

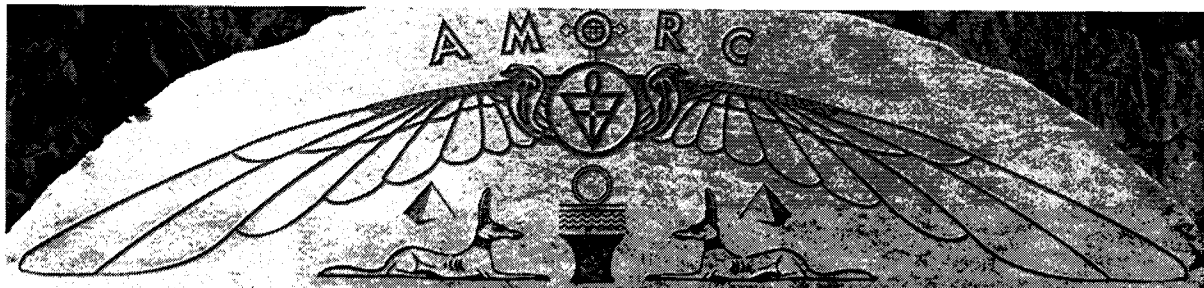
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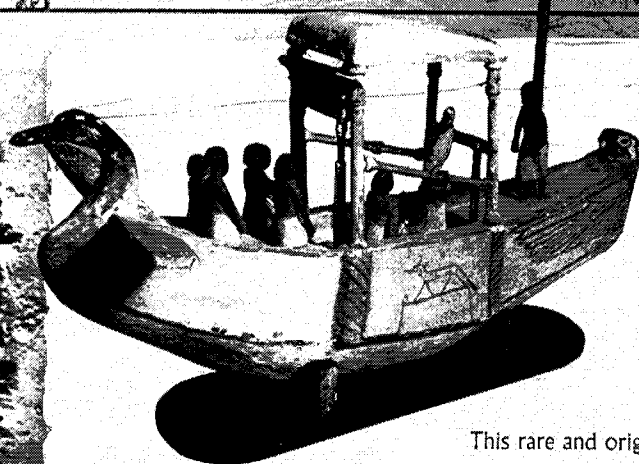
1998 No. 1



Mysteries of Osiris



TREASURES FROM OUR MUSEUM



RC 481

PHARAOH THUTMOSE III FUNERARY BOAT 18th Dynasty, c. 1450 B.C.

This rare and original stucco-covered and painted wooden funerary boat from the 18th Dynasty was found in the tomb of Pharaoh Thutmose III (1504-1450 B.C.). Symbolic funerary boats represented the Egyptian concept of the soul of the deceased traveling into the afterlife. This boat's prow features a flying goose, and a hawk, symbolic of Horus, envelops the stern. The god Anubis, guardian and conductor of the dead, is depicted on the boat's side, while the opposite side of the boat bears the cartouche [royal insignia or seal] of the king's religious name, Men-Kepher-Ra. The king with his blue crown is seated under the canopy. Before him is a table with food and wine for sustenance during his journey into the other world. Some of the figures are boatmen, and others are attendants.

Pharaoh Thutmose III, consort of Queen Hatshepsut, proved himself to be a great conqueror and builder of temples. He was the founder of the Mystery School to which the Rosicrucian Order, AMORC, traces its traditional roots.

—Juan Pérez & Doni Prescott



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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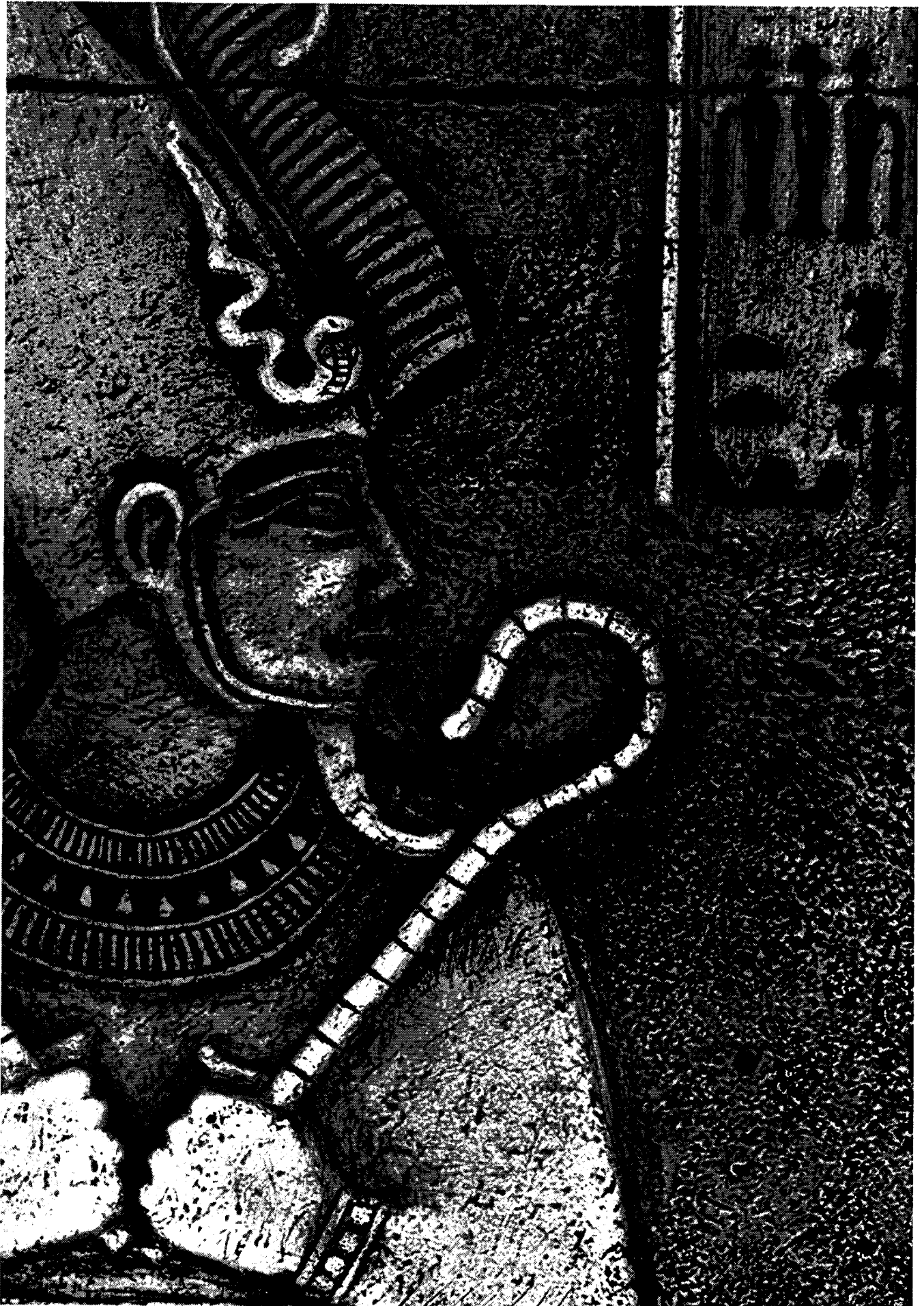
What do we really know about Akhnaton, what is controversial, and what is his connection with the Osiris mysteries? Dr. Constant de Wit, Rosicrucian and eminent Egyptologist, examines these questions.

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Let's find the time to expand our horizons, explore our talents, and face our best years with a sense of wonder.



In the ancient Egyptian religion Osiris was the legendary ruler of pre-dynastic Egypt and god of the underworld. He symbolized the creative forces of nature and the imperishability of life. In myth, Osiris was slain by his evil brother Set, but his body was reassembled by his faithful sister-wife Isis, and his death was avenged by his son Horus.

T H E S O U L O F

OSIRIS

IN QABALA, PYRAMID MYSTERIES,
AND THE STARS

THE NAME "OSIRIS" evokes a familiar Egyptian myth of a slain man-god whose dismembered body is reassembled, thereby giving him new life. Although Osiris is the god of the dead and god of regeneration, he is also known as the great benefactor of humanity, bringing to the people the knowledge of agriculture and civilization. But is this well-known story of the slaying of Osiris by Set—the scattering of his body throughout Egypt, and the miraculous assembly by Isis, his sister-wife—all there is to understand about Osiris?

The oral teaching suggests there is much more to this fascinating story when we consider the name *Osiris* as an archetypal motif, e.g., as a universal embodiment of Soul. An

extrapolation and a gathering together of bits and pieces of the hidden tradition concerning Osiris as the most High God of Egypt and his "soul" as the Phoenix on the Ben Ben Stone¹ may indeed reveal traces of the Osiriad Mysteries and their extension into Western esotericism. Perhaps, in so doing, it is possible to reveal that which the oral tradition has always known: namely, the astronomical alignment of the Giza Pyramids and the hidden purposes behind the apertures in the chambers of the Great Pyramid. We will return to this subject in the last part of the article when we discuss the book *The Orion Mystery* in which authors Robert Bauval and Adrian Gilbert suggest a connection between the Belt of Orion and the Giza complex.²

by Burnam Schaa, F.R.C., Executive Secretary, Supreme Grand Lodge of A.M.O.R.C.

Those who accept exclusively the common myth of Osiris have no need to question. For them there is no mystery. However, in the Western tradition there has always been a secret teaching involving the name of Osiris. The Greek philosophers Pythagoras and Plato knew the secret, veiling it in number symbolism, while Plutarch continued to divulge only the mythology of the god-man and its Osiriad-like motif to the early Christian Egyptians, thus influencing later church dogma.

Earlier in the 20th century the hidden as well as the religious aspects of Osiris attracted scholarly attention through the psycho-philosophical writings of C.G. Jung³ and M. Esther Harding. However, Rosicrucian theosophical traditions have kept the *secret fire* of the Osiriad Mysteries burning brightly throughout the centuries.

We might contrast the seeming need to hide a secret tradition under the mantle of a commonly accepted myth such as Osiris as a living god-king with the Gnostic, Judeo-Christian-Islamic worlds, wherein the hidden mysteries of Orpheus or Dionysus, Moses, Siddhartha-Buddha, Krishna, Jesus Christ, and Mohammed were all depicted as—or actually were—living God-men whose tenets literally interpreted were ultimately powerful over nations. The doctrines arising from their “original Advents” were and still are fiercely defended by their followers. And yet, according to H.P. Blavatsky, whose view was shared by Jung, these powerful personalities and their subsequent dogmas have strong ties with the “greatest God of Egypt, Osiris,” especially in the legends of Jesus and Krishna and their undeniable similarity with the popular Osirian mythology!

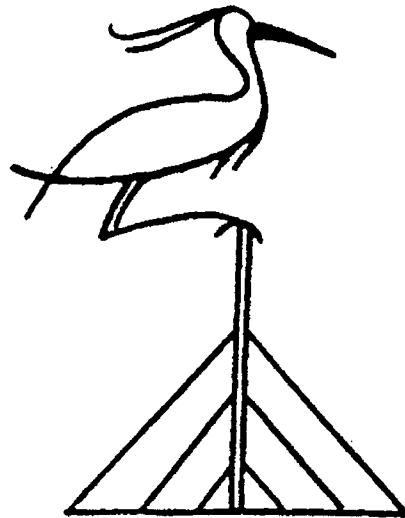
Of further interest, Blavatsky points out that Osiris in his four chief aspects is a concept most grand and suggestive because the whole range of physical and metaphysical thought is embraced. About this she wrote: “These aspects were Osiris-Ptah (Light), Osiris-Horus

(mind or intellect), Osiris-Lunus (psychic, astral), and Osiris-Typhon (earthly, physical).” Blavatsky also stated that Osiris “. . . as a solar deity, had 12 minor gods under him”⁴—not only implying Chokmah and the circle of zodiac, but also subtly implying his hidden connection with the 12 paths on the Qabalistic Tree of Life.

THE MASTER JESUS

In religion, as Osiris-Horus before him, Jesus the Christ taught that he and his Father were One. The Master Jesus openly taught the masses through parables, while only the individual who “hath ears, let him hear” actually received and understood the secret teachings.

But there is another interesting theosophical tradition which claims that high initiates knew that the “acts” of the Master Jesus were in accordance with the Old Testament *Book of Jasher*. In Hebrew the name *Jasher* means “just” or “upright,” with virtue, integrity, righteousness, and truth. The book itself, mentioned but deleted from the Judeo-Christian Bible, contains a history of just or upright men



Osiris-Benu, linking Heaven & Earth

according to the *Metaphysical Bible Dictionary*. Indeed the words *upright*, *righteousness*, and *truth* are profoundly provocative and imply higher states of consciousness not only exemplified in the Hermetic teachings of Pythagoras and Plato, but also included in the writings of Plutarch and others who allude to the Osiriad Mysteries. For example, it is known that the Isiac Brotherhood was openly powerful in the early Christian era.⁵ Other than the *Crata Repoa*, it is Apuleius who has left us the most intriguing documentation of these secret initiations. Dr. Louisa Von Franz, in her intriguing reinterpretation of *The Golden Ass*, shares with readers the “Initiations” of Apuleius, who after gaining the “Roses of Isis,” mentions only certain features of the secret Osiriad Mysteries. But he does state that Osiris represents the Hidden Fire.⁶

In reference to this “Hidden Fire,” Christian Qabalists may recall that the Greater Light, *Ain Soph Aur*, spirals forth from No Thing as Nous or Kether. Kether, the self-begotten “unity,” exemplifies among other things the Cosmic Principle of the Eternal Return, or regeneration, whether its “only begotten son” is the Qabalistic Tiphereth or the Osiriad Horus or the Christ Consciousness of both Christian and Rosicrucian mysticism.

In reference to the mysteries of Christian Qabalah, the Rosicrucian Qabalist Paul Foster Case has knowingly written that “The correct geometrical figure concealed by the Hanged Man is a cross, surmounting a water triangle. It signifies the multiplication of the tetrad by the triad. This is the number 12. The door, Daleth, is the vehicle of the tetrad, for it is the Great Womb also; and the head of the Hanged Man reflected therein is the LVX, in manifestation as the Logos. He is Osiris, Sacrifice, and Yod-Heh-Shin-Vav-Heh, Yehoshua.”⁷

In the Osiriad Mysteries, the “upright” Osiris as Logos is both the “Tree of Life” and the “fruit” or “son” thereof. In the latter capacity Osiris represents the ritual sacrifice involving the seven-fold process of Cosmic Consciousness, known as the “Holy Breath” in Christian Qabalah. However, from a more exoteric view, these “seven-fold elements” of the upright Osiris are elaborated upon in an equally interesting manner by Dr. Rundle-Clark in his book *Myth and Symbol in Ancient Egypt*.⁸

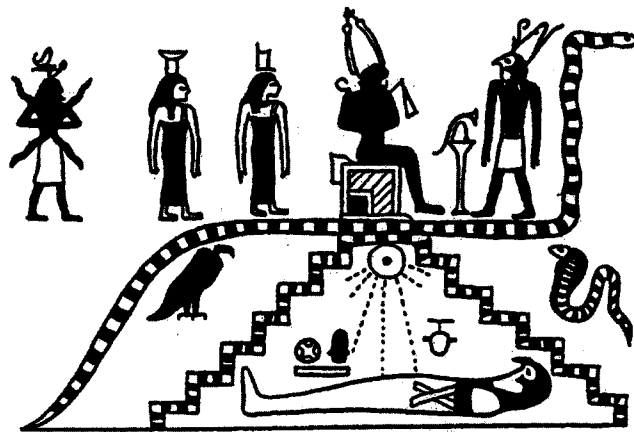
Further clarifying this initiatic unity or at-onement in her book *Woman’s Mysteries, Ancient and Modern*, Dr. Harding observes that the living Initiate—having undergone the “philosophical death” and the second, or “Immaculate Birth”—is now made one with Osiris, and on the following day is “publicly acclaimed as one Osirified. He was led into the

temple. There he stood on a *pedestal* facing the statue of the Goddess Isis herself. He was arrayed in the robe of Osiris, he carried a lighted torch and . . . on his head . . . white palm leaves sprouting out on every side like rays . . . In this way he stood on the pedestal and was hailed as a god.” (My italics.) The word “pedestal” may also represent Throne, Primal Mound, stepped pyramid, or pyramidion. These allude to the dwelling place of the most High God as Light.¹⁰

Harding continues, informing us that the robe of Osiris which the initiate wore is described as “light-like” or “ray-like,” and Plutarch says of this: “Wherefore when they have once and once only received this [robe of Osiris] they treasure it away and keep it from all eyes and hands; whereas they use [the multicolored veil or robe] of Isis on many [ceremonial] occasions.”¹¹

Obviously the hidden Osiris is an all-encompassing subject that can only be highlighted in a brief article. However, the appellation as well as the Egyptian hieroglyphs forming his name contain clues, which like the *clue* or thread of Theseus may lead back to the light at the end of this labyrinthine mystery.

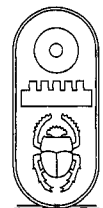
For reasons often obscure to etymologists, Diodorus and Plutarch—both initiates—claimed that “the name of Osiris means ‘many-eyed’ and is rightly applied to the Sun [while] the name Isis means ‘ancient’ and has been applied to the Moon from time immemorial.”¹² The two major hieroglyphs most commonly used to identify Osiris are the seat, or Throne, and an Eye. Once again, there is more here



Osiris-Unnefer, the Primal Mound.



Two hieroglyphs of Osiris.



than meets the eyes of the intellect; e.g., there is a Hidden Eye sometimes referred to as the "Eye Single" which signifies the "the emergence of Light as Reason or Logos." Furthermore, while the emblem of the Throne is the most common hieroglyph for Isis, in esotericism the Throne also represents the subconscious foundation of the Cosmic. Although Isis is emblematic of Eros in the many-colored, ever-changing robes of Nature, she has an even greater role. Isis, whose beauty and tragedy veil the Greater Light of Osiris as the "Lost Word" or the "Holy Tree of Life," herself may be said to give "voice" and form to Horus at the golden dawn of Cosmic Consciousness.¹³

OSIRIS IN THE STARS

The universality of the Osirian Mysteries is given yet another dimension when the name Osiris is mentioned in connection with star worship, and the book *The Dawn of Astronomy* by Sir J. Norman Lockyer is an excellent source with which to begin. To paraphrase Lockyer, around 6400 B.C. Osiris and Thoth came out of the South where Osiris was worshiped as the Moon God, meeting a population worshipping the Sun at dawn (Re) and Atmu (twilight) and introducing the lunar calendar of Thoth along with the necessity to reckon the Sun's place at the autumnal equinox, at which time their lunar year probably began. As a further substantiation of the importance of Osiris as an all-powerful Moon god, Lockyer quotes Professor Sayce who wrote: "According to the official religion of Chaldaea, the Sun-god was the offspring of the Moon-god . . . Such a belief could have arisen only where the Moon-god was the supreme object of worship' . . .",

thus differing from the Semite worship of a Sun-god as ". . . the lord and father of the gods.'" However, in a footnote Lockyer points out that "In modern German, even, the word for Moon is masculine and Sun feminine."¹⁴

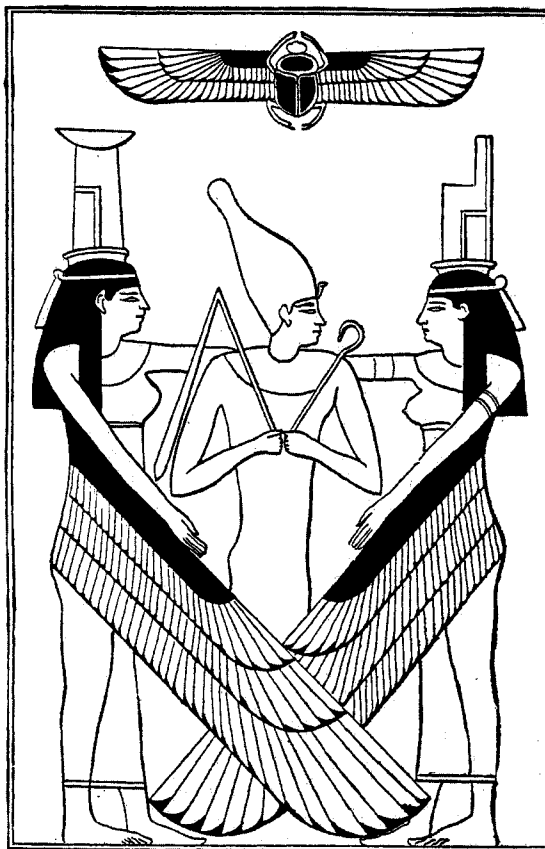
According to Lockyer, the southern star cult of Osiris, unlike the cult of Thoth who remained essentially enigmatic while continuing to play an important part in the Osirian Mysteries, gradually evolved into a solar worship, and Osiris became a commonly accepted Sun god, but one that represented the Sun in its fourth and hidden phase. However, the four grandsons of Osiris (or the Eye of Horus) are

said to be guardian entities of the four cardinal directions of space and time. Lockyer concluded that just as Isis is connected with the celestial movements of the Dog Star Sirius, "it looks as if the mythology connected with Osiris is simply the mythology connected with any celestial body becoming invisible."¹⁵ Lockyer felt that the Osiris-Isis-Horus mythology had a firm base in astronomy and that the scientific study of the stars guided not only ancient Egypt's time-keeping, but more importantly their architecture.

But this does not entirely explain the combination of Ptah-Osiris. For example, it

is not the image of Ptah, patron god of artisans and craftsmen, which is used in the most important of all Egyptian ceremonies called "the stretching of the cord," measuring time and space on Earth as in the heavens. It is Shesheta, the Star goddess, and Pharaoh who wears the Atef Crown of Osiris.

In Rosicrucian theogony, Ptah-Osiris has an even more hidden function, perhaps veiling the Memphite Drama where Ptah becomes "the



Osiris standing between Isis and Nephthys.
(From a bas relief at Philae)

architect of the universe; cause of causes; universal Mind, the breath and essence of all things The ancient Kabala, with its doctrine of intonation [and] the later doctrine of the Logos must have been transmitted from this ancient source.”

Aside from these correspondences between the cosmic attributes of Ptah and Osiris, the Ascended Osiris is always the Benu or Egyptian Phoenix, the eternal, and in this capacity, it is closely associated with both the pyramidion and the “missing capstone” of the Great Pyramid as suggested by the Egyptian historian Dr. Rundle-Clark in his book, *Myth and Symbol in Ancient Egypt*, and also in T.M. Stewart’s book, *The Symbolism of the Gods of the Egyptians and the Light They Throw on Freemasonry*.¹⁶

THE BELT OF ORION

The imagery of the “soul-bird” of Osiris, the Phoenix, rising from the ashes of materiality, still captivates the inner eye and imagination of temple initiates the world over. But it is the “soul” of Osiris in connection with the missing capstone of the Great Pyramid that now brings this article around to a very brief mention of the constellation of Orion—and in particular, the three stars in the Belt of Orion. According to Richard Hinckley Allen in his book *Star Names—Their Lore and Meaning*: “Egyptian mythology laid to rest in that constellation [Orion] the soul of Osiris as it did [in] the star Sirius that of Isis.”¹⁷

In 1994, as though augmenting the long-held esoteric traditions mentioned above and

earlier, authors Bauval and Gilbert¹⁸ suggested that the three stars in the celestial Belt of Orion may be reflected below by the specific placement of the three Giza Pyramids. The authors of this fascinating book have other innovative questions to ask, not the least of which are those provoked by the continuing data provided by recent exploration of the apertures in the Queen’s Chamber of the Great Pyramid.

Their book, *The Orion Mystery*, also points out, once again in keeping with the oral teachings of the Western Tradition, that the alignment of the other so-called “air shafts” in the

Great Pyramid, which have been adjusted for the precessional movement of Earth, point to both the large star in Orion’s belt and to the dog-star Sirius, as well as to Alpha Draconis.

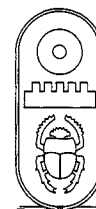
In conclusion, the Great Pyramid in its archetypal form has always been “the House of the most High God” in the oral traditions of the West. Osiris symbolized as Ben Ben Stone, Unnefer or Atum, the One God in his

cosmic manifestation; is the source of the dictum “As Above; So Below,” and is *justified* as a primal Creative Essence.¹⁹ On Earth, the Divine Son of Osiris, Horus on the Eastern Horizon, lives through the incarnate Pharaoh. However, when Pharaoh dies, his ba-bird (soul) rises within the stone to unite with the eternal soul of Osiris which, again, tradition states, resides in the great star of Celestial Orion’s Belt.

The pyramidal shape upon which sits the Benu or soul-bird of Osiris suggests other things



Osiris, wearing the white crown with plumes and holding the symbols of sovereignty and rule, seated on his throne by or above a lake. Isis and Nephthys stand behind Osiris and support him. From the papyrus of Hunefer.



MENTAL ALCHEMY

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

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dear to the heart of the Hermetic philosopher. Similar to the Rosicrucian Nous, Osiris embraces the finite and infinite, including the attributes of the four (4) alchemical principles: water, earth, fire, and air. Osiris appears in anthropomorphic form as a Nile god, Moon or Solar god, god-king, and is also represented by the Eye of the Great Falcon Horus. His sublime attribute is a Hermetic Triad of primal elements: Fire, Water, and Air; or Salt, Sulfur, and Mercury, as well as in hieroglyphic imagery as Osiris, Isis, and Horus.

In Pythagorean-Platonic number symbolism Osiris is a 4 plus or times 3, 7-fold or 12. Yet, ultimately in his hidden "form" as the Hermetic Quintessence, Osiris represents the fabled Phoenix (Benu) linking Heaven and Earth, science and metaphysics.

And now, you are free to pursue the living dynamic Osirian mysteries, perhaps to rediscover for yourself other wonderful correlates along the way. Know, however, that the archetypal motif, the Mystic Osiris, lives—a Hidden God for all the seasons of our lives here on Earth as in the Stars, eternal!

Footnotes:

- ¹Rundle-Clark, R.T. *Myth and Symbol in Ancient Egypt*, (Thames & Hudson, Ltd. Publishers: London & New York, 1959, 1991), pp. 37, 169, 246.
- ²Bauvál, R. & Gilbert, A. *The Orion Mystery*, (Crown Publishers: New York, 1994).
- ³Jung, C.G. *Psychology and Religion*, 2nd Ed. (Bollingen: 1958/69), pp. 116, 117.
- ⁴Blavatsky, H.P. *The Philosophical Glossary*, (Theosophical Publishing Society: Adyar, Madras, India, 1892), pp. 243-244.
- ⁵Hall, Manley P. *Freemasonry of the Ancient Egyptians* (to which is added an interpretation of the *Crata Repoa* initiation rite), (Philosophical Research Society: Los Angeles, California, 1937/65).
- ⁶Von Franz, M.L. *A Psychological Interpretation of the Golden Ass of Apuleius* (Spring Publications: New York, 1970).
- ⁷Case, P.F. *The Tarot, A Key to the Wisdom of the Ages*, (B.O.T.A.: Los Angeles, California, 1947), p. 132.
- ⁸Rundle-Clark, *op. cit.*, pp. 235, 168-169.
- ⁹Harding, M.E. *Woman's Mysteries, Ancient and Modern*, (Putnam's Sons: New York, 1935/55), pp. 180-181.
- ¹⁰Rundle-Clark, *op. cit.*, p. 39.
- ¹¹Harding, *op. cit.*, p. 181.
- ¹²Budge, E.A.W. *Osiris and the Egyptian Resurrection, Vol. 1* (1911, 1973), pp. 9, 25.
- ¹³Jung, C.G., *op. cit.*, p. 388.
- ¹⁴Lockyer, Sir J. Norman *The Dawn of Astronomy*, (Originally pub. in 1894; MIT: Cambridge, Mass., 1964), p. 393.
- ¹⁵*Ibid.*, pp. 297, 299; 174-175.
- ¹⁶Stewart, T.M. *The Symbolism of the Gods of the Egyptians and the Light They Throw on Freemasonry*, (Wehman Bros.: London & New York, 1927), pp. 62-68.
- ¹⁷Allen, R.H. *Star Names—Their Lore and Meaning*, (Originally pub. in 1899; Dover Publications: New York, 1963), p. 308.
- ¹⁸Bauvál & Gilbert, *op. cit.*
- ¹⁹Stewart, T.M., *op. cit.*, pp. 62-68.

New Appointments in the Rosicrucian Egyptian Museum . . .

Director of the
Rosicrucian Egyptian
Museum
Jill C. Freeman



Rosicrucian Egyptian
Museum Curator
Lisa Schwappach



Jill Freeman to Museum Post

Recently appointed to the position of Director of the Rosicrucian Egyptian Museum is Jill C. Freeman. In her position as Director of this San Jose landmark museum which houses the largest public display of Egyptian artifacts on the West Coast, Ms. Freeman is in charge of all museum operations including the facility, touring exhibits, a museum retail store, and an extensive school tour program serving over 35,000 students annually. She works with the Rosicrucian Order, AMORC—the museum's owner and sponsoring organization—and the City of San Jose to provide a valuable educational resource for the study of ancient Egypt.

A long-time resident of the San Jose area, Ms. Freeman brings a wealth of experience in public sector communications and community involvement to her new position. In addition to her work in public relations with such organizations as the San Jose Sharks hockey team, Ms. Freeman has served on the Communications Committee for the Downtown Chapter of the YWCA, as Director of Programs for the Silicon Valley IABC (International Association of Business Communications), and as a volunteer for Big Sisters of Santa Clara County. She is also a graduate of the highly acclaimed Leadership Silicon Valley program. She most recently served as Communications Manager at Rosicrucian Park for four years.

Ms. Freeman graduated from San Jose State University with a degree in Public Relations. She resides in the San Jose area and is active in community service and collaborative downtown promotion.

Commenting on her new appointment, Ms. Freeman stated, "I am very excited about continuing my work with the museum's expanded mission in educating its visitors not only about ancient Egypt, but also exploring the wisdom and spirituality offered by all ancient cultures."

Curator Excited About Education Programs

Joining Ms. Freeman at the museum is newly appointed Curator, Lisa Schwappach. Ms. Schwappach is a graduate of the University of California at Berkeley with B.A. degrees in Anthropology and Ancient Egyptian Archaeology/Art History, and a Masters degree in Ancient Egyptian Archaeology.

In her position as Curator, Ms. Schwappach is responsible for over 5000 authentic ancient Egyptian artifacts including sarcophagi, mummies, jewelry, sculpture, and pottery representing the spiritual and everyday life of a civilization thousands of years old. Ms. Schwappach meets this challenge with experience gained at the Hearst Museum of Anthropology in Berkeley, California, where she was involved in conservation, collections management, seismic stabilization techniques, and educational programs. She is also an Anthropology instructor at Chabot College, Hayward, California. She resides in Berkeley.

Talking about her new responsibilities as Curator, Ms. Schwappach commented: "It is very rewarding to work at the very institution that first triggered my desire as a young student to study the field of Egyptology. I look forward to bringing this same joy of discovery to our visitors."



Central Hall, Osireion of Abydos.

The Initiatory Process in Ancient Egypt

by Max Guilmot, F.R.C.

The Rosicrucian Order, AMORC, has just released a new edition of *The Initiatory Process in Ancient Egypt* by Max Guilmot. The late Dr. Guilmot, a Rosicrucian, was a Belgian Egyptologist on the staff of the Fondation Egyptologique Reine Elisabeth, Brussels. He was also a corresponding member of the *Revue de l'Histoire des Religions*, Paris, and a member of the Société des Gens des Lettres de France. For many years Dr. Guilmot was also a consultant to the Rosicrucian Egyptian Museum in San Jose, California. This article is excerpted from a chapter in his fascinating book which details the ancient initiatory rites practiced in the original Egyptian mystery schools—to which the Rosicrucian Order, AMORC, traces its traditional roots.

By way of introduction, during the Middle Kingdom, Abydos was the major popular religious center in Egypt. Here was the tomb of Osiris. The "Mysteries of Osiris"—a ritual enactment of the death and resurrection of the god—attracted pilgrims from throughout all Egypt. From Pharaoh to

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1998

commoners, Egyptians of all classes desired to share in the Osirian ceremonies in the afterlife, as a token of Osiris' resurrection. Thousands wanted to be buried in the vicinity of Osiris' tomb or at least have a cenotaph—a monument erected in honor of a dead person whose remains lie elsewhere—set up there as a prayer to the god. As a result, thousands of cenotaphs, from simply modest stelae to extremely elaborate temples, were erected in the area. One of the major temples built at Abydos was the temple of Seti I—which is one of the most beautiful of all the temples of antiquity. Just 26 feet behind this magnificent temple was the Osireion, probably Seti's cenotaph. This unusual monument consisted of an underground vaulted hall surrounded by a channel of water. The Osireion was an allegory in stone of the primeval mound amid the waters of the deep. It was here that a special initiation into the mysteries took place.

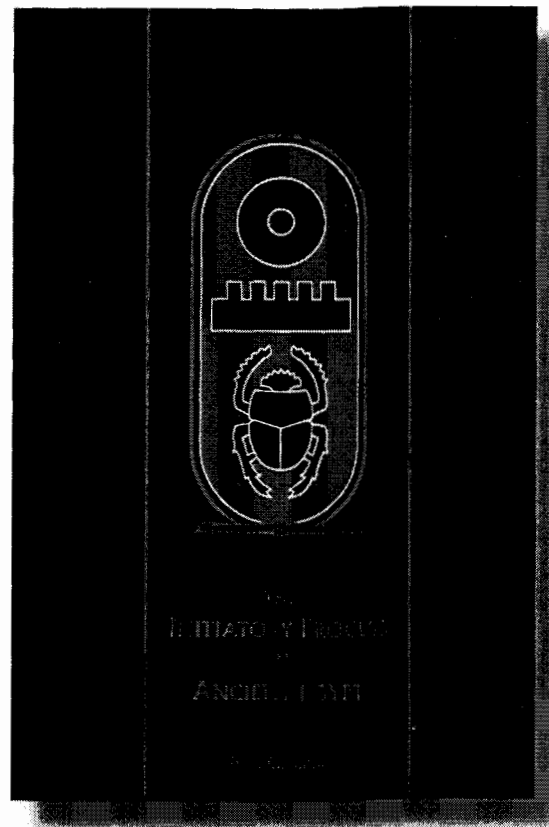
For more information about this new edition of *The Initiatory Process in Ancient Egypt*, please see the advertisement on the back cover of this magazine. —Editor

IT IS NOT SUFFICIENT to let ourselves be swept away by the tides of existence. The stream of life is often fraught with danger that we must successfully overcome. To fail means that we are condemned to be just caricatures of human beings.

The human journey begins as soon as the child receives a name at birth. The bestowing of the name marks the advent of a new existence. Ancient people believed that the one who had no name was not truly born.

And here is the first main obstacle: the advent of puberty is accompanied by physical as well as psychological metamorphoses of such a nature that a new being seems to emerge from the protective shell of childhood.

Marriage also heralds a new phase of existence. Does not the life of the couple require the creating of a subtle and permanent harmony between bodies and souls—a mutual metamorphosis?

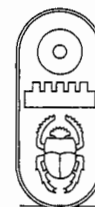


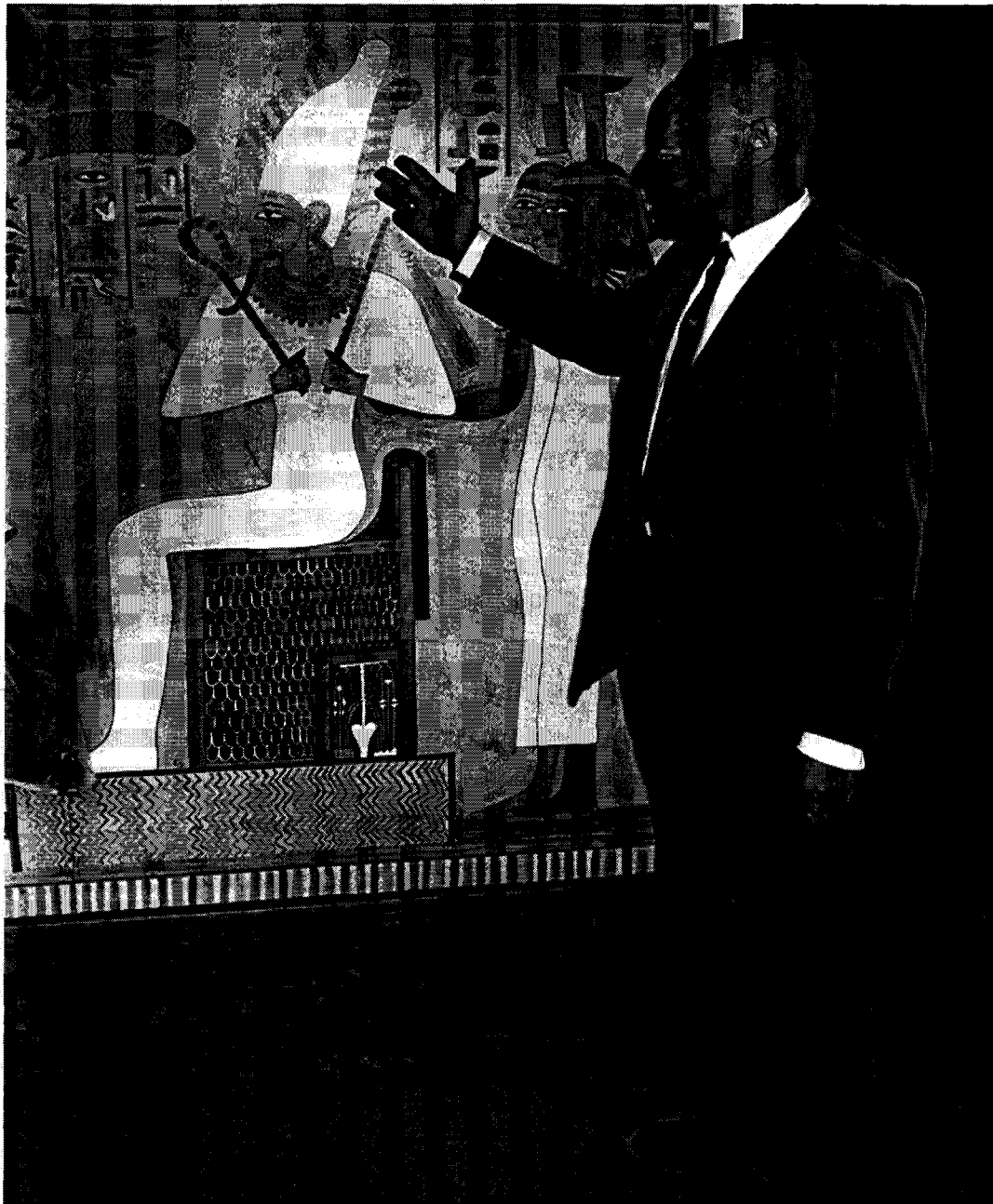
As for the slow process of aging, this also presents new problems. Faculties become impaired. From then on life demands less room. In order for it to subsist without a feeling of despair, it must have wisdom. And finally death comes. The human being must face death without fear and, without regret, give life up.

Thus birth, puberty, marriage, aging, and death depict unavoidable trials. Whether we face them happily or despairingly, whether we celebrate them or let them go unnoticed, they map humanity's path. With each test overcome, a new phase of existence begins. At the end of each season of life, the outline of a new being emerges.

The Role of Initiation

It is true that today humans have too much of a tendency to not celebrate the various stages of life we each must pass through. We no longer feel with the same acuity how much we change with each trial we overcome.





Dr. Max Guilmot, author of The Initiatory Process in Ancient Egypt, in front of a mural depicting an enthroned and crowned Osiris holding the symbols of sovereignty and rule.

Little by little, we become unconscious of our metamorphosis. By smoothing out the path of our life, by removing all obstacles from our itinerary, we deny a truth; we lie to ourselves. Lost in a fallacious fog of the soul, we fall out of step with the indispensable vital cadence. Today, the distressing questions concerning the meaning of life stem mostly from the loss of this existential rhythm.

Quite the contrary, ancient peoples and civilizations felt strongly how important it was to celebrate each phase of life. But their “tran-

sitional rites” were not only “feasts” to commemorate the accession to a new stage of existence. By performing them, the whole community induced a victorious entry into a new phase of life through a series of power-generating acts. To enter (Latin: *in + ire*) a new stage of life, with the help of the community and through the power of ritual, meant to become *initiated*.

There exists—a most important fact—initiations into death. Death, the great transition, is the ultimate initiation. All peoples in the

world demand that the neophyte undergo the trial of death and experience its pangs in order to be reborn.

The Mysteries

Such is the purpose of these secret doctrines and practices called *Mysteries*, which were common to the Mediterranean world, especially ancient Greece, Rome, and Egypt.

Ritual was introduced to change the quality of the novice's soul, to raise his consciousness to a superhuman level, and to make an eternal being out of him. Thus the rituals of Adonis or Tammuz in the Near East, of Osiris in Egypt, of Orpheus in the Greek Islands, of Dionysus in Hellas—all depict death and resurrection so that one may symbolically experience a superhuman state and eternal life.

Psychologically, these practices resulted in the true victory of humans over their fear of death. Through initiatory death, the human being is absolutely convinced that he will be spared the pangs of death, which is the lot of the average person. In fact, he is saved because he has been initiated.

The Site of Abydos

We must first go to Abydos in order to meet the initiates of ancient Egypt. A most holy city, Abydos, situated between Asyut and Thebes, sheltered one of the oldest necropolises in history. There were buried the first Egyptian kings—starting in 3200 B.C. A constant religious piety added to Abydos cemeteries of every period, along the Libyan cliff, despite the fall of empires. It is no wonder, then, that nine-tenths of the funerary steles of the Middle Kingdom (2052-1778 B.C.) exhibited in the museums of Europe come from Abydos!

How can we explain this three-millennium entanglement of necropolises and this prodigious depository of documents? The fact is that the city was twice venerable. Originally the last resting place of the early pharaohs, it became, at the beginning of the second millennium, the guardian of the head of Osiris the savior, who led humans to immortality.

The most precious part of the divine body dismembered by Seth, the God of Evil, lay in

this holy place of Egypt, sheltered in a shrine surmounted by two feathers. The Holy Sepulcher was built at the south of the city, in a place called Peker. At the north stood the great sanctuary of Osiris. Erected at the dawn of history—beginning with the First Dynasty—remodeled, destroyed, and rebuilt several times, all that is left of it today is an outline, hardly visible, on the site of its successive ages.

And yet, together with the Holy Sepulcher, this temple was the crucible of the Osirian faith. The inestimable relic—the head of Osiris—conferred upon it an unequaled aura of holy power.

Has the mind of the masses changed so much? Paris has protected its unknown hero in its triumphal arch. Moscow has preserved the remains of Lenin. It seems that each city draws strength from the legacies of its great dead. But wasn't Osiris, whose resurrection promised eternal life to every pious man and woman, the greatest of them all?

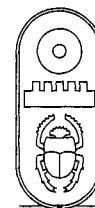
Initiations in Abydos

First of all, we must know whether or not secret initiations were conducted in Egypt, especially in Abydos. In this regard, an ancient text dating back to c. 2000 B.C., quite unknown up to now, seems to give an affirmative answer:

*To follow the god to his abode,
In his tomb
Anubis sanctifies the hidden mystery of Osiris
(In) the sacred Valley of the "Master
of Life" (Osiris).
(It is) the mysterious initiation
Of the Master of Abydos!*

What could be plainer? The god Anubis, the jackal of the necropolises, participated in the unfolding of a "mysterious initiation," conducted by Osiris, the master of Abydos.

Anubis welcomes the postulant at the threshold of the sacred domain. He is a "dreadful-looking god," relates the Roman author Apuleius after the initiation he went through in the 2nd century A.D., "a god that serves as a messenger between the world above and the infernal world below, with a face half black and half gold, his head held high, and proudly stretching his dog's neck."



So Egypt wished to die in Abydos. To die near the god, to rest in the peace emanating from the Holy Sepulcher, to experience the miracle of resurrection in its shadow was the dream of an entire people, from century to century.

Therefore, it is toward this holy place that one must journey in order to conceive—with the help of Egyptian texts of various dates and sources—how the initiatory process unfolded in the time of the pharaohs (and even, apparently, into the 2nd century A.D.).

Alas, there is nothing left of Abydos today except ruins and a single bastion: the sanctuary of Seti I and the strange edifice adjacent to it called the Osireion.

The Osireion of Abydos

This structure is undoubtedly the most mysterious in the Valley of the Nile. Its construction began during the reign of Seti I (19th Dynasty, 1300 B.C.) and was entirely underground when originally built. It comprises a long dark corridor leading into a hall filled with water. From the center of this basin rises a rectangular esplanade, a kind of island surrounded by heavy pillars of pink granite, to which two staircases lead.

What can be the purpose of this extraordinary architectural complex? Would it be a cenotaph—a monument erected in honor of a dead person whose remains lie elsewhere—of Seti I, whose name is inscribed in the entrance corridor and in the central hall? This is possible, as the walls of the corridor are covered with funerary inscriptions, such as in the tombs of the Valley of the Kings; in addition, a spacious empty room, reminiscent of the ones in the pyramids of Sakkara and laid out on the east side of the Osireion, conjures up images of a huge sarcophagus.

But, three or four centuries after its construction, this edifice was looked upon as a place dedicated to the worship of Osiris. Many are the archeological clues that seem to support this hypothesis. First, the esplanade rising out of the water-filled central hall and provided with two staircases was undoubtedly thought to be the primordial mound itself where death was vanquished at the dawn of time. There,

according to tradition, Osiris lay in his sepulcher. Second, the two cavities hewn in the pavement of the esplanade undoubtedly had the purpose of housing the sarcophagus of the god and the holy shrine containing his viscera—perhaps his head. Finally, circular pits, unearthed around the central hall and still filled with fertile soil, used to shelter verdant trees, symbols of the eternity of Osiris resuscitated.

We can now see the purpose of the Osireion: Seti I wanted sacred rites to be performed in Abydos, in order to ensure his immortality near Osiris and, at the same time, to perpetuate the worship of the great god. Therefore, the royal cenotaph was an Osirian tomb as well.

A Replica of the Sanctuary of Osiris

We must not confuse this sanctuary with the main sanctuary north of Abydos, whose ruins are still scattered in a place known as Kom el Sultan.

Rare are the documents that mention this illustrious site. But the few descriptions of it which they provide shall soon reveal a surprising fact. There is, in the Museum of Archeology in Marseille, France, a sarcophagus that has depicted upon it a rounded knoll crowned with four trees guarded by two ram-headed gods.

Without any doubt, Osiris lies under this knoll. His name is inscribed there, and the beginning of the inscription above the picture reads clearly:

*This is the knoll that hides
Within (the Body) decayed;
It is the holy Place
Of Osiris who dwells in the West.*

The knoll and the four trees therefore allude to the famous sepulcher of Osiris. But right away, the esplanade of the Osireion comes to mind—symbolizing also the primordial mound and lifting above the waters the sarcophagus of the god—as well as the trees of eternal regeneration which framed the central hall.

Would the Osireion of Seti I be an imitation of the large ruined temple of Abydos? If ever confirmed, such a fact would be of decisive importance, because all initiatory progression in the famous lost sanctuary could, in such a case, be conceived as well in the architectural complex of the still-standing Osireion. Thus the latter would preserve intact the exact reproduction of the decor where the most secret practices of the pharaonic era took place—making it unique in ancient Egypt and even in the history of ancient civilizations.

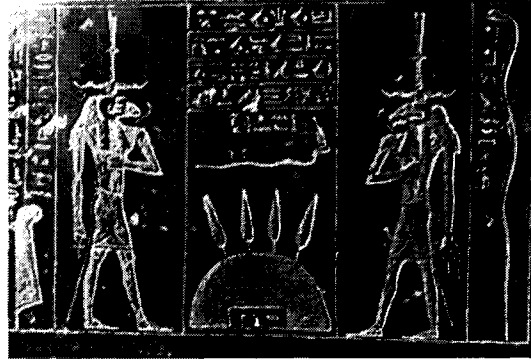
We can now conclude that on the sacred domain of Abydos, the great temple of Osiris is completely destroyed. However, several ancient papyri preserve its main characteristics: Under a mound surrounded by trees was a basin filled with water where pillars supporting the roof of the sanctuary stood; and from the center of this basin emerged a terrace with two staircases on which lay the mummy of

Osiris. This description, no matter how brief it may be, immediately arouses a comparison with the Osireion built by Seti I—which seems to be an exact replica of the lost temple. We can still find today the basin, the pillars, the esplanade with its double staircase, the two cavities arranged to house the sarcophagus and

the shrine containing the viscera; and, finally, the pits where verdant trees used to frame the whole sanctuary buried underneath the sand. All these archeological data point to the fact that Seti I intended to reproduce the architectural complex of the great temple of Osiris at Abydos. Hence the conclusion that since the Osireion seems to be a copy of the

destroyed temple, all the details of the texts pertaining to this temple can be transferred, without risking too much error, to the architectural complex of the still-standing Osireion of Seti.

△




*Details of Sarcophagus No. 67, Saite Period.
(Archeological Museum, Marseille)*

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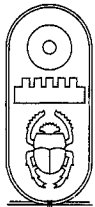
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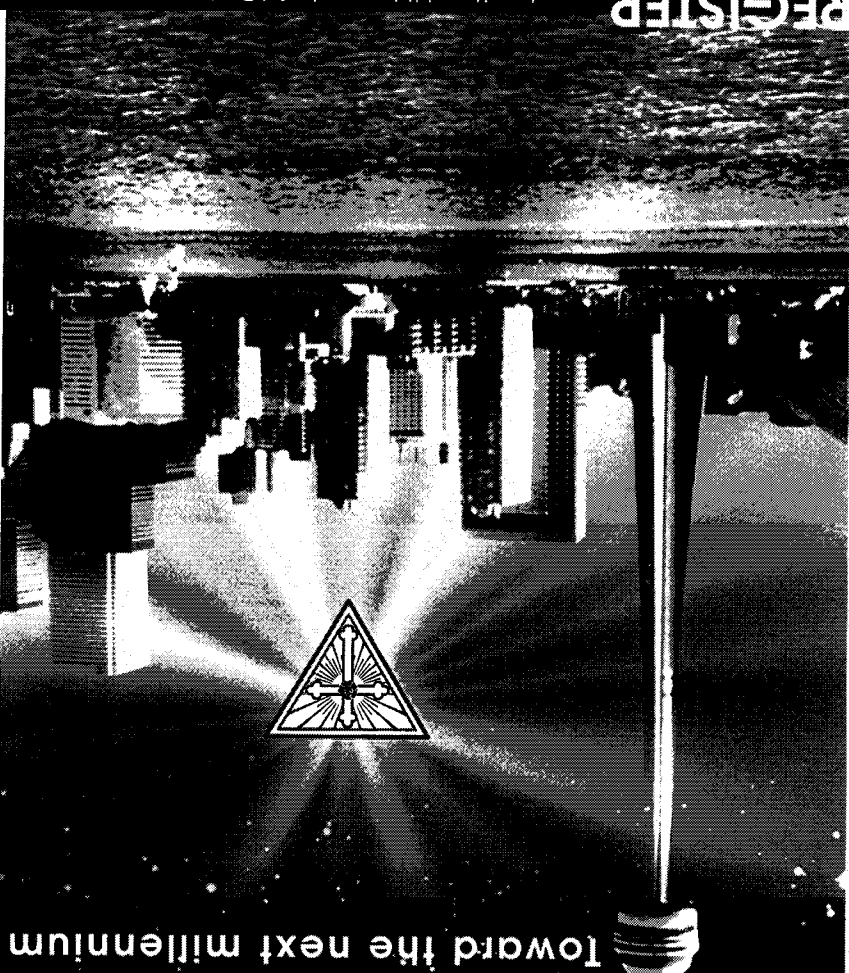
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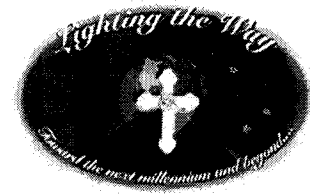
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In the 14th century B.C. Pharaoh Amenhotep IV was initiated into the mystery school founded earlier by Pharaoh Thutmose III—the original esoteric brotherhood of initiates founded upon principles and methods similar to those perpetuated today by the Rosicrucian Order, AMORC. Amenhotep IV, a most enlightened pharaoh and history's first monotheist, was so inspired by the mystery teachings that he gave a completely new direction to Egypt's religion and philosophy. He established a religion which recognized the Aton, the solar disk, as being the symbol of the sole deity—the foundation of life itself, the symbol of Light, Truth, and Joy—and changed his name to Akhnaton to reflect these new ideas. And although the traditional religion was later reestablished, the mystical idea was put forth in human consciousness, and its flame has never died.
—Editor

The Times and “Mysteries” of Akhnaton

by Constant de Wit, Ph.D., F.R.C., I.R.C.

AKHNATON is one of the strangest and most fascinating individuals of the ancient world. For well over a half century his life has been discussed in various languages and in numerous books and articles. In recent years it has been fashionable for popular histories such as those written by Francis Giles and Immanuel Velikovsky to present the case *against* the “romantic idealism” of earlier Egyptologists such as E.A.W. Budge and James Breasted.

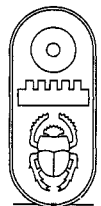
Often the more exaggerated opinions of modern Egyptologists such as Alan Gardiner and Cyril Aldred are perpetuated, although in

some cases the scientist himself may have changed his opinions. These many conflicting stories or controversies create many of the “mysteries” surrounding Akhnaton and his times. What do we really know about Akhnaton, what is controversial, and what is his connection with the Osiris mysteries?

Our story begins fourteen centuries before Christ in an Egypt both rich and powerful. The successful wars of the New Kingdom had assured the domination of Egypt over the then known world. With commerce all the wealth of the world flowed into Egypt. “In Egypt, gold is as common as dust” wrote Tushratta, King of

Editors Note:

Dr. Constant de Wit, now deceased, was a Rosicrucian and eminent Egyptologist, who received his Ph.D. in Philology and Oriental History from the University of Brussels, Belgium. During his life he specialized in ancient Egyptian language, literature, and history, and was a recognized authority in the field of Amarna art—the art of the Akhnaton period. For many years Professor of Egyptology at the University of Louvain, Belgium, Dr. de Wit was also Curator of the Egyptian Museum in Brussels, and authored numerous publications. While lecturing as a visiting professor of Egyptology at the University of California at Los Angeles, Dr. de Wit also served as a consultant to the Rosicrucian Egyptian Museum in San Jose. He eventually retired and spent his final years living and conducting research on the West Bank at Luxor, Egypt.





Akhnaton Bust.
(Louvre, Paris.)

Mitanni. Perhaps the extravagant pharaonic endowments made to the god Amen and the obscuration of the powerful Theban priesthood led Amenhotep III to understand that the growing power of the priesthood represented a danger for the royal house. This would explain why Amenhotep III favored other gods than Amon, and especially Horakhty (Horus of the horizon). Under Amenhotep III we find the art becoming less rigid and new art experiments being tried. His statue, now in the British Museum, is an example. Thus the scene is set for the remarkable appearance of the son Amenhotep IV, born to Amenhotep III and his great royal wife, Tiy.

Amenhotep IV would soon change his name to Akhnaton. His reign of seventeen years (1364–1347 B.C.) falls near the end of the 18th Dynasty, a period also renowned for its fine idealistic art. His city, Akhetaton, although left to crumble to pieces, has received intense archeological investigation. Beginning in 1891, the city and nearby tombs of what is today known as Tell el Amarna have undergone thorough investigation, first by Sir Flinders Petrie and then continued by the Deutsche Orient Gesellschaft and the Egypt Exploration Society. Their excavations came as a thunderbolt to the art historians. Some of these wonders have been brought together in one of my books, *La Statuaire de Tell el Amarna*.

As a young man Akhnaton appears to us with dreaming eyes, a sensual mouth, and hanging lip and chin. The most caricatural of his statues appear in the beginning of his reign. Later, the art is softened down and becomes nearly classical under Smenkhkare and Tutankhamon.

Scholars have written hundreds of pages describing what they call Akhnaton's ailment, and attempting to explain his abdomen which resembles more that of a woman than that of a man. One statue, probably unfinished, is typical of this controversy because the body is shown naked, displaying a formidable abdomen without genitals. Writers have gone so far as to speculate that Akhnaton was a eunuch, which is impossible. Akhnaton is everywhere represented with his daughters. We shall not give the names of the maladies which have been put forward to explain the phenomenon of this statue. But perhaps the explanation is to be thought of in a *symbolic* way. A text says that Akhnaton is "the father and mother of all things," which makes of him a primeval force of cosmic power. It is not surprising then that as such a cosmic power he would be represented as asexual.

Akhnaton was apparently raised in Thebes and was extremely interested in religious matters. Following his own accession as co-ruler, Akhnaton was given a royal wife, Nefertiti, and a harem. The translation of Nefertiti's name as "the beautiful one has come" caused some to suggest that she might be a Mitannian princess or even Tadukhipa, daughter of Tushratta. Nevertheless, this does not seem to be the case. A royal connection with Mitanni has also been said of Tiy, Akhnaton's mother. However, Tiy's parents are Egyptians of non-noble origin, Iouiya and Thouiyou. Most Egyptologists agree that Ay and Tey were the parents of Nefertiti.

Smenkhkare

By the time he had ruled nine years, Akhnaton and Nefertiti had six daughters. The eldest of the royal princesses, Meritaton, married Smenkhkare; the second, Meketaton, died young; and a third, Akhesenpaaton, married Tutankhamon.

We do not know for certain the parentage of Smenkhkare, the co-ruler, or Tutankhamon,

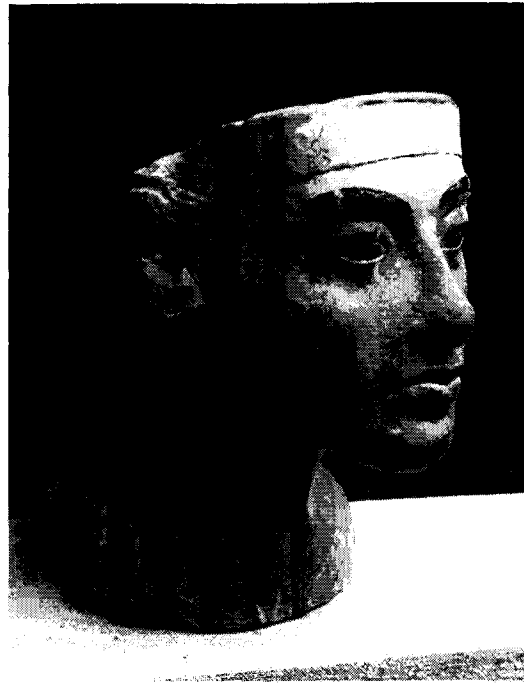
the immediate successor of Akhnaton. For F. Giles they might be the sons of Akhnaton by a woman other than Nefertiti. Royal sons were never represented on the reliefs of Tell el Amarna (Amarna). A king of Mitanni, however, writes Akhnaton asking about the health of "your sons." This may imply that the two inheritors were really the natural sons of Akhnaton. On a statue, the lion of Soleb in Sudanese Nubia, Tutankhamon calls Amenhotep III "his father"; however, this may simply imply "forefather," as it does in other related instances. Found in the tomb of Tutankhamon were personal articles belonging to Akhnaton as well as a lock of Tiy's hair. But if Tiy had really been Tutankhamon's mother, as some claim, she would have been 54 years old when he was born. It is rather incredible to think that such a medical miracle could have taken place.

There are many misconceptions that have grown up around the unique character of Akhnaton. For example, it has been argued in the past that Akhnaton was a monogamist. However, this lacks confirmation because Akhnaton is known to have had another wife called Kia.

At his accession the young king was known as "Nefer-kheperu-re" "Amenhotep," translated "beautiful are the transformations of Re; Content is Amon (the hidden One)." But by his fifth regnal year he had changed the last part of his name to "Uan-re Akhnaton," or "the unique one of Re, he who is useful to the Aton." At the time he changed his name, Akhnaton was already building his city *Akhetaton*, "horizon of the Sun Disk (Aton)."

Aton

Contrary to some opinion, Akhnaton did not establish a *new* cult of Aton. The Aton is the Disk of the Sun and has been known as Aton or Aten since the 5th Dynasty in lower Egypt. In the pyramid of Unas at Sakkara, near Memphis, Aton had already appeared with hands, typical of the representations for the Disk with hands found at Amarna. However, the name of the Aton shows changes in Akhnaton's time. In the beginning of Akhnaton's reign Aton was named: "Live Re-Horakhty rejoicing in the horizon," "in his name of Shu which is in the Aton." Later this



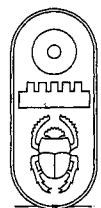
Akhnaton

name was changed to read: "May Re who rules in the two horizons, live, rejoicing in the horizon; In his name of the father who comes as Aton." These titularies or titles may be used to establish the times of the Amarna period.

When Akhnaton decided to settle in his new residence, known today as Tell el Amarna, or Amarna, it probably came as a relief to his father, who was busy at the time building a new temple to Amon in Luxor near Thebes. In the new site far from Luxor, his co-ruler Akhnaton could continue his religious and mystical experiences, while the rest of Egyptian life was carried on as usual. We know that Akhnaton's reign lasted no longer than seventeen years, of which scarcely half could have been in Amarna.

Several Aton temples were erected there and a whole city created. In the hills of Amarna are to be found the tombs of the nobles, which are very interesting for the study of the art of Amarna and for the historical points which are to be obtained from the Amarna texts. All this will be found in N. de G. Davies' six volumes on *The Rock Tombs of el Amarna*.

The problem of whether or not there was a co-regency between Akhnaton and his father has been strongly denied and affirmed by the



most serious of Egyptologists and historians. Gardiner bases his arguments that Akhnaton only acceded following the death of his father from his interpretation of the Tell el Amarna letters. In 1958 H. Helck gave more extensive arguments against coregency; however, even these lack conviction. I believe that the case for the co-regency is the stronger one, and a theory that may gain even more supporting evidence as the Akhnaton shrine at Karnak is reconstructed.

Akhnaton's father reigned for approximately four decades in all. We do not know where he died. The mummy ascribed to him may be that of a much later king. From the time of his father's demise, the restraint on Akhnaton's religious fanaticism lapsed, and we find the mutilations of the names of Amon, Mut, and Khonsu on hundreds of monuments. Evidence of this defacing seemed to cease around the same time that Pharaoh Akhnaton in turn appointed his son-in-law Smenkhkare as co-regent. However, Smenkhkare was buried without apparent ceremony in an unfinished tomb in Thebes after only 15 months co-regency. Giles believes that Akhnaton and Smenkhkare were murdered at the same time. Nevertheless, as in other unsubstantiated comments, we do not have the confirming evidence of Akhnaton's body. But we are ahead of our narrative.

One of the most extraordinary controversies over the pathology of Akhnaton occurred when what was thought to be the mummy of Queen Tiy turned out to be that of a man. The unfinished tomb, said to be that of Tiy, now appears to be a dump for ritual objects such as the four magic bricks from the early reign of Akhnaton, calling him an Osiris; seals bearing the name of Tutankhamon; and the funerary shrine of Tiy. On this shrine the name of Aton is in the late titulary (title), and both Amenhotep III and Akhnaton are named. Therefore, we can be certain that Amenhotep III was still alive when Akhnaton presented the shrine to Tiy. Had his father been dead, the

words *ma kheru* "true of voice" (deceased) would have been used. The body thought to be Tiy, and then Akhnaton, has been identified as Smenkhkare. Everywhere Smenkhkare's name is erased, but it has been proven that the blood group is the same as that of his brother Tutankhamon.

The controversy surrounding Akhnaton does not rest here. The suggestion has been put forward that Akhnaton may have been homosexual. This seems to be sheer nonsense. The only proof that has been put forward is a stele upon which Akhnaton and Smenkhkare are shown seated together on a throne. Akhnaton is shown holding Smenkhkare by the chin. However, if Smenkhkare was

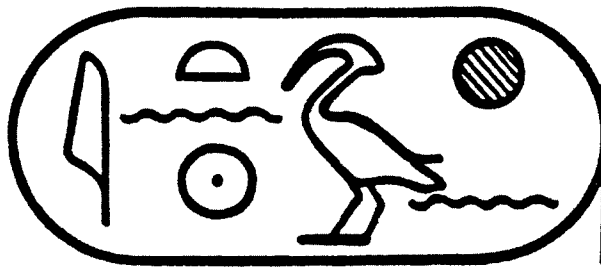
Akhnaton's son, which is possible, this would be only a parental gesture. Another stele shows Smenkhkare pouring wine into a cup held by Akhnaton. The scene may mean nothing more than other famil-

iar domestic scenes which abound in the Amarna style.

Acceding Akhnaton to the throne of Egypt was the eleven-year-old Tutankhaton, most certainly another near relative, and possibly a son. After several years of rule from Tell el Amarna, Tutankhaton finally abandoned the "horizon of Aton" and moved the seat of power back to Thebes. However, his reign there was of short duration because Tutankhaton, who had to change his name to Tutankhamon, died approximately seven years following his accession. Although he embraced the cult of Amon, some of the funereal pieces of furniture found in his tomb are from Amarna and still carry both his names.

Mysteries of Osiris

Many of the arguments which lead to controversy over Akhnaton's character might be unnecessary if we were to look more closely at Akhnaton in relation to the mysteries of an Osiris who personifies, instead of death, the ideals of *Eternal Renewal* and *Cosmic Order*.



Akhnaton's cartouche.

Texts at times affirm that Akhnaton lived on *Maat* or truth, thus confirming for some the belief that the early caricature style of Amarna art, especially those pieces that depict him as an Osiris, truly show the Atonist king's appearance in real life.

In a study by R. Anthes, *Die Maat des Echnaton's*, *Maat* has been generally translated as "truth and justice." But *Maat* is more than that. *Maat* is Cosmic Order. The conception of *Maat* as Cosmic Order has been proven by C. Bleeker in a study in the Dutch language: "De Beteekenis van de Egyptische Godin *Maat*." This work deserves wider circulation. Briefly, *Maat* is the highest offering which the king or high priest can make in the temple. In Edfu and Dendera temples, *Maat* is found in the sanctuary as the last offering which the king makes to the god. The hieroglyph for *Maat* is an oblong patch of arable ground. Later, this hieroglyph acquired cosmic significance as it became used as a pedestal for cosmic gods such as *Min* and Osiris. Gods or thrones are said to "stand" on Cosmic Order.

Osiris & the Eternal Renewal

The depicted "maleness" of the cosmic god *Min* represents the *principle of fertility*. Osiris, commonly thought of as the god of the dead, is more than that. Few people are aware that Osiris represents the *principle of eternal renewal*. Some authors take Osiris to be a vegetation god—one that dies and is resurrected as in the mythological story of Osiris, Isis, and Horus. However, Osiris is not the corn god *Nepri*, but as the principle of eternal renewal he is related to the resurrection of the grain. Also, Osiris is not the Nile. The god of the inundation is *Hápy*. However, Osiris is related to the inundation of the Nile because he is the principle of eternal renewal.

In aligning himself with the principle of eternal renewal Akhnaton adds the immortality of nature to the abstract religion of the Sun Disk. Perhaps for Akhnaton the hideousness of so-called "death" interrupting life was transformed into life everlasting. We can only conclude that more than a half-century of investigation, opinion, and controversy has not dimmed the mystery or attraction of the visionary Akhnaton. If anything, our modern attraction to the dream, the tragedy, and the mystery

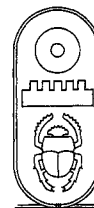
has deepened; and the earlier romantic idealism has grown within the heart of each seeker who yearns to fathom the artistic, religious, and mystic depths of Akhnaton's time. After all, within each of us lies the need to understand the mystery and poignancy of our own dreams that await fulfillment and eternal renewal in another age.

Acknowledgment: Dr. de Wit acknowledged Soror June Schaa's assistance in the preparation of this article.

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Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.



God and the Cosmic

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

EVERY FEW YEARS it seems advisable for us to make some more or less public explanation of the Rosicrucian attitude toward certain religious matters and especially our understanding and interpretation of various religious terms. Our members who advance through the various Degrees are never left in doubt as to our attitude in these matters, but a great many of our readers and friends do not have a correct understanding of our attitude by being deprived of the fuller explanations that are gradually revealed through the graded instructions.

Years ago the term *Cosmic* was more or less unknown to the mass of people and was restricted almost exclusively to the terminology of mystics and metaphysicians. To these persons it had a very definite meaning and was confusing to only a few. Today the term *Cosmic* is not a surprisingly new word to those who are just entering the paths of mystical instruction.

The popularity of the word is based upon its applications and uses in the various fields of

philosophical and scientific thought. We have to thank the eminent scientist, Harlan T. Stetson, research associate in geophysics at Harvard University, for the introduction into popular scientific lore of the term *cosmecology*, which he defines as a term that would include the studies of the earth in its relationship to the cosmic scheme in which our planet is placed.

But the popular use of the word *Cosmic* in connection with various rays of energy or power from the heavens and in connection with other astronomical and cosmological laws and principles has tended to confuse the popular mind in regard to the precise meaning which the mystic may attribute to this word.

Many of our friends who are diligent readers of this magazine and other of our public writings, books, and pamphlets are often confused, also, by our use of the term *Cosmic*, inasmuch as it may be applied in many ways without creating a concrete definition in the minds of the readers. Very often this term is associated with God or Divine Providence as an equation

of the consciousness or mind of God or the will of God. This, of course, becomes confusing to those who are devout in their religions and who have accepted or who have become confirmed in their understanding of the nature and consciousness of God.

In attempting to explain these mooted terms, may we say as a preamble that all Rosicrucians agree upon this one fundamental, which is a basic law or concept for the understanding of any or all of the Rosicrucian teachings: that there is but one ever-living God, the Architect of all created things, the Creator of all human beings, loving, merciful, and just, omnipotent, omniscient, and omnipresent.

The Rosicrucians have no other god but this God who is the God of the Christians, the God of the Jews, and the God of any other religious group of people. Also, all Rosicrucians are agreed that the soul in humans and in each and every segment of human life on earth is a part of the consciousness of God and that in this fact lies the manifestation or the essence of the omnipotence of God and the brotherhood of all human beings.

The two foregoing basic principles most certainly preclude the conception on the part of Rosicrucians of a secondary god of any nature, any quality, kind or place, or of any intelligent power, any conscious energy, or any group intellect or providence coequal with God or having any of the prerogatives attributed to God. For this reason, whatever we may think of the Cosmic or say about it and how we may look to it for inspiration and guidance or revelation, or how we may appeal through it as an intermediary in expressing the prayers on our lips or the thoughts in our hearts, the Cosmic does not for one moment supplant in our minds the omnipotence and the exclusive prerogatives and powers of God.

The Living Soul

Each living being on earth, as the Rosicrucian teachings state in the fundamentals of their ontology, is a living soul, not a mere human being. The fact that the soul is incarnated in a body of flesh or is resident within a human form has little more bearing upon the fact that each human is a living soul than has the outer clothing which we wear over our physical body. Certainly we would not describe

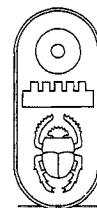
God's children here on earth as "dressed bodies." It is inconceivable to the mystic that God is concerned in any way with the human, physical part of our earthly existence. A part of God's soul and consciousness was not breathed into our body of clay in the beginning of time or now in the present time for the purpose of aggrandizing a lifeless physical form and making it a majestic image.

If we accept the idea that God created human beings in the image of the Divine Creator, it can only mean that we are spiritual images of our spiritual Creator. Any other interpretation of this idea would be not only incongruous but also wholly unsatisfactory to our spiritual natures. The purpose of the soul consciousness of God in its incarnations on earth is to give these segments of divinity certain experiences and the benefits of certain lessons, which experiences and lessons it will gain through the trials and tribulations of the physical body, the physical man or woman, the earthly composition of ourselves along with our purely mundane natures and sensations.

Since the divine purpose of the existence of "souls" on earth is to permit them to carry out and function in the manner decreed by God and to bring God's earthly spiritual image into contact with such experiences as will aid in evolving the soul personality of each individual, it must be apparent that the purely physical part of ourselves—our body—is of little concern in this great scheme.

This fact must become even more apparent when we consider that the physical body is constantly in the making. It is forever going through a process of change. There is nothing immortal or permanent about our physical body.

Not only is it true that the adult man or woman no longer has the same physical cells and elements of the body he or she possessed as a child, but it is also true that every few weeks the various cells and parts of our bodies are renewed. We could not expect God to have any personal or sublime interest in this changing, inconstant part of ourselves known as the physical body. After transition this physical body will break down into the primary elements and lose its form, its nature, its worldly character; it will have no heritage to carry on into the future.



The soul within, however, will remain the same; it has been the same for æons of time. It is immortal and unchangeable except that it evolves in personality and individual expression or character. After transition it will still function as a personality, an individuality, despite the fact that it has thrown off a temporary robe in which it had little or no interest. We can understand, therefore, that God's interest in us is an interest in the evolving self within and not in the human part or human constitution.

As for the trials and experiences of life and any divine intervention, it must be reasonable for all students of mysticism to understand that God could unquestionably intervene in our human affairs if two principles were true: first, that God had an interest in us as human beings and in our human affairs, experiences, and sensations; and second, if the purpose of the soul within us and our spiritual existence here on earth were not for the purpose of benefiting by the experiences, lessons, trials, and tribulations of life.

If God's intervention and interest in us were constant and in any way related to the human side of our existence, we would all lead ideal lives not only in a spiritual sense but in a mental and physical sense as well. We would never commit any errors of any kind and, therefore, never suffer any sorrows or pains, spiritually, mentally, or physically.

We would never become diseased and we would never strive to overcome temptations in life for there would be no temptations that could successfully tempt us.

We would never seek to attain anything higher for there could be nothing higher than such an ideal life under God's intervention and direction, and we would find that the divine intervention was defeating the purpose for which the soul was incarnated on earth.

Prayer

This brings us at once to the question of prayer. Those who have read our little book entitled *Mystics at Prayer* will understand the Rosicrucian attitude regarding prayer, but we may briefly state here that the true mystic never prays to God with a petition that the divinity intervene in human affairs in accor-

dance with a conclusion reached by the petitioner. The mystic, in other words, never attempts to analyze human situations or to pass judgment upon them and, on the basis of that judgment, to petition God to intervene in a manner that will adjust conditions in accordance with the human conception. The mystic knows that to attempt to do this is to attempt to assume the infinite understanding of our human problems and to put one's human self and human conception and understanding on a par with Divine Understanding.

The mystic knows that it is necessary to go further than merely say, "If it is Thy will, so and so should be done." Even this is a presumption. What the truly humble and understanding petitioner should express in his prayers are the most rational and reasonable desires of his heart, based upon his comprehension of universal law, order, and universal justice.

The mystic would not ask for that which he might need and yet realize that it is something that if granted to him would deprive someone else of it, nor would he ask for that which he should earn or create himself or obtain by the sweat of the brow. He would not ask for that which if given to him would constitute a unique or extraordinary expression of divine mercy and love unless he has earned it through some extraordinary gifts to human kind given in the name of God, nor would he ask that certain things be done that are of purely local value and interest to a few and of no concern to the majority or perhaps of opposite value to a majority.

Hypocrisy of War

Take, for instance, the conditions that existed during World War I when many Christian countries were lined up on either side of the battlefield as enemies. Throughout all of the Christian countries involved in the war there were constant prayers offered not only in the homes of individuals but also in the churches on Sundays and other days by representatives of religion. These prayers were often long petitions to the God of the universe to make the individual country in which the church was located victorious in the war.

This meant that during the war there were thousands of ministers in six or eight countries asking that God bring sorrow, grief, pain, and

suffering, loss of life, and vanquished positions to thousands on the battlefield while in other countries ministers, devoted to the same Christian religion or other forms of religion, were praying to their God that their people be saved from pain and so-called *death* but that the soldiers on the opposite side be visited with God's wrath and judgment.

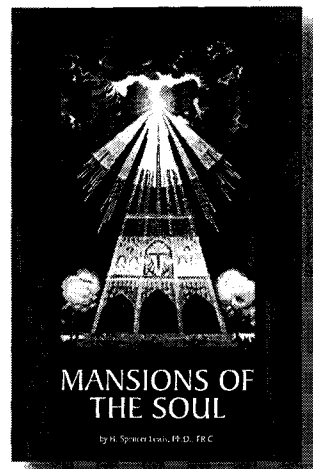
Can any mystic or any rational person believe that God took any interest in our human affairs at that time, to such an extent that the Divine would have listened to these petitions and granted victory to one side and disgrace to the other? And can we believe that if God had any personal interest in us merely as human beings, God would have allowed the war to have been started or to continue for even a day, let alone several years?

It is only when we believe and understand that God was interested in the souls of these persons and realized the lessons that they would learn through such conflict—through such resort to primitive instincts, to such violation of divine and human-made laws, and to such repudiation of the higher instincts of human brotherhood—that God permitted the war to take place or permits other wars or other things here on earth to affect our existence.

The mystic cannot believe that God is concerned in human experiences to such an extent that the Divinity is watching what we eat and is ready to intervene in our partaking of wrong food because it may cause us ill-health; or that, having an interest in our human welfare and, therefore, knowing of our wrongful acts, God remains wholly indifferent, refuses to intervene, and deliberately allows us to suffer while He [or She] is conscious of our human situation.

For these various reasons, the mystic claims that God is not interested in us as human beings and that the Divinity will not grant us the petitions we utter as human beings and will not intervene in our purely human experiences. Mystics believe that God is mindful constantly of the spiritual evolution taking place within us and that God guides and directs our affairs so that this evolution may be maintained and increased in its value and ultimate contribution to our spiritual unfoldment and progress.

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MANSIONS OF THE SOUL

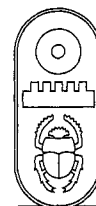
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*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

—T. S. Eliot *Four Quarters*

Full Circle

Facing Our Best Years With A Sense of Wonder!

by Catherine Lazers Bauer

Catherine Lazers Bauer is a Colorado freelance writer, a syndicated columnist, and a university writing instructor with an intense interest in fully exploring with a fresh perspective the world and all it has to offer.

INCREASING NUMBERS of our population are pursuing that pain-filled and joyous exploration—like ancient holy men and women circumambulating sacred places, like monks spinning prayer wheels and nuns whirling rosaries in the outward search for the inner source.

Recent statistics reveal that each month the world's population aged 55+ gains 1.2 million persons. As you are reading this, no doubt the figure is even greater.

In the United States alone, the Census Bureau informs us that between 1960 and 1994, while the total population grew by 45%, the population aged 65+ climbed 100%! In those same years the 65+ population rose from 17

million, or one in 11 of us, in 1960, to 33 million, or one in 8, in 1994.

There are city, state, national, and congressional committees on aging that won't let us forget that we are part of these burgeoning statistics. Senior centers, retirement organizations, and prime-time publications offer the latest advice on taxes, health care, medical insurance, and retirement housing.

As a septuagenarian, I'm eligible for the information, but something inside me rejects all that guff about old age and what to do if it strikes. Pablo Picasso reminds us that "It takes a long time to become young," so why should I fear growing *younger*?

Frankly, I don't think my attitude is all that unique, nor do I think it's entirely a matter of wearing blinders or kidding myself. Of course, kidding oneself is not all bad. Humor is a compensatory tempering of the dawn of consciousness. Making a joke of life's absurdities makes them bearable. Then too, you've no doubt noticed those marvelous, insightful "Aha's" you found so enlightening have dropped the big "A." The divine ha-ha means letting go.

Small wonder a recent poll maintained, "the older people get, the happier they are . . . nearly two-thirds of Americans 65+ are pleased with their personal lives . . . and a happy marriage enhances your chance for a long life." I'll go along with that 100%. "But how can that be?" you ask.

"Who would *enjoy* being old?" My granddaughter understands. There's a kid with savvy. Because I take continuing education courses, she wants to know what I want to be when I grow up. I'm not sure I want to—be grown up, that is. I think once I was grown up, but now I'm not . . . and I like myself better now!

Be Yourself!

It's downright refreshing to *be* who you are, to speak truth, to do your own thing in your own good time, and not mind a bit that someone is watching. It's what I told myself when, upon impulse while taking my daily walk, I slid down the slide in the playground, without even a tagalong tyke to make it legitimate.

My daughters, successful professionals themselves, remind me that now I have the time to expand my horizons and explore my talents (inasmuch as I wasted my own productive years producing, then tending, the crop).

How many times have you been told tremendous rewards will be showered upon you if you give of your time and your self? In the glorious golden years, opportunities abound. Your mail burgeons with requests for dollars; you can canvas your neighborhood for March of Dimes, Cancer Fund, or the Heart Association; or give time to the hospital, hospice, or community center.

Be honest now. Haven't you had this volunteer bit tossed in your face once too often? I

never was a Mother Teresa nor an Albert Schweitzer, so it's not easy to shift gears now. However, my best friend's mother, age 92, is proud to volunteer each Thursday at her local senior center, "to help the old folks," she says. That's what really convinced me that there must be something to it.

Now I plan to give volunteerism a try. I just signed up to teach writing classes at the elementary school just down the road . . . and I can tell you right now who will end up teaching whom! We're constantly told age is no deterrent to accomplishing significant things. Look around! George Burns kept us laughing until the final curtain. Bob Hope has slowed down, but he hasn't given up. Colonel Sanders, Grandma Moses, and Winston Churchill came into their own after age 65. Betty Freidan, past 75, writes, and lectures, about self-fulfillment and conscious aging. Julia Child, ten years older than Freidan, is still chopping, mixing, baking, and sipping wine. Hugh Downs, as Barbara Walters reminds us each week on "20/20," manages to "stay in touch" at 76.

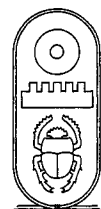
"Keep busy" is the perpetual admonition. Eat well. Exercise. Keep mind and body alert. Try aerobics. Ride a bicycle. Square dance. Swim at the rec center. Run!

Or perhaps, I should say, "Walk, don't run." Walking is one of the best over all exercises. And the fresh air and scenery will do you worlds of good. Perhaps you and a friend can enjoy a stimulating conversation while you take a walk together. It will be exhilarating to both body and mind!

Listen, when your 1976 Oldsmobile breaks down, you don't take her out on the Interstate and open her up with your foot to the floor, "peddle to the metal." Glory be! The rat race is over. Sure, *move*, but relax. Enjoy! The work of the world, thank God, is no longer *your* primary responsibility.

A Denver teacher asked her first-graders to imagine what life would be like at age 100. A six-year-old sage named Michael Gordon said, "I think I will become humble and stay home a lot."

(continued on page 30)





**EMBARK ON A JOURNEY
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No.1
1998

(continued from page 29)

To Really See the World Around You

Here in the magnificent Rocky Mountains, I walk a lot and I catch my breath when I come upon an elk or deer, or a herd of either. It's a thrill that never wears thin.

There's a fox that visits each day and even naps on my deck. Several years ago a nine-year-old visitor was overwhelmed when he saw my fox (earlier generation, I'm sure) peek in the door. "I never in my life thought I'd ever live to see this!" His proclamation was a solemn prayer. His twin brother stood by, not the least impressed.

A few months ago I ran into the boys' mother, whom I'd not seen in years. She rushed over and said, "Kyle never forgot that day he saw the fox on your deck. Guess what? He's in Wildlife Management now."

How about that? No wonder he was impressed with the little fox. A hidden counterpart lay deep within his soul.

To be who you are, to really look as if for the very first time, to explore, to marvel at trifles, to enjoy the right-now laughter of a child, or rosy streaks across the sky, to think the eternal now instead of time. Hey! That's like taking a hot bath after a week at a cabin without plumbing. It's what being a "second-time-around" kid is all about.

The pain and paradox of life ultimately fosters the death of childhood innocence. But in its stead, by happenstance, suffering births a peaceful acceptance of—an abiding love for, a childlike intimacy with—all that is. Ashley Montagu had it right: "The trick in life is to die young as late as possible." His idea must have caught hold—more and more people are perfecting the art.

△

Rosicrucian Egyptian Museum Hosts Heinrich Harrer Tibet Photo Exhibit

Exhibit Tremendous Success Since Opening Night!



English Grand Lodge Vice President Sandra Huff and husband Jack Huff admire Harrer's Tibet photos.



Tibetan Buddhist Lama Khen Rinpoche greets and blesses AMORC Membership Director Estelle Gow and Grand Lodge Chaplain Edward Lee at the exhibit opening.

On January 16, 1998, a capacity crowd filled the Rosicrucian Egyptian Museum galleries at the gala opening event for the acclaimed national touring exhibit "Seven Years in Tibet, 1944-1951: Photographs by Heinrich Harrer." The festive opening event allowed guests to preview the first West Coast showing of Harrer's historical photographs of rarely documented Tibetan life and ceremonies from this now endangered Asian culture. This was the first event in the museum's new expanded mission of presenting exhibits that celebrate a variety of cultures and spiritual philosophies.

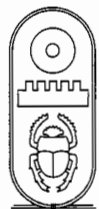
As guests arrived for the evening event they were treated to classical Tibetan music played on traditional instruments. Festivities began with a moving Tibetan dedication ceremony given by Tibetan Buddhist Lama Khen Rinpoche, Geshe Jamyang—an abbot at the Sara Me Lamasery in India. Earlier, while touring the Rosicrucian Order's impressive Grand Temple in Rosicrucian Park, accompanied by Grand Master Kristie E. Knutson and AMORC Grand Chaplain Edward Lee, Lama Khen Rinpoche commented enthusiastically on the similarities between Tibetan Buddhist and Rosicrucian symbolologies.

Several exciting guest speakers elaborated on traditional Tibetan culture and philoso-

phy—emphasizing the linking themes of wisdom and spirituality found in cultures throughout the world. Jon Landaw, a noted scholar on Tibetan Buddhism and editor for many popular Tibetan books, spoke about the common ground—and common themes—shared by Tibetan Buddhism, Rosicrucianism, and other spiritual paths in world culture. Another speaker, Tenzing Tethong, a Tibet native, has been active in Tibetan support groups since coming to the United States to serve as the Dalai Lama's representative. One of the founding members of the International Campaign for Tibet and New York's Tibet House, he was most recently advisor to the films *Seven Years in Tibet* and *Kundun*.

Following the dedication ceremony, guests gathered in the exhibit gallery, where they not only enjoyed Harrer's photos but came away with a deeper understanding of the Rosicrucian Order's interest in the philosophical, scientific, and artistic contributions of ancient cultures and civilizations throughout the world.

Since its opening, the popular exhibit has brought record-breaking crowds to the Rosicrucian Egyptian Museum and the exhibit's run has been extended through April 30, 1998. For more information, call (408)947-3636.



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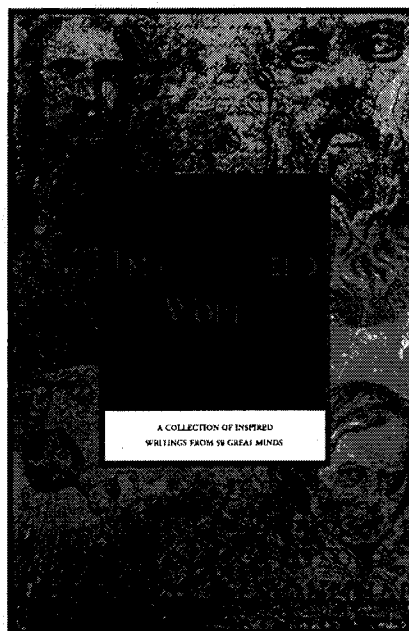
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On the tenth anniversary of the passing of former Rosicrucian Emperor Ralph M. Lewis, the Rosicrucian Order, AMORC, published a new edition of *The Immortalized Words of the Past*—the last AMORC book prepared under his direction. In many ways *Immortalized Words* represents the culmination of Frater Lewis' lifelong study of philosophy and the great philosophers.

In the preface to the first edition, Frater Lewis wrote: "The greatest wealth that a civilization has is not alone its buried natural resources . . . The advance of mankind is determined by relation of the past to the present, and which also is often a prescience of the future. There is a touch of the divine, of *immortality*, in the preserved works of the great thinkers of the past. At least they gave us a foundation upon which to stand to envision a tomorrow."

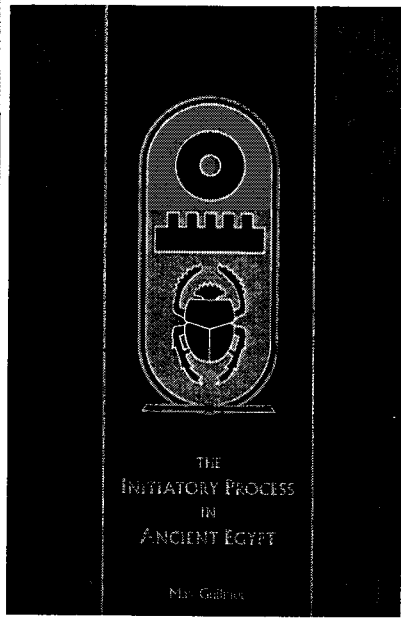
This collection of inspired writings represents the vast body of knowledge reflecting the advancement of humanity through the ages. Presented in

chronological order so the reader may discern the pattern of civilization, each excerpt is accompanied by a brief biographical sketch of its author.

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The practices and secrets of the ancient Egyptian initiations have long been hidden. Only partial elements of these initiations crept into the rites of the Greek and Roman mystery schools. Never in antiquity were they disclosed to the masses. The ancient Greek historian, Herodotus, after a visit to the priests of Egypt, recounted: "Now for the stories which I heard . . . which the Egyptians call the mysteries . . . I am not desirous of relating them."

However, in recent years, the secret rites of Egyptian initiation have been translated directly from the hieroglyphic writings of the Coffin Texts by the renowned Belgian Egyptologist and Rosicrucian, Dr. Max Guilmot. For some years the late Dr. Guilmot served as consultant to the Rosicrucian Egyptian Museum.

In this book you will follow the ancient Initiate, step by step, on his solemn journey of illumination. You will see the entire initiatory process through the eye of the Initiate as he comes to understand the concepts of immortality, judgment after death, and eternal life. The book contains photographs of artifacts associated with the initiation and the excavated initiatory chambers in the Osireion at Abydos. This is a rare work you will find fascinating to read and be proud to possess.

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