not seriously cause a reaction of fear. It also explains why the emotions are not affected as much by logically explainable things which we have previously experienced as by something that cannot be interpreted on the basis of past experience.

We part with our loved ones for a matter of a few hours or a few days because of business or social necessity, but we have never experienced making a physical contact with our loved ones again after having been separated by the process of transition. Therefore, as such is an unknown experience, the physical being cries out against the necessity of such an experience. We do not fear the processes then, but fear the state of being deprived of those things to which we have assigned value, whether that value be material or otherwise. Should our lives be built primari-

ly on material values, then our first consideration in facing the experience of transition is one of panic resultant from the consideration that we will be deprived of everything for which we have strived.

On the other hand there are values which are not part of our physical equipment or existence. Robert Browning illustrated this point when he stated:

*For I say, this is death and the sole death,
When a man's loss comes to him from his gain,
Darkness from light, from knowledge ignorance,
And lack of love from love made manifest.*

This so wonderfully expresses the idea that true death does not exist where we have assigned ultimate value to things other than our own physical conception of what we have found about us. There are values that cannot be taken from humanity; wisdom, character, ideals, and love. These values are as real as is any material gem or mineral, but they are not dependent upon any physical condition to maintain them. Love, for example, exists over and beyond any physical thing which might interfere with the contact between individuals who so express this emotion. In other words, a value such as love, beauty, or justice cannot be limited to an existence wholly dependent upon a physical thing.

The Soul Immortal

As is stated in certain degrees of the Rosicrucian teachings, the body has, in addition to certain physical mechanisms, a quality which cannot be confined to physical measurement, a condition which exists and defies physical measurement, except insofar as its results may be noted. A living body and a dead body have little difference insofar as their physical composition is concerned. That which enters the physical body to make it a living creature is the soul itself, which is life, which is mind, and which is God. It can be nothing else unless we wish to accept an entirely materialistic viewpoint and say that life is nothing more than a chemical reaction or process.

Ever since we began to think and to contemplate the world within and about us, we have speculated not only upon our relationship to our immediate physical environment, but upon what happened to those who slept never to wake. Early man realized that in his dreams he

would apparently carry on activities, and yet he would wake to find that physically he had not moved; but in the realism of his thinking he could remember certain experiences which were a part of his dream and which seemed as real to him as the memory of yesterday's experiences. It is little wonder that he assigned to some condition within his body the ability to function without the physical body, that some part of him, whatever it was, had potentialities within itself which could leave the physical existence, and while the body slept it could hunt, fish, walk, fight, or carry on any activity that would take place in the physical body during waking hours. This, early man reasoned, must be "Me," the real part, the thinking reasoning "Self," and when his loved ones died it was only logical that he should reason that the real self went on just as it did in sleep, and so various beliefs and principles were founded upon the results of his analysis of these events.

The Future Life

One of the purposes of religion has been to prepare humans not only to adapt themselves to their present environment, but to make that adaptation a permanent feature of their existence that would continue beyond this world. In fact, some phases and interpretations of religion developed to a point where practically their whole consideration was given to the preparation of the individual for a future life. In some religious doctrines taught today little emphasis is given to the use of our present-day potentialities. All reasoning is built upon a theory of preparing ourselves for a future. The choice offered by such religious interpretations is eternal glory and happiness in one state or eternal damnation and suffering in another. With such a future to contemplate it is quite reasonable that people would devote themselves primarily to avoiding damnation and to equipping themselves to be eligible to enter a future state of happiness. While in one sense such a theory is negative, it has nevertheless inspired people to forget the suffering and disappointments of today because of the reward and happiness that come tomorrow. It has led men

From the Rosicrucian standpoint, life is not an isolated fragment of creation. It is a manifestation of God, the source of all life, and we share in God's existence by being living beings. The soul comes from that source, and as it grows in experience it must prepare to return to that source.

and women to forsake all physical possessions, even to forsake those they love in order to sacrifice themselves for a cause which their convictions told them was of sufficient importance to contribute toward their future reward.

Many of us are not aware of the varying conceptions of the future life which different religions give, and while we consider this subject it is well for us momentarily to direct our attention toward some of the conceptions of these world religions. First, Christianity:

In my Father's house are many mansions.

When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'.

*Surely goodness and mercy shall follow me,
All the days of my life.
And I will dwell in the house of the Lord forever.*

Man goeth to his everlasting home.

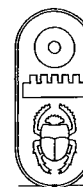
The dust returneth to the earth as it was.

And the spirit returneth unto God Who gave it.

Here is the promise of a future life, a life where we may dwell in a state much better than that which we know physically, and further-

more, in the mysticism of Saint Paul we find well illustrated the fact that our mortal existence is one which must be changed before this life can be reached; that is, to quote again, "this mortal shall have put on immortality" indicates that Saint Paul saw beyond our physical world and its limitations, and furthermore, saw our potential abilities to add to our own existence through knowledge and experience in a manner that would lead to the fulfillment of a better life in a different form. Most religions are more or less in accord with this very principle.

To cite a few more examples, Buddhism says:



*Earnestness is the path of immortality;
Thoughtlessness, the path of death.
Those who are in earnest, do not die;
Those who are thoughtless, are as if dead already.*

*That individual in this world who reflecteth right
thoughts,
Who uttereth right words, who doeth right acts,
Who is learned and virtuous here in this brief life—
He, after the dissolution of the body, goeth to
heaven.*

Here the emphasis is placed upon right living consciously directed; that is, if a person lives right and justly, the future will take care of itself. The ancient philosopher Confucius also pointed out that the spirit, which he evidently means as the soul, lives on and achieves a greater state of happiness when, in his writings we read:

*All the living must die and, dying, return to the
ground.
The bones and the flesh molder below and,
hidden away, become the earth of the fields.
But the spirit issues forth, and is displayed on high
in a condition of glorious brightness.*

In Hinduism we find the keynote directing us that virtue is to be obtained, that ignorance must be broken, and then we can purify ourselves and reach a place where physical limitations no longer exist. The following exemplifies these points:

*As a goldsmith, taking a piece of gold, reduces it
to another newer and more beautiful form—just so
this soul, striking down this body, and dispelling its
ignorance, makes for itself another newer and more
beautiful form.*

*In the heaven-world there is no fear.
Leaving behind both hunger and thirst,
And out of the reach of sorrow,
All rejoice in the world of heaven.*

Moslems believe that those who give their lives to their religious convictions will have the greatest opportunities in the life to come. It is stated in the Koran:

*Those who fulfill God's covenant, and break
not the compact; and those who attain what God has
bidden to be attained; and those who are patient,
craving their Lord's face; and are steadfast in prayer;
and secretly and openly expend in alms of what We
have bestowed upon them; and ward off evil with
good—these shall have the recompense of the Abode.*

*Such as repent, and believe, and act aright—
these shall enter Paradise.*

In Taoism we find a theory of eternal life similar to that of Christianity; that death is the means of reaching our true home. This is told as follows:

*To know Eternal Law, is to be enlightened.
Not to know it, is misery and calamity.
He who knows the Eternal Law, is liberal-minded.
Possessed of the Eternal, he endures forever.
Though his body perish, yet he suffers no hardship.*

Life is a going forth. Death is a returning home.

*To recognize one's insignificance, is called
enlightenment.*

*To keep one's sympathy, is called strength.
He who uses the Eternal's light returns to the
Eternal's enlightenment, and does not
surrender his person to perdition.
This is called 'practicing the Eternal'.*

*To know the harmonious, is called the Eternal.
To know the Eternal, is called enlightenment.*

Whatever is contrary to the Eternal, soon ends.

Look on death as going home.

Zoroastrianism states:

*The World hereafter shall be
The worst world for the wicked,
But the best thought for the Righteous.*

*The wise Lord with Dominion and Piety
Shall give us welfare and immortality
In accordance with right by His holy spirit
And by best thought, deed and word.*

All these references extend our conception of how humans have reasoned and been illuminated in their attempts to find a satisfactory adjustment in their own minds to reconcile themselves with the purpose of their Creator.

Religion has always been a way by which humans can attain a knowledge of God. We have found worship and adoration a means of satisfying our needs and answering our questions. Possibly in no one religion do we find the answer to the question of immortality, because there have been many opinions, too many to even begin to analyze here.

Another Point of View

Recently a play of some years ago was revived, entitled *Outward Bound*, in which the future life was shown to be a continuation of the life which we now lead. In fact, the characters in the play who had already passed over into the other world were a long time in becoming aware of the fact that they were, to use the common expression, dead. Their interests were centered where they had been centered before. There is a great deal of truth in this. We do not suddenly change by the process of transition, or in other words, we do not suddenly become other than what we are. No transition in any conception is a radical departure to a new condition. It is only because of our lack of knowledge that we misinterpret the unknown as a distinctly different condition.

Knowledge cannot radically increase through the process of transition either, but the condition brings us to a place of attaining new knowledge. If our innermost thoughts are those of love, justice, and all worthy attributes, then those are predominant regardless of what change may take place in us. If our innermost ideals and purposes are the opposite, if they are greed, envy, and hate, then those same principles will remain a part of our existence, wherever that existence may continue.

The point brought home by the author of *Outward Bound* is very significant, because he makes so clear the fact that in the next world we are unaware of the fact that we no longer have the same opportunity that we previously had to express our opinions and continue on in our selfish purposes. He presents this idea in the words and actions of a business executive who thinks only of the completion of a transaction and the gaining of as much money as he can through one means or another. The entire thinking and acting of this character revolves around the completion of a transaction which was on his mind at the moment of death. In his attempt to go about his affairs he is frustrated by one thing or another until eventually

there is brought home to him the fact that what he is trying to do, for him no longer exists, no longer matters. If this is true, it may be that some souls must live through a period which to us would seem almost eternity before grasping that there are other things of value besides the particular values and opinions gained in an earthly life to which they cling.

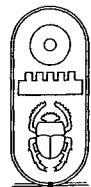
Thornton Wilder in his play *Our Town* presents another picture. He dramatically draws attention to the idea of the after-death state as being a condition where our souls contemplate that which has gone before, and in that contemplation we find our Heaven or Hell. In this state we relive all of our experiences, and in being

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able in a detached sense to see our physical lives pass before us, we become our own critics, we observe our weaknesses, failures, and achievements and realize the times when we did not avail ourselves of opportunities that would have helped us or lessened the suffering of another. On the opposite side we find those whose lives have been good, where virtue has reigned, where love was the keynote of existence. These noble souls receive inspiration from the contemplation of their own existence. What greater example could come to any person than the beholding of his or her whole physical existence as a life which was well lived and which well served its purpose? Such satisfaction would prepare us for another life in which we could render greater and better service to others.

The Rosicrucian Viewpoint

It is not the purpose of the Rosicrucian principles to supplant the religious convictions of those who follow these teachings insofar as their beliefs may be established in a future life. Those who have contacted a psychic plane have gained much information, and there is much evidence of the fact that regardless of whether we literally accept the viewpoint of one religion or another, whether we place our entire conviction and belief in one life or many reincarnations, there is one sure factor: *life is continuous.*



From the Rosicrucian standpoint, life is not an isolated fragment of creation. It is a manifestation of God, the source of all life, and we share in God's existence by being living beings. The soul comes from that source, and as it grows in experience it must prepare to return to that source. Therefore, the petty limitations of our own objective existence now become small in comparison with such a continuous life over a long period. We are confident, in many of the facts which I have already related here, that material is a transitory thing and we here reside in a material vehicle for a transitory purpose; a period which is merely a segment in the whole of our existence, whether it be for but one or many incarnations that the soul enters such a body. Only those values we gain that can survive the physical body itself can become attributes of our soul. Because we realize this reason and these facts, we prepare ourselves to better understand the state that will follow, and learn how we can best equip ourselves to face that condition which must come to all of us.

Some would tell us that insofar as a thinking living being that we know as "I" at the moment is concerned, it is confined to our physical existence only. In other words, they would have you believe that that which is immortal is an impersonal phase of our existence. There is not much satisfaction in believing in immortality unless we believe in the immortality of the self which we know. Of course, the answer may be that whether there is satisfaction or not does not in turn alter the facts, but it is reasonable to believe that that which lives on is the self which we know, because we are constantly transferring from our objective realization to our subjective storehouse of memory all that transpires and all that we contact. Such an accumulation of information gained through the experience of self cannot just cease to exist, according to the accepted laws of the conservation of energy and matter. This composite knowledge and information is not something we can isolate like a chemical component of matter, so our knowledge, experience, and truly personal convictions must become attributes of the soul, and in direct proportion to the extent that we realize our

proper relationship to God and the laws of nature, are we able to take with us into another life a realization of ourself as an entity.

Further consideration as to the state of existence or place of the future life is a matter for psychic comprehension which we are not given to know in detail insofar as we can adapt it to words or any other manmade medium. We only know that the range of our experience now lies within certain limitations. Science shows us that there exist colors above the range of sight, and so above and beyond the range of all physical perception other things exist. We can consider our greatest achievements and our most happy experiences as high in the vibratory rate of our ability to perceive. An eventual state of ecstasy of life for which we prepare ourselves, if we are worthy, begins at that highest point we now can conceive and reaches beyond into a vibratory range which our objective mind cannot begin to comprehend.

Our duty, as previously pointed out in these comments, is to live *now*. If we do that and if virtue be our guide now, our future life will take care of itself. What we will be tomorrow, even though physical life continues, we cannot say. Changes take place so rapidly that traits, habits, and even cherished ideas of the past are blown as is chaff in the wind.

So not knowing what tomorrow may bring, whether we exist as at present or change that form of existence, need we have more concern about the future than we do about the present? In conclusion it is well that we consider the words of the poet, William Cullen Bryant:

*So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.*

△

My Lunch with the Enemy

by Paula Syptak Price



Paula Syptak Price works with hospice. Her duties typically consist of visiting or running errands for patients or their families. She lives in Radford, Virginia, nestled in a valley of the Blue Ridge Mountains.

NOT LONG AGO I heard someone say, "Take your enemy to lunch. Get to know him. Size him up. Then plan your attack." It occurred to me that for the past six years I have been lunching with an enemy, getting to know him better. However, now that I know him so well, I doubt the need for attack.

My enemy has been a rather common one—the fear of dying. I'm not afraid to meet God—I look forward to that. But what about the dying process? What would it be like, trying to get to that door that leads from this life to the next? And what would it be like to watch loved ones trying to reach the same destination? The very thought of these things tightened me with anxiety.

To confront this enemy, I signed up to volunteer with a local hospice. For patients who have chosen to die naturally at home, the hospice concept offers comfort and support. Watching other people die over the years has allowed me to size up my enemy. As a result, I've become more familiar with the idea of dying, seeing it more as a time of transition, or as a slowing down of life.

Terminally ill people have much in common. They sleep a lot, often hallucinate, and, at

times, seem confused. Observing these behaviors over and over, I feel comfortable with them and have come to expect them.

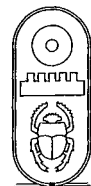
I tolerate any anger or rudeness with understanding, and hope those someday caring for me will do the same. Patients face the frightening reality that they are losing control of their bodies and their lives. Being angry or rude helps them disguise their fear.

Fear isn't the only source of anger. One patient said to me, "You don't realize how often you walk away from people to avoid conflict until you are trapped in a bed and can't get away. Then you are forced to confront them."

As life slows way down for the terminally ill, it can become boring at times. Some patients keep the channel selector warm as they explore the options of daytime TV. They seem mesmerized watching game shows, soaps, or chatty talk shows. However, I remember one patient who rebelled against such mind-numbing offerings by watching a series of educational films. Instead of blunting his brain, he expanded it by learning more and more about the wonders of the life he was leaving. He must have figured, why stop learning just because the deadline is in sight?

The Comfort of Home

Dying at home can get ugly. But *home* is where most of the dying want to be. Nevertheless, changing the bed, cleaning up messes, bathing and feeding, and just general



catering to the patient really saps the energy of the caregiver. I used to think I couldn't stand letting someone else do so much for me. What an imposition it would be, I reasoned. Yet many survivors tell me they gain solace from having performed these chores.

"I can't imagine anything more fulfilling than being able to comfort my mother when she was so sick," reports one daughter. "I was finally able to give something back for all she had given me throughout my life."

People ask me, "Isn't hospice work depressing?" I answer no. Hospices dedicate themselves to helping people through this transition with as little physical pain as possible. They use a full range of pain killers, massage, music, laughter, and anything else that is legal to comfort the patient. Such dedication to pain control is not the highest priority in modern hospitals, where the main focus is on keeping the patient alive. Accepting the goal of dying comfortably when it's appropriate opens up new possibilities to focus on, such as saying good-byes and making amends.

But pain control isn't enough for confronting this enemy. A support system is also vital. An army of family, friends, church, support groups, and sympathetic medical personnel comforts the soul and renews the spirit of the family as well as the patient.

"It was scary trying to care for my mother when she was dying. Having support empowered me to do the job I had to—actually wanted—to do," my friend Mary tells me.

Still, the sadness is there. Patients grieve the loss of their health, and cry for the family members and friends they will leave behind. Sometimes I cry with them, imagining what it must be like to lose so much. Crying becomes a valuable release valve.

Live in the Now!

Observing the dying process has alerted me to one obvious fact: It is hard to change your life once you become bedridden. Any change I want to make, I better do it *now*. Any new things I want to try, I better try them now. The time of "too late" may come too soon.

But at times it's not soon enough. I was puzzled by patients who became so weak, or so ravaged by disease, and yet continued to live, breath after shaky breath. What could be the sense in that? Why did they continue to live? Two hospice nurses, Maggie Callanan and Patricia Kelley, authors of the book *Final Gifts*,

have observed this phenomena repeatedly when there is an unresolved situation in the patient's life.

This was brought to my attention after sitting with a terminally ill man while his wife took a well-deserved break to visit the beauty shop. He slept during most of my visit, and seemed very weak. However, toward the end of the visit he stirred and blurted out, "Did they tell you I tried to commit suicide last week?"

I wondered how this man was strong enough to do anything for himself. Yet his stare demanded a response. "How?" I asked softly.

He was blunt. "With a shotgun."

I found this hard to believe, but was curious about his motive. "Do you mind if I ask why?"

"Would you like to live like this?" he persisted.

"Well . . . it doesn't seem appealing. Maybe there's a reason."

"Yeah, maybe," was his resigned reply.

As I was leaving, this man's son came for a visit—a son he had not seen in about three years. Following the son's visit, the older man's health deteriorated rapidly. He died three days later.

Recently I visited the state motor vehicle office to renew my license. While I waited in a roped area designed to keep the line of customers straight, an employee came to check that I had the proper renewal notice, proof of insurance, in-town checks, and a driver's license. Even though I had everything in order, I still had to wait in line before being called to the counter.

And maybe that's what dying is like. We get "in line" by making funeral arrangements, signing a will, and saying our good-byes. When all seems in order, we still have to wait a little longer before being called to the "counter." Perhaps in that last wait we are supposed to learn our final lesson: patience.

Dying, I've learned, doesn't have to be a battle. It is a natural process. In becoming familiar with it, my fear has dwindled. I found that dying is not really an enemy, but a natural transition—a graduation—from life.

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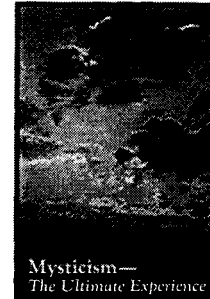
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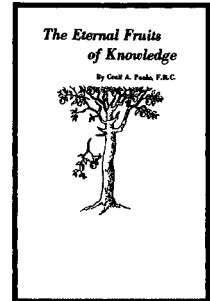
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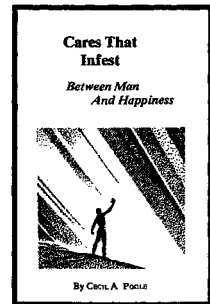
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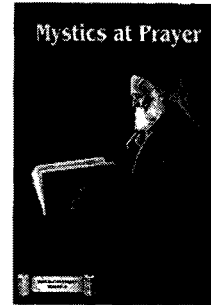
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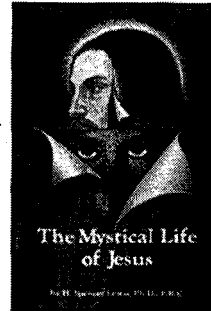


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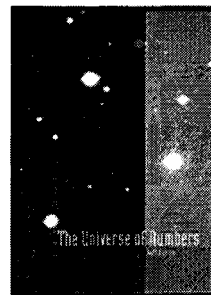


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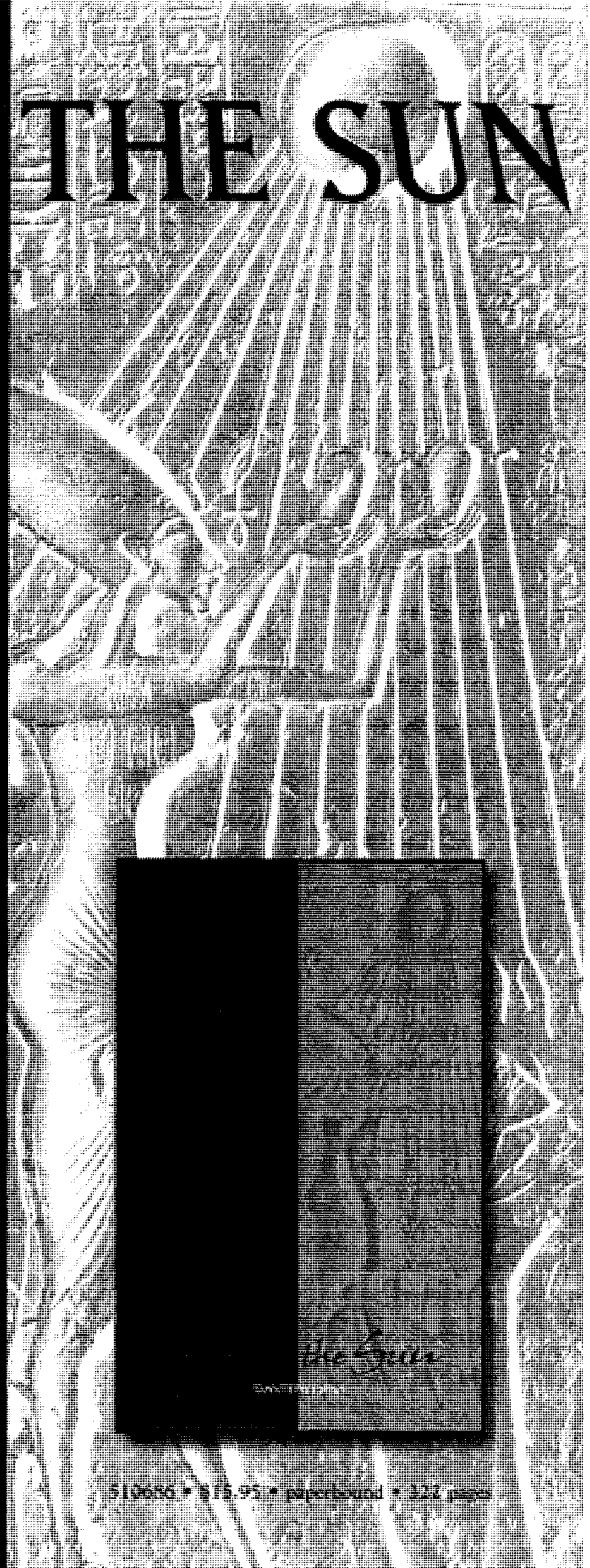
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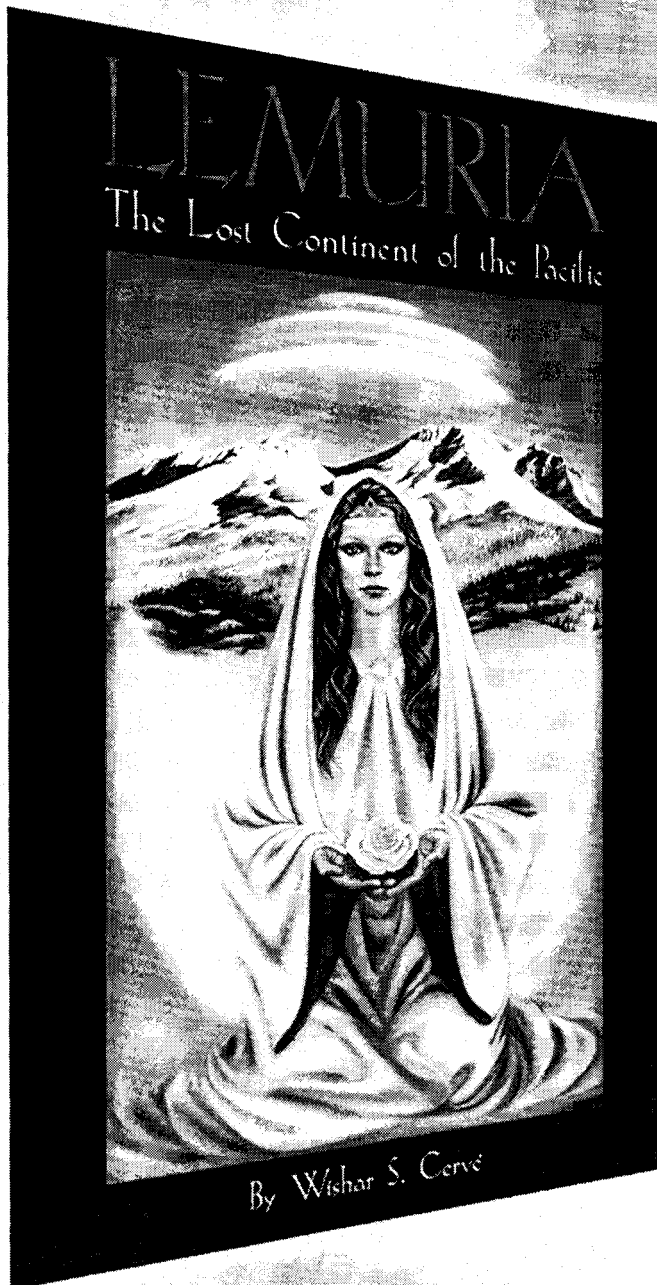
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MARRIAGE OF THE MIND

PROCESSES OF INSIGHT AND INTEGRATION



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Since ancient times people have had intuitions about the two sides of a divided human nature—sometimes expressed as Eros and Logos, heart and mind, the right-hand way and the left-hand way. Even in our most objective and rational moments we can feel a counterweight within: the vague and undefinable aspects of our imagination and subconscious.

Today, as recent neurological and psychological investigations on brain functioning are moving the views of science closer to those of the poets and mystics, modern research indicates we make use of two basic ways of knowing, based upon differences in the functioning of our two cerebral hemispheres. Insightful people have always searched for a bond between these two ways of knowing. Ancient philosophers and medieval alchemists termed this bonding or union of objective and imaginative faculties the *Mystical Marriage*, the *Mysterium Coniunctionis*, or what some today call the *Marriage of the Mind*.

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- *Breaking free from mental and emotional forms—self-imposed internal barriers—that entrap us.*
- *Recognizing our spirituality, which is the very core of who we are.*

The author, Dr. George F. Buletza, was Director of Research for the Rosicrucian Order, AMORC, and served on AMORC's International Research Council and the Rose-Croix University International faculty. *Marriage of the Mind* grew out of research conducted in the Rosicrucian Research Laboratories and reported in "Mindquest"—a series of monthly articles published in the *Rosicrucian Digest* and reporting on Rosicrucian research.

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